CLASSROOM DISCOURSE, DIALOGICAL PEDAGOGY AND TEACHING OF PSYCHOLOGY IN UNDERGRADUATE PROGRAMME IN INDIA

Thesis submitted to the Jawaharlal Nehru University in fulfilment of the requirements for the award of the degree of

DOCTOR OF PHILOSOPHY

NEHA AGGARWAL

IR HUSAIN CENTRE FOR EDUCATIONAL STUDIES

SCHOOL OF SOCIAL SCIENCES

JAWAHARLAL NEHRU UNIVERSITY

NEW DELHI– 110067

INDIA

JULY 2017

ZAKIR HUSAIN CENTRE FOR EDUCATIONAL STUDIES
SCHOOL OF SOCIAL SCIENCES
UGC- CENTRE OF ADVANCED STUDY (CAS)
JAWAHARLAL NEHRU UNIVERSITY
NEW DELHI-110067

July 21st, 2015

DECLARATION

I declare that the dissertation titled **'Classroom discourse, Dialogical pedagogy and teaching of psychology in Undergraduate programme in India'** submitted by me in partial fulfillment of the requirements for the award of the degree of Doctor of Philosophy is an original research work and has not been submitted so far, in part or in full, for any other degree or diploma of any University/ Institution.

Neha Aggarwal

NEHA AGGARWAL

CERTIFICATE

This dissertation entitled **'Classroom discourse, Dialogical pedagogy and teaching of psychology in Undergraduate programme in India'** submitted by Neha Aggarwal to the Zakir Husain Center for Educational studies, School of Social Sciences, Jawaharlal Nehru University, New Delhi, for the award of the degree of Doctor of Philosophy, is an original work and has not been submitted so far, in part of full, for any other degree or diploma of any university.

We recommend that the dissertation be placed before the examiners for evaluation.

PROF. SAUMEN CHATTOPADHYAY
(CHAIRPERSON)

Prof. Saumen Chattopadhyay
Chairperson
Zakir Husain Centre for Educational Studies
School of Social Sciences
Jawaharlal Nehru University
New Delhi - 110067

PROF. MINATI PANDA
(SUPERVISOR)

PROFESSOR
Zakir Husain Centre for
Educational Studies
School of Social Sciences
Jawaharlal Nehru University
New Delhi - 110067

Tel. : +91-11-26704416, Fax : +91 11 26704192Email : chair_zhces@jnu.ac.in, www.jnu.ac.in

ACKNOWLEDGEMENT

The journey of five years of this research would be incomplete without acknowledging the contribution of so many people at various levels. At the very first, I want to express my deepest gratitude to my supervisor, Prof. Minati Panda, whose relentless support made me to push myself beyond my limits. Her unfathomable trust in me helped me bring this research to completion, and her honest feedback never allowed me to compromise on the quality of my work. It is because of her academic rigour that I could find meaning in this intellectual pursuit.

The selfless love and care of my family is the foundation on which this work stands. I want to personally thank my parents, sisters, and my adorable nieces (Vaani, Nandini, Bhumi) and nephew (Rohan), who time and again made it possible for me to continue my faith in family and its stability.

I want to personally thank Bakhtin scholars, Eugene Matusov and Alexander Sidorkin for inspiring me through their works on dialogic pedagogy. Their writings were indispensible for my thesis.

This thesis would not be complete without few significant people whose presence was nothing less than the rains in the middle of summer. I thank Kaveri Bedi and Muzammil Karim for their incessant support, emotional, intellectual, and spiritual, and for inspiring me for excellence at both personal as well as professional level. Divya Padmanabhan's unconditional guidance at crucial times made it possible for me to have better faith in my work. I thank the writing group and its members Divya and Vasudha for providing immensely useful feedbacks on my writing. I thank Nikhil, Anusha, Shama, Gousia and

Ajaz, who took pains to read and give feedback on my writings. I thank Shama, Gousia, Rachita, Saksham, Mubashir, Bagisha, Kamna, Manjima, Muzaffar, Chandreyi, and Bipasha for the care, friendship and support all these years. The social support of these people kept me sane during the difficult times of thesis writing. I would like to thank my fellow doctoral students– those who have moved on, those in the quagmire and those just beginning, Rashim, Sunaina and Aparna for their support, feedback and friendship.

Most importantly, I thank JNU and the excellent facilities of library, hostel, *dhabas*, administration, and student's union for making campus no less than home. The free and critical space of JNU made me an independent thinker I am today. I also thank ZHCES, its faculties and all the staff for inspiration and support throughout these years.

I thank the respondents/students who participated enthusiastically in this research, offering me privileged insights into their classrooms. Without their contribution, this work wouldn't have been possible.

Thanks are due to all those who contributed to the path in the completion of this thesis and made it a success.

TABLE OF CONTENTS

Appendices

List of Tables

List of Figures

CHAPTER 1 INTRODUCTION

This study is an attempt at exploring students' participation and learning experiences created in the praxis of dialogic pedagogy in an undergraduate programme in India. To undertake this study, an intervention has been designed at a recognized private university campus in the national capital of New Delhi. The classroom intervention process included using principles of dialogic pedagogy and teacher-students classroom interactions which are audio recorded, transcribed, discussed and analysed as part of the final data mining process.

This chapter begins with a brief background of the analytical framework and research questions followed by an outline of the thesis. It then provides a review of the literature in the area of teaching methods and dialogic pedagogy researches in classrooms followed by analysing the gaps in the available literature. The next section is a detailed account of the theoretical concepts of the theory of dialogue. Beginning from Indian and Western history of dialogue, Bakhtin's concepts of dialogism are explained and differentiated with theories that Socrates and Freirian developed on the process of dialogue.

Alexander Sidorkin proffers a detailed account of an ontological understanding of dialogue, and its essence in understanding human relations in and out of the classroom. The word 'ontology' is borrowed from Sidorkin (1996) and Eugene Matusov who have used it to differentiate from monological understanding of dialogue and education. Dialogue in this sense is not only a form of communication, but also a form of human existence. To support his argument, he quotes Bakhtin (1973):

> …the dialogue not as a means, but as an end in itself…to be means to communicate dialogically. When the dialogue is finished, all is finished. Therefore, in dialogue, in essence, cannot and must not come to an end (p.213).

The ontological understanding of dialogue provided by Sidorkin proposes that an educational system is monological when it isolates an individual from the purpose of education. Thus, a classroom becomes monological when the text taught is sacred, fixed and factual as it devalues individual's own experiences and being in contribution of the given knowledge system. An ontological view of learning questions the way an education system shapes students' selves, and is interested in knowing the processes involved in students' 'ideological becoming' and their changing 'selves'. In that respect, the constructs of the dialogic theory such as an 'utterance' informs the various positions taken by interlocutors in classroom dialogical interactions. These positions are voices from different sociocultural beings and settings and their conflicting viewpoints. When these diverse voices interact with each other, and lead to students' change in their positions, it is then that actual learning takes place. The purpose of dialogue is also to socialise them in a community of practice where listeners/ students take their unique and diverse positions. The success of such an activity is measured when students not only engage with the teacher but with each other, too. These varied socio-cultural voices also bring in various linguistic resources that speakers use to position themselves with respect to others. Therefore language becomes the focal ground on which the classroom discourse situates itself.

The ontological nature of dialogue views learning and teacher differently than existing monologic education does. Learning, when seen as the transformation of a

student's meaning, is unpredictable, undetermined, and cannot be designed or controlled by the teacher (Wenger, 1998) and is always a surprise for both the student and the teacher. From this perspective, learning is always discursive, i.e., the process and product of a new meaning always exists among the diverse, real or in virtual consciousness. The project of conventional education seeks to make all consciousnesses transparent and homogeneous as conventional education is about erasing the gaps between the teacher's and the student's consciousness by attempting to make consciousness of the student in the like of the teacher. In dialogue, the gap between different consciousnesses is constantly transformed, but it is never reducible because the gap defines the contours of the dialogue. Also, learning is always mediated by the student's questions (explicit or tacit). Dialogic relations occur due to teacher's and students genuine questions as opposed to the view in conventional education that view student's questions as off-script or off-topic.

The teacher, according to the education project, must be an expert in the knowledge content that she/he teaches or, at least, know more than the students do. In dialogue, both the parties are surprised by each other about the matter of their dialogue. Pro-dialogic education assumes that the teacher is the learner in the classroom. The teacher learns not only pedagogically - how to teach the students better - but also learns the subject matter with the students. The teacher is ignorant in a sense that she/he is ready to suspend the certainty of her/his own knowledge and test it with the students and therefore full of surprises with the students. A pro dialogic teacher's job is to invoke multiple and conflicting viewpoints from the students to create a critical engagement with textbook concepts and theories. It is in this process of critical engagement that students learn how

to think independently and constructively. Learning in this framework is built from the student's own cultural and experiential knowledge systems.

Classroom discourse as Bakhtin (1990) defined, is monologic when the speaker affirms or rejects the replies from her/his addressees as being right or wrong. In essence, in a monologic discourse, addressees are not expected to say anything new that is unknown to the speaker, rather they can say the right thing – the truth known to the speaker from the beginning – or wrong things (errors). Indeed, in monologic teaching, the student either provides the right answer – expected by the teacher -- or the wrong answer that the teacher has to correct. The teacher asks the questions, and the students reply; the teacher evaluates their responses whether the answers provided by the students are correct or not and as per the way the teacher wanted it. The teacher can also move on in the curriculum sequence if not, the teacher has to provide scaffolding (Lemke, 1990). There is no interest by the teacher in the students' answers. The British educationist and academician Robin Alexander argues strongly in favour of dialogic teaching and its emergence as alternative pedagogy for the changing world and links classroom discourse with the praxis of dialogic pedagogy.

Building from such ontological nature of dialogue and learning, this research explores the how the dialogues are initiated are sustained in classroom, the nature of classroom discourse in dialogic interactions, the identification and differentiation of dialogic with monologic interaction and the strategies that facilitate such dialogic processes. It also aims to shed some light on dialogicity in students' writings.

The structure of the thesis is as follows: -

Chapter 2: Research Methodology: This chapter lays down the research problem, the objectives of the study and the research questions. It describes the design of the research; the description of the samples; the tools and the procedures of data collection and data mining. Being an intervention-designed study, it describes the positioning and reflexivity of the researcher. Further, it presents a detailed overview of the methodological and ethical considerations as well as the limitations of the study.

Chapter 3: Data Collection, Analysis & Findings: This chapter is divided into two parts. First one uses the teacher-student dialogic interactions to show how dialogue unfolds in the classroom addressing five research questions and answers another using a tabular analysis of the classroom discourse in dialogic teaching. The second part covers one of the research questions using students' writings.

Chapter 4: Discussion & Conclusion: This chapter first summarises the dialogic pedagogical activities and strategies that are analysed in the previous chapter followed by discussion on assessment of student learning and then evaluates dialogic pedagogy in the present Indian higher education system. The chapter concludes citing the limitations, implications and the direction for further study.

1.1 Theoretical Framework & Concepts

Literature reviews on dialogue reveal conflicting ideas emerging from two other theories of dialogue- Socratic and Freirian. Thus, there emerges a need to define dialogue as situated in the present study and differentiate it from other dialogic perspectives. Dialogue is also often compared to the concept of dialectics as developed by Hegel and used by Vygotsky. This section also cites researches comparing and differentiating the two constructs. This section first describes the theory of dialogism and concepts of Bakhtin's theory that are used in this research. Then it proceeds with the concept, moving onto the Indian and Western history of dialogue, further differentiating it with the Freirian dialogue and the theory of dialectics.

1.1.1 Dialectics: Historical Origins & Differences with Dialogue.

Dialogue leading to alternative viewpoints gave rise to a new term popularly known as dialectics. In the western philosophy, Socrates represented the origins of Dialectic. Dialogues of Plato are the examples of the Socratic dialectical method. The conversation method of Socrates took the form of what is known as 'dialectic'. According to Masih (1999), Dialectic method of Socrates is still living in 'Dialectic Materialism'. He also reveals that Kant in his book, 'Transcendental dialectic' has drawn similarities between Socratic dialogue and Hegel's Thesis-Antithesis. In medieval philosophy, Aristotle and some others took forward dialectics in some parallel form. In the Modern philosophical traditions, Kant, Hegel and Marx expanded the concept in market and labor terms. This term was first used in Indian philosophy literature by Nagarjuna, the Buddhist philosopher (150-250 CE) became known for his negative

dialectics. He was a sceptical thinker and he rejected all philosophical views, including his own, and claimed that he asserts nothing. His dialectics has 4 basic propositions: a) everything exists, b) all things do not exist, c) all things both exist and do not exist and d) all things neither exist nor do not exist. The functioning of human mind, cognitive processes and behavior can be understood by understanding this dialectics (Raju, 1971). De Bary (1969) writes that if one believes even in any one of these four propositions, then that becomes thesis (in Hegelian terms), and that must be transcended by a higher synthesis, and that can be done only by dialectical method. This was also known as "The Middle Path of Eightfold Negations," by which the Ultimate Truth is eventually arrived at.

Bakhtin's theory can be traced in the Vygotskian sociocultural tradition. Similarities seen in emerging of concepts from both Vygotsky and Bakhtin, who accords equal importance to both inner as well as outer dialogues. Some Bakhtin researchers also compare his inner dialogue, the *I* component of multivoicedness and heteroglossia to Vygostky's inner speech. Both have laid importance to the dialogue that we have with our own selves. Vygotsky's teacher-learner dialectic used in classroom is a theory based on learning and development, and is also activity-based, while Bakhtin's theory is limited to theoretical understanding. It's important to know the differences between both as both have divergent views on teaching experiences and different student teacher and student-student relations. At the same time, both these philosophers' contentions are different due to their ideological standpoints. It is clearly understood that Vygotsky's theory has Marxist's influences, infact, he has borrowed the term dialectics from the Marxist's notion of dialectics. However, as White (2009) reveals Bakhtin although initially had

Marxists affiliations, later moved away, contending that labour process was an incomplete explanation of true realism, and that this gap of explanation was filled by studying of discourse of art and life. That's how he came up with the concepts of aestheticism and dialogism which produce more open-ended interpretations to the world events and human mind.

Wegerif (2008) while debating on the significance of ontological assumptions in research on educational dialogue writes that Bakhtin's account of dialogic can be read as a radical challenge to the monologic assumptions of the dialectic. White (2009) also frames out the similarities as well as contradictions in Bakhtin and Vygotsky's ideological frameworks. Her arguments lead her to show the contrasting nature of Bakhtin's exploration of dialogue and Vygotsky's use of dialectic. White admits that Bakhtin's dialogic method has the potential to embrace multiple ways of interpretations, and in comparison with Vygotsky, she finds more potential in Bakhtin's dialogic enquiry for promoting a creative debate in educational process. However, more researches depict the contrasts than similarities in the nature of both. Wegerif clearly asserts that Vygostky's theory is dialectical and not dialogic. He further writes that dialectical perspective applied by Vygotsky interprets differences as 'contradictions' that need to be overcome or transcended, whereas, he differentiates dialectical from dialogical, that, in dialogic perspective, overcoming the difference is not the agenda of dialogue. He clearly states that Bakhtin's dialogic perspective was developed as a contrast to the dialectical assumed by Vygotsky.

In the area of interactive teaching methods, dialectics and dialogue has welcomed a huge amount of research. Contrasting evidences are found in the researches done by

Bakhtin's scholars on epistemology of dialogue and dialectic. Bakhtin, as Rule (2011) examines, rejects the idea of synthesis in dialectics, as it sees it as reductionist. He places dialogue above dialectics supporting it with the fact that learning is unfinished process of human becoming, which is the essence of dialogue. Thus, he rejects Hegel's dialectic as it reduces everything to one transcendental consciousness. Rule also writes that by doing this Bakhtin is not defying the possibility of mutual growth. According to Bakhtin, development, changing and contestation of ideas happen but they don't become one another, and reducing opposing views to one becomes monologic in nature. He also writes that doing this erases individual consciousness and turns it into an object. Rule quotes in Bakhtin's words, "there can be no final word. Each word is an answer that poses yet another question, each word is reborn in the mouth of its next user". Pechey (2007) in his examination of boundaries vs. binaries between dialogue and dialectic quotes Bakhtin (1990):

> Dialectic was born of dialogue so as to return again to dialogue on a higher level. (Bakhtin, 1986, p.162). What this seems to imply is that the classical speculative dialectic is itself the product of a dialectical process; it is the 'abstract product' which results when dialogue is monologised by being located in a 'unique abstract consciousness', when it's 'division of voices' is abolished in a single voice (p. 293).

Wolfe (2008) names both dialogue and dialectics as alternative pedagogies that are emerging in a changing world. Their writings make these tools appear as a common strategies and approaches used in classrooms. It acknowledges the tensions in notions of dialogue and dialectic. They link these practices to the classroom discourse processes,

and specifically to the art of asking questions and kind of questions asked by teacher. The use of terms such as scaffolding reveal the Vygotskian bent of theoretical framework. In all, it has mixed both the ideas-- Vygotskian use of dialectics and Bakhtin's use of dialogue by proposing that dialectical tensions emerge in dialogic interactions. Murphy and Falout (2010) along with other researchers have used dialogue and dialectics both in one study. Dialogue is the term used as 'dialogic instruction' that characterisethe teacher-student interaction. Dialectic is used from Vygotksian framework in three ways – to show a) how the roles of teacher and student are dialectically related to each other, b) how each other's influence determine the inter-subjectivity, and c) how shared power relationships are generated by dialectical processes.

It can be clearly seen in Hamston (2006)'s writings on Bakhtin that multivoicedness and dialectics are not separate phenomena. Tension is the essence of dialectics, and the multiple voices or heteroglossia arise and acknowledge the tension between different voices between and within people, discourses as social viewpoints that circulate across time and space. If each student has different voice, and all students bring different social voices that have underlying tension, then teacher's job is to bring out the tension and then expose them towards alternative views for a broader perspective. This tension is brought out with the help of dialogue. Through participation in dialogue, students develop an awareness of the intricate relationship between the words they hear from others- a multilateral relationship is named by Bakhtin as 'addressivity'.

Socratic dialogue has unending points of junction as his conversations never seemto conclude and the participants never reach a consensus. It used to end at a random point and then pick up from there in the next conversation. So, Bakhtin was not able to be

clear about what he was contesting, as all three- Socratic dialogue, Hegel's dialectics and Bakhtin's dialogue are speaking a similar language. Amalgamation of Bakhtin and Socrates happens according to Zappen (1996), when Socrates revisits in a modified way by some historians and philosophers including Bakhtin himself. "Socrates who hears not one but many voices," is how Zappen labels the non-constructive nature of Socratic dialogues. The teacher convinces the students to reach the answer that the teacher already has in mind. So, it is not exploratory but limited in itself, since teacher remains 'know it all', possessing the knowledge. He leads the student to conclusion, a method also known as 'guided discovery' but that discovery can be only one that the teacher believes in. In Bakhtin's notion, this is quiet opposite to mutual growth and discovery.

Socratic dialogue finds its compatibility with Vygotsky's theory in some researches such as Knezic et al (2013). They have combined the philosophy of dialogue and dialectic and then used it together in classroom teaching. Knezic uses the Socratic dialogue as a way to enhance interactional scaffolding of advanced second language acquisition. Dyadic interaction in the form of teacher learner dialogues was used to increase learning of language. This is where actually both dialogue and dialectics meet. Hegel's dialectic method, constituting thesis antithesis and synthesis, never actually has an end point, the moment synthesis is achieved, and its anti-thesis is generated again.

1.1.2 Dialogue: Context, History & Theory

Dialogue is a tool for communication, in and outside classrooms since perpetuity. The multipurpose functioning of dialogue as communication, conversation marker or problem solver has already been widely established. Dialogue, in academic discourses, is a more open and democratic platform for exploration of ideas wherein those involved suspend the ideas they hold and create a common knowledge by contributing their viewpoints and testing them logically or through common ways. In a dialogic process, no one is trying to win an argument or prove a point or dictate any knowledge to the other; instead they try to learn, create and re-create. This makes dialogic process a free flow of ideas where participants continue to think and watch the ideas evolve.

One of the preconditions for dialogue to exist, especially in the context of critical pedagogy, is power equations. An evolving conversation can take the form of dialogue if the involved parties are or consider themselves equal in position with each other. Hence, the term dialogue is rarely used in the context of families, where the parentsare considered more knowledgeable than the child. In the context of friends having conversations, dialogue is not much of use since the motivation is not learning but sharing. The context that concerns this research is education where teacher and students are the involved parties and engage themselves in the process of interaction. In traditional classroom discourses, it is the teacher who is the facilitator of discussion, and authorises discourse markers/ changes, while in a democratic classroom, this role is often played by the students themselves. Dialogue emerges as an evolved complex pedagogical activity when its agency is with the students themselves, when the teacher becomes the learner

and the students become the teachers, and when pre-assumed knowledge is suspended to create and recreate theories and concepts.

When the preconditions of dialogue are met, it becomes a mode of enquiry than discussion or a mere conversation. Enquiry is a specific term used in complex dialogic pedagogies such as the Socratic or Bakhtin dialogue. Gardner (1996) in an essay on analytical teaching wherein he defined the concept of 'enquiry', elaborates on the nature of the enquiry, and differentiates it with 'conversation', and assigns it a value of difficulty by quoting, "inquiry is not mere conversation" and that "Facilitation of inquiry is hard work!"

1.1.3 Bakhtin's Theory of Dialogism

Mikhail Bakhtin was not only a literary theoretician and philosopher but also an educational researcher thanks to amount of work he has delivered on dialogue and monologue in an educational set-up. His paper on teaching grammar (Godley, 2004) in school grasps dialogue as an ontological device rather than studying discourse through a linguistic phenomenon. The nature of existence is seen through various phenomenon of interaction which is a complex web of the self, the other and the changing voices of both. While traditional linguistics regards the sentence as well as its components--phrases, words, and syllables—as the fundamental unit of analysis, Bakhtin maintains that the real unit of communication speech is the utterance (both oral and written), which is signalled not by any formal markers but by the change of speaking subjects. This unit of communicative speech is in relation to other units of speaking communication as part of the ongoing exchange between them. So, speech is inherently dialogic as it depends on the other's active responsive understanding and their actual response to one's own

utterances. Holquist in his 2002 book 'Dialogism' writes that the theory of utterance consists of three structural and three expressive aspects. The three structural aspects are the author, the addressee, and the referential content--- what, by whom and to whom; and the addressivity is defined by the tripartite relation between the three things-- words that subjects hear, words they speak and the words they internalise. The three expressive aspects are intonation, composition, and stylistic devices.

The concepts of polyphony and heteroglossia are derived from the study of novels. By analysing the genre of novel, Bakhtin shows how multiple languages exist within one language. In a novel, different people talk in varied voices and play different roles. The character not only talks about what they think but imagines a reader and writes that response. Polyphony, in a novel is an aesthetic to view communication as occurring between two spaces. It's the process of creating and testing ideas, a process that engages author and reader as well as character. Heteroglossia is never conceived to be a mere mix of languages and voices but a viewing of each from the perspective of the others and an inter-animation of each by the others—a dialogized heteroglossia. According to Zappen (2004), a dialogized or dialogical rhetoric is one that also acknowledges prior speakers and future answerers. Heteroglossia is defined by Dentith (1995) as:

> Incorporated into the novel are a multiplicity of 'language' and verbal-ideological belief systems-generic, professional, class and interest group (the language of the nobleman, the farmer, the merchant, the peasant); tendentious, everyday (the languages of rumor, of society chatter, servants' language) and so forth… (p. 206)

Another relation in the discourse that got Bakhtin interested is space/time (Neo-Newtonian concepts). He underscores the differences that cannot be overcome. Holquist (2002) infers that dialogism is a version of relativity. Borrowing the concept of relativism from the discipline of science, he brings in the idea of cognitive relativism. It implies that the world is always perceived in terms of its contrasts, for instance the figure-ground relationship, which means that there is no figure without a ground. The Law of placement in dialogism holds that everything is perceived from a unique position in existence, when an individual perceives something, it is from a position or a place that will also not be similar to another because the other is at different time/ place. It means that we never perceive anything as same forever and it keeps changing, because of variations in time/place. Each person's unique cultural contexts result in developing his/her own unique understandings of the words they come into contact with. Bakhtin (1984) goes to the extent of arguing that:

> Someone else's words introduced into our own speech inevitably assume a new (our own) interpretation and become subject to our evaluation of them, that is, they become double voiced (p. 195).

The Bakhtinian notion of the dialogic includes tension/struggle between antagonistic "voices" and thus also accounts for those voices that either refuse to enter into any kind of dialogue or that are excluded from it. These definitions of the terms "voice" and "dialogic" allow us for an exploration of marginalised and subversive aspects within a dominant discourse. He names these as 'authoritative discourse' and 'internally persuasive discourse'. Another person's discourse is merely "authoritative discourse" when it provides information, directions, rules, models, and the like. It becomes

"internally persuasive discourse" when one assimilates it and thus makes it the basis of her/his ideological relationship with the world, the basis of her/his behaviour. Internally persuasive as opposed to externally authoritative discourse is affirmed through assimilation, but it remains active within us as it struggles with other internally persuasive discourses. Coming from existential and phenomenological schools of thought, Bakhtin in his theory of dialogue explains the 'process of becoming'. Dialogue is a social interaction, an ongoing process of becoming. Here, there is lot of stress on the existence of self and importance of other in construction of self. He writes:

> I achieve self-consciousness, I become myself only by revealing myself to another, through another and with another's help. The most important acts, constitutive of self-consciousness, are determined by their relation to another consciousness (a 'thou'). Cutting oneself off, those are the basic reasons for loss of self...I cannot do without another; I cannot become myself without the other; I must find myself in the other, finding the other in me (in mutual reflection and perception) (Todorov, 1984, p. 96).

One develops self by interacting with another, by revealing oneself to another, by reflecting and perceiving oneself in relation to another. The inter-subjectivity of mutual sharing and reflecting experiences through dialogic language is the essence of one's being. One's internal and external self comes together and form the whole by this perpetual exchange of each other's selves. Bakhtin's theory postulates that language has a crucial role in the formation of anything of relevance such as formation of the self, and the tool for utilising the language in dialogue. It can be implied from this postulation that any practice that inhibits the inter-subjective communication leads to create the self itself.

Thus, clearly self is developed through dialogue with the other. For Bakhtin, 'self' is dialogic, and dialogism helps one understand relations-- such as those between the self and the other, the speech and the writing, and the signifier and the signified. These are not binary oppositions, but asymmetric dualisms, and the key to understanding these dualisms is the dialogue between self and other. Dialogism is the name not just for a dualism, but for a necessary multiplicity in human perception. Self for him is a cognitive necessity, not a mystified privilege. 'I' is not the same concept as for example, 'tree', because 'I' is a pronoun that is forever changing and is not a constant construct; it keeps shifting with time/ space. 'I' is situated in a specific social and historical context. Hence, the self can only be seen in relation with the other. Here, the self and the other are not binaries but a continuous ongoing relation; are not separate entities but relations between two coordinates each serving to differentiate the other. The concept of binaries and ongoing process is borrowed from Hegel's theory of thesis and anti-thesis, and the propagation that thesis and anti-thesis are not actually very opposite processes but an ongoing process of reducing the differentiation or a process that helps arrive at more cooperation and understanding. The state of inter-subjectivity is clearly expresses by Holquist (2002) as follows:

> …let us envisage you and me confronting each other. But there are other things in the same encounter we do not both perceive. The simplest way to state the difference between us is to say that you see things about me (such as, at the most elementary level, my forehead) and the world (such as the wall behind my back) which are out of my sight. The fact that I cannot see such things does not mean they do not exist; we are so arranged that I simply cannot see them. But it is

equally the case that I see things you are unable to see, such as your forehead, and the wall behind your back, in addition to the things we see jointly, there are aspects of four situation each of us can see only on our own, i.e., only from the unique place each of us occupies in the situation. (p.36)

The aspect of a situation that you see, but I do not is called your 'surplus of seeing' and those things that I see but you cannot is my surplus of seeing. I did not see my birth; I accumulated the information about it from others. Nor will I see my death, as I exist only till my consciousness exists. Others will see my death. The whole existence is the process of sheer becoming. The narrative of my life story is enacted in the time/space of the other. He places a lot of emphasis on otherness. My *I* is the product of the particular values dominating my community at a particular time in history when I co-exist with it.

1.1.4 Dialogue from the West: Socratic Dialogue

The soul is immortal and has been born many times. It has seen everything in the world and the next and has learned all things. Therefore, what people call learning is in fact recollection- Socrates, (Plato, Phaedo, pp 120-128).

This famous quote by the great Socrates presumes that knowledge is not out there somewhere in the world but inside us, in each human being, which can be recollected/ reached at through the process of dialectical method. Plato, the Greek philosopher wrote the drama, *The Republic* around 2500 years back and describes dialectic as the conflict between two opposing forces, and that these opposing forces must exist so that we create a unified whole. The contradiction between two conflicting forces is viewed as the

determining factor in their continuing interaction. In philosophy, this is the method used as the art or practice of arriving at the truth by the exchange of logical arguments. Dialectic has a well-established history in philosophical thought. The ancient and Greek philosophers explain dialectics in terms of reasoning, biggest example of which is 'Socratic questioning', which is dialectic in nature. The best Socrates method is contradiction or inconsistency in the premises. Other philosophers such as Kant and Aristotle have based their theory on dialectic reasoning.

In his dialogue with the other, Socrates makes the other say 'yes' or 'no' and then leads him to contradiction, leaving the two perplexed in conversation. Many researches have been conducted to apply the Socratic Method in classroom teaching to imbibe critical thinking in students. He believes that the beginning of one's knowledge is insight into one's own ignorance. This method of questioning and answering is known as the dialectical method, is in fact an art of argument by skillful questions and answers. The conversation method of Socrates takes the form of 'dialectic' wherein the answer has to be precise and in a few possible words (Masih, 1999).

Research differentiates the Socratic Method with other forms of conversation. Boghossian (2006) explains in relation to dialogue, what an 'argument' is. According to him, argument is conclusion that one makes regarding particular issues. These need to be supported with reasons, called premises and there must be atleast two premises to have an argument. Conclusion without reason is an assertion. If the conclusion follows the premise then it is valid. Sherman (1986) points out the difference between 'discussion method' and 'Socratic Method', and clarifies,

> Socratic Method is not just asking questions. It is asking questions in a particular kind of way, with particular order and manner and with particular aim, and that is what Plato has called as Dialectic (p. 227).

The Socratic Method is different from debate as in debate there is always a winner and a looser, whereas in Socratic teachings no one is a looser. Truth seeking is another essential element of Socratic dialogue. In debate, the speaker can lie to win the debate whereas in Socratic approach, the speaker is only allowed to speak the truth about his belief to derive at an objective truth. As Vlastos (1994) points out, it is an examination of a topic in which anyone is allowed to participate in the discourse, as long as they provide reasons for their beliefs, a process called as Socratic Elenchus[1].

The Socratic Method follows a step-by-step process. In these dialogues, Socrates/the teacher engages the participants/students by going through several conversion stages. These stages are: a. wonder b. hypothesis c. elenchus (refutation and cross-examination) d. accept/reject the hypothesis and e. act accordingly (Dye, 1996). In the first stage, he asks a moral question, for example, "What is justice", (*Republic*). He seeks definition for the terms about which he inquired, starting with general questions and systematically narrowing down the enquiry. In the second stage, only the responses in question are addressed, there is no evaluation of the response. The third stage, elenchus, is the heart of Socratic practice. The key to this stage is cross examination by offering counter examples to the hypothesis of his interlocutors. For example, in the question, 'Should you harm a bad man, 'the response is yes because it will teach him a

[1]Socratic Elenchus is a search for truth by question-and-answer adversary argument in which a thesis is debated only if asserted as the answerer's own belief and is regarded as refuted only if its negation is deduced from his own beliefs.

lesson, the possible counter example would be, 'but by harming a bad man you would make him a worse man? What if the lesson he learns is to become angrier, bitter and more resentful? This is a counter example because it provides an example or instance that may make the hypothesis false. This Socrates elenchus has several purposes: Firstly, it examines whether the entire set of belief held by the participants are mutually consistent. Carpenter (2002) writes, elenchus shows the interlocutors the inadequacy of their ordinary moral training and it would teach them the extent to which their ordinary moral beliefs are unstable and are in need of radical revision. Fourth stage proceeds to accepting or rejecting of hypothesis. If the counterexample is accepted, then the discussion goes back to the second stage and another hypothesis is elicited. If there are other counter examples that could show the hypothesis to be false, then Socrates returns the discussion to stage three. After this process of examining claims had been exhausted, then one could act accordingly like one could act on the findings of one's enquiry. Hence, there is a formula and a working definition for the Socratic Method that was practiced in Platonic dialogues by Socrates.

By the process of dialectic enquiry, the investigation is led on to newer hypothesis with fewer and fewer contradiction. But, Socrates never found any absolutely correct notion of virtuous idea, justice. According to him, absolute knowledge lies in constant search and not in reaching and grasping it. It is also important to note that the lack of a definite resolution does not mean that the discussion is useless or failure. The conversation nevertheless serves the purpose of engaging the learners in critical thinking.

Socrates rules out the nature of dialogue as rule of conversation among people in general, but the extension to education and particularly classroom set up was done by

German philosopher Leonard Nelson in the 1920s and his student Heckman. Nelson extends the Socratic Method to large groups with the aim to create desire in children for seeking truth, and offers a few guidelines on how to employ the method, while his pupil Heckman develops guidelines for how discussion should be conducted. To compare Socratic dialogue with the other two models of philosophical inquiry, Chester (2012) outlines the rules for Socratic dialogue, the role of the facilitator, and the importance of reflecting on experiences common to all participants and elaborates on the idea of Socratic discussion into a workable practice to be used by teachers.

> Whereas, for Socrates, truth is inside a person, which has to be drawn through recollection or dialectical method of dialogue; for Bakhtin, "truth is not born nor is it to be found inside the head of an individual person; it is born between people collectively searching for truth, in the process of their dialogic interaction (Bakhtin, 1984, p.110).

The dialectical method of Socrates and Bakhtin to reach the absolute truth share some similarities as well as differences. In framing out the difference between dialogue and monologue, White (2009) points out that since inquiry in dialogue is ontologically proceeded, there is always room for debate, and the goal is not to reach truth, like Socratic dialogue, which aims at reaching a truthful universal definition of a concept, but emphasize different point of views. This shows the subjectivity entertained by the philosophy of dialogism. Although there are some points that Bakhtin could distinguish himself from atleast in case of Socratic dialogue, and that is one of the reasons why Socratic dialogue became redundant in research in general and for classroom research in particular. Because Socratic dialogue is limited to the use of language, and only two

people's voices are present while conversing, and it doesn't go beyond those two voices. As a matter of fact, it doesn't even go beyond voices. According to Bakhtin, the whole life is a dialogue.

> …Life by its very nature is dialogic. To live means to participate in dialogue: to ask questions, to heed, to respond, to agree, and so forth. In this dialogue a person participates wholly and throughout his whole life: with his eyes, lips, hands, soul, spirit, with his whole body and deeds. He invests his entire self in discourse, and this discourse enters into the dialogic fabric of human life, into the world symposium (1984, p.293).

Life can be interpreted in terms of the whole existence of the person, his experiences, and there are multiple voices within a single person himself. These multiple voices are gender, race, ethnicity, class, sexual orientation etc., as well as consideration of tone, sound, and body language etc. So, the difference between *I* and *thou* is over since many thou's are present within a single person.

1.1.5 Freirian Dialogue, Pedagogy of Praxis & Reflexivity

The term dialogue was used, in the context of critical thinking by the late 20th century Brazilian educator and philosopher Paulo Freire who borrowed great ideas from the learning experiences of his own poverty-stricken life. During his higher studies, he could channelize the energies to understand the differences between elite education and real lives of the working class, and thus got more interested in supporting the active exercise of democracy in education. Gradually, a theory pertaining to education began building up in his work, later popularly known as critical pedagogy and critical

consciousness. One of the common terminologies that came to use in developing his theory was dialogue. He explained dialogue by describing its opposite which is anti-dialogue. Hence, the oppressor uses anti-dialogics in different ways to maintain the status quo and works through submission, division, manipulation, and cultural invasion; and the other, dialogics is the liberating one that works through cooperation, association, organisation, and cultural synthesis. This explanation is pertinent to the state and government which is referred to as the oppressor and the people are referred to as the oppressed. Education in his theory in this context is an example or platform where liberation from the oppressor takes place by making the students critically conscious of their oppression. The primary cause as well as effect of this dialogical practice then becomes mutual trust and respect for each other, thus creating a democratic way of knowldge.

Freire (1973) in his book 'Education for Critical Consciousnesses' explain the significance of reflection in action and names this cycle as praxis. He argues that change can come through a process of dialogue and reflection leading to a change through action or intervention and/ or political change.

> Through their actions people work on the world, they change the world. Because of their ability to reflect, people take distance from themselves, from their actions, from the world; this reflection again leads to action. The aforementioned cycle forms the praxis, that is to say the way in which the human being is manifested in the world. 'To become human' happens in praxis. No separation can therefore be made between action and reflection (p.15).

Freire's view of dialogic practice combines both reflection and action, which is a circular/ cyclical process for creating a change. However, a difference exists in the understanding of reflection. One side of researches defines reflection as an intrinsic activity which is also called 'self-reflection' or a kind of self- examination. This view is parallel with Vygotsky's theory of inner speech, when the language of inner voice is given a meaning, reflection happens and this reflection of thought processes is meta-cognition. However, as opposed to traditional view of reflection as a 'looking inside' activity, in the context of social construction, reflection is a practice based on external factors and hence external reflection also involves observing one's thoughts and behavior during interaction with the other. Thus, the role of the 'other' is equally significant in such practice of reflection. This understanding comes from the view that reflection is not only inside a person, since learning happens from interaction with external environment. Thus, it becomes not an isolated individual activity but a process that is made into a social practice and educative practice/ pedagogic practice in an educational set-up. In the context of education, reflection characterises a dialogic process that helps a teacher make her/him aware of the utilized pedagogical practices that helps her/him to avoid getting trapped in a routine thinking. Teachers who understand their own assumptions can make better informed judgments about their teaching and their students. In this context, dialogic reflection enhances knowledge of implicit and explicit practices.

Bakhtin's view of reflection dissolves the difference between two understandings of reflection, as the voices being multiple in nature are contradictory and conflicting in self and other and even within one's own self. Thus, the

acknowledgement of these different voices can occur either ways, only inside one's self or with another. Many researchers have laid down the importance of reflection as a way to improve pedagogic practices. Hamston (2006) acknowledges the role of reflection in internalising the tension arising out of multiple voices. Similar nature and relevance of reflection as a pedagogic tool has been studied by Webb (2000) who describes the two models of reflections as monologic and dialogic. Monologic reflection is a technique in which the teacher thinks deeply about her/his pedagogy and modifies/ refines it according to its efficiency/ inefficiency. Thus, it is individualistic in nature, where the teacher engages in a dialogue with only one voice that is of her/his own, and then reforms the pedagogy. Reflecting alone according to Webb, promotes bad practice contending that monologic models of reflection perpetuate poor pedagogy. A better practice is to reflect in a dialogic manner, i.e., with the students. Webb conceives reflection as a dialogic process. His paper reveals that dialogue can be used as a tool to understand their reflections, the practices of teachers and eventually themselves. Webb's view is opposed by Wlodarsky (2005) who has studied the role of teacher's beliefs in the use of critical reflection and dialogue and facilitation of classroom practices and ultimately developing teachers professionally. The results of the study indicates positive links between critical reflection and dialogue, whether done individually with the researcher and/or among colleagues, that facilitates classroom practices which in turn, develops college teachers professionally.

1.1.5.1 Dialogue as Critical Pedagogy

This section deals with the compatibilities in the notions and concepts of Freire and Bakhtin, as it explores the potential of dialogue as an inherently liberatory pedagogy while examines the contribution of dialogic pedagogy in creating socio-political consciousness.

Since the world in which the two eminent personalities lived were world apart--Bakhtin (1895-1975 in the Tsarist Russia) and Freire (1921-97 in a poverty-stricken Brazilian hamlet)—the contexts which inspired their theories had different sources. Bakhtin was born in the Tsarist autocracy but grew and lived in the Stalin regime and the World War II emerged as a foremost literary and cultural theorist for him. Freire, born to poor Brazilian parents, faced many a setback such as an imprisonment and exile, pursued career as an adult educator with a passionate commitment to the liberation of the oppressed. Both were fascinated with the ideas of dialogue and dialogic engagement with others. Freire's 'banking system' vision of an education system is defined as monologic discourse in dialogic pedagogy. For both, education is a fixed, static, predictable and compartmentalised affair. Freire in his work, the 'Pedagogy of the Oppressed' terms education as suffering from narration sickness lacking the power for transformation.

Critical pedagogy can be defined as an approach to education that encourages the students first to become conscious of the social oppressions around them and then to reflect on the actions which may be required to become emancipated from those dominations. The basic difference between Freire and Bakhtin's theories is that while Freire's is an action-based theory, Bakhtin's is more on the ontological level. While Freire talks about liberation and oppressor and oppression, and the need for critical

consciousness to lead a struggle against oppression and social injustice, the language of Bakhtin is quite different. The responsibility of bringing about a change lies with different objects in both, while according to Freire, it can only be the oppressed who can begin the authentic struggle to transform the situation, in dialogic pedagogy, the tool for creating a change is dialogue itself. Many have argued whether dialogic pedagogy is critical pedagogy or not. However, there are objections to Freire's theory as well, as to how much critical purpose does it serve. Nevertheless, like most this study has taken Freire's theory as synonymously to critical pedagogy and Bakhitn's dialogic pedagogic as critical pedagogy but in ways different than Freire. It is relevant to compare both since dialogue is a common term used by both Freire and Bakhtin. Burbules (2000) appreciates the potential of dialogue as an interactive pedagogy serving the pursuit of knowledge and understanding.

> Dialogue constitutes a point of opportunity at which these three interests—political, pedagogical, and philosophical—come together. It is widely assumed that the aim of teaching with and through dialogue serves democracy, promotes communication across difference, and enables the active co-construction of new knowledge and understandings. (pp. 251-273).

Freire's conception of dialogue is a liberating one. The need to engage in a dialogue is to end the cycle of oppression. The world is defined by critical theorists as oppressors and the oppressed. Hence, the dialogue is a tool to engage the oppressor in the praxis for raising critical consciousness about this social injustice and inequality. Education is seen as a site of injustice where the teacher and educational institute are the oppressor and the students being the oppressed, as well as the site for potential dialogue

to raise the consciousness. 'Dialogic thinking' in Bakhtin's theory propogates similar ideas as 'authentic thinking' proposed by Freire:

> …only through communication can human life hold meaning…Authentic thinking, thinking that is concerned about reality, does not take place in ivory tower isolation, but only in communication (p. 58).

Freire proposes authentic reflection as a necessary condition for practicing critical pedagogy, just like authenticity in teaching comes by engaging in dialogical interaction.

1.1.6 Dialogue in Indian Context

Some philosophers have studied dialogue in a much more complex manner and developed it as a theoretical concept. The concept of dialogue gained universal currency after Socrates whose conversations with his friends and people in the city of Athens were named as 'Socratic dialogues'. But there are Indian philosophers who have also spent their lives popularizing dialogue as well. From *Bhagavad Gita* to Buddhist philosopher *Nagarjuna*, our ancient scholars have framed the concept of dialogue in many historical figures. Bhagavad Gita displays the dialogic conversation between *Krishna* and *Arjun*, where *Krishna* convinces *Arjun* to fight against his own relatives[2].This conversation took the form of a dialogue, where *Arjun* asks questions, and *Krishna* answers. Although it has been called as a dialogue, it actually is just a question and answer conversation as it lacks the nuances that an ontological dialogue demands.

Read the dialogue in Arnold, E. (1885). The Song Celestial: Or, Bhagavad-Gîtâ: (From the Mahâbhârata): Being a Discourse Between Arjuna, Prince of India, and the Supreme Being Under the Form of Krishna. Pp.9-20

Dialogue used to be one of the most common methods to seek knowledge and to attain truth and is known as '*Samvaad'*. In the ancient past, the teaching method used to be sermons from the guru in the form of dialogues. Sharma (1987) in a critical survey of Indian philosophy compares the knowledge seeking path of the *Upanisads* with Platonic dialogues. A dialogue between *Prajapati* and *Indra* shows the nature of dialogue when the gods sent the *Indra* to *Prajapati* to learn the teachings about the self. In this dialogue it can be seen that *Prajapati* taught his disciple *Indra* in a dialogic manner. *Indra* came up with a dilemma, 'What is soul'. *Prajapati* didn't give him the answer directly; rather he gave him instructions for practically experiment again and again till *Indra* reaches the final stage where truth can be revealed to him. It can be noticed that here *Prajapati* acts like a devil's advocate, which is a technique also used in contemporary classroom discourse as conversational rules or to impart critical thinking skills. Another excerpt of dialogue[3] exists between Buddhist sage and founder of the *Madhyamika* School of Buddhism, *Nagasena* (later called as *Nagarjuna*) and King *Milinda* (probably Greek king *Menander*), similar to the dialogue between *Nagasena* and his student *Milinda*, on the topic 'What is soul'. In the analysis of the dialogue, it can be seen that the concept of soul was explained by the sage through the technique of example. He compareshis soul to the chariot, which is more clearly understood by the king, and made it easier for the learner to generalise the learning to the soul. Nevertheless, this was the most predominant form of dialogue in that historical era.

Many such dialogues were written in Hindu manuscripts, *Vedas* and other times of Indian philosophic period. This is a most common form of dialogue in Indian

[3]Read the dialogue in Pesala, B. (1991). Debate of King Milinda. Motilal Banarsidass. p32.

philosophy, parallel forms of which were also seen in Western religions and philosophies. The dialogue of this nature is more active than the sermon method, which is totally based on preaching by a god or godly figure. But, it failed to escape criticism by Western philosophers such as Zappen (2004), who described such kind of conversation as undemocratic in nature where the teacher/ guru claims to possess the knowledge and passes on to the learner and thus creating an unequal power distribution.

In concluding the diverse theoretical viewpoints above listed, it is important to highlight that Socrates who is considered as the father of philosophy, belongs to that era where rationality took the centre stage, dialogue as a method of enquiry aroused because of this distinct feature. Hegel and Vygotsky both brought dialectic into modern philosophical tradition. This school of thought laid emphasis on enlightenment rationality where the authority of the church has been denied. The dialogue is employed to get rid of the contradictions found in the public mind. This view is further developed and implemented in dialogue as everyday life defined by Bakhtin. Such wider understanding of human interactions reveals the postmodernist nature of Bakhtin. Writings reveal that initially a Marxist but later on Bakhtin became a critique of Marxist ideology, as according to him, labour process is an incomplete explanation of world events. Theories of Socrates and Hegel being structuralist thus become inefficient explanations for Bakhtin. Being a neo-Marxist, neo-Vygotskian and postmodernist, Bakhtin's theory has the most potential to be generated as an enquiry of communication, in and outside the classrooms. The aesthetics of his dialogicity has been able to draw much wider understandings compared to others speaking in the same language. It can probably be proposed that dialectics is a part of a dialogue, and dialogue consumes dialectics within

it. Thus dialogue becomes a larger lens to view the world. How much ever the similarities and differences in dialogues and dialectics be, there are a few elements that they both share and no theory or interpretationists can deny that.

1.2 Review of Literature

1.2.1 Teaching Methods in Higher Education

Enormous amount of studies have already been conducted on the teaching methods in the field of higher education. These studies focus on which teaching method do students prefer and which ones are used in the classrooms most often. The oldest, the most popular and the most traditional model applied in higher education teaching is the lecture method. Here, the teacher passes on the attained textual knowledge to the students either verbally or by reading out the prepared notes or a mix of both. According to Benjamin (2002), the main component of the lecture method is delivery that is to provide information not already known and not easily available to the group. The fundamental goal of the instructor here is to transmit knowledge.

Another important feature is personal characteristics of the lecturer, the personality and also the lecture style. For example, there are adjectives used to describe a good lecturer--passionate, humorous etc. An important reason for seeing the lecture method as a success is the provision to impart the maximum amount of knowledge in the shortest possible time. With the burden of the curriculum, the best way for delivering most information in the least time is to give authority of class to the teacher who decides what to teach and in what way. The lecture clearly acknowledges the scholarly authority

of the teacher--an authority that most college students feel they have paid to see. It clearly assumes the authoritative role of the teacher as it assumes the superior knowledge of the lecturer. It offers the teacher the best chance to illustrate his/her creativity, magic, and insights that are components of great lectures. It offers the teacher the opportunity to inspire the students and offer them the opportunity to be moved, enlightened, or change in dramatic ways.

McKeachie (2002) argues that the passive learning method which the lecture method is after all, has currency even today because there is a lack of modern ideas with teachers even today. To put it pithily, as the convention, there is a tendency to use similar methods that have been used before and appear as working properly. Not making sense for many years before the invention of technology in the classrooms, the lecture method was used, and sometimes even as discussions. No other method was tested and the similar practices were followed unquestionably. Later on, technology began to play a larger role in every classroom. Technology is employed to such a great extent today that it has created a sort of dependency in both the teacher as well as the student and the teacher cannot speak anything for her/himself, instead the technology does it for her/him. The lack of creativity in the lecture method is compensated with the arrival of technology in the classrooms, which is seen as a leap forward in the education system, whereas in reality it is only a tool for thinking and practice. Innovative teaching methods such as seminars, power point presentations etc. are mistakenly seen as advanced system of education. It makes the classroom look more modern but it doesn't really guarantee developing cognitive abilities of the students. Ralph (2015) blames the overuse of power point teaching to the importance the system pays on the satisfaction of the students and

not their learning. He goes to the extent of terming the power point slides as “toxic” to education as they discourage complex thinking. Use of technology is not a reinvention of education but just a change in the medium of education. No doubt, the use of power point presentations and videos breaks the monotony of the classroom, but they are far from an effective and engaging pedagogy.

Along with the plain lecture style, a parallel style runs in colleges which involve some of the active learning strategies. Examples of such active learning strategies are class discussions, tutorials, student presentations, and essay assignments among others. Another method is the discussion method where the teacher asks questions to students and interacts either in the middle or at the beginning or end of the lecture/ presentation. Most of the time, it is a mix of all these methods--lecture, power point slides and discussion. Adib-Hajbaghery (2011) elaborates on the innovative ideas he used to teach psychology to undergraduates. Researches done in the area of innovative teaching methods (both natural and social sciences) are limited to active learning methods. These methods involve technology, presentations by students or learning by doing (experiments and field learning). The effectiveness of these methods is a different matter altogether, though.

While it cannot be said if any of these methods is the best, each one is effective in its own way. These methods, however, fail to engage the learners in deeper critical reflection of concepts and theories. One categorisation in this is active/ passive methods. The lecture method despite being the most popular is taken under the category of passive method, and so is the presentation method. Discussion method although guarantees to be active, it doesn’t guarantee effectiveness. Its effectiveness depends on the way discussion

is carried out. Buchler (1954) differentiates discussion with a lecture as classroom teaching methods. He lays down the superiority of discussion over lecture method, and also lists out the potential and the need for lecture at all. This makes him explore possibility of a combination of lecture and discussion, although, as he points out, that is dependent on a lot of other factors, mainly the handling of such complex procedures.

Dubin & Taveggia (1969),having collected data from almost 100 comparative studies from different college teaching methods, do not find any evidence to indicate any basis for preferring one teaching method over another as measured by the performance of students on course examinations. In their book, 'Paradox of Teaching and Learning', their analysis of the above-mentioned studies involving lecture and discussion methods, do not offer anything different in their goals for the students. Clearly, one of the factors is the objectives of the classroom teaching. If the objective is to provide certain information, then the methods that promote one way communication are used. Lecture and presentation methods do just the same. Bligh (2000) has compiled a number of studies comparing the different teaching methods and has found all being efficient for different purposes. The four objectives that he lays down are-- transmitting information, promoting thought, problem solving and changing attitudes. Lectures, according to him, clearly fail to teach values, change attitudes, promote thought, teach behavioural skills or inspire interest in the subject. According to Bligh, lecture as a pedagogical tool lacks the potential to create any opportunity for students to indulge in creative and analytical thought processes.

Many researchers have labeled lecture as 'monologism', since it doesn't make room for 'alternative perspective'. Fay et al (2000) have carried out research to find out

the nature of the differences between effects of monologic lecture method and dialogic method. Through their quantitative analysis, they have showed the different implications for who influences whom in a group discussion. Based on these analyses, they conclude that if the discussion were like an interactive dialogue, group members should be influenced most by those with whom they interact in the discussion, and if were like a serial monologue, they should be influenced the most by the dominant speaker. The difference in the mode of communication is explained in terms of how speakers in the two sizes of groups design their utterances for different audiences. Since a democratic classroom must involve beliefs and viewpoints of all the students, the interactive classroom, where students learn from each other, will be more representative and effective for richer production of knowledge rather than the one in which students are all inspired by one dominant speaker, which is mostly the case in traditional classroom set-ups.

However, if a lecture is dialogical i.e., it includes the perspectives of others, then it is equally effective as discussion method. Matusov (2002) contrasts a dialogic lecture with a monologic one. A dialogic lecture he writes is also interested in ontological rather than purely intellectual positions of others by addressing the audience as people rather than objectifying their positions as being totally flawed and mistaken. A dialogic lecture is a prolonged dialogic turn where students are encouraged to engage thematically. The purpose of this dialogue is also to socialise them in a community of practice where listeners/ students take their unique diverse positions. The success of such a lecture is measured when students not only engage with the teacher but with each other as well. In contrast, the purpose of a monologic lecture is to transmit (or induce) a message, which is

independent of the listener, to the listener. In a monologic lecture, the speaker often tries to motivate the listeners and justify the lecture by the importance of message itself, the lecture is not justified by the questions that are pitched at her/him by the students or by a problematic situation that the listeners find themselves in. A monologic lecture often ends like a statement and not as a question to which the speaker is genuinely interested to listen from the students. Internally, a monologic lecture is thematically-oriented by objectifying the theme and eliminating any uncertainty and ambiguity from it. If positions of others are presented in a monologic lecture, they are objectified and intellectualised as being flawed and mistaken. The success of a monologic dialogue is for the speaker to make sure that the listeners become equal to the speaker with regard to the presented message.

Hadjioannou (2007) labels a discussion-based classroom as the 'authentic classroom' as such classrooms are interactive, dialogic, substantive and response-collaborative. Moreover, discussions in such classrooms do not aim at reaching any conclusions as their objective is to reach complex understandings. The main element that is derived from such discussions is dialogue that helps build multiple perspectives from each other. Others' inputs are used to build up own constructions.

Another emerging approach to build criticality in institutes of higher education is interdisciplinary studies. Interdisciplinary is a word that has been picked up by institutions of higher education, research foundations, and even popular culture as a way to articulate the need to move beyond the traditional disciplinary boundaries within which we categorise knowledge about the world. This interdisciplinary approach has become an important and challenging technique in the modern curriculum. The interdisciplinary

approach synthesises more than one discipline and creates teams of teachers and students that enrich the overall educational experience. Many researchers find many advantages, as well as disadvantages, of interdisciplinary studies. Student education for long has been suffering inferior pedagogy of traditional methodologies that concentrate specifically on only one discipline. The interdisciplinary approach provides many benefits that develop into the much-needed lifelong learning skills that are essential to a student's future learning.

There are studies indicating concerns over the lack of interdisciplinary perspectives in the curriculum and psychology teaching today. While the 19th century was marked by structuralist programming of each discipline and its specialisation, the 20th century was a reaction to the structuralist approach and was informed by beginning of the need to see various disciplines in a unified perspective and thus began the talks about interdisciplinary and multidisciplinary programmes. In Western universities, teaching of the subject is limited to liberal arts colleges while in South Asian countries such as India, it exists but in a poorly structured programme which fails to generate any benefits. Woods (2007) talks of this interdisciplinary paradigm in terms of communication between languages and challenges to be met in the process of negotiation in interactions between various disciplines. Woods also proposes a model of communicative competence as a conceptual tool to shape thinking in developing and researching interdisciplinary teaching and learning in a university classroom.

Interdisciplinary learning is characterised by Ivanitskaya et al. (2002) who focus on integrating multidisciplinary knowledge across a central theme. With repeated exposure to interdisciplinary thoughts, learners develop more advanced epistemological

beliefs, enhanced critical thinking ability and metacognitive skills, apart from an understanding of the relations among varied perspectives derived from different disciplines. McClellan et al (2014) argue that deep interdisciplinarity can enrich both critical as well as interdisciplinary pedagogies in two prominent ways: first, by expanding the focus of critical pedagogy and second, by enabling teaching and learning opportunities to reach out to places and spaces of everyday life. Penny (2009) urges critical pedagogues to redirect their relationship into interdisciplinary knowledge while instructors in interdisciplinary classrooms should begin to rethink their relationship to critical pedagogy. Cardetti & Orgnero (2013)'s study on interdisciplinary studies illustrate their use of dialogue, reflection, and scholarly inquiry across the disciplines to improve on teaching practices.

Jones (2010)'s study reveals the many advantages of an interdisciplinary curriculum such as expanding the students' understanding and achievements between all disciplines or enhancing their communication skills, while names integration and the time-consuming curriculum preparation as its disadvantages. Jones finds interdisciplinary curricula to be time-consuming as it takes collaborative team work to create, which can be seen as a hard and exhausting disadvantage, but in the end, the interdisciplinary approach inhibits many favoured skills that are sought by colleges and employers. Ultimately, despite these negatives, Jones argues that interdisciplinary techniques help both the students well as teachers to advance their ability for critical thinking, hone their communication, and develop creativity, pedagogy, and essential academia.

1.2.2 Alternative Approaches in Teaching of Psychology

A working approach to knowing the success of a teaching programme is to match the learning outcomes with the goals. The objectives can be either to impart the theoretical knowledge of the discipline, overall development of the students through that discipline or develop higher cognitive abilities. The increasing research in the area of alternative pedagogy for teaching of psychology shows its failure to achieve these goals. The traditional lecture method as is also seen in the previous section is limited to providing textbook information to students and fails to achieve any higher goals such as attitude change or development of analytical skills. The story is similar in the case of psychology too. According to studies conducted by Bligh (2000) and Nance & Nance (1990), the most common teaching method in psychology is lecture. Dillon (2013) cites the problems in using a textbook for teaching of psychology, how they mismatch with the goals of the programme and hence their failure in achieving simpler objectives such as student learning.

Interdisciplinary approaches Parisi's (1985) study, which was one of the primary studies on the interdisciplinary approach to teaching introductory courses in psychology, biology, and philosophy, shows many hidden potentials in interdiscliplinary studies. Parallel texts from all three disciplines are taught to students along with the relevant supplementary readings without diluting the course-bound potential of any one discipline. Ritchey & Bott (2010) and Golding & Kraemer (2000) have examined the influence of incorporating various social sciences materials into an introductory psychology course on students' ability to identify and provide interdisciplinary connections. They selected sociology, economics, political studies, anthropology and history for the study and found

that students who completed the course were better able to provide examples of the relation of psychology to three other disciplines than their counterparts who were pursuing other disciplines. The research concluded that an introductory psychology course is a logical and useful place to explore interdisciplinary connections.

Wood (2007) has done researches on the reasons for advocating interdisciplinary perspectives in disciplines. One of the prominent reasons is educational benefits of engaging critically with one's own discipline by viewing its limitations from another perspective. Another reason is the lack of engagement of psychology in worldly issues such as hunger, war and inequality and wider discourses like this can only be tackled by taking up a holistic approach rather than isolated. Stoddart et al (2006) presents an approach to teaching introductory psychology that involves use of narratives and primary source readings. Along with the pedagogical advantages, he suggests a detailed list of parallel narrative readings for each syllabus unit. Similar idea is also used by Abrahamson (2005) by employing storytelling as a pedagogic tool for teaching of psychology.

Making psychology social and politically relevant Dunn et al (2008) narrates the potential that introductory psychology has in creating critical and interdisciplinary spaces in the classroom. In 2013, Dunn et al developed a framework for teaching controversial topics so that teachers can help students evaluate evidence and develop testable questions. The chosen topics included evolutionary psychology, child rearing, sexual orientation, animal experimentation, evil diversity and social justice, gender and ethnicity, religion, disability and healthcare policy. To deal with the asocial and the apolitical nature of psychology, some studies show some hope for including psychology

for wider discourses. Murphy & Polyson (1991), after a study on teaching of peace, war, and nuclear issues in psychology classrooms, portray a hopeful scenario for allowing peace-related issues in psychology classrooms. Trimble (2006) propogates the need to include topics such as race and ethnicity in introductory psychology curricula. Acknowledging the social constriction of race, he underlines the need to address the false framework of race that has extended in construction of defining intelligence and development of IQ tests.

Discussion-based methods: Researches that have used discussion based pedagogy in teaching psychology though are limited still get mentioned due to their high significance in the present study. Moeller (1985) and Lewin & Wakefield (1983) have used the debate method to teach developmental psychological concepts and they have chosen some controversial topics for this, such as IQ controversy. For the debate, they got the students in two equal teams and prepare arguments of both the sides and speak on one. This was done to improve their thinking/ oral/ analytical skills and also improve the conceptual subject knowledge. However, based on the mixed student feedback, the authors have concluded that using debate method was useful tool for thinking and concept building if the limitations were overcome. Bensley et al (2010) find that students acquiring critical thinking skills, which are critical for analyzing psychological arguments in research methods, are better placed to receive explicit critical thinking skills instructions and have significantly greater gains in their argument analysis skills than those with no explicit critical thinking instructions.

Drawing to the limitations of the lecture method, Zachry (1985) uses the enquiry method to engage students more actively and deeply in the course material resulting in

increased participation in the classrooms processes and higher student valuations. Enquiry testing involves conducting a scientific enquiry on the topic involving steps such as hypothesis testing, drawing conclusion, etc. resulting in increased student participation and in-depth engagement with the subject. Taking psychoanalysis, behavioural and cognitive behavioural as thesis, antithesis and synthesis, Sternberg (1998) uses dialectical thinking as a tool for teaching psychology highlighting the fact that the present paradigm in psychology is a continuous state from the past and not separate from it, and hence stating the importance in teaching the history of psychology. A 2013 study by Dillon has uses active learning pedagogy employing the Socratic Method to teach introductory psychology. Platonic dialogues such as Meno, Apology are used to teach topics such as memory, and perception among others. Students are supposed to create an imaginary dialogue between Socrates and Skinner/ Freud/ neuroscientists etc. and engage in the dialectics that emerge from it.

On the whole, the assessment of efficiency of one teaching method over another is a matter of deep research. One of the conclusions from the above review of researches is that all teaching methods serve different purposes. Whereas some researches do not differentiate between lecture and any other method of teaching, some find serious issues in the lecture method. The above researches give high value to a 'method' for teaching, while some post-structuralists go beyond a method. Kumaravadivelu (2001), for instance, asserts the need for a post-method pedagogy as a consequence of the dissatisfaction over the concept of 'method' in teaching of languages. By post-method he means a reflective analytical teacher as researcher who is aware of the socio-cultural dimensions of

pedagogy and develops her/his own pedagogy that is beyond any particular method/ strategy of teaching.

1.2.3 Dialogic Pedagogy in Classrooms

A number of researches (Benesch, 1999; Paul, 2001; Fisher, 2007 et al.) argue in favour of critical, dialogical and dialectical thinking skills in classrooms to help students develop intellectual abilities and skills. Such higher order thinking skills are developed in the process of dialogic teaching. Hajhosseiny (2012) establishes a positive correlation between dialogic teaching and critical thinking disposition. An essential element of dialogic teaching is the creation of authentic discussions. Hadjioannou (2007) identifies seven aspects that are conducive to create such authentic classroom discussions: physical environment, curricular demands and enacted curriculum, teacher beliefs, student beliefs about discussions, relationship among members, classroom procedures, and norms of classroom participation. Moate's (2014) study on dialogic teaching finds dialogic struggle as an important characteristic where he defines it as tension and contradictions in the thought processes.

A large part of dialogic teaching is attributed to the nature of classroom talks, interaction and the nature responses/ questions during the interactions. It is commonly understood that the classroom reality is constructed through the interaction of teachers and students, and that a strong correlation is found between classroom discourse and student learning.

Classroom researches conducted around the world reveal that teachers basically use three kinds of classroom talks: 'rote' 'recitation', and 'instruction'[4]. These are the traditional kinds of talk and are limited in scope to exchanging textbook ideas, in sharing information, which is one way flow i.e., from teacher to student, and solving problems which is again dictated by the teacher. An additional tool, which though, is used rarely in classrooms, is discussion and scaffolded dialogue (Zhang, 2009). Scaffolded dialogue requires exchange of information between the teacher and students rather than one-sided flow from the teacher to students, through cumulative questioning and discussion. These have greater cognitive potential. Scaffolded dialogue is complicated and difficult to use as it requires more teaching skills. Alexander (2001) prioritizes scaffolding as the best tool of learning compared to rote and recitation. Barnes (1992) distinguishes between two kinds of talks- presentational and exploratory. When a teacher seeks an answer from students, and is rigid in those answers, it comes under the category of presentational talks, on the other hand, when the teacher makes students explore their ideas, and facilitate learners to try and test those ideas, it becomes exploratory in nature. Barnes proposes that it's not that one of these is a best technique of teaching, but a fine balance between both and using them as per context is required.

Classroom interaction has been explored in the history of classroom discourse studies since the 1960s and the 70s. They began by exploring the structure of classroom talks. Bellack et al (1966) are among the early researchers to frame out the structure in a four-part sequence: a) structure b) solicit c) respond and d) react (Liu & Le, 2012). The

[4]Rote means mechanically practicing facts, ideas and routines, 'recitation' means accumulation of knowledge and understanding through question to test the pupils previous knowledge, and instruction/ exposition means telling the pupil what to do, imparting information an explaining facts, principles or procedures.

most traditional approach to classroom interaction is the popular IRF sequence which is a three-part exchange- initiation, response and feedback/ evaluation. Here, the teacher asks a question (initiation), students respond in either yes/ no or in a word or in a sentence, and then the teacher comments on that response as correct/incorrect. Lemke describes it as 'triadic dialogue' (Zhang, 2009). According to Wells (1999), the IRF structure takes up about 70 percent of the classroom discourses in a school system.

A wide area of research has been covered by the kind of questions that teachers ask, and substantial amount of research indicates an effective classroom interaction by focusing on the kinds of questions asked. Questions have significant effects on classroom activities. Wood (1992) claims that questions may 'motive, sustain and direct the thought processes of the pupil' and promote reflection as well as self- examination. Skidmore (2003) analyses three kinds of categories of questioning: question with one right answer, with a finite set of right answers and with an indeterminate though bounded set of possible answers. First is close-ended and limits the scope of student participation, the second is more effective as it is open-ended and cognitively challenging discussions, and the third is the most 'authentic' discussion that engages students the most and stimulate their thinking and ideas.

In this area, a popular work done by Bloom (1956), who has developed taxonomy, has been extended by researchers in the area of EFL to frame the right set of questions namely; factual, empirical, productive and evaluative. Faruji (2011) uses this model to analyse classroom discourse in EFL classroom, and finds a strong correlation between the types of questions asked by the teacher and constructing a facilitative environment for language learning. Toni and Parse (2013) also use Bloom's taxonomy to analyse teacher-

student interaction, and in a study they find the maximum occurrence of inference type of questions used by teacher, which is evaluative as well as supportive and provoking deeper thinking along with linguistic scaffolding. Barnes (1978) has also developed taxonomy and distinguishes four types of classroom questions. The first type is factual questions, such as 'what', second is reasoning (how and why), third is opening (without reasoning), and the fourth is social (that influences students' behaviour by means of control or appeal).

Many more categorisations of questions have been done and utilised for analyses of classroom interaction. Another common classification is display and referential questions done by Ellis (1994) where displays are factual in nature and close-ended, and referential is more information eliciting to encourage diverse responses from students apart from encouraging them to engage in higher level thinking. Long and Sato (1983) find that referential questions are more frequently found in naturalistic discourses, unlike display questions which find place in whole-class teaching in ESL classrooms. Kearsley (1976) makes the following taxonomy of questions: 1. echoic; 2. epistemic, which includes referential and evaluative; 3. expressive; 4. social control; 5. attentional; and 6. verbosity. Martin (2003), after studying the frequency of kind of questions asked by the teachers, has found that as much as 61 percent of the teachers would ask test questions, 25 percent genuine questions; and only 14 percent would ask provoking questions.

Researches that have used teachers' questions as a tool to analyse classroom interaction have drawn pedagogical implications preferring more certain kinds of questions than others. For example, Liu and Le (2012) suggest using more referential questions for better teacher-student talk and learning. Also, IRF is a limited and unnatural

flow of interaction compared to cooperative learning where students have more opportunities to talk and share ideas with their group members.

Interaction patterns such as IRF sequence though dominate the class talk; they limit the scope of effective learning, dialogic interaction, on the other hand, as Zhang (2009) argues, promotes retention and in-depth processing associated with cognitive manipulation of information. On the contrary, some believe that mixed researches prefer find one kind of question is more qualitatively effective in teaching than the other, while others believe that all kinds have their own importance in the classroom, and the strategy to use them is more the important element. However, what can be concluded from these researches is the importance of questioning, and that the nature and strategies of questioning further determines the effectiveness of it.

Most studies that apply Bakhtin's ideas are applied in EFL classrooms and at school level. For instance, Mortimer (2005)'s quantitative study explored the Iranian EFL teachers' amount of using authoritative and persuasive discourse in regard to their roles in public and private schools**.** Inspired by dialogic pedagogy, after studying discussions[5]amongst the fifth grade classrooms Hadjioannou (2007) argues that it is the classroom environment that facilitates such discussions. On analysis of classroom dialogic interactions in a science class, Aguiar et al. (2010) underline the importance of students' questions in developing a health classroom discourse in a Brazilian secondary school. Edmiston (1994) uses Bakhtin's concepts to change the understanding in a 'drama education' class of 11 years of old children.

Authentic classroom discussions are a classroom-based speech genre in which the participants commonly explore issues of interest by articulating ideas and opinions. During such interactions, participants have the opportunity to express opinions and ideas, and contributions are often built on ideas expressed by other participants (Hadjioannou, 2007)

Dialogic pedagogy is still making its way into higher education. Stenton (2011) for instance, explores the possibility of dialogic pedagogy in the field of medical education. Gussman & Hesford (1992) undertake dialogic approach for teaching introductory women's studies programme by combining the concepts of Freirian banking education and the socio-cultural multi-voicedness concept of Bakhtin. Sanzenbacher (1997) uses the dialogic nature of language to teach literature to the students of humanities. Hamston (2006) illustrates dialogic struggles of young students with discourses of ethnicity and 'ideological becoming' of students who deconstruct their own identities and perceptions of 'Asians' and 'Australians'. Wells & Arauz (2006) for instance, through a collaborative action research project among teachers wherein they were asked to adopt an enquiry approach to the curriculum, illustrates the quantitative findings for longitudinal shift of teachers towards more dialogical mode of interaction, and establishes a relationship between the choice of discourse formats of teacher and the enactment of a dialogic stance.

1.2.4 Gaps in Literature

The research conducted in the area of teaching methods divides teaching methods into lecture and discussion. Researches that reveal the strengths and limitations of both these methods fail to reveal their potential by going deeper into the classroom talk, and the ones that analyse the classroom talk are limited to IRF pattern of classroom discourse failing to delve deeper into nature of utterances of classroom talk. The theoretical literature reveals the potential of dialogic analysis as a tool for classroom observation. Drawn from the theory of dialogism, quality of classroom talk is analysed by parameters

such as heteroglossia and multivoicedness in students' and teacher's utterances. Hence, there is a need for study to view classroom talk through tools of theory of dialogism.

Most of the available researches such dialogue in classrooms are limited to school teaching and EFL classrooms. The alternate methods for teaching psychology employ discussion-based methods, interdisciplinary approach and target development for critical thinking. However, no study has been conducted on use of dialogue in psychology classes. In higher education, a few researches have been traced so far which have used dialogue in teaching English literature, sociology, medical and drama education. Moreover, there is complete absence of use of dialogical teaching methods in Indian higher education, underscoring the need for exploring the functioning of dialogic teaching in teaching of psychology in India. Informed by the gaps in literature mentioned above, the following questions are framed as goalposts for the research:

How is dialogue initiated and sustained in the classroom? What is the nature of the classroom discourse in dialogic classroom? How is dialogic learning differentiated from non-dialogic learning/ monologue and what are the types of dialogues/non-dialogues/monologues? What are the pedagogical tools emerging from the dialogic teaching applied in the classroom? What is the nature of the discipline of psychology that is created using dialogic pedagogy, and how does dialogic process transform this discipline? How is dialogicity reflected in students' assignment writings and how does writing become a dialogic tool?

The objective of this research is to explore the praxis of dialogic pedagogy and study students' participation and learning in a classroom that employs dialogic pedagogy for teaching of psychology.

CHAPTER 2- METHOD

This chapter includes a review of the problem statement. Also included are the rationale for selecting a qualitative approach and the components of the research design: epistemology, theoretical perspective, methods, and ethical issues.

2.1 Problem Statement

The poor quality of higher education in the country is commonly attributed to the lack of student motivation. However, increasing researches in the area of pedagogy view student learning as highly related with pedagogical practices. Teaching and learning in our higher education system follows the transmission model where textbook knowledge is passed on to the students. Here learning is seen as an ability of the student to memorise the curriculum content. This banking model is seen as unproblematic by the education system itself. The problem with this model, however, is that learning is not for its own sake but for a specific goal. In the world of social sciences, knowledge is often contextual and cannot be limited to textbook information which, many a time can be politically driven. Higher education, which carries a public responsibility as well as a potential for generating critical thinkers is submissive, lacks criticality and fails to realise the highest potential in the students. Since it is during higher education that students both consume as well as produce knowledge, this study problematises the banking system in higher education pedagogic practices and explores a dialogic rather than monologic transfer of the knowledge practice system, which gives the students an agency to co-produce knowledge.

Dialogic pedagogy, based on Bakhtin's theory has been in use mostly since the beginning of the 20th century, but its use has been limited to EFL classrooms and sometimes in teaching of sociology, women's studies programmes or in medical education. Review of literature in teaching of psychology reveals the use of discussions-based methods such as enquiry method, debate method and dialectical method but not dialogic pedagogy per se. Of late, however, at least in the Western Hemisphere, critical pedagogy has started taking place in psychology classrooms through interdisciplinary studies and inclusion of social and politically relevant topics. No research of teaching of psychology through dialogic interaction has been found in our education system. In a scenario of lack of sufficient amount of research in critical practices in teaching of psychology, use of dialogue can prove to be an effective tool for bridging the gap. This study explores dialogue as a tool for making disciplinary knowledge into an interdisciplinary one that incorporates a broad socio-cultural and political discourse in perspective.

There is a long standing fragmentation between teachers' education on the subject matter and pedagogy. Professionals teaching in colleges and universities are well equipped with the discipline but lack any exposure to the education or training about teaching. In our system, the NET exam tests only basic knowledge about teaching, and does not test the potential of the teacher to impart higher order thinking skills in students. This fragmentation of practice leaves teachers on their own with the challenge of integrating subject matter knowledge and pedagogy. There is a need to bridge the gap and to prepare the teachers who not only know the content but can also make use of it to help all students learn better. A multilingual and multicultural nation like ours has multiple

voices existing in a heterogeneous classroom composition, and has a lot of potential to use dialogue as a pedagogical tool. This research tries to generate the potential to equip the teacher with the right skills of communication and dialogic teaching to practice in a novel way, and also to provide a direction to teachers training programme. This study will draw from conclusive findings any implications for imparting pedagogic strategies or tools in teacher training that are particularly required for university level teaching.

The reason why an undergraduate psychology programmes is chosen for the study is primarily because it is at this stage of their discipline learning that the students learn the art and develop the ability to think and communicate analytically and critically. With respect to the discipline of psychology, the curriculum is westernised, pregnant with Western concepts of human behavior that is highly individualistic. It not only lacks holistic and socio-cultural explanations of human behavior but also fails to locate human behaviour in a discursive manner. The critical methods aim to understand the sociocultural practices underlying the practice of the discipline of psychology to understand the cultural hegemonic practices in the classroom structures, and also, to create an environment which exposes the students to reflect on such factors responsible for understanding the varied psychological processes and the human mind. Building upon from the knowledge of such processes, the critical teaching practice empowers and widens critical thinking skill of the students.

2.2 Objective and Research Questions

The objective of this research is to explore the praxis of dialogic pedagogy and study students' participation and learning in a classroom that employs dialogic pedagogy for teaching of psychology.

The following are the research questions-

1. How is dialogue initiated and sustained in the classroom?
2. What is the nature of the classroom discourse in dialogic classroom?
3. How is dialogic learning differentiated from non-dialogic learning/ monologue and what are the types of dialogues/non-dialogues/monologues?
4. What are the pedagogical tools emerging from the dialogic teaching applied in the classroom?
5. What is the nature of the discipline of psychology that is created using dialogic pedagogy, and how does dialogic process transform this discipline?
6. How is dialogicity reflected in students' assignment writings and how does writing become a dialogic tool?

2.3 Research Design

This research adopts a developmental process for the methodology as it is characterized by the changing social relationships between theory, objective and the findings of the study. An analysis of these changing processes entails an interpretative epistemology as opposed to quantitative measures of positive epistemology. The structure of this research, developed out of interpretative epistemology, is however, flexible. In the

context of classroom research, the quality of interactions is measured by meaning-making processes, wherein the students are seen as participants in constructing multiple realities rather than as informants as also opposed to informants who report on positive epistemology. Since the questions were framed according to the objectives of the research, the overall framework is aimed at understanding the meanings generated from the pedagogical interactions rather than the causes and effects of such pedagogical interventions. Following Cohen and Morrison (2011), this study may be called iterative, wherein a qualitative research is developed with a loose set of objectives and research questions. For instance, this study begins with a classroom research and is focused on pedagogical aspects of higher education, before shifting its focus to the praxis of alternative pedagogical approaches. This research, however, is not sequential but moves back and forth, and so the goals and conceptual framework get emerged and evolved over time rather than being fixed at the outset. Thus, the model of research design becomes an interactive process wherein the goals, the objectives and the research design mutually inform and shape each other. The research design emerging from the interplay of these elements as the research is unfolded.

This study begins with an intervention model as it aims at applying the principles of dialogic pedagogy in the classroom. But it proceeds with an iterative process between theory and practice helping it evolve into a more contextually fit design-based approach. Then the field becomes the space for creating a dialogic and authentic instructional context even as the classroom interventions get revised on implementation of dialogic practices. In this design-based study, dialogically organized instructional practice is developed and examined. Since the primary objective of this study is to explore the

practice of dialogic pedagogy in a classroom, the nature of this study is exploratory and not evaluatory. Thus the aim of this work is not to assess the learning of the students in dialogically situated classrooms but to explore the workings of the theoretical construct of the processes of such a dialogue. It can also be termed as analytical as the primary focus of this study is to examine the classroom discourse.

2.4 Sample, Context &Access

Using a non- probability sampling technique, a private university has been chosen for the field study. This was partly based on the availability and getting permission for the same. Given the better accreditation and the larger number of students available, Delhi University colleges would have been a better choice if they granted permission to carry out the field work citing rigid timetables and lack of such small-scale experiments in the past. Though the name of the university is withheld on ethical grounds the features of the university and the samples are sufficiently described.

The Noida-based private sector university has good infrastructure and offers undergraduate, graduate and post-graduate courses and programmes in all streams. Its high fee structure ensures that only students from the well-heeled families are in, ensuring an elite environment within the campus. The campus is a spanking glass and steel structure, with good quality sporting grounds, free Wi-Fi connectivity and many premium eateries. Therefore, it has to be admitted that the profile of the sample students fails to represent a larger section of society—something beyond my control.

Gaining permission to the research field was time-consuming and strenuous and it took almost a year to complete the process. The process began with a meeting with the

head of the psychology department. The next step was to present the proposed study plan to the head of the department and to other teachers. But citing internal regulations, the university authorities did not allow me to video record the meetings with the teachers, students as also the classrooms, asking me to instead audio record the same. Even after this, getting the go ahead to actually begin the field work was tedious. The teachers insisted on sharing a timetable of the proposed meetings with them in advance. They also forced a modification in the courses to be covered, which initially included a few classes each from social psychology, clinical psychology, counselling psychology and introductory psychology. However, since social, clinical and counselling are final year courses, it was difficult to manage their timetable for intervention and hence only first-year students and introductory psychology were selected for the field work. The next challenge was to select the class from various sections of the first year students. Introductory psychology is taught to first year B. A. students who are divided in two sections. Though both the sections of these students were roped in for the field work, on the basis of the inputs, this study has used only those from section A.

Section A had 60 students of which only five were males. Almost 90 percent of the students in the 18-22 age bracket and were hailed from the Delhi-NCR area while the rest mostly belonged to the Northeast, Kolkata, and Bihar and were campus residents.

2.5 Pilot Study

Armed with the framework and design for the research, the next step, before proceeding for data collection, was to carry out a preliminary study to test the ideas and to vet the feasibility of the study. Research objectives and methodology at this point were

hypothetical and so needed to be shaped by ground realities. Thus, the pilot study was needed to unfold the dynamics of classroom and pedagogical research.

But time constraints prevented me from approaching a university or a college for such an experimental study. The most feasible option was to tap the informal education sector such as coaching centers. Therefore two Central Teacher Eligibility Test (CTET) coaching institutes were chosen for this. While one class had just 12 students, the other had a paltry three students. The students belonged to varied age groups, unlike in a college. The curriculum for their entrance test comprised developmental psychology and pedagogy, with topics like 'Theories of intelligence and IQ', 'Mental retardation' and 'Special education' etc. and the coaching typically lasts for three or four months.

It has to be admitted that the field for the pilot and the final studies varied vastly as the pilot was carried out at a coaching center and the final field work at a college. Also, there were differences from a demographic perspective as well with the sample size, age, and income being significantly different. While the main study had inputs from as many as 60 students, the pilot was based on just one-fourth of that. But the different sample sizes in both helped in building pedagogic strategies for the main study. Another major difference is the spoken language of the two sets of students—with the college students mostly conversing in English and the coaching students being mostly comfortable in Hindi both for classes as well as for study material. As a result of such an inter-language switching, there cropped up different inter-subjectivity in both the fields.

Beyond the limitations of differences in the fields, some useful insights were gathered for the main study. One of the most significant and surprising findings is that

dialogue cannot be scripted for classrooms. In traditional classrooms, it's a common phenomenon to plan a lecture the previous night and deliver it the very next morning, but in a dialogic pedagogy, audience responses can never be expected and thus a lecture cannot be presumed in advance. Pilot study acted as that experimental platform to test the execution of pre-planned dialogues and then reflect on their misoccurence and failures. This learning opened the doors to the need for more theoretical research on understanding of the dialogue that further helped the main study.

2.6 Tools for data collection

Lots of researches on classroom discourse normally choose observation as the primary tool for data gathering, wherein the researcher observes and records classroom interactions between teacher and students for information and data. Also, available researches on classroom pedagogy are limited to revealing the limitation of traditional IRF pattern discourses (as described in previous chapter). However, the area of dialogic pedagogy is a recent phenomenon, and hence using observation as a tool for data collection doesn't apply. This is especially true in our teaching methods which are mostly monological. Thus, using non-participatory observation as a research tool would have failed the study to adopt new avenues in the direction of dialogic pedagogy. It is for this purpose that an intervention was planned where teaching is carried out dialogically. To experience the phenomenon personally, this research has adopted participant observation as the key tool for data collection, which was intervened by a pedagogical intervention to arrive at the desired objectives.

Since this study explores the praxis of dialogic pedagogy in a classroom, the teachings or the dialogic interactions between the teachers and the students were audio recorded for final analysis and reference. The other forms of data that supported the study are the following:

a) Inputs from students' assignments given to them by the end of teaching a unit. Such assignments were given to students to assess the changes in their learning process after the dialogic interactions.
b) Reflective diaries/observation notes of teacher/ researcher normally penned down informally at the end of the class.
c) After a while of completion of intervention and during the process of analyzing the classroom data, students' feedback on classroom experience was felt lacking. Hence, telephonic conversations/interviews with the students' carried out were carried out. The goal of these interviews was to assess the students' perception of their classroom experience and their evaluation of dialogic pedagogy. These telephonic conversations included unstructured questions depending on how evolved the student was. (Appendix B)

Apart from these specific tools, the study also observed the physical environment, nonverbal gestures of the students as well as the teachers, campus events, casual and unofficial talks with participants, and the features of the classroom among others. The peripheral features of environment that emerged from under such observation were classroom procedures, students' group formations and informal interactions with each other, pre-established classroom norms and curriculum demands. That apart, inputs from

the interactions with other teachers also came in handy as they offered valuable insights on the overall atmosphere.

2.7 Data Collection Process

The study was conducted in four months beginning January of 2015. Field work included choosing the topics that had to be taught during this period. A choice also had to be made whether the syllabus would be shared with the regular teacher or not. Such a choice was crucial to arrive at the objectives of the study and the classroom discourses. There was such collaboration with two regular teachers at the beginning of each week. The course taught to them was 'Introduction to Psychology' and topics to be taught were Motivation, Emotion, Thinking, Intelligence and Creativity. A regular teacher chose the topics for teaching. Out of the five units, the first and the second ('Motivation' and 'Emotion')were already covered by the regular teacher but required revision to meet the conditions set by this research, and the rest three had to be introduced afresh. The topics were chosen on the basis of chapters from popular textbooks from 'Morgan and King' and 'Baron and Byrne'. But these textbooks were too shallow to engage the students in a meaningful discourse forcing me to select a set of extra reading materials from academic journals and other reference books.

There were two sections of first-year students- Section A & B. Though classes were conducted for both the sections and were recorded this study has used the inputs only from Section A. Classes were conducted twice/ thrice a week with a two-hour duration. Topic of discussions changed every week and each chapter continued for two classes. Classroom talks included academic discussions, writing assignments, general

college activities in and outside the department, job aspirations and opportunities for students. Since the objectives were concerned with academic teaching, the selection was made on that basis. Further selection was made based on specific research questions. As many as 10 audio recordings were transcribed for final use and data mining.

The first few classroom visits were informal interaction with students, telling them about the purpose of this study, and taking their consent for recording their conversations with me as well as between themselves and also with the teachers. Initial interaction with students focused on building personal and emotional rapport with them on one hand and on the other me developing a comfort level with the classroom and the students. Once the rapport was built, classroom interactions began shaping more towards the teaching of theory.

As part of introducing a dialogized instruction, the classroom text was broken up and a new dialogue was conducted on the tension between the different student voices. There were also struggles between the authoritative texts and the changed dialogic tension within the texts. As the study progressed, the research questions began to take new shapes. For instance, initially the questionnaire for the interviews with students and teachers were aimed at to support the primary findings of exploration of the pedagogic processes. But soon the classroom dialogue began to assume more focus. For this, other data tools like students' writing assignments and teachers' researcher's informal notes became more relevant and handy.

2.8 Data Mining

Unlike the traditional structural paradigm of limiting a study through one method of analyses, Cohen (2011) argues that even though there is no single way of analyzing the data-set and to present qualitative data, frequent multiple interpretations can be made of qualitative data. Also, a qualitative data analysis is distinguished by merging the data points with data analysis, in an iterative, back and forth process. (Gibbs, 2007, Tashokkori & Teddie, 1998). While some researches utilize different kinds of discourse analyses or even mixed discourse analysis with dialogic analysis, others choose one over the other to achieve the different objectives of the study.

The most common form of analysis in qualitative methods is discourse. Discourse analysis is usually differentiated with the traditional view of the language and focuses on the structural aspects of the given language such as word, object, subject, sentence etc., which are bounded by the rules of the language employed. The problem with this view, however, is that it's uncritical, in the sense that it doesn't challenge the ideology or analyse the underlying socio-cultural and hidden assumptions. As opposed to the structural linguistic or cognitivist paradigm, discourse analysis gives importance to conversations and language because it is there that multiplicity of meanings are created, negotiated and understood.

Discourse is a much wider phenomenon of interpreting language and this is the commonality in all kinds of discourse analyses such as the Foucauldian critical discourse analysis, narrative analysis, and Bakhtin's dialogic analysis among others. For the latter ones, discourse is an extended piece of text that has significance in the outer world and

events which are socially, culturally, politically and historically organized. Critical discourse analysts and social psychologists tend to integrate power relations and larger social structures such as racism or sexism and the way these shape utterances and texts, and their methodology is influenced by discourse analysis, conversation analysis, linguistic and cultural theory (Mills, 1997). These types of discourse analyses are based on suspicion with an aim to uncover the power dynamics, including the unconscious social and historical power dynamics exposing the various kinds of interests and power plays that construct a social world (Sullivan, 2011). Discursive psychology is seen as a reaction to cognitivism where 'talk is the route to cognition', wherein what one says determines what one thinks and believes in. On the contrary, discourse analysis asks, 'How what was said was said', wherein the tone, voice, etc. tell us what one is doing in the discourse rather than one's thoughts and beliefs.

The use of Bakhtin's dialogic analysis in classroom research is rare. Classroom interaction in this research is analyzed through the dialogic theory of Bakhtin. However, it's important to differentiate discourse analysis from Bakhtin's dialogic analysis, because the only similarity between them is the role of the language in constructing the social reality that is being sought to be made. However, differences between discourse analysis and dialogic analysis are many. In dialogic analysis, description of each student's utterance-addressivity holds the central place in the analysis. Bakhtin's dialogic approach as an analytical tool was first extended by Leiman (1997) and was called the 'Dialogical Sequence Analysis' (DSA) which is an offspring of Bakhtin's principles of utterance, and is often used in psychotherapy traditions. In practice, DSA, according to Leiman (2003), is the structural and expressive aspects of composition of an utterance

indicating the ever changing dialogic positions and movements. According to the theory of utterance, each response is considered as an utterance and any utterance is composed of three structural and three expressive aspects.-. The three structural aspects are the author, the addressee, and the referential content--what, by whom and to whom, while the three expressive aspects are intonation, composition, and stylistic devices (Holquist, 2002).

Bakhtin's dialogic approach as a tool for data mining in qualitative methodology is extensively used by Sullivan (2011). He differentiates the dialogical approach with others through the matter of subjectivity in a qualitative data set. He also differentiates between different approaches that include subjectivity such as grounded theory, interpretive phenomenological analysis, narrative analysis and varieties of discourse analysis. Sullivan (2011) provides methodological implications that follow from Bakhtin's principles of dialogism: a) the existence insistence on a needy self, indicating towards multiple interpretations of a text and a meaning, and dependency on others in knowing the 'self'; b) the emphasis on 'truth' as 'pravda' in a dialogical approach, indicating towards lived truths rather than abstract; and c) otherness and mystery can be built into the fabric of talk, indicating towards concepts of double-voicedness and chronotope (Concepts described in the previous chapter)

The transcription style of classroom interactions in this research has followed the charismatic approach as borrowed from Weber (1947) by Sullivan (2011). As opposed to the bureaucratic procedure of coding data, which is structuralistic and audit based, the charismatic approach is a top-bottom approach and theme-based. In these themes, another approach followed is extraction of 'key moments' called as 'key extracts'. 'Key

moments', he writes, are an utterance of significance, and utterance is a significant unit of meaning, different from the sentence or the line and is defined by its readiness for a reply/ reaction. As a unit of meaning, it can be of variable length (p. 72; Sullivan, 2011). A charismatic analysis is the essence of dialogic quality of speech in Bakhtin's theory. Other than the style, other components of this analysis are emotional register, the genre, the struggle between self and the other, and the time-space.

For this study, inputs from the students' written assignments were subjected to a dialogic analysis combined with intertexuality. Sullivan draws the view of intertextuality in terms of an 'author-hero' relationship--the shaping activity of the author/self and the responsiveness of the other/ hero. The examination of author-hero in a classroom research makes the student an author. In this context, Sullivan draws a methodological framework for analyzing the written text: a) what position does the narrative assume?; b) what do the shifts in the discourse and the genre signify about the self-other relationship?; c) what agency does the 'other', as a created hero within the text, have to 'answer back' between the texts?; and d) who the author is addressing to?

The excerpts from the teachers' diaries and notes were content analyzed by segregating the diary notes into themes for analysis. Students' interviews on classroom experiences too were content analyzed and used as supporting findings.

2.9 Positioning and reflexivity

Since the design of the study is intervention based where researcher is the intervener herself, the description and analysis of classroom events displays a reflexive methodology. I adopted an insider point of view to discover and understand meanings of teacher's subjective experiences from the framework of a researcher exploring an innovative pedagogic practice. This reflexivity required me to acknowledge my own values, beliefs and skills and brought heightened self- awareness which got formulated into the insightful research writing. A section of such personal reflections is also laid out in the form of teacher's notes.

2.10 Ethical Considerations

In any research where human subjects are involved, as in this one, the consideration of ethical issues is of key consideration. There are three aspects to such ethical dimensions--getting informed consent, maintaining anonymity and using their inputs only for the stated purpose of research. The procedure for seeking permission for conducting research has already been elaborated before. The departmental head at the university was willing to be part of this research following which a written request seeking permission to conduct research in the department was put forth detailing the full details of the proposed study and a written assurance to all participants that their inputs would only be used for this research. The participants were also assured of full privacy and anonymity and their personal details and that only pseudonyms would be used in the research.

2.11 Limitations

The limitation of the study lies in the conflicts or errors that may emerge from multiple roles played - that of researcher and teacher. It indicates the need for developing further tools to reduce such bias.

This study analyses only the verbal form of communication, having been limited only audio recordings, leaving out the all-powerful video data, preventing a wider form of analyses by employing facial expressions and voices of each of the participants, gestures and movements.

2.12 Chapter Summary

In summary, this chapter shows that to address the problem of banking education in higher education, dialogized instruction was qualitatively designed. Further, the following methodology for implementing the study was addressed and described along with ethical considerations and reflexivity issues. In the following chapter, the data collection, research tools, data analysis, findings, and interpretation of results of the study are presented.

CHAPTER 3- ANALYSIS & DISCUSSION

This chapter has two parts. Part I presents the dialogic conversations from inside the classrooms. The conversation data are analysed using Sullivan's approach to dialogic analysis, which is borrowed from Bakhtin's theory of dialogue. In the first section (4.1), three episodes are extracted from the transcripts of the classroom conversations based on teaching of the selected topics from 'Introduction to Psychology' course to undergraduate students. The selected units are Maslow's need hierarchy theory (episode 1), theories of emotions (episode 2), and theories of intelligence, creativity and thinking (episode 3). Only the 'key moments' from the dialogic conversations have been selected for final analyses and discussion. Section 4.2 illustrates the quantification of teacher student utterances in a tabular form and analyses the classroom discourse and the norms of participation.

Part II presents data on students' writing assignments, students' interviews, and teachers' causal notes and diaries which are used as supporting findings to create a dialogic pedagogy. Section 4.3 is the excerpts from students' writing assignments and carries out their dialogic analysis, while Section 4.4 forms the narratives from teachers' diaries and casual notes as a potential pedagogical tool. Section 4.5 consists of excerpts from the interviews with students on the feedback and their classroom experiences.

PART I

3.1 Creating a Classroom Dialogue

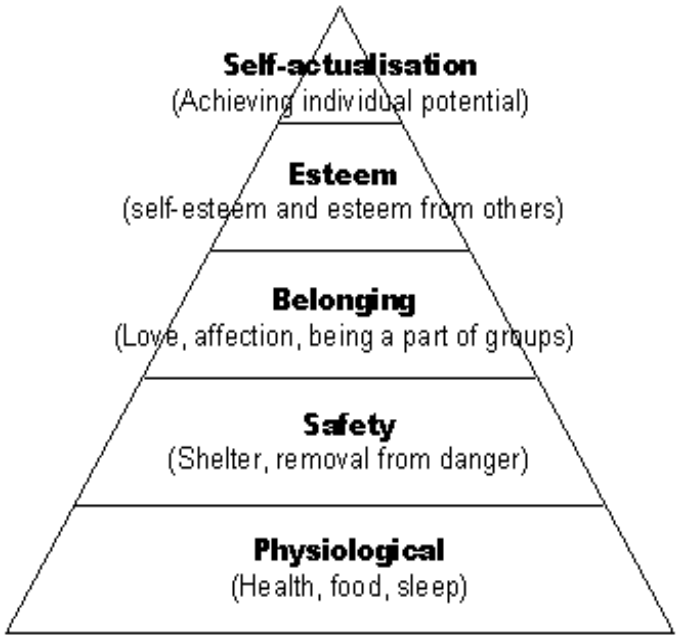
In the unit of Motivation (Appendix A), the students were already given exposure to concepts such as need, desire and motivation by the regular teacher (as informed by her), therefore I decided to choose and conduct a dialogue on "Need hierarchy theory" (described below).

Introduction to Maslow's Need Hierarchy Theory:

The Russian thinker and psychologist Abraham Maslow (1943) developed a theory of human motivation popularly known as 'Need Hierarchy Theory' which represents human achievements as a ladder that has to be climbed. It provides a hierarchical system placing all types of human development on a pyramidal scale. The base of the pyramid consists of survival or physiological needs which must be met before reaching the next level; safety can be sought and so on, up through the progressive levels that follow love/belonging, self- esteem and self-actualisation. Maslow's (1943) theory is grounded by its basic assumptions:

- Higher motives can be satisfied only after the lower ones have been fulfilled
- These needs act as motivational forces
- Unsatisfied needs are the prime motivators of behavior

Figure 3.1: Maslow's need hierarchy theory



The basic textbooks followed to teach this theory in undergraduate courses in university are 'Baron and Byrne' and 'Morgan and King'. Although, reference to the original documents of the theories help understand the theory more in-depth, the following additional sources have been used by the researcher to teach Maslow's Need Hierarchy Theory. The list below invests much more authenticity to the arguments and enables a wider discourse.

- Maslow, A. H. (2013). *Toward a psychology of being*. Simon and Schuster.
- Maslow, A. H. (1943). A Theory of Human Motivation. *Psychological Review, 50*(4), 370.
- Neher, A. (1991). Maslow's Theory of Motivation: A Critique. *Journal of Humanistic Psychology, 31*(3), 89-112.

The teaching began with teaching Maslow's Need Heirarchy theory. The following sequence of excerpts (A-I), Episode 1 are drawn from the same. The excerpts are the dialogic interactions between the teacher (T) and students (S).

Episode 1

The first excerpt refers to the dialogues initiated by the teacher in the first class is basically an act of seeking students' active participation. The strategy used by the teacher here is asking students what they already know about the theory, and then engaging them in conversation that connects them to their personal lives.

1. ***T****: Who will brief me about the Abraham Maslow's Need Hierarchy Theory?*
2. **S1:** There are certain hierarchies of needs. In order to move to the next, they have to complete the first. First it is the basic need which includes, safety, food, shelter, clothing, then next it is the safety requirement, then sense of belonging after which he gave self-esteem and after that self-actualisation. And he said once a need is fulfilled, it ceases to be the incentive to work. So you move on to the next level. But there is a lot of criticism as it is said that it is an individual perception. So you can still have high self-esteem without fulfilling the need for sense of belonging, so, in some cases there is an exception. So, it is not as he suggested it.
3. ***T:*** *Ok…that's a good explanation*
4. ***T:*** *Would someone like to say something, add something to what she said about the theory, in its favour, against…?*
   (no responses)
5. ***T****: Now, I will ask all of you a question: 'What is it that you all are looking for in life, in this phase of life? What do you want most in your life?*
6. **S (**All students listed one by one**):** focus, good food, education, successful career, knowledge, money for shopping, girlfriend, a comfortable/luxurious lifestyle, challenges, exposure.
   (Teacher writes them down on the board)
7. ***T****: Now, can you place Maslow's theory stages in these?*

Excerpt A

The teacher opens the dialogue by inviting students to share their basic knowledge about the Maslow's theory of motivation. After S1 provides a stage-wise description, the teacher appreciates the student and moves onto further probe the students for their personal views on the theory. Here, the teacher's intervention for probing students to

think in favor/ against of the theory is problematic since it hindered the complete exploration of theory and aimed at arriving at the criticism too soon.

When no one responds, the teacher begins a short activity of uttering a word and asking the students to react immediately to that word. The teacher here coaxes the students for participation. The teacher and students begin doing the activity together. It is during this activity a conflict emerges especially when placing the students' answers in the structure of the ladder of stages of need hierarchy.

1. ***T:*** *Hunger?*
2. **S:** Basic needs
3. ***T:*** *Career?*
4. **S1**: Career can be placed in sense of belonging and self- esteem.
5. ***T:*** *How, can you explain this?*
6. **S1:** In the sense that you can build a career, but you also need people to support you in your career, so also self- esteem.
7. ***T****: Ok, so let us put it in both 2 and 4.*
8. **S2**: What about exposure?
9. ***T:*** *That would also be self- esteem, plus a little bit of self-actualisation.*
10. **S1**: Exposure is just to enhance understanding of people. In the sense that, see if I were to go into a new stream, that would make me realise that no matter what I am good at, there will always be something I will never know. So, I would know always that there is something that I am lagging behind. There is always something more to know.
11. ***T:*** *Ok, what about money for shopping?*
    No one answered
12. ***T:*** *Self- esteem, isn't it?*
13. **S3:** Ma'am, basic needs (at this the entire class breaks out into peel of laughter)
14. ***T:*** *Basic need, ok, well this point will be noted. We will use this point. Well, may be basic need for you, but according to Maslow, it will be self- esteem needs. When we all can wear simple clothing why do we need to wear fashionable clothes?*
15. **S5:** To feel good.
16. **T:** Ok, girlfriend?
17. **S1**: Love and belonging.
18. **S4** (the one who said girlfriend): Basic need.
19. **T:** Basic need? According to Maslow, its love and belonging.

Excerpt B

The above dialogue highlights the contradictions that are encountered while placing the needs in the 'theory of needs'. Career, exposure, money for shopping, and girl/boyfriend all have come under more than one categories, for some it has come under one and for others it has come under another and for some, more than one category. In Turn 14, this contradiction emerges stronger when the teacher highlights that for Maslow, shopping comes under self-esteem needs, and not basic needs. This appears to be the point of choice to be made between 'Was Maslow's theory not able to explain the placement of shopping correctly or was the student placing it wrongly?' There is no mention of either of these positions here, and the enquiry continues further. This double placement is an indication of invitation of various discourses such as historically changing dynamics of needs and the motivation structure. But instead of giving away the discourse of needs in a lecture format, the teacher sustains dialogic forms with the students to discover and construct knowledge by coming in contact with other students' voices.

The participation in this dialogic exchange is high; although majority of the students have one-word answers, one student (S1) answers elaborately and one (S2) even poses a question. In Turns 13 and 18, while placing the needs (shopping and girlfriend), students respond with a peel of laughter, revealing the life-like qualities of the classroom discourse and indicate the affective components of students' involvement in learning. In the view of Sidorkin (1999), this is a condition for first discourse breakability and procedural fragility. The first discourse, which is monological in nature now enters a dialogue turning it into the second discourse. In the words of Sidorkin (1996), the teacher

code-switches by entering into a dialogue with the students by signaling that the text is not fixed and finalised but fragile (p.79)

Another instance follows this dialogue wherein the teacher provokes the students to apply the theory in their personal lives resulting in multiple contradictory voices.

1. ***T** (Pointing to S1): Are your 1, 2 and 3rd stages fulfilled?*
2. **S1:** I am probably at the self- esteem level but I am not sure if my other two needs, safety and security is also fulfilled. If I am happy, let's say at a studio apartment, eating basic food like vegetables and dal etc., then I will be fine.
3. ***T:** Where would you get that studio apartment from?*
4. **S1:** As of now, my parents will support me.
5. ***T:** Your parents! Ok. What if your parents don't support you anymore?*
6. **S1:** I will try to get a job.
7. ***T** (to **S1**): If you have no money, no one to support you, would you still think of pursuit of knowledge?*
8. **S1**: I might.
9. ***T** (to **S2**): Would you still think of a girlfriend in such a condition?*
10. **S2**: No, I will come down to basic and security needs.
11. ***T**(to **S3, S4** and others): Would you still stick to your needs such as a luxurious lifestyle, money for shopping and challenges etc. if you have no money, no job and no one to support you?*
12. **S** (many): No.
13. **S4**: I will come down to basic needs.
14. **S1**: I will still stick to my needs even if I have no money and no support.
15. ***T:** Ok, so we have two contradicting positions here. If you have no house, no money, would you still stick to your own need? How many of you will stick and how many of you won't? Raise hands who all will stick?*

    (none, except S1)
16. ***T**: (to **S1**) Please give an explanation in support of your answer.*
17. **S1**: What I said is, if I have no one to support me financially, and I am just a 12th pass student, so basically that means that I will not get a good job even. I will be bothered about what am I going to eat, where am I going to spend the night, but there is a limit to how much I can worry about it. What keeps me going is not that where I will get my next meal. At the end of the day, its knowledge that matters, and I will do anything to get that

knowledge, to reach that part where I attain knowledge, and basically considering food, I am a 12 pass, I could probably….

18. **T***: (Student pauses and thinks.., teacher adds) You could do a menial job, and probably stay with one meal a day*?
19. **S1**: Yes.
20. ***T****: So, what does your main need become*?
21. **S1**: Knowledge.
22. **S1:** Yes, but according to Maslow, knowledge may not be a basic need.
23. ***T:*** *Yes, we can say that this is the criticism of theory.*

Excerpt C

The above discourse can be seen as a form of Socratic questioning where by invoking contradictions, the teacher reaches the desired goal--to make the students reach at the criticism of the theory. All the utterances are made keeping in mind the previous utterances (The teacher knows S1's position) and future utterances (that she can facilitate the discussion towards a definite conclusion which is the criticism of the theory). This forced discourse is indicated by the interaction patterns in two ways: One, pointing out the students about the need for providing certain answers (Turns 1 & 9); and secondly, the nature of questions asked by the teacher (Turns 7, 9 &11) are close-ended questions invoking a Yes/ No answer. At this point, the students are forced to make a choice in an either/or manner. S1 (Turns 8 &14) takes one side of the argument (even if her basic needs are not fulfilled, she will stick to the higher need of knowledge), while other students such as S2, S4 (in Turns 10, 12 & 13) and others take the other side (if their basic needs are not satisfied it will be a hindrance for them to move up the ladder of the Maslow's theory).

According to Maslow, the basic needs are food, shelter, home, sleep etc., and knowledge constitutes higher needs like self-actualisation. However, as seen in this

dialogue, knowledge constitutes a basic need for this student thus defying the very basis of the theory. Clearly, S1 who is against the rest, emerges as the opposite forming an either/ or type of dialectical opposition to the basic thesis (all students viewpoints) and anti-thesis (S1). This interaction displays how different voices emerge in dialogic interactions, and drastically different voices clash out of the conflict. Majority of the students take sides on the sequencing of the theory, with one student, who is a minority or an exception arising to become the main conflicting voice thereby giving rise to the anti-thesis, and with the scaffolding of the teacher, s/he becomes a strong voice to speak against the generalisation of sequence nature of the theory.

These voices, as named by Bakhtin, when contradictory in nature, produce what is been used here as dialectics. The students are engaged in the exchange of logical arguments by applying the theory in their own life. This is how the dialogue and dialectics come together when applied in a practical set-up such as a classroom. The potential of dialectics here is to reveal the opposite views of S1 to the rest of the class which creates contact points for facilitating a possible merger of conflicting voices. Evoking extreme views and creating oppositions in a classroom also serves a higher purpose of learning tolerance towards other groups and viewpoints. Thinkers such as Mikahel Bakhtin, Martin Buber and Alexander Sidorkin would value this process by understanding it more at a humanistic level. That is to say, by exchanging ideas, students are developing the tools to understand each other better and in this process value others' viewpoints and ideas.

Scholarly literature depicts various contesting researches in the area of dialectic in relation with the dialogue (as seen in Chapter 1). The central argument in the dialectical

theory of Hegel is that contradictory and opposite viewpoints exists and then they merge to form a synthesis from which originates another thesis and anti-thesis. The above episode is such an instance of generating dialectics within the dialogic interaction between the teacher and the students.

One of the weaker perspectives through which the above excerpt is seen is that the interaction leads to dichotomous thinking, where students take sides. The choice that needs to be made here is whether one will settle down with basic needs or explore higher needs. Therefore creating a situation such as either/or, which according to Bakhtin, is an end of dialogue, or anti-dialogue. The two opposite poles of responses limit multiple logic that can be arrived at, and limit the discourse to just two choices of opinions, thus ending the carnival of ideas. Essentially objecting the notion of dialectic, Bakhtin writes:

> Dialogue and dialectics. Take dialogue and remove the voices (the partitioning of voices), remove the intonations (emotional and individualizing ones), carve out abstract concepts and judgments [sic] from living words and responses, cram everything into one abstract consciousness—and that's how you get dialectics. (Bakhtin, 1986, p. 147).

Interpreting the above excerpt, Wegerif (2008) writes that it is not dialogic since dialogic refers to the inter-animation of real voices where there is no 'overcoming' or 'synthesis'. Rule (2011) too interprets the quote by calling dialectic as reductive, finalised, monologic, cramming everything into one abstract consciousness hindering dialogue and polyphony. Sidorkin (1996) supports the myth of dialectics:

> For instance, if one hears two different opinions on the same subject, the truth is not deducible by 'averaging' the two, or by 'synthesizing' the opinions. A

> statement like, 'the truth is somewhere in the middle' is not at all what Bakhtin had in mind…truth reveals when one can hear his or her own voice joins in and creates something to a musical cord…truth is born in the point of touching of different consciousness (p.20).

Bakhtin's answer as opposed to either / or dialectics is both/and. Hence, if at all there is no money and no support, S1 will still think of pursuing knowledge, and won't come down to the basic needs since knowledge for her matters the most. This choice is evident in her exploration of possibilities as well (considering I am 12th pass, I could probably…, Turn 17). As much as this premise holds true, its opposite is equally true as well. Therefore, if there is no money, S1 will come down to basic needs. A slight indication of this is seen in her first comment (I might …, Turn 8) indicating probability instead of confirmation (I will...). Similarly, for the rest of the students who will definitely come down to basic needs, the other possibility that they won't come down to basic needs, and stick to the higher needs, is true as well. For instance, probably at a different time or a place their responses may differ. But there must be a careful interpretation of both/and Holquist (1990) clarifies:

> 'Both/and' is not a mere wavering between two mutually exclusive possibilities, each of which is in itself logical and consistent, thus ensuring the further possibility of truth, since a logic of this restrictive sort is so limiting that only one of the two options can be correct. Dialogic has its own logic, but not of this exclusive kind (p. 41).

The emergence of diverse viewpoints continues as the teacher uses another strategy of probing exemplary figures who defy the linearity in theoretical assumption of Maslow's need hierarchy theory that basic needs be fulfilled first to make an enabling environment for meeting higher needs.

1. ***T:*** *Now, can you think of an exception to support her point, that even if basic needs are not fulfilled, the person sticks to their higher needs?*
2. **S5**: Leonardo da Vinci didn't have money, still he used to try discovering new things, moved to different places. He achieved his goal.
3. **S6:** Steve Jobs.
4. ***T:*** *So, we know of some great people who reached where they wanted to reach even after they had nothing, even when the basic need was not fulfilled. Any more exceptions? Think…*
5. **S7:** Ma'am, can we take the example of Mahatma Gandhi? He left his comforts and started living a simple life. The struggle for freedom was his aim and he achieved it, so he reached self-actualisation with moderate living.
6. ***T:*** *Gandhi was from a well-to-do family, he was never deprived of his basic needs. His moderate living was a means of achieving his goal. Anyways, this can be taken as a write-up by any of you who is interested, whether Gandhi's life followed Maslow's need hierarchy theory or not. Anyone interested in taking up this assignment?*
7. **S5:** Yes ma'am, I will do it.
8. **S7:** I will also do it.
9. **S9:** Dirubhai Ambani? He belonged to a poor family.
10. ***T:*** *So can it be said that there are some great personalities whose life didn't follow the stage theory? Can you think of anyone else such as a freedom fighter like this?*
11. **S8:** Ma'am, Bhagat Singh. He didn't even get married, so didn't even fulfill love and belonging needs still achieved level of self-actualisation by getting freedom for the country.
12. ***T:*** *Yes true, and also, he died. So he didn't even fit in the safety and security category. For him, actualisation was above safety and security as well. Can you think of anyone in the contemporary world?*
13. Silence. (No one answers)
14. ***T:*** *Do you know about Irom Sharmila?*
15. **S1:** Yes, the one who is struggling in the Northeast.
16. ***T:*** *Yes, she doesn't eat for the freedom of her state. So, her self-actualisation needs are above even her basic needs.*

17. **S1:** Even if you look at Madam Curie, she belonged to a very poor family.
18. ***T:*** *These people reached self- actualisation without fulfilling the prior needs. There are lots of people like that. These are the famous people, but there are so many people around us or among us, maybe we all are like that, it needs to be assessed. Every theory is to be examined, that is the point.*

Excerpt D

In the previous dialogic stance, it was seen that one student (S1) sticks to her viewpoint that she will pursue knowledge instead of coming down for basic needs even if she cannot even meet her basic needs, whereas the others, including S2, S3 and S4, take the other side of the argument thus creating a dialectical opposition. Interestingly, here the students with opposite views are ready to think of exceptions to their own arguments thus indicating their 'change of understanding' (Turn 2, 3, 5, 9, 11 and 17). Thus, though these students cannot think of leading a self-actualised life/ attaining higher goals without fulfilling their basic and social needs, they can still understand the different perspectives of others and thus can enter an internally persuasive dialogue. Such change of ideas (that some people can still achieve higher stages of need hierarchy even when their basic needs are not met) could happen during the free flow of dialogic exchanges. Even though they won't change their opinions, they are open to engage and struggle with conflicting thoughts and thus create a space for co-existence. Student's willingness to do the assignment also indicates the curiosity that this dialogic exchange proffered to them.

The examples of exceptional personalities brought in by the students and the teacher are from diverse walks of life--science, history, capitalists and political activists. By taking these leaders as examples, students analyse their motivational needs. This is an instance of applying theoretical ideas into real world or practical life. Moreover, the

understanding of the need hierarchy of these great leaders is a critical one, which helps them see beyond Maslow's linear, stage-wise progression of the theory.

The next Excerpt also begins with personal and direct questions from the teacher. But this interaction becomes productive at Turn 10 when the students begin to evaluate the theory.

1. ***T:*** *Does this theory hold true for you?*
2. **S1:** No.
3. **S2**: Perhaps.
4. ***T:*** *How many are no?*
   (5 hands up)
5. **S:** Ma'am what about could be?
6. ***T:*** *Ok, how many for could be?*
   (10 hands up)
7. ***T****: Ok, now raise hands for yes*
   (Noone)
8. ***T:*** *No one for yes?*
9. **S2:** Ma'am this theory is not complete.
10. ***T:*** *So, we can say that this theory is not generalisable?*
11. **S3:** It holds true for me, may be. Not all the time, but some time.
12. **S4:** Excuse me ma'am, I don't understand how it cannot be generalised. I mean, this is what happens in average individuals; exceptions are always there.
13. **S5:** Actually it depends on time, whether the theory is true or not.
14. ***T…*** *and context? So, let's say when Maslow wrote the theory…(interrupted)*
15. **S6:** So does that mean that the theory is false?
16. ***T:*** *We can't say that yet. We have to examine it.*

Excerpt E

Turns 9 to 15 reveal the students questioning the testability of the theory, including the incompleteness of the theory (Turn 9), limitation of generalization (Turn 10 & 12), lack of contextuality (Turn 11, 13 & 14), and incorrectness (Turn 15), are all various aspects of a validity and reliability of a theory. Given the right inputs by the teacher, these responses could also be channeled towards probing the construction of the theory.

The next set of Excerpts describes another activity for sustaining the dialogue. The features of the theory are described in details and then students' opinions are sought on them. This episode entails the further unfolding of the changing nature of student's engagements with the text.

In Excerpt F the teacher reads out the first stage of the theory – basic needs/ physiological needs (D-needs) in English as well as in Hindi. The use of Hindi although is unintentional, it emerges for the sake of comfort for some students so that a better interactional space is created in the classroom.

[Original Conversations]		**[Translated into English]**
1.	**T:** Hunger, thirst, sex, sleep, air, shelter. When these are not satisfied we may feel sick, annoyance, pain, uneasiness, etc. These feelings stimulate us to ease these discomforts as soon as possible to set up homeostasis. Once they are lessening, we may think about other things. So *fir usne* [Maslow] explain *kiya* criminals *ke* behavior *ko, ki* criminals *isliye* crime *karte hain jab unki* basic needs *poori nahin hoti*.	So then he explained the behaviour of criminals, that criminals do crime when their basic needs are not fulfilled.
2.	**T:** Would you agree on this?	
3.	**S1** Ma'am, not completely.	
4.	**T:** Why not?	

This excerpt illustrates the dialogic stance where the teacher and the students test the basic assumption of the theory. The basic assumption that 'lack of fulfilment of basic needs leads to crimes' undergoes examination when after laying down the statement (Turn 1), teacher probes whether the students agree with this premise. The strategy to invite students for participation is similar to above context (Turn 4), however changes the

very nature of the discourse after active responses from students (Turn 3). This can be seen as a progress from the last dialogue (Excerpt A) where they failed to respond to a similar question. However, over a period of time, students gain the confidence not just to participate but even disagree with the teacher and the text. The rest of the dialogic is an active engagement between the teacher and the students as they question multiple narratives surrounding crime and basic needs. Sidorkin labels this second condition of the discourse as an internal fragility.

The emergence of Hindi in the classroom although unintentional, reveals the nature of engagement of students. The conflict of expression/ articulation helped them to focus on the continuity of dialogue instead of restricting themselves to the linguistic norm of medium of communication and provided them with multiple resources to express themselves and participating in the dialogue in a more effective manner. The hallmark of this dialogic exchange is its bilingual nature of interaction. The whole conversation is in Hindi as well as in English, and no one language is dominating. While the language used in previous excerpts is solely in English, this dialogic exchange becomes relevant since it displays a unique picture of student participation. Thus, it becomes important to analyse the role of student's language spoken at home which in the present context is mostly Hindi in creating a heteroglossic classroom environment.

After the teacher elaborates the assumption of the theory, she puts forth an open question and then the dialogue begins. Turn 1 reveals that the dominant language is Hindi and code-switching into English occurs for some words. It begins with the extrasentential tag 'So' which is often used at the beginning of a sentence. Words such as 'behaviour' and 'basic needs' being discipline related vocabulary connotes lexical borrowings. Also,

the words, ‘so’, ‘explain’ and ‘criminals’ are used in reference to certain words that are more easily available in the other language. Turn 2 is a complete switch to English, displaying the phenomenon of inter-sentential code-switching. Thus, it can be seen that the content is explained in bilingual mode while in asking about them if they agree that some words or phrases are better conveyed in English. The other two short utterances (Turns 3 & 4) are again monolingual. Probably the switch to English is for situations that doesn’t need much contextualisation or cognitive resources for communication.

5.	**S2**:	(Inaudible)	
6.	**S1**:	Ma’am crime *wo isliye karte hain kyunki unko crime karke thrill milta hai.*	Ma’am, they do crime because they get thrill out of it.
7.	**T**:	*To iska matlab ye hua ke jo gareeb hai wo* crime *karega kyunki uske pas paise nahin hai. Aur ye bhi zaruri nahin hai ki jo garib hai sirf wo hi* crime *karega. Fir sare jo* politicians *hain* then why are they committing the crimes, they are already self – sufficient.	So, it means that the poor will do the crime because he doesn’t have money? And even it isn’t necessary that only the poor will commit a crime. Then why do all the politicians commit crimes, they are self- sufficient.
8.	**S2**	Mam *jaise* fixation *hota hai, shayad wo sirf* materialistic needs *mein* fixated *hain.*	Ma’am, just like a fixation, probably they are fixated in materialistic needs.
9.	**S5**	(inaudible)	
10.	**S3**	Ma’am, *kyunki unhein koi monitor nahin karta.*	Ma’am, because no one monitors them.
11.	**S4**	Ma’am may be they had not seen very good days, and now they are trying to make up for it, since now they have power.	

The heteroglossic nature of the dialogue is reflected in Turns 6 to 11. Turn 6 displays a similar phenomenon to that of teacher’s utterances in Turn 1, still it is significant as it is the first bilingual mode of speech by a student. This is the moment

where use of Hindi is established as a norm in the classroom, thus encouraging more students to engage in and participate in the dialogue. For S1, humans commit crimes when they are driven by thrill; this perspective falls into the humanistic school of thought.

In Turn 7, the first sentence is only lexical borrowing from English, although the seconds displays the use of both language structures and hence switches the codes. Both turns 7 & 8 appear to be instances of the speakers trying to articulate their thoughts. In Turn 7, the word 'fixated' is derived from a psychoanalytic perspective and reveals an effort to link Maslow's conception of needs with psychoanalytic concept of fixation. The sentence structures with Hindi as a base and the English words and phrases make it a bilingual code and word such as *shayad* (probably) makes it a thought that is still in contemplation. This creative speech can be possible because of the space for inclusion of Hindi in the classroom. S3's use of the word, 'monitor' implies the discourse of' the state and the law' thus deviating from the mainstream psychological explanation of acts like crimes. S4 perceives crime from the perspective of 'power' as a drive as well as 'compensation' for the deprived time, hence mixes humanistic and psychoanalytic perspectives to understand the phenomenon of crimes and poverty.

These diverse opinions come from the everyday experiences of these students and are used to better connect with theoretical assumptions. The teacher doesn't object to any perspective thereby providing validity to their knowledge. However, the teacher fails to link the common wisdom to the academic and theoretical discourse to create a powerful narration. This, according to Matusov (2011) is one of the missed teaching moments.

12.	**T:**	Does this explain *ki* government *ke* officials, *ya* let's say for example, *train mein TT kyun paisa khate hain?*	Does this explain why government officials for instance the TT in a train take bribes?
13.	**S4**:	(Inaudible)	
14.	**S3**:	Ma'am, *kyunki unhein koi* monitor *nahin karta.*	Ma'am, because no one monitors them.
15.	**S5**:	Ma'am they feel much superior, *jab wo apni* position *use karte hain.*	Ma'am, they feel much superior when they use their position.

The reasons for code-switching are multiple. The phrase "'*Train mein TT kyun paisa khate hain"* is a common phrase used in the context of the rampant corruption among the Railway officials across the country and thus much better expressed in Hindi than any other language since the local/regional context is expressed better in one's own home language.

16.	**T:**	*Toh agar sab position mein, jiske pas paisa hai wo bhi* crime *karta hai, jiske pas nahin hai wo bhi karta hai*, then what is the difference? Then how true is this statement *ki, jiski* basic needs *poori nahi hai wo* crimes *karta hai?* *Is* situation *mein jahan* no money is sufficient, how would you define basic and basic need?	So, all in positions, if one who has money commit crimes, the one who doesn't have money also commit crime, then what is the difference? Then how true is this statement that crimes are committed by people whose basic needs are not fulfilled? In this situation where no money is sufficient, how would you define basic and basic need?
17.	**S3**	*Ek* minimum amount *hota hai basic.*	Basic is a minimum amount.
18.	**S1**	Ma'am, *ek* basic standard of living *bhi hota hai.*	Ma'am, there is a basic standard of living as well.
19.	**S5**	Ma'am it differs from person to person.	
20.	**S4**	Ma'am central government *ka jo* BPL *hai, wo basic hai.*	Ma'am, central government's BPL is basic.
21.	**S5**	Ma'am, what is basic need for me is not the basic need for you.	
22.	**T:**	Ok, so basic need is different for each person? So it cannot be generalised?	

Excerpt F

Here, the focus of the argument comes back to defining the basic needs, and each student evidently provides his/her opinions on that. Turns 17 to 21 reveal a continuous attempt by the students to make some sense out of the definition of 'basic need' from a cultural context. Use of the term such as BPL indicates economic perspective in defining the structure of basic needs. The conflicting voices are seen between S3/S4 and S5 wherein S3 and S4 believe that basic needs can be objectively defined while S5 argues against its generalisation. The teacher's response in Turn 22 implies that she is not open to offer any conclusion but let the ground open for further enquiry. However, the interdiscipliniarity is a tool for the teacher to be more productively explored through the topic by bringing economic concepts like BPL and thus linking the theory to economics.

In the above exchange (from Turns 1 to 22), bilingualism is a norm followed by both the teacher as well as the students. Both the parties are bilingual (Hindi and English) and don't show any lack of proficiency in either language. Yet Hindi is the pre-dominant language in use and is often switched with English. One marked difference in this conversation is more participation of students over other conversations. At least five students are regularly engaging in the discussions, presenting their opinions about criminal behaviour (Turn 6-15) and basic needs (Turn 17-21). At other three times (Turns 2, 9 and 13) voices are inaudible. At a general level, the students display a very spirited curiosity to answer and participate in the discussion. This quality of participation is relatively higher than previous dialogic exchanges.

The following part analyses the use of language by the teacher to explain the other stages of Maslow's need hierarchy theory. The name of the stage is 'Safety and Security'.

Original	**Translation**
Doosra safety, security. *Ghar hona chahiye,* income *ane ka ek zariya hona chahiye, job hona chahiye, theek hai? Ye usne kaha tha ki chote bachon mein sabse zada zaruri hota hai, jab bacha chota hota hai, usko sabse zada* safety security *chahiye hoti hai, ki han* mummy, *ya koi pas mein ho koi kahayal rakhne ke liye ho, theek hai?*	Another is Safety and security. There must be a home, a source of income, a job, alright? He said safety and security is most important need in young ones, attachment to the mother as a caregiver, alright?

Safety and security in this section is defined by a home, job and child's safety. The language used to explain these as seen is not limited to one. Matrix language is Hindi throughout and the words borrowed from English are 'income' and 'mummy'. Moreover, the word, '*zariya'* is borrowed from Urdu. The multilingual phrase, 'i*ncome ane ka zariya'*- intensifies the overall meaning. The next excerpt is not only borrowing of words but also code-switching between two languages.

Original	**Translation**
Love and belonging. *Ismein hai ki humare* friends *hone chahiye, shaadi karne ka stage,* you really want someone to be there, to be loved, girlfriend/boyfriend, you need someone to be there, children *hona,* when people want to have kids it shows that they are at this stage, *theek hai?*	Love and Belonging. We must have friends, this one is the stage in which people get married, when you really want someone to be there, to be loved, girlfriend/ boyfriend, you need someone to be there, to have children, when people want to have kids, it shows that they are at this stage, alright?

Here, the teacher begins in Hindi and switches to English at times with phrases like 'You really want someone to be there' which is repeated again. Through the terms 'girlfriend' and 'boyfriend' the teacher communicates the characteristics of the need

through students' own perspectives. This reference also shows the flexibility of the teacher to shift the usage of words not only linguistically but also chronotopically.

Original	**Translation**
Fir self-esteem, *jab ye poora ho jata hai uske bad aur kya chahiye ki* society *mein* respect *hona chahiye, izzat honi chahiye, ek* respectable position *honi chahiye. Guzara humara choti job mein bhi ho jata hai par humein kyun chaiye hota hai bada job,* promotion	Then, self- esteem. When this over, after that next need is respect in society, a respectable position. Although we can survive in a less paid job, but we always look for a more paying job or promotion.

This excerpt too has Hindi as the basic structure which borrows words from English as well as Urdu. Words such as '*izzat'* enhance the intensity of the meaning to be conveyed. The word 'promotion' is the reference of chronotope, as this word is commonly used in today's economic language.

All three excerpts illustrate the way in which the teacher uses all linguistic repertoire in her armory to express and explain the meaning without adhering or restricting herself to any language barriers. Heteroglossia in the language of Bakhtin's theory doesn't only mean different speechness in one language, but may also include the use of different languages as well as a multiplicity of varieties within one language. Thus, a heteroglossic ideology upholds multiple language practices. In the above excerpts, it is amply clear how multiple languages provide the space in dialogic conversations which facilitated expression and development of the students' varied voices embedded in the cultural identities of those languages. These conflicting expressions become the source of unending exchange of dialogues between the teacher and the students. It has been seen that even though the teacher could use her multiple linguistic resources by code-

switching within the languages, not much of this multidiscursivity is present in the students. A heteroglossic approach not only implies acknowledgement of the presence of different languages and codes as a resource, but also entails a commitment to multidiscursivity and multivoicedness. This is among very few classroom dialogues that is bilingual in nature. The following excerpts again switches to English which again is an unconscious decision probably due to the normative expectations of use of monolingualism.

Excerpt G highlights an exchange between the teacher and three students about the second stage of the Maslow's theory-- 'safety and security'. In this particular excerpt, students discussed the cultural concept of these concepts--'safety' and 'security' which are then broken, tested and personalised. The teacher acts as a facilitator of the discussion, and the dialogue proceeds with various viewpoints put forth by the students on the notions of their perception of safety and security. In Turn 1, the teacher begins with a descriptive elaboration of the varied stages of Maslow's hierarchy theory. The teacher reads out the original document proceeding from the first, basic needs, to the next, safety and security needs, which also come under the category of deficiency needs, which are also elaborated by the teacher in four-to-five lines. The changed nature of the discourse in this dialogue is the students' interventions when a student asks an authentic question and leads the discussion.

1. ***T:*** *Next, safety and security (D-need)*
   "Need for stability, structure, order, security such as job, protection such as from natural calamities. Safety needs have to do with establishing constancy and consistency in a disordered world. These needs are typically psychological in nature. We need the safety and security of a home and family."
2. **S1**: Who's safe in this world?

3. ***T:*** *Who's safe in this world…who's safe in this world…Ok, so the definition of safety has to be questioned.*
4. **S2:** My notion of safety and security might be different from another person's safety and security. How I feel comfortable and how she feels comfortable is completely different. How can you define …that uh?
5. **T:** …that only in terms of job uh? (interrupted)…
6. **S1:** And if I ...if I were to…uh...want a…have a career-oriented life, and not have a family…(Pause)…uh have a family but the one I am already associated with, not get married and have children…or may be ...with children and…
7. ***T:*** *Well, we do have examples of great people who have not got married and still achieved higher goals in life, right?*
8. ***S2:*** *Let's say…(inaudible chatter)*
9. **S1:** So, I mean…I think he may be getting confused with (pause) conventions and a patriarchal society. So, conventionally speaking, we all would be good people and… didn't raise any voice against the society growing up, extremely moralistic just...you know raising voices against society, I mean…just because in our society, men and women are too different to compare, but are equal with equal rights.
10. ***T****: His theory suggests that we need to be in a secure environment…*
11. **S1:** …in a conventional system…
12. ***T:*** *Yeah, conventional system...It can be implied from this assumption that Maslow gave importance to safety to move forward in life that sounds conventional in terms of family and marriage, yes.*
13. **S3:** Ma'am, I think Maslow's theory fails to cater to individual differences…(Inaudible)
14. **S4**: and Ma'am, problem could also be way of saying that what comes first and what comes later; see for example, there are lot of cultural differences. See, if you consider India, in some parts of India, we consider job as a prior need, and...uhm...other get married rather than jobs. Security is okay, but what kind of security, we cannot judge.
15. ***T:*** *This is another interesting point. Cultural differences. So one culture's safety can be another culture's self-esteem and one's security can be another's basic need. This in general says that his theory cannot be generalised to every culture. Yes probably true…*

Excerpt G

In Turn 2, S1 asks, “Who’s safe in the world?” In a conventional monologic classroom, this can be called an off-script utterance but in a dialogic classroom, where the students’ voices rather than authoritative texts create knowledge, off-scripts are seen as an opportunity to guide the students’ authority over knowledge (Matusov, 2009). In a dialogic classroom, such nature of response is seen as an ‘authentic question’ which has a great potential to generate a rich dialogue and discourse. The question posed is not a direct one which can be answered in one or two words or statements; it has no clear yes or no answer. By asking this question, the student is questioning the basic construct of the theory, which raises many more questions. The rest of the dialogue is based solely on students’ question ‘What is safety’. This is seen as a student-led discourse, and is a rich indicator of a dialogic classroom. Students led discussions is also an indicator of acquiring an agency to learn in one’s own terms. This reflection on a kind of question (Turn 3) is what the teacher acknowledges and she changes her role from a teacher/expert to a learner herself. The teacher actively pays attention to her off-script argument and utilizes the opportunity to create a discursive dialogue in the classroom. The teacher’s response shows that she has ‘listened’ to the student. Listening, or rather authentic listening is a crucial element of dialogicity. It means the opposite of ‘rhetoric’.

The next utterance (Turn 4) is by another student (S2). This can be because of three reasons--first, encouragement/courage to speak/express after S1’s participation in the dialogue; secondly, the teacher’s responsive understanding to S1’s question and participation; and third is a combination of these two. Thus, it can be seen that one response has multiple purposes. In a conventional monologic classroom, where student’s participation is not a given cultural norm and practice, it is a difficult task to change

students' passive habitual silence. Such active interactions are most likely to build steady change of student's positions and roles from being passive receivers to constructive contributors to knowledge generation. S2's response is a reaction to the teacher's response; "My notion of safety may be different…how can this difference be defined?" Here, S2 questions whether the definition of safety can be generalized at all. The discourse then moves from elaborating the theory and passing onto textbook theory and then to questioning the very basic assumptions and subjecting them to reasoning.

Turn 5 shows that when the teacher completes her statement (…that only in terms of job), it further builds on the response produced by S1 (Turn 6) and becomes a cumulative response (Turn 1-4). In Turn 7, the teacher adds a supportive statement to S1's argument. Turn 9 reveals that S1 is trying to locate the theory historically, invoking a social language- a discourse contextual to time and place shaping her individual voice. S1 tries to locate the theory historically, implying that conventionally his definition of safety may hold true but it doesn't do so in modern times. Here, she is viewing and challenging the Maslow's construct of safety from a sociological point of view.

Turn 13, S3's response is similar to S2 in Turn 4 (pointing out to the individual differences). Another student who has been quiet so far now decides to participate in the discourse, intervening with a culture of safety (Turn 14) as she tries to locate the notion of safety from an Indian perspective. Such responses indicate that students are trying to explore if the theory is applicable in their own culture. In addition, they are also exploring their own selves as to what safety means for them. This is a significant instance of how learning is occurring through self- exploration. As they visit the theoretical constructs of safety, they are also redefining their own selves. This change of self and

theoretical exploration is facilitated by the dialogic processes is mutually collaborated by both teacher and the students. The teacher's response (Turn 15) is an open- ended and inconclusive one, not reaching out for any consensus or conclusion, thus making it homogenous and uniform like a conventional classroom.

A turn-by-turn analysis of each of the responses reveals the cumulative nature of these utterances. Each of these utterances is cumulatively and collaboratively exchanged by the students and the teacher. Bakhtin scholar Alexander (2001), in one of his five principles of dialogic teaching, includes the idea that classroom talks be cumulative. An analysis of the following excerpt reveals the cumulative nature of classroom talks where the teachers and the students build upon their own as well as each other's ideas and link them to coherent lines of thinking and enquiry. This cumulative nature of analysis is also a part of the dialogical sequence analysis (DSA) wherein relative positions taken by the subjects are determined by the counter- positions taken by others.

The kind of questions and responses act as a dialogic tool that facilitates the discourse. As can be seen, in 15 dialogic exchanges, no question from the teacher is seen throughout the conversation. Turn 1 is an elaboration of the theory and the first question is asked by the student and the rest of the discussion is based on students' questions. Thus, the responses by the teacher are an uptake of the previous utterances (Turns 5, 7, 10 & 15) and re-voicing in which the teacher repeats students' responses (Turns 3 & 12). The students' utterances are critical questions (Turn 2), elaborative and critical responses (Turns 4, 6, 9, 13 & 14).

Review of literature reveals a strong co-relationship between classroom talks and students' learning. Researches that have used teachers' questions as a tool to analyze classroom interactions have drawn pedagogical implications preferring more certain kinds of questions than others. Dialogic interaction is initiated and encouraged by using promotive statements such as 'What do you think about this?'(Turn 1); rephrasing and paraphrasing students' enquiries (Turn 2); facilitating enquiry (Turn 7); using supportive statements (Turns 5 & 11); and using summarising statements (Turns 12, 14 & 16). The teacher's openness and encouragement to invite students to challenge/break the text is an occasion of problematising the theme. The discourse is led by their tacit or explicit questions that uncover the uncertainty. The value provided for their thoughts, questions and participation is a way of respecting their voices and is a significant marker of dialogicity.

Segal & Lefstein (2016) sum up the concept of voice in Bakhtin's theory as (a) opportunity to speak, (b) expressing one's own ideas, (c) on one's own terms, and (d) being heeded by others. The initial step, according to this ground rule, has been well-established by the teacher, which gives students the space for expressing ideas. Whether the ideas are of the students or someone else's is a difficult question to answer. Bakhtin is critical to establish the fact that one's voice is completely one's own, words he said are always half one's own and half borrowed from others. The last ground rule i.e. being heeded by others is reflected in the above text in the teacher's responses which are open-ended and not evaluative.

The above dialogic analysis illustrates how multiple voices of students come together and provide a discursive understanding of the theory. While four students have

participated in the discussions, three have contributed to the discourse by providing different understandings of the words, safety and theory on the whole. The word safety, as they have used, it is half from Maslow, and half from each of the interlocuters who have made it their own by adding their own experiential knowledge and beliefs to it. Teacher's choices in engaging in these discourses, therefore, become insightful units of analysis that position teachers as agents who can reproduce, challenge, resist, or subvert dominating discourses. By contextualising the theory in a heteroglossic environment, the discourse changes from authoritative to internally persuasive, from which students gather unique understandings. The prior discourse being 'fixed' is authoritative; it dictates the rules and norms of needs and human growth by making it sequential and uniform for all cultures and humans. Most critiques of Maslow's theory have emerged as a reaction to its sequential nature and overgeneralisation. By allowing students to form their own opinions and think on their own, by relating the theory with their own lives, three disapprovals have been raised: individual differences, cultural differences and contesting the main assumption of hierarchy. These voices are given the space to emerge in the classroom which becomes a creative sphere producing different meanings about the nature of human needs. One voice merges with another and forms a third voice and words are borrowed (notion of safety, definition of safety, differences, family and marriage) and thus creates a constructive environment for 'internally persuasive discourse'.

The essence of dialogue is 'difference' therefore reduction or elimination of differences kills the dialogue and the uniqueness that each mind is entitled to. In a dialogic interaction, the verbal exchanges of utterances are not hindered by limiting the flow of opinions; rather they are shaped ontologically through the authentic dialogues

created by open listening of the teacher and collective consciousness built along with other students' opinions in the form of support and encouragement. The teacher's response is open-ended and seeks argument and is not a conclusive statement but a continuation of an-ongoing dialogue.

The following dialogic stance in Excerpt H is an elaboration of the next stage, 'Self- esteem' and illustrates the phenomenological enquiry approach. There is no new application of a strategy by the teacher, yet the students' responses reveal their readiness to venture into a phenomenological enquiry.

1. ***T:*** *Next, Self- esteem. Competence, confidence, superiority, (being) respected by others, appreciated by others, type of personal ego, need for high evaluation of themselves, for self- respect, or self- esteem, desire for strength, for achievement, for adequacy, for confidence and for independence and freedom, for prestige, and respect from others. Satisfaction of the self- esteem needs leads to feelings of self- confidence, worth strength and adequacy of being useful and necessary in the world. Thwarting of these needs leads to feelings of inferiority. There are two types of esteem needs. First is self-worth, which results from capability or mastery of a task. Second, there's the concentration and gratitude that comes from others. People, who have all of their lower needs fulfilled, often drive very luxurious cars because doing so raises their level of respect. Basically, one does act to come out of inferiority, which was also narrated by Alfred Adler.*
2. **S1**: That is a very superficial level of need.
3. **S2**: Madam, his theory was directed by his experiences.
4. ***T:*** *Okay, how can you say that?*
5. **S2:** He generalised the theory according to the people he was surrounded by. He could not have adopted the diversity to that level. Like his car statement, he must have seen that people driving luxurious cars have high self- esteem. What about the high self- esteem of very poor people?
6. ***T:*** *Maslow was brought up in a developed nation-- America, and everybody was rich around him. So he could judge self- esteem only in terms of material positions. So comes here another important point, context-- where was*

Maslow positioned himself during the time that he gave the theory-- his background, his economic status, etc. He was not an idiot, right, to give this theory in which we today are finding problems. He was coming from somewhere which made him gave this theory.

Excerpt H

After the teacher reads out the 'self-esteem' stage, S1 and S2 offer their comments on the narrative. S1 (Turn 2) perceives it as a superficial need indicating towards a materialistic-based approach of the stage of self-esteem. S2 (Turn 3), on the other hand, attempts to understand the subjective experiences, perceptions and perspectives of context of the time when Maslow offered this theory. Whereas S1 perceives the theory from her own lens, S3 perceives it from the lens of Maslow shifting beyond a rhetorical form of criticism. This form of inter-subjectivity with the text is a significant indicator of dialogicity. Dialogic analysis of the narrative would perceive it in terms of the agency that the students give to Maslow. This phenomenological venturing can also be seen as students attempting to understand the idea of construction of a theory.

Here, the teacher utilises the opportunity to create a second discourse when the students break the monological discourse by responding critically to the theory (Turns 2 & 3), and when the teacher asks for elaborate responses and thus encourages them for authenticating their voices. This extended response by the student (Turn 5) is again utilized by the teacher in narrating the historical context of the theory. The teacher continues to elaborate on the historical context such as the World War II and the rise of humanistic school of psychology. S3's utterance addresses the law of placement dimension of the theory of dialogism in her effort to understand the context of the theory. Such a question invokes the WH strategy. The basic WH taught in the grammar class of

the elementary school refers to various styles of questions like WHo, WHat, WHy, WHom etc. It is also a tactic used for adult learners in the form of pedagogy to deeply engage the students with the text or theory. Similar approach has also been borrowed and utilized in the classroom for making students think critically about Maslow's need hierarchy theory. The question that has already been learnt by the students pertains to the 'what' of WH while the rest of WH remains unexplored. Some such questions are: 'Who was Maslow'? 'Where did he do this research'? 'When did he do this research'? 'Why did he do this research'? 'What was the context''? And finally 'What was his motivation for developing this theory'? The teacher addresses these questions with the students both in the form of dialogue as well as in a lecture. She begins with the question, 'Who was Maslow' i.e., the personal history of Abraham Maslow, and the context behind the time when he developed this theory.

The principle of chronicity, as Holquist (2002) argues is not only about spatial and temporal placement but also value that the speaker/ writer assign of the object of the speech/ writing. Authors, theorists, and writers in all the fields write about things they care deeply about and know well, and so the events and circumstances of their lives are often reflected in the works they create. For this reason, often biographical information about an author is explored to gain insights into that the author's works. A text in a critical lens is also viewed within its historical context. Specific historical information is of key interests: information about the time during which an author wrote, about the time in which the text is set, about the ways in which people of the period saw and thought about the world in which they lived. History, in this case, refers to the social, political, economic, cultural, and intellectual climate of the time. As implied in previous exercises

and strategies, it is equally important just as the theory, to give an account of the history of the theory, the theorist and contextualise it well. This is what textbooks often fail and the resultant incomplete description of the theory. The dialogic pedagogy situated in a given time and place provides tools to explore the historical background of the theory and the writer's biography. The event of discourse is where the students begin to engage deeply with the text and the moment is taken by the teacher as an opportunity to tell the biographical story behind the theory.

The following dialogue on testing of an assumption of the theory describes how the nature of dialogical interactions enables interdiscipliniarity where the students cite examples from Indian culture to connect to the concept of self-actualisation. The process of meaning making is seen in the dialogic struggles of fluctuations between psychology/ philosophy and constructs such as human beings/ saints.

1. T: *"Man is a perpetually wanting human being. He can never be satisfied, when one need is fulfilled, another need arrives."*
2. **S1**: It's true, biologically, because when considering biologically, he can never be satisfied.
3. **S2**: No matter how much one has, man always keeps wanting more, except for certain cases like Buddhist saints, whose aim is to reach a want-less state.

The teacher states the assumption of self-actualisation theory, which is an authoritative discourse on the idea of needs and wants. S1's response is in agreement with the theory, while S2 cites an exception to it. Hence the theory is contested with the help of an exception. Exception as a strategy was already explored in the previous classes

probably making it easier for the student to bring it as a strategy in this discussion. The dialogic struggle here is whether man can be satisfied or not.

4. **T**: *But then umm, can we say that it's not possible at all to remain in a want-less state.*
5. **S3**: umm…may be, but we don't know for sure. I mean I haven't met anyone as yet like that.
6. **S4:** Buddha was a saint…
7. **S5**: Yeah...he was a saint, but if he could do it, may be its possible, you know...to be…desireless and…

Under the individualistic model a modal such as "may be" or "I think that…." is seen as indication of uncertainty or lack of commitment to truth by the individual speaker. Under the heteroglossic perspective these phrases can also be seen as the indication to the idea that the meaning uttered are open to negotiation. The discourse (Turn 5) is still unfinalised (may be...), S4's response that 'Buddha was a saint' means that only saints can achieve self-actualisation, and we the humans cannot. But, again S5's response indicates that Buddha was a saint but also a human, which means it's not impossible to attain a want-less state. The dialogic struggle here is between saints/ humans and between desires/ desireless states.

8. **T**: *So, what can be said about him, Buddha and the self-actualisation theory?*
9. **S2:** What he desired is not there in the theory.
10. ***T:*** *Yeah, after the criticism of the theory, Maslow added one more, transcendence need to the theory…*

Excerpt I

Turn 8 is a significant utterance by teacher when she correlates psychological theory with philosophical tradition, aiming to make the students curious about crossing the boundary of the discipline and thinking through another. Here S2 (Turn 9) comes to a

significant conclusion that something is missing in Maslow's theory as he couldn't explain the concept of a want-less state. Through this dialogic process, students discover the limitation of the self-actualisation concept on their own which was later realized by Maslow himself as well and led him to add another dimension to the ladder of needs theory. At this point (Turn 10) the teacher highlights the modification in Maslow's theory, 'transcendence needs', and then elaborates about the Indian inspiration behind this modification of the theory which he added some years later after the criticisms.

EPISODE 2

The second unit to be taught was the unit of Emotions. (Appendix A). This unit too like Motivation was already covered by the regular teacher and hence I chose only some parts for generating dialogue in the classroom. The unit was introduced with defining emotions. This followed by teaching theories of emotions such as James Langue theory, Cannon- Bard theory etc. The student's participation uptil now was minimalistic, and hence was of not much significance to be illustrated here. However, the participation rose when the teacher used popular culture media as a tool to enhance the pedagogic work in the psychology class. The idea behind using electronic media in the classroom lies in increasing the scope of dialogue on emotions in the classroom. The following YouTube videos were shown and discussed to understand emotions in different contexts.

- Donald Nathanson on Shame.
  - You Tube. (2012). *The Compass of Shame.* Retrieved from https://www.youtube.com/watch?v=LZ1fSW7zevE

This video portrays the ways in which one copes with, or defends against shame. Developed by Nathanson (2012), the compass of shame is a four way model into the analysis of shame and its coping styles: Attack self, withdrawal, attack other, and avoidance. In the following YouTube video, Paul Ekman, the American psychologist and pioneer in the study of emotions and their relation to facial expressions, describes the created 'atlas of emotions' with more than ten thousand facial expressions and how one can catch a lie using this theory.

- Paul Ekman on Emotions. YouTube, (2012). *How to Catch a Liar (Assuming We Want To)*. Retrieved from https://www.youtube.com/watch?v=wq-poN6sLF8

. Excerpts J, K and L were drawn from the teaching of emotions in different contexts. The following discussion took place a day later than completion of teaching of theories of emotions, and screening of the above mentioned videos. The teacher began with the summary of the previous day teaching of theories of emotions. This dialogic stance reveals a similar nature of cross-interaction of boundaries, while this one brings sociological and cultural crossings with psychological theory of emotions.

1. ***T:*** *So, now there are different theories; which have talked about different processes of emotions such as, some say there is no labelling, some say there is labelling, for some, feelings come first and arousal comes later, and for some its vice versa. Let's look at these theories…*
2. **S2**: Ma'am is it possible that…umm… we learn at some point in time that we should feel guilty… (silence)… and then we feel guilty, so …is it like do we react because the people around us are reacting the same way?
3. ***T****: Society is a tool to learn, we learn things from our society. Like a small child who is so misbehaved, and he is taught slowly how not to shout in public, how not to display certain acts in public. So, yes of course we learn emotions from our immediate society.*

Student 2's (S2) utterance (Turn 2) reveals the potential to take the discourse beyond the cyclical nature of the explanation of theories of emotions given in the textbooks (first feeling comes, then we label it, then we give a name to it… or first it comes in thoughts and then we feel and so on an so forth) which is devoid of social and cultural contexts of emotions. The emotion of guilt is taken on a social plane which gives an opportunity to the teacher to shift the individualistic discourse of emotions. Hence, (Turn 3) the teacher provides the contextual word for it (society) to further lead the discourse and to show how emotions are shaped by the society, and are not just biological.

4. ***T:*** *So, is emotions and behaviour same in every society and culture?*
5. **S2**: Ma'am like suicide, in some cultures it is permitted, unlike India. So, there if someone is feeling inferior then they are allowed to commit suicide.
6. **S4:** Ma'am, euthanasia. In some countries euthanasia is acceptable.
7. ***T****: So, yes about acceptability of certain practices such as euthanasia and suicide is a cross cultural phenomenon.*

From here on (Turns 4 to 10), the teacher asks a direct but open question about the relationship between society and culture, anticipating expected examples to prove that emotions are different in different societies and cultures.

8. ***T****: Can you say anything about death?*
9. **S1:** Ma'am, some cultures say that we shouldn't be grieving when someone is gone.
10. ***T:*** *There are some tribes in Rajasthan where death is celebrated, and not mourned upon. So, hence practices are different in different cultures, religions, regions.*

Excerpt J

Even though the discourse is led by the teacher, the varied responses generated by the students bring to the fore the diverse examples of societal and cultural differences in

experiencing emotions. These different voices (suicide, euthanasia, and grieving) compose a socio-cultural perspective and also a critique of universalisation of emotions. In this way, the students are learning to bring in examples of diverse cultural practices so as to connect with the group psychology of emotional behavior. Such voices, which are missing in the textbooks, are more authentic in explaining the behavior of emotions and can be produced when they exceed the boundaries of discipline. However, through dialogic interaction, such inaccessible knowledge creation can become a source of learning the very content.

The theories of emotions that are popularly taught in the psychology course are limited to the bodily approach. Ahmed (2014) tries to create a model that not only approaches emotions through a physical/bodily approach, but she also tries to explain how particular emotions (such as pain, shame, fear, love, and hate) affect larger phenomena such as culture, politics, and the self. Psychological theories have privatized emotions to such an extent that we feel incapable to relate the theories at a macro level. Ahmed uses a multidisciplinary approach to comprehend how emotions are tied to notions such as culture and power. These emotions become collective and convert themselves into other emotions; for instance, disgust collectively transforms into common threat and hatred. She uses an approach that she calls 'the sociology of emotions--' a model that claims that emotions not only create boundaries between the inside and the outside, but also creates a distinction between the individual and the society.

The following two dialogues emerge while teaching the unit of 'emotions' and the text for teaching is borrowed from Ahmed's book, 'The cultural politics of emotions,'

which elaborates on the social structure of emotions, and the functioning of group emotions. Along with the theories of textbook, the readings of Ahmed were circulated in the class and are reflected in the dialogues.

1. ***T:*** *Can you think of an example in the history when as a group there was a similar emotional reaction by people which made them react to it?*
2. **S1**: Ma'am, the Great Depression.
3. **S4**: Ma'am, the Freedom Struggle.
4. ***T:*** *Ok, freedom struggle, how did it become possible?*
5. **S4**: Ma'am, there was anger in people, and everybody stood up against it. There was desire to get freedom.
6. ***T:*** *So, what happened, first of all there was…? What were the steps?*
7. **S4**: Ma'am there was oppression by the Britishers.
8. ***T:*** *Oppression by the Britishers was the event, ok?*
9. **S4**: Ok. Then there was dislike for the oppression.
10. ***T:*** *Dislike for the oppression was the emotion, and also emotion of anger came. Then?*
11. **S4**: Then enthusiasm came to fight against the oppression.
12. **S1**: Manipulation with the emotion occurred.
13. **S4:** Continuous oppression made them angry and then started fighting for it.
14. ***T:*** *Ok, so then action came after the emotion.*

Excerpt K

The sequence of the interactional pattern is led by the teacher, but reveals the potential for teaching content beyond the curriculum in a more applicable manner. This dialogic interaction was partly provoked by the Ahmed's paper and partly by the interventions made by the teacher. The students discover how emotions work in a group experiencing marginalization and domination, and how the simple example of the freedom struggle mentioned by a student in class creates a shared platform to understand the cultural roots of emotions. This learning would have been even more evidently seen if the teacher posed a summarizing question to the students such as 'Do you then say that the experience of emotions such as anger, frustration, and helplessness are collective

phenomena?' Many more such themes could have built up from the one above mentioned; for instance, the nativity and social constructivism debate in emotions?

In the next dialogic occurrence, the teacher initiates a controversial subject such as 'Jihad' for discussion with a motive to engage students in the debate of the national psychology of emotions, a central concept of political psychology.

1. ***T:*** *How would you express your reaction to the ISIS or jihadi groups or international terrorism?*
2. **S1:** They should be banned
3. ***T:*** *Yes, what is the emotion?*
4. **S2:** Disgust.
5. ***T:*** *Any other?*
6. No one answers.
7. ***T:*** *What did you feel when you heard about Peshawar attacks?*
8. **S2:** Disgust.
9. **S4:** Hatred.
10. **S5:** Ma'am, Pakistan ke sath bura hua tha to khush hona chahiye.
11. ***T:*** *Lekin khush nai hue, Peshawar attacks mein, even the mothers in India, even the Hindus were mourning. How would you explain that?*
12. **S6:** Ma'am they are Pakistanis!
13. ***T:*** *So, what emotion do you experience when you hear the word 'Pakistani'?*
14. **S7:** Ma'am, Pakistan is related to terrorism.
15. ***T:*** *Ok. What comes to your mind when I say America?*
16. **S2:** Ma'am power.
17. ***T:*** *What about China?*
18. **S4:** Population (students laughing)
19. ***T:*** *Ok, so, this is how different emotions are related with even different nations. If emotions are relevant even to think about different nations, and we learnt earlier that emotion leads to event, and that's why it is important to know about our emotions, it's important to look at all the emotions in detail.*

Excerpt L

The classroom discourse as seen in the above excerpt is highly participatory, with seven students participating in. Whereas the first half of the dialogue is IRF pattern of discourse, the latter half engages the students at a deeper level. The first question posed

by the teacher about the Islamic terror outfit ISIS (Islamic State of Iraq and Syria) is less participatory compared to the second one (Turn 7). The highly emotionally arousing responses of the students (Turns 8, 9 & 10) are also because of the recency of the Peshawar attacks to the day of this classroom episode. The primary reason for more engagement of the students in this dialogue is the cultural association with the neighboring Pakistan. The high engagement can also be seen when the student code-switches to Hindi, his L1 (Home language) to make the expression appear more intense.

However, Turn 15 is again an instance of a missed teaching opportunity. It was at this moment when the teacher could have asked an authentic question- 'So, is terrorism an emotional category?' or at Turn 17- 'Is power an emotion?' which would have helped students reflect on their own emotions with respect to ideas such as terrorism. Students further may have explored how nations evoke different culturally shared emotion. The highly provoking debate of terrorism gets dissolved when the teacher changes the discourse from terrorist attacks to emotions felt in the context to other countries, and students' learning about emotions with respect to nations left unchanged.

Sidorkin (1999) while talking about the macro-implications of the dialogical concept of self for educational theory suggests that an educational institute must provide time and space for larger dialogues about the values of communal life. It should provide for situations where the curriculum may enter the dialogue of human beings in a context of their particular encounter. Taking the dialogue of emotions of a group at a socio-political level is an instance of creating dialogue at a macro level. It reveals how a dialogue facilitates crossing of boundaries of various academic disciplines and in turn how crossing boundaries of discipline facilitates an ontological dialogue. Various

instances of negotiation and dialogic struggle between ideas reveal the crossing of boundaries of discipline of psychology and merging into philosophy/ sociology/politics. However, this crossing was limited to students' responses from their everyday common knowledge. This can become interdisciplinary if the teacher can provide sources and references of texts from other disciplines (Stoddart, 2006). As seen in review of literature, many other researches (Wood, 2007; Dunn, 2008; Trimble, 2006; Abrahamson, 2005; Murphy & Polyson, 1991) advocate interdisciplinary teaching of psychology and also through teaching of controversial topics. However, as seen above, the dialogue failed to engage students to empathize with the neighboring country. This could be because of teacher's failure to facilitate the dialogue in the desired direction. This implies that interdisciplinary teaching can occur through dialogue but only when teacher herself is well equipped to handle foreign disciplines. Nevertheless, this excerpt had relevance in revealing the potential and space that such a dialogue can be created. If continued, it could produce the desired change of understanding.

EPISODE 3

The teaching of theories of intelligence such as Spearman, Thurstone and Gardner were carried out as lecture and PPT slides. The Bias in testing of intelligence was discussed using the supplemented readings listed below.

- Gardner (1984) - Can We be Equal and Intelligent Too?
- Jensen (1980)-- Bias in Mental Testing
- Snyderman, M and Rothman (1988). The IQ Controversy, the Media and Public Policy
- Wigdor, A.K. and Garner (1982), Ability Testing: Uses, Consequences and Controversies. Part 1

The relationship between intelligence and creativity was chosen to be taught through dialogized instruction. Hence, a YouTube video was screened to catch student's visual attention and invite interest in the topic. The following link of the video is a TeD talk by a British author, speaker and educational advisor, Ken Robinson who talks about the relationship between school and creativity.

- TeD Talk by Ken Robinson (2007) *Do schools kill creativity?*

It is then that the dialogue on intelligence and creativity surfaced, as illustrated by the next two excerpts.

1. **S4**: Ma'am, can we say that people who are creative have a higher IQ?
2. ***T**: That's an interesting question. So, what would you…how would you uhh…relate uhh…IQ with creativity?*
3. **S2:** IQ and creativity are hand-in-hand.
4. ***T:** are?*
5. **S2:** are hand in hand…they both are intelligence, creativity is a quotient… in IQ...it measures… (Inaudible)
6. **S1:** Creativity is a measure of IQ.
7. ***T**: uhh..So, uhh…who's most intelligent in your class?*
8. (chatter)
   (All start giggling and pointing at each other)
9. **S4**: Rajat.
10. **S5**: Rajat.
11. **S6**: Rajat.
12. (Inaudible clutter)
13. ***T:** (to Rajat) Do you top in your class?*
14. **Rajat:** (giggles)
15. ***T**: Who is most creative and who tops?*
16. (again start giggling)
17. ***T:** Okay, who gets maximum marks in your class?*
18. **S (all**): Priya.
19. **S (some):**Tanushree.
20. ***T:** Ok, we will take Priya.*
21. ***T:** And who is most creative in your class?*
22. **S (half):**Rajat.
23. **S (other half):** Kishore.
24. ***T:** So, Kishore and Rajat, theekhai? Then, uhh…why is it not Tanushree?*

25. **S5:**Priya.
26. ***T:*** *Yea, Priya...why is it not Priya?*
27. (Pause, silence…)
28. *You said that creativity and IQ go hand, umm hand in hand, then these two [Rajat and Kishore] should have been uhh…getting the maximum marks and she [Priya] should have been more creative…why is it (not) so then?*
29. **S2:** (inaudible)
30. **S3:** I think their (Tanushree/ Priya) intrinsic motivation is somewhere else.
31. **S4**: Ma'am, if a person is topping then that doesn't mean he has a maximum IQ. You know there is a third year who is a topper and his IQ is 70!
    (Silence)
32. **S4:** And he is very confident and he is very smart.
33. ***T:*** *Okay, so does that mean that intelligence and academic achievement are different things?*
34. **S6:** It's (inaudible) …the assignments…
35. ***T****: Okay…*
36. **S4**: So, can we say that… creative people do have a high IQ but high IQ may or may not be creative?

Excerpt M

Here, the discussion builds on the question asked by a student (S4, Turn 1) who probes about the IQ in creative people, and at the end (Turn 36) concludes one of the correlation equations between both the variables. The teacher utilises the opportunity to build a discourse around the debate on IQ and creativity by asking students to name the most intelligent (Turn 7) and most creative student (Turn 21) from their class. The chatter and giggling (Turn 8 &12) shows those students are not sure in revealing the name or are undecided on it. However, three students are able to name one student (Rajat). In Turn 13, the teacher asks Rajat if he tops in the class. This is a change in the discourse from finding the most intelligent student to the one who gets the maximum marks in the exams. Rajat's giggling indicates some indecisiveness, and the question is asked again (Turns 15 & 17). Thus, so far, Rajat is the most intelligent but he doesn't score the highest in the exams. Again there are mixed responses for naming the topper in the class,

for there may be more than one. Since more students name Priya as the topper, her name is finalised as the topper (Turns 18-20). Now the third question, "Who is the most creative" again gets mixed responses – Rajat and Kishore, because there may be more than one person or creativity may be perceived differently by different students. So far, Rajat is labelled as the most intelligent, while Priya, the topper, and Rajat/Kishore as the most creative of all. It is at Turn 26 that the purpose of the questions emerges, when the teacher asks- "If Priya is the topper, and you say IQ and creativity go hand-in-hand, then why is she not the most creative". (Paraphrased, Turns 26 & 28). This discourse in Turns 26 & 28 also displays a form of Socratic questioning that builds on the contradiction between intelligence, topper, and creativity. The ancient Greek philosopher Socrates when put to a question always expected a particular answer, similarly here too the speaker (the teacher) is somewhat aware that the students are going to name different classmates as the most 'intelligent' and the 'creative'. Therefore the teacher forms the question [Turns 7, 17 and 21] which leads to responses that are mutually inclusive or exclusive resulting in an argument among the students [Turn 36].

This episode illustrates the functioning of 'incompletedness' as a dialogic principle in classroom discourses where the interlocutors always attempt to complete an argument but a final completion is always impossible. In other words, it reinstates Bakhtin's argument that there is no final utterance. The excerpt reveals that the teacher logically reaches a point of discourse [Turn 36] where the students negotiate deeply with the idea of creativity and intelligence and their correlation. This progression of well-defined questions is well in coordination with the preceding as well as the subsequent discourses.

> Every utterance must be regarded as primarily a response to the preceding utterances of the given sphere. Each utterance refutes, affirms, supplements, and relies upon the others, presupposes them to be known, and somehow takes them into account. Therefore, each utterance is filled with various kinds of responsive reactions to other utterances of the given sphere of speech communication (Bakhtin, 1986, p.91).

According to the principle of incompletedness (Holt, 2003), the teacher's utterance at [Turns 7, 15 and 28] builds in two ways: first, it is an answer that builds its meaning on the content of the previous utterances in the conversation; and second, it also anticipates the future utterances. In a chain of responses [Turns 7-15-17-21-24/26 and then finally 28], there is a linkage as well as a step by step progression of logic applied by the teacher. Turn 28 is called a misfire by Jacob (1989) which is an instance in the argument of discourse. In a way, it is also a culmination of a number of strategic, game-like 'moves' (Holt, 2003).

Even though the teacher plans to bring forth the contradictions between two categories, a third element (Topper) emerges on its own, and a parallel enquiry of differences between intelligence and the class-topper emerges. Turns 30-34 reveal the understandings that build around the discourses on IQ, creativity and the attainment of maximum marks in the examination. This debate of academic achievement and intelligence become an extended dialogue, as seen in the following episode.

1. ***T**: What kind of correlation does it become between school and creativity?*
2. **S1**: System of education in general is negative correlation.
3. **S2**: (Addressing S1) Not necessarily.

4. **S3**: Even (at) coaching institutions also, you are just supposed to memorise something and write that, and no scope for creative thinking.
5. **S1**: But there are some schools…
6. **S4**: Like in my school, I could always take part in anything I wanted to, and it focused more on activities than studies actually.
7. ***T:*** *Well, so some of you think that schools kill creativity whereas some of you think that not necessarily, and it depends on the kind of school. Well, there are lots of questions to think on this area. For example, have you tried thinking why are there proper fixed sitting arrangements, you are only supposed to sit there and you can't roam freely.*

Excerpt N

The previous episode has explored an inconclusive correlation between IQ and creativity without using the word, 'correlation'. When this word is used, it produces a different kind of dialogue as it invokes a certain direction of relationship between the two variables. As seen above, four students have participated in the discussion. While S1 claims the relationship to be negative, she immediately gets directly countered by S2. It is also interesting to note that conversations 2 and 3 can be stated as cross-discussions, a term defined by Lemke (1990) and referred to by Cazden (2003) in many texts on CDA (classroom discourse analysis). Unlike the traditional talks, where the teacher asks a question and the student answers, Lemke explores two rare talks when the teacher asks with an open mind to explore the concept rather than expecting a specific answer. One of these rare talks is cross-discussion where the students respond to each other rather than to the teacher. These varieties of talks/ dialogues have rich functional purposes, according to Lemke.

In Turn 4, S3 highlights the similarities between the school and coaching institutes to prove the lack of creativity in these institutions. S1 tries to bring an exception of some schools which are creative, but gets interrupted. S1's Turn 5 response is a

continuation of Turn 2 when she uses the word 'in general' to show the common nature of schools. S4 supports S1's argument that some schools are creative by bringing her own school example (Turn 6). It is interesting to see how the teacher deals with such conflicts since that regulate the rest of the discussion. It can be seen from Conversation 7 that the teacher summarises what the students have said and also points out the conflicts in the opposing views. She then extends the argument with an example, which invokes further responses. The teacher's narrative is a conclusive and summarised statement about schools and creativity but poses more instances of signs that kill creativity in schools, and the dialogue goes on. The teacher's strategy here is somewhere between a debate and a passive instantiation of the dialectic[6] (Sternberg, 1998). The students in the above two dialogues have engaged with the different variables such as IQ, intelligence and creativity and also have learned to differentiate between these theoretical constructs with the institutional outcomes such as school achievement.

From the unit of 'thinking', the topics chosen to be taught were thinking-definition and concepts and theory of Piaget. The one selected as significant data for the study's objective is illustrated below. In the following excerpt, due to less time, the engagement of students remains monological, even though it shows high student participation,

[6] The teacher can present the evolution of ideas in dialectical terms helping the students understand the dialectic and how it operates. Two other techniques for creating dialectics are active instantiation in groups and active instantiation among the individuals.

1. ***T**: What is a child lacking that adults don't lack?*
2. **S1**: Language.
3. ***T:** Yes, language. Language is the most common and important aspect of concepts and thinking. All these words doughnuts, god all are language isn't it?*
4. **S1**: I thought, this is what I mean I think. I have a younger sibling. There are different sounds that kids associate with. I mean she does have a language.
5. ***T:** Yes, children do have their own language, but more of sensory and motor form, improper vocabulary so the communication is less enriched than adults. So, a younger child thinks in the form of senses and the adult, like for example (while writing on blackboard). So this would be what age group? ???0 to ???*
6. **S1**: One.
7. ***T:** Yes. So, how does this age group think?*
8. **S1**: In terms of colour, brightness.
9. ***T:** What about 2-7? How do they think? What abilities do they have that their younger ones don't have?*
10. **S1**: Speak better.
11. ***T:** Yes, so speak words, vocabulary, and language. 0-2 ones doesn't have much of the vocal chords developed, so 2-7 think in words which 0-2 can't?*
12. **S1**: Ma'am 3.5 can convey their message well, because they are grammatically correct by then.
13. ***T:** Yes communication is better. What about 7-11? What do they have that younger one doesn't have?*
14. **S2**: Understanding of surroundings. Two-year-olds can't differentiate between right and wrong.
15. ***T:** So right and wrong means reasoning so they have grasped social conventions and morality.*
16. **S1**: Cause and effect.
17. ***T:** Cause and effect and logic you will often see these age group children asking lots of questions as they are very curious. What about 11 and plus?*
18. **S1**: You stop believing what you are told.
19. ***T:** And what age do children stop believing on fantasies? Imaginary friends, make- believe plays, all gets over by 7 plus. And 11 plus becomes more real.*
20. **S1**: They start questioning the authority.
21. **S4**: Ma'am, *ye baat sahi hai ki jo bache hote hain unki is age group mein curiousity bohot hoti hai.* (Ma'am, it's true that children in this age group have lots of curiosity?) like, I have a small sister, and she is so curious.
22. ***T:** How old is she?*
23. **S4**: She is 7.

24. ***T:*** *7. Yes, that's when children get the language proper to express their curiosity. What about 11 and above?*
25. **S3**: Ma'am they more complex than youngers.
26. ***T:*** *Yes, at the intelligence and thinking level, they think more in abstract way. They will talk about social justice, art, etc. So these age groups that we talked about are the theory of cognitive development, and anyone knows who gave this theory?*
27. **S1**: Piaget.

Excerpt O

Many active learning-based methods are used in classrooms; one such discourse is the guided enquiry method which is a kind of inductive method practiced within a constructivist paradigm. This involves the instructor providing some guidance throughout the learning process, and the students discovering the essence of the theory in a mutual collaborative manner such as a question- and-answer technique. One such depiction is illustrated in the following excerpt. Here the topic taught is 'Thinking and Language', and within language, Piaget's theory emerges as the primary theme to be discussed. However, there is no declaration of what is to be taught. This absence of declaration depicts that the stages and information of Piaget's theory is already known as common knowledge by the students. This technique supports the argument that knowledge doesn't necessarily be a specialised skill to be memorised, rather it is a constructive knowledge built from common knowledge.

The above transcription mostly follows the T-S-T-S sequence throughout. Total number of students participated in this discussion are four within which one student (S1) is most active, and conversations 1 to 12 can be seen as an interaction between the teacher and S1. Throughout the dialogue, the teacher can be seen as posing a lot of questions. The questions framed by the teacher elicit information from the students, and

the information is factual. The kinds of questions are display questions which have only one or two answers. The pattern of question-answer is to elicit a particular response, which leads to the next question and the cycle continues till the final answer is arrived at. Among the total 27 question and answer statements, the teacher makes the students arrive at Piaget's theory of thought. However, the participation and ground rules for communication such as turn taking don't necessarily confirm the dialogicity of the interactive pattern. Segal et al (2016) differentiates dialogicity with voiceless participation by establishing that increased student talk does not guarantee authentic attainment of voice nor does implementation of communicative ground fosters interanimation of ideas.

The kind of questions asked are a series of known-answer questions to make the students know what the teacher already knows. Hence, the teacher assumed the role of expert, while students are the learners, and there is only one correct answer and one truth. The students provide the answers that the teacher desires to hear, and that leads to the students' affirmation of the teacher's knowledge and truth. Rather than open discussions in a dialogic stance, this interactive pattern of discourse is triadic (IRE or IRF), giving the power of knowledge and discourse only to the teacher. Student's voices here are not authentic but are just like guesses for the questions put up by the teacher. Students' responses are not independent views but guesses from the already learnt and established knowledge. The language and ideas are not of the students but of the teacher. Here the engagement of the teacher is non-ontological, which according to Matusov, has little or anti-educational value. The non-ontological vision of dialogue sees dialogue as a form of communication, as a means towards some other goals. In this dialogue, there is a pre-

defined goal set by the teacher, which is to make students discover Piaget's theory of information processing. The nature of learning is through discovery method. Dialogue is not just communication; and often student's active participation is mistaken for dialogic teaching. Hence, it is important to differentiate it from a non-dialogue or a monologue. Student's participation misleads to the perception of the discourse as dialogic. However, the nature of the discourse is strictly monological.

> Discourse is dialogic not because speakers take turns, but because it is continually structured by tension, even conflicts, between the conversants, between self and the other, as one voice "refracts" the other (Nystrand, et al., 1997, 8).

This IRF discourse pattern may work well in teaching factual information, but when opinions are in consideration, it needs multiple conflicting voices to construct a dialogue closer to truth. The questions that have been posed in the above episode reflect Piaget's theory as factual. However, multiple criticisms of the theory of Piaget indicate that it is only a selected and Western opinion of the theory of child development. This texture of interaction propagates the factual nature of the theory without exploring the other ways of child development. Unlike other excerpts, this one highlights the importance of learning to differentiate between facts and opinions. Fitzgerald & Baird (2011) propose that students learn the difference between fact-based assertions and other types of claims even as they learn to build an argument and unlearn those facts which are opinions. However, the initiation of dialogue and critical thinking is mutual activity by both the teacher and students.

The sequence of the classroom discourse in the six episodes reveals no one fixed pattern of movement. Each one is an illustration of varied strategies to build a dialogical discourse. This non-uniformity can also be due to the exploratory nature of dialogicity. Once the second discourse began, it continued for many classes except the last one, which displayed a monological back turn into the first discourse. However, this back turn may not be seen as a failure to create a dialogic pedagogy. The three-cycle discourse studied by Sidorkin reveals that dialogue is a back and forth process from first to second, and second to first.

Creation of the Third Discourse

The learning that happens outside classrooms has been described by Sidorkin (1999) as 'The Third Discourse', which is a place where casualness may act as a prompt for strange, weird or creative ideas. The third discourse is rarely seen in the classrooms but mostly happened outside the constricting classroom spaces. This study, however, didn't have the tools to observe the outside classroom talks except at an instance during one of the student interviews.

> *Q. What do you think of Maslow's theory?*
>
> S1: I think it is very generalised. But, it's in my blood. You can wake me in the middle of the night, and I can tell you the stages of the theory. You have physiological needs, and then this and then that. The point is that it's very simple. This happened, that happened and then another thing happened. Also, no one told me that later Maslow revised his theory. He actually came back with what is missing in each stage.
>
> *Q. How did you learn that he revised the theory?*
>
> S1: It was… something had happened, a child had written something, doodled, and my friend and me said that it's Maslow's

theory. And I realised, I was wondering if he had indeed revised the theory, and I googled, and found it.

The above narrative reveals the student's confidence of her learning, her motivation for self-learning, and a continuous link of the theory in with her everyday life. It indicates that classroom dialogues developed curiosity in the student to explore further knowledge.

3.2 Classroom discourse and norms of participation

In monologic classrooms, a large proportion of the time is spent on teacher talks, whereas in dialogic classrooms, both teacher as well as the students talk and listen to each other. Therefore, it is important to analyse both the quantity as well as the quality of the teacher- student talks in the context of this study. Review of literature reveals strong correlation between classroom talks and students' learning. Classroom talks as an indicator of dialogicity have been the focus of many a research. This section explores the ratio of utterances as well as the kind of talks-- questions and responses by both the teacher as well as the students in creating the dialogic pedagogy.

The table (4.2a) shows that the ratios of teacher and student talks are mostly equal (50:50) occurring nine times; student talks dominating (33:66, 30:70 and 40:60) five times and teacher dominating (60:40) at a single time. As opposed to monological classroom IRF pattern, in which the teacher takes up to 70 percent of all classroom discourses (Wells, 1999), the ratios are more or less equal or student-dominated in the episodes described in the previous sections indicating dialogicity. Studies quoted by Caughlan et. al. (2013) indicate that high levels of student talks are a necessary, if not a sufficient condition for student engagements in dialogic interactions and in taking

increased responsibility for interpretation. Still, according to Wells (1993), the ratio provides incomplete evidence for dialogicality. The kind of questions and responses by both the teacher as well as the students' is a significant participation norm to be assessed for quality of such talks. The significant interactions for further analysis are the ones with excess of student participations which are Excerpts F, M and N wherein the student talks are double than the teacher talks. It, however, doesn't necessarily indicate the richest from of dialogicity. Therefore, it is equally critical to look at the quality of the talks as well.

Table 3.2a Quantity of teacher-student talk

Numbers	**Excerpts**	**Total Number of Responses**	**Teacher Responses**	**Student Responses**	**Ratio T:S**
1.	A	Activity	Activity	Activity	Activity
2.	B	19	10	9	50:50 (approx.)
3.	C	23	11	12	50:50(approx.)
4.	D	17	8	9	50:50 (approx.)
5.	E	16	8	8	50:50 (approx.)
6.	F	22	7	15	33:66
7.	G	15	7	8	50:50 (approx.)
8.	H	6	3	3	50:50
9.	I	9	4	5	50:50 (approx.)
10.	J	10	6	4	60:40
11.	K	14	6	8	40:60
12.	L	18	9	9	50:50
13.	M	36	12	24	33:66
14.	N	7	2	5	30:70
15.	O	27	13	14	50:50 (approx.)

Table 3.2 b Quality of teacher- student talk

Excerpt	Nature of Teacher's Qs	Nature of Teacher's R's	Nature of Students' Qs	Nature of Students' R's
1. A	Opening Dialogue	Encouraging	-	Direct
2. B	Activity based, Social-personal, asking for elaboration/ reasoning (referential)	Uptake	Self-initiated	Direct
3. C	Opening Dialogue, Social-personal Elaborative	Reuptake, Evaluative	-	Elaborative, Direct personal
4. D	Opening Dialogue, Social personal, Direct- elaborative, factual	Reuptake elaborative, summarizing	-	Elaborative, direct
5. E	Opening Dialogue, Direct social-personal, evaluative	Reuptake	Critical	Direct answers critical
6. F	Opening, referential, reuptake	Elaborative	-	Direct, elaborative, reasoning
7. G	-	Elaborative, Reuptake, Referential	Opening Dialogue, Critical	Critical, Elaborative
8. H	Elaborative- reasoning	Elaborative		Opening Dialogue, Critical, referential
9. I		Elaborative & Supportive, Reuptake	-	Opening Dialogue, exploratory
10. J	Reuptake	Elaborative, reuptake	Opening Dialogue	Direct
11. K	Opening Dialogue	Reuptake, revoicing,	-	Direct
12. L	Opening Dialogue	Reuptake, Summarising	-	Direct
13. M	Direct, personal-social	Reuptake, Revoicing	Opening dialogue	Direct

14. N	Opening Dialogue	Summarizing		Direct, Critical, elaborative
15. O	Opening Dialogue, Direct-experiential	Reuptake		Direct, Elaborative

All the episodes indicate the student- teacher discussions on different assumptions of a theory and on different concepts. Nystrand (1997) defines discussion as "the free exchange of information among students and/or between at least three students and the teacher that last at least a half minute". Also, in a discussion both the students as well as the teacher ask 'authentic questions' and responds actively, elaboratively and critically. This makes the discussion an 'authentic discussion' which according to Hadjioannou (2007) is dialogically-oriented classroom interactions wherein the participants present and consider multiple perspectives and often use others' inputs in constructing their contributions. During such interactions, he argues that the participants have the opportunities to express opinions and ideas, and contributions are often built on ideas expressed by other participants. (p. 371). Nystrand writes, "Authentic questions open the floor for the students." (p. 145).Clearly, the opposite is non- authentic question which is the one that doesn't require an answer (Verster, 2007).

Of these 15 excerpts, two (excerpts A and B) are activity based, and rest are discourse based on the instance when an authentic question has been asked. This 'authentic question' which has been termed as 'Opening Dialogue' in the table, has been asked by the teacher eight times and six times by the students i.e. 60:40 ratio. These six times are the dialogues led by student therefore, can be called student-led discourses. The kind of questions asked by the student is not for clarification, but an extrapolation (Aguiar, 2010), which goes beyond the logic provided by the teaching explanatory structure, thus demanding changes to it. Such questions, also called 'wonderment

questions' are asked by the students, which can influence and modify the contents and the structure of the ongoing classroom discourse. Other benefits of students' questions as concluded by Aguiar et al are: first, by asking questions, the students try to connect new concepts with their own interests, experiences and knowledge. Secondly, the question invites others to share or to contest its presumptions and arguments. Thirdly, it provides feedbacks which allow the teacher to adjust the explanatory structure to meet the students' positions. Thus, it can be implied that not only the questions asked by the teacher make an interaction but questions asked by the learner is also a crucial element of dialogicity. The increased frequency of teacher questions, however, indicates the traditional classroom discourse, except the two instances where the students ask the questions and lead the discussion. This finding is supportive of the research by Nystrand (2003) that students' questions do tend to be authentic and when they occur, they increase the probability of subsequent dialogic interactions.

The teacher questions occur in almost all the dialogues. The kinds of questions asked by teacher are mostly referential, direct personal/social, elaborative and open which makes more interactions and meaningful negotiations possible. All of these can be categorised as divergent questions that invite more participation and engagement. Many researchers have found a positive correlation between referential questions and dialogicity. Suter (2001) concludes that referential questions are far more effective in initiating interaction. Brock (1984) claims that referential questions have a higher cognitive level than display questions. Benham's (2009) own study as well as his exhaustive review of literature on the effectiveness of questions concludes that asking more referential questions and a few display ones makes classes more communicative.

Long and Sato (1983) find that increased frequency of referential questions indicate a more naturalistic discourse than display queries. Liu & Le (2012) prefer referential questions for their ability to elicit longer and more authentic responses than display questions and argue that such discourses may produce a flow of information from the students to the teacher. According to Nystrand (2003), the referential/ elaborative/exploratory nature of the questions, which have no definite/ pre-specified answer, but is in the language of classroom dialogic discourses is called as authentic question.

The nature of students' responses is less elaborative/ expansive/ indirect/ exploratory/critical and more direct answers than the teacher's questions. Excerpt 15 reveals an instance of cross discussion, where a student is directly referring to each other. Lemke (1990) describes this as rare talk with rich functional purposes for dialogicity. Student's questions occured only five times but are open and critical. The responses of the teacher are mostly reuptake word and elaborative. Researches that have examined the questions that incorporate uptakes of previous utterances and revoicing, in which the teacher repeats the student's comments which serve various pedagogical and interactional purposes in achieving a dialogic potential (Caughlan et al, 2013). Student questioning is the principle for fostering productive disciplinary engagement (Engle & Conant, 2002) and "the core idea behind problematizing content is that teachers should encourage student's questions, proposals, challenges, and other intellectual contributions, rather than expecting that they should simply assimilate facts, procedures and other answers" (p.404).

PART II

3.3 Dialogicality in student's writings

Since students' writings are reflection/ assessment of the transference of their classroom dialogic learning, this section analyses how they express knowledge of what they learn from classroom discussions. The transference of learning from the classroom to assignment writings is in itself an act of learning. This section highlights the dialogicity in their writings. The concept of rethinking narratives, borrowed from Knoeller (2004), is utilized to analyse dialogicity in writing. Knoeller demonstrates representation of authentic dialogic conversations in students' voices in classroom talks/ conversations and their transference in making an argument in such a way that allows them to see the arguments as a part of or as derived from their everyday experience. Students' writings are thus seen as a process of meaning-making and remaking along with their transference from classroom discussions to assignment writings and from thinking to rethinking. Thus, writing becomes a significant act in the ongoing process of dialogue, reflection and change as students' texts move beyond the separation of experience and writing.

At the end of the teaching period, students are asked to write an assignment based on the classroom discussions. The assignment required them to critically analyse the theory and connect it with their own lives. In an open-ended assignment the students have the liberty to choose parts and write on any one or two of them.

> "What are the grounds on which Maslow's theory can be critiqued? Elaborate on the perspectives which counter the sequential stage-wise progression of the need hierarchy theory. Can you compare this theory with other stage theories and thus

> critically examine the nature of stage theories in general. Assess the theory based on examples from your own life related examples. Does the theory of Maslow apply to your life? Support your answer with a valid explanation."

In this Google era, unfortunately, most of the answers have been found to be reproduced from the Internet, except for the narratives of one student who has proffered an elaborate answer, which is vivisected in this section along with her trajectory of learning from classroom participation in teaching of Maslow's theory. Multiple narratives have emerged from S1's writings from which some 'key moments' are analysed here. Most narratives reflect the problematisation of the theory, and each has reconstructed the authoritative stage theory into a personalised and internally persuasive discourse. The following narrative is a simplistic instance of borrowing of words.

> "...another criticism concerns Maslow's assumption that the lower needs must be satisfied before a person can achieve his/ her potential and self-actualises. Since this cannot always be the case, Maslow's hierarchy of needs in some aspects has been falsified." (S1, 27/02/2015)

Here, the word 'falsified' has been borrowed by the student from the classroom discussion narrated below.

1. **S1:** Excuse me ma'am, I don't understand how it cannot be generalised. I mean, this is what happens in average individuals, exceptions are always there.
2. **S2:** Actually it depends on time, whether the theory is true or not
3. ***T:*** and context… So, let's say when Maslow wrote the theory…
   (Interrupted)
4. **S3**: So does that mean that the theory is false?
5. ***T:*** *We can't say that yet. We have to examine it…*
6. **S4**: This idea of falsehood was also talked by Eric Fromm where he says about mental illness, that actually people who are sane might actually be insane and who are labeled as insane might actually be sane.

As seen in the above conversation, the authors of the word ‘falsified’ are S3 and S4, from whom S1 has borrowed the words ‘false’ and ‘falsehood’ and has modified into ‘falsified’ in her writing. ‘When a student writes, she/ he enter into an arena that reverberates with the voices of others’ (Welch, 1993, p 495). By participating in the classroom discourse, the students fill the vocabulary of their own with others; the words are filled with intentions of others in the process of writing their own.

> The word in language is half someone else's… [I]t exists in other people's mouths, in other people's contexts, serving other people's intentions: it is from there that one must take the word, and make it one's own (Bakhtin, 1986: 293-94).

These borrowings are not only of words, but also of their points of view which become integral to ideological framework for making sense of the world. Such process of exchange is called by Bakhtin (1986:337) as ventriloquation. In another similar narrative, the word, ‘culture’ gets borrowed in some previous classroom conversations.

> Through examining cultures in which large number of people are still capable of higher order needs such as love and belongingness [sic]. However, this should not occur, as according to Maslow, people who have difficulty achieving very basic physiological needs such as food, shelter, etc. are not capable of meeting higher growth needs. (S1, 27/02/2015)

This student has borrowed the ‘culture’ from S4 in the following classroom dialogue.

1. **S3:** Ma’am I think Maslow’s theory fails to cater to individual differences…(Inaudible)
2. **S4:** And Ma’am, problem could also be way of saying that what comes first and what comes later, see for example, there are a lot of cultural differences. See if you consider India, in some parts of India, we consider job as a prior need, and...umm...others get married rather than look for jobs. Security is okay, but what kind of security but we cannot judge.

3. ***T:*** This is another interesting point. Cultural differences, so in one cultures safety can be another culture's self-esteem and one's security can be another's basic need. This in general says that his theory cannot be generalised to every culture. Yes probably true…

The word 'culture' as brought to the discourse by S4 is supported by the teacher and shapes the voices of others in the class, both the active as well as the silent participants. Students and the teacher collaborate to create an open space for assessing an authoritative text, and in the process of writing, these breaking of text activities provide the students with the right words through which they see the theory differently, and this view gets transferred in their expressions in their own unique ways. In "Discourse in the Novel," Bakhtin advances a view of writing neither solely as the private reflection of experience nor solely as the public production of a fixed text, but rather as the dynamic meeting of reflection and production: a complex and ongoing interplay among personal and public voices (Welch, 1993).

This reference of biographical account of the theory is also seen in the following narrative:

> Whether the reality supports the theory put forth by Maslow or not is another question. For the purpose of establishing a background elements from Maslow's life should be taken into account. Maslow belonged to a Russian Jewish family who immigrated to the United States in the early 20th century due to the tyrannical rule of the Czar.
>
> For Maslow, he encountered (sic) several conflicts during his childhood as he was the eldest amongst seven children of his parents. Furthermore, he grew up in an environment where judgments were based on pre-conceived notions and biases of the dominant lot. His own parents belonged to the middle class with basic education which helped them get around. However, they laid strong emphases on the value of education. Despite the underlying common understanding with relation to the subject of education there existed a great level of tension between Maslow and his

> mother as he didn't accept of her moral reasoning, her sense of justice and that she was a hypocrite when it came to taking important decisions. But Maslow clung on to the idea of recognition on the basis of merit for which he encountered a great level of struggle educating himself. (S1, 27/02/2015)

Here the narrative gives agency to the author (Maslow) by going into the familial socio-historical situation. Sullivan (2011) calls the kind of narration that allows in terms of movement of time and space as 'intradiegetic as opposed to 'extradiegetic' lacking this concern. This fashioning of time and space in dialogue, as Sullivan says, gives different options wherein emerges others' subjectivity. The student in the above excerpt (Para 1) openly declares the need of historical information about the author to assess the accuracy of his theory, and then chooses the author's religious background as an identity marker for his own 'ideological becoming'. The second paragraph is a psychoanalytic analysis of the author's personal life leading to the childhood exploration of his motivation for achieving success. This personal-historical exploration of the author's life is a scaffold from the classroom interactions, and shows the agency of the student to delve deeper into the truth of the theory.

These voices too are not finalised and factual as when they come into contact with other voices, they get changed and transformed. This change of self through the process of classroom dialogic struggle is succinctly visible in their written assignments which reveal the use of strategies such as borrowing of words as well as tools for thinking critically to examine the content. Two instances of borrowing of others' voices and filling them with one's own intention can be seen in the following extracts.

> This can also be seen in the fact that many creative people such as actors and artists lived in poverty throughout their lifetime, yet it could be argued that they achieved self-actualisation.

> For instance Sixto Rodreguez struggled his entire life with respect to earning a living but never assumed himself to be inferior or superior to any other individual. Even at the time he found out that he was a star in the eyes of the citizens of South Africa he continued to live a humble life he lived before. (S1, 27/02/2015)

The above extract is also an extension of the use of examples as a strategy borrowed from the classroom, where the student mentions a name of an American singer-songwriter who defies the sequential stage wise progression of the Maslow's theory. The line of argument that commonly follows in all the discussions regarding Maslow's stage theory is finding an exception which works as a strategy to maintain an open dialogue, as seen in the above excerpt. Although the great personalities mentioned as exceptions are artist/ freedom fighter/ scientist/philosopher, the student in her writing mentions 'creative people such as actor and artists' and about a popular musician. These are their unique ways of seeing that they count actors and musicians in the list of struggling people who defy the stage theory. The concept of borrowing voices of others says that almost every word and phrase we use have been heard or seen before. Our originality and craft as writers come from how we put those words together in new ways to fit our specific situation, needs, and purposes, but we always need to rely on the common stock of language we share with others.

The next two narratives explore the historical context of the theory and the unique voices internalised by the student in the classroom discussions.

> Though looking in perspective it appears that Maslow was justified in making the assumptions that he did while establishing the hierarchy of needs theory but there are certain flaws in his ideology. One of the main loopholes is the fact that Maslow had studied a society of Western culture before formulating his theory. Moreover, the main emphasis Maslow lays on is on the fact that every individual aspires for reaching the state of self- actualisation.

> I choose to differ on this account. There are several members of the human race who aspire to self-actualisation even during times of great level of struggle. (S1, 27/02/2015)

The words used in the narrative such as ‘ideology’, ‘society of western culture’, and ‘human race’ depict historical, evolutionary and the contextual assessment of Maslow’s theory. The beginning of the paragraph, ‘looking in perspective’ illustrates the reference to chronicity where there is an effort to understand the theory in its historical position. The use of the word ‘ideology’ probably comes from the student’s knowledge about a certain historical-political context. The use of the term ‘western culture’ again signifies the concept of the geo-political space that surrounds the theory.

Unlike the above excerpts which are a combination of borrowed words from the classroom dialogue, the following excerpt is an instance of personal narrative in a much more personalized manner in its textual interpretation.

> Though Maslow had incorporated major ideas into the theory of the hierarchy of needs it was described in a very linear manner which doesn't hold true in reality. For instance, my quest to improve myself in any field may be influenced by my immediate circumstances but that would be only a temporary influence.
>
> On the other hand the mindset which defines my personality is what would make me look forward to either quick fix solutions in the short run or look at the broader perspective and plan accordingly for the long run. The circumstances may not be in my favour to reach my goals but it's my mind which has the ability to wander and ask for questions against all odds.
>
> The main idea that I would like to convey is that in any scenario no individual can stop the train of thought of mine without my consent.
>
> Just as every individual is allowed to dream without any constraints the individual is also allowed to cater to their own desires in a non-linear fashion. Why Maslow's theory appears to be valid is because it explains the behaviour patterns of the majority

> not taking into consideration that the minority is equally important. (S1, 27/02/2015)

The tone of the argument in the above narrative is rebellious and is against the predetermined nature of linear progression of the theory. 'No individual can stop …without my consent' illustrates the exertion of will power and individual choice as opposed to the generalised unchanged destiny of human needs. This narrative appears to be authoritative in nature with poor inference of dialogicality in it. In doing so, the student is questioning the sole agency given to the monologic text of the author, and takes the responsibility of deciding the hierarchy of needs on herself.

However, the next excerpt shows contradictory and dialogic instances.

> Taking an example of my own life, safety was an issue that wasn't resolved through most of my childhood owing to the fact that I belonged to a minority community which was quiet acceptable in the company of majority. My family members did their level best to establish a secure environment, but then again limits existed to the extent that they could manipulate the environment around me. Though safety wasn't guaranteed which is true for most of the people today, I definitely identified a sense of belonging and the circumstances did not come in the way of letting me as an individual and develop my self-esteem. (S1, 27/02/2015)

The student here repositions herself in the context of theoretical understanding. The narrative reveals the reconceptualisation of personal events or self. Stated differently, the student re-authors the story of Maslow. In the terminologies of dialogical sequential analysis (DSA), the student takes the position of an observer. This revisiting of the authoritative narrative comes from the joint reflection of sustained dialogic activity in the classroom discussions.

Sullivan (2011) makes a differentiation between truth as abstract and truth as lived experience, the later one being a sign for dialogicality. In the above narrative, the

concept of ‘safety’ and its necessity for development of self-esteem is re-examined through lived experiences and personal participation. Safety as defined by Maslow is house, food and job as survival needs. However, the narrative brings to light the status of a minority to be counted under the category of safety, thus broadening the very definition of safety in the social, religious and national contexts which is missing in Maslow’s theory. The student has a unique experience of belonging to a minority community which makes her compare own state of childhood survival as a question of safety.

However, safety is only seen as a thing of the past, since the sentences framed are in the past tense which implies that either the self is seen as safe now or safety is not considered an important issue now. Here, the student positions herself as an adult, revisits her childhood experience as a minority, and then questions the concept of safety. This narrative shows a negotiation and struggle between perceptions of a child and an adult’s reflections on his/her own childhood experiences. Since the two positions-- ‘child’ and ‘adult’-- are differently situated in time and place, the contradictions in the voices are unavoidable. Here, the contradictions are seen in giving importance to the concept of safety. One voice says that safety is an issue in childhood (because of the tag of a minority) and another voice says that safety isn’t an issue since a) most of the people are unsafe and b) it didn’t hinder my self-esteem. Instead of merely "reciting by heart" the static language of remote authorities (what Bakhtin calls authoritative discourse), the writer seeks to create a discourse that is "internally persuasive" for both the writer as well as the readers through listening to, selecting, and orchestrating the words that are half his/her own and half borrowed from others (Bakhtin, 1984, 341-43).

The above narrative displays a mix of voices of ‘a child’, ‘an adult trying to understand her childhood’, ‘an adult trying to understand the concepts of safety’. This double voices in meaning-making is done by writers, says Bakhtin, not within an isolated linguistic system but against a cacophonous background of other utterances on the same theme, telling us that diversity also exists within each student, among the voices of a single writer.

Another narrative displays the effort to deconstruct terminologies to be used as theoretical explanations.

> It is at this point that self- actualisation should not be confused with spiritual actualisation. The two terms are not synonymous. Self-actualisation refers to the state wherein the individual comes to terms with reality and finds a point of equilibrium which enables the person under review to feel truly content with life. For someone who has to constantly struggle to meet with the basic needs of life would definitely find it hard to think of ideas with relation to self- actualisation but there always exists a minority for whom the point of self- actualisation is the main reason for their acceptance of a life which may be hard. (S1, 27/02/2015)

For this student here when a person is content with life, it is more of a state of spiritual actualisation such as contentment with the spirit. While self- actualisation by this student means finding contentment even while struggling in the basic and security needs, and that is the case with only a minority population, i.e. only some people are capable of achieving a state of self- actualisation in any stage of life. Bakhtin’s theory views writing as an act that takes place within a social dialogue, as statements and questions are formed from and evoke other statements and questions. The student’s act of rethinking the terminologies by differentiating it from one’s own understanding of it invokes further

questioning for the need to draw a comparison between self -actualisation and spiritual actualisation.

Summary and Conclusion

The above excerpt from S1's writings illustrates four strategies that can be seen in a dialogic writing. The first two sections reveal how she ventriloquoted words and techniques of thinking from classroom dialogue and construct her text on similar lines. The act of writing is transference from audio input of classroom talks, but she changes its content by adding her own perspectives to it. This borrowing of strategies and using them in their own style shows how learners internalise and appropriate the pedagogical tools used in the classroom. The third section displays a creative scaffold of analysing the theory by giving agency to the author. The last section of deconstructing terminologies invokes the need for further study of the theory.

The present section is an insight into the closed world of classroom intertextuality that widens up when the students and the teachers switch between the lectures, the textbook, assignment sheets, classroom discussions and student assignments. The analyses of students' writings also highlight the need to study dialogic writing as a tool for learning. The nature of existing literature on student writing constitutes development of reasoning and argumentation skills. Fitzgerald & Baird (2011), for instance, write about how students' assignments and writings help them develop critical thinking in them. Given the lack of research in the area of dialogic writing as a tool for learning, this research contributes to the limited amount of existing literature in the area.

However, these are the writings of only one student who is among the most active participant in the classroom discussions. Also, authentic writing doesn't spontaneously combust in students' assignments because of the previous legacies of reproductive writing as a norm in the classrooms. One other reason could also be the linguistic barriers that students face. Lack of a large number of student participation also reflects in students writings. A similar pattern of thoughts and expression is seen in writing in dialogic interactions. A common ground for this lacuna can also be students' inefficiency in English. Episode 2 indicates the longest discussion with maximum students' participation and the expansive responses are seen in this episode which primarily due to the fact that it was conducted bilingual/ with a focus on Hindi, which is the mother-tongue of the vast majority of the students. The analysis of the dialogic interaction reveals that it is due to the free linguistic expression and utilisation that the students could express their opinions more elaboratively. The lack of quality of authentic writing in students can also be attributed to the lack of multilingual nature of the written discourse in educational institutions.

3.4 Pedagogic Reflections

This section analyses some excerpts from my diary and the notes written during the intervention study. The reflections of everyday experience of classroom teaching are written in the form of observation notes and reveal how I proceeded with the research. These excerpts are useful not only as observation notes but also as teacher's diaries which help him/her in building pedagogic practices. According to Richards (1995, p.7), there are two purposes for keeping a teaching journal. The first is to record ideas and events so as to reflect on them later. This supports the writer's memory and can inspire new ideas

for use in future lessons. The second purpose is that the process of writing itself helps trigger insights about teaching. The following diary excerpts served both these purposes.

The classroom dialogic processes, according to Tsang (2007), can be considered mutually reflective practices which help build a reflective dialogue in teaching. The individual reflection by the teacher occurs at her/his personal level with honest self-observation and personal accounts (McDonough, 1994). These personal accounts of classroom experiences is a meta-cognitive activity involving a self- dialogue by thinking back carefully of the classroom processes, lessons, teaching practices and student's engagements. This dialogue manifests in the form of written expression of a diary, which rather than being a personal and emotional notings becomes a useful, insightful and professional document for analysing and acting on the pedagogy. In pedagogical activities, reflection is connected with the teacher's intention of the analysis, introspection, synthesis, understanding the experience, and evaluating becoming a constructive process of pedagogical interaction. Writing a diary is thus an instance of individual reflection. Researcher's observations in the form of everyday diary, journal and notes provide another set of insights into the study. Teacher diaries are recognised as useful introspective methods that assist in the professional development of the teachers themselves (Maneekhao and Watson Todd, 2001; McDonough, 1994; Thornbury, 1991; Lowe, 1984).

My Diary Study

The initial few classroom visits were aimed at rapport-building with the students. The first impression about the classroom environment was not only positive but also useful. As I approached the classroom, initiated interacting with the students, and briefed them about the purpose of the study, they began showing interest and willingness to participate. After a few classes, their responsive behaviour revealed the dynamics of education practices followed in the classroom. This observation was in synchronization with other inputs such as the interactions with other teachers to share the syllabus and other departmental activities. The following excerpt from my diary notings reveals the unsettling feeling with regard to the discipline, punishment, and motivation that students displayed.

> "They have to force students to take or attend classes. They have to drag them to the class. Learning is happening by enforcing strict discipline. Teachers go late, students come late...first discipline is enforced by parents, then school and then college. Why is learning external and not internal? Why do we enforce power? College institution is running because of fear. The proof is attendance of students, it's strongly regulated, discipline practice of institution is harsh, e.g. attendance, when they can meet HoD etc..." (Diary as on 15/01/2015)

This diary entry clearly reveals my disappointment from strict rules and regulations followed by the institute. Multiple occasions of forced discipline were observed-- for instance, the forced routine of attendance. As a temporary teacher, I was instructed multiple times to regulate the attendance sheet. Most students attended classes just to meet the 70 percent mandated attendance for being eligible to take the exams. This clearly implies that the students didn't attend regular classes to learn but to get a degree. This observation led me to question the source of motivation of the students and even the

teachers. Students' lack of intrinsic motivation questions the failures of teachers' effective pedagogic practices to engage them productively and in learning the subject. Secondly, there were multiple instances where regular teachers' were under strict supervision of the head of the department. Even the teachers are not just accountable to the head of the department for their own attendance and teaching activities, but were also forced to follow strict instructions on matters of teaching. This compelled the teachers to reveal their own lack of interest in teaching. The head of the department was difficult to approach, and carried a harsh and unfriendly attitude with the students. Such behaviour displays the inhuman conditions prevailing at the institute and indicates lack of deeper engagement towards learning.

In a classroom of 60 students, discipline remained an issue for a long time. After few classes of general observation of classroom and department, I could focus on the classroom. As shown in the following excerpt, I could see better involvement of students in one class over another. This motivated me to choose Section A over another for data mining.

> "Section A responded much better than IMA class and from previous times. Today more students were participative, more attentive. Although backseaters were equally noisy and distracted..." (Diary as on 20/01/2015)

The improved response from the students over a period motivated me to work towards building strategies for discipline.

> "…Have to find out strategies to maintain discipline in the class and increasing participation. Some strategies that could be used are:a) finding opportunities for small group discussions; b) making individual rapport and personal interaction; c) trying out strategies

> for pedagogy in every class; d) positive feedback for each response that they give; e) give a break after 30 minute; f) movement in the class; and g) move to the back, left and right." (Diary as on 24/01/2015)

The above excerpt revealed the conditions in which classroom situation was perceived as unmanageable which made me explore more internal processes of regulating the indiscipline in the classroom. From the above-mentioned strategies for managing the indiscipline issue, some could be used and some not; and in this process I discovered the strategies that worked and the ones that didn't. An internal dialogue through the process of diary writing helped me articulate the experiences through which I gained knowledge about my pedagogic style. In the context of reflectivity, Tsang (2007) describes these processes of writing and self-reflection as useful pedagogic tools.

Reflection on assessment of one's pedagogy also reflects on motivational practices. To know the motivational structure of the teacher, it is important to explore his/her attitudes and beliefs towards knowledge and education, and also the goals that she/he holds for their instructions and the expectation from the students from learning. It also helps one to know what drives the teacher's pedagogy, syllabus-oriented or explanation and knowledge based learning. In addition, it also opens a window into the teacher's belief about the curriculum and syllabus, does she/he have a critical outlook towards logical/illogical or biased/ unbiased with respect to the syllabus and curriculum, which will determine the pedagogic approach. Revelation of the fact 'Is textbook the 'de-facto curriculum for her'? which determines her decision and choices of what she teaches. Teacher's pedagogy is reflected in the discipline strategies used by her. Since the teacher's paradigm comes from a constructivist paradigm, it also demands the teacher to teach oneself on how to handle a large sized classroom to fit with one's own paradigm.

That requires the teacher to learn about the strategies to deal with students without using traditional ways of disciplinary measures. After establishing a baseline for discipline and manage a large classroom, my focus shifted again towards implementing the pedagogical style. It is in this process that I encountered some ethical struggle of my role as a teacher and as a researcher.

> "What is the purpose of this teaching?
> to complete research? or
> to empower students through learning?"
> (Diary as on 10/02/2015)

At certain times, I faced the dilemma of the choice between students' learning and the goals of my own research. It was during the process of writing this excerpt that I realised that these two goals are not isolated but are in a dialectical relationship with each other, that student's empowerment is not different from my own research and in fact this is a part of the research itself. This realisation occurred gradually as I became more engaged in the dialogic interactions with students. The following excerpt illustrates my comprehension of the dialogic theory and its relevance.

> 'The problem with non- dialogic method is that, it is more information-based and less interactive. So, you don't know whether the class is sleeping or listening to you, unless you make them interact and talk about it.' (Diary as on 15/02/2015)

The poor attention span of students in lecture method is a popular discourse. Wilson and Korn (2007) highlight various studies indicating that students' attention decline app. 10-15 minutes into lectures. Hence a non-interactive lecture method, as contrary to dialogic one, fails to maintain students' interest. The potential of dialogic

interaction for teaching and learning opened up gradually as I saw its implications for the students and their learning styles. As I became more and more confident about the dialogic theory, and in interaction with students, I was able to understand the theory of dialogue at a complex level.

> "Dialogue derived from dialectical thinking makes a conversation ambiguous. However, ambiguity as opposed to firm beliefs is better as a thinking pattern, as it is less harmful to prevent authoritativeness. Traits such as confidence are overrated and can be problematic. So, being aware of the two sides is more democratic in nature than developing some polarised views about anything". (Diary as on 25/02/2015)

The act of teaching and understanding the theory of dialogue at a practical level is simultaneously carried out. As I taught, I became more and more confident about the consequences of dialogic theory and related it with everyday wisdom. This knowledge helped me sustain the ambiguity of meaning making and also the concepts and theories as I proceeded with teaching. This kind of reflection also pushed me to greater awareness of the reasons, motives and values that directed and influenced my pedagogy.

Such reflectivity can be one of the explanations for the progress in a variety of interactions over a period of time. Many researches (Murphy & Falout, 2010; Webb, 2000; Toni, 2013; Wong, 2006 and Brookfield, 1987) have shown how reflective teaching accounts for effective pedagogical processes in a classroom. Reflectivity[7]mainly entails the knowledge of the teacher about her/his own ignorance and lack of knowledge, and thus resulting in co-production of knowledge with students, as opposed to role of

[7] "Reflection characterises a dialogic process, helps the teacher makes her aware of the teaching practices she adopts. It helps her avoid getting trapped in routine thinking. Teachers who understand their own assumptions can make better informed judgements about their teaching and their students. And not only reflection, but dialogic reflection also enhances knowing of implicit and explicit practices' –(Hadjioannou, 2007)

teacher as ‘know it all’. This meta-knowledge (reflections involve monitoring and control of beliefs, and thoughts) makes such a teacher to act as a researcher in the classroom activities.

Although this research does not aim at exploring the reflectivity in the praxis of dialogic pedagogy, my diary jottings have come as a natural act of research and hence have emerged as a pedagogic tool that has facilitated the pedagogic practices.

3.5 Students’ Classroom Experiences

While it is important to analyse the learnings and usefulness of discussions using dialogic theory, a student’s own beliefs and experiences of the discussion-based teaching holds equal relevance (Hadjioannou, 2007). The following interview of the students reveals the diverse nature of their experiences of the dialogic teaching.

The active voices

The students who volunteered for the interviews are among those who have participated the most in the classroom discussions. The following narrations depict the students’ positive evaluations of the classroom experience. One of the students with maximum participation reveals the significance of the questions and the participatory nature of the classroom discourse.

> ***Q:*** *So, tell me about your classroom experience.*
>
> **S1:** Personally, I enjoyed myself because in most of the classes I ask too many questions, and the teacher doesn’t want to answer, because they don’t know the answer. And if the teacher doesn’t

> know the answers, she thinks that the question is irrelevant. In your class, I could ask as many questions as I wanted. One could actually learn. You came to teach the classes of VR. And so what would happen is I would ask too many questions, and she used to be really, really irritated at the end of the class. She thought that I was challenging her. But I wasn't, I am genuinely curious.

S1's learning is directly associated with her questions being answered/ heard and acknowledged. The narrative also shows her comfort as well as willingness to participate in the discussions. The space provided in the classroom for students' questions fulfill her curiosity for learning, and discussions led by her questions make the learning more meaningful to her. Hadjioannou (2007) identifies the norm of classroom participation as a standing invitation to class members for participation. Authentic discussions, he states, invites participation of students who are willing to participate in the discussions and who insist to speak because their ideas are welcomed and valued. The texture of the classroom discussions features students-led discussions, and the kind of teacher's responses (elaborative/ responsive) indicate that students' opinions create authentic discussions, which is cumulatively built on each other's responses. This gives the students the right to authorize their voices, and an agency to create their own learning discourse. Thus, another norm that emerges from this is the right to speak, and value of opinions.

> ***Q****. How did you find the classes? Were they any different from the other classes?*
>
> **S3:** It was very interactive and evaluative. Here, our opinions mattered. We were free to create our own opinions. In other classes, if we give our own opinions, it doesn't go well.
>
> **S5:** Ma'am we loved it, we don't get so interested in other classes, here we could interact so much, and have so much fun. In other classes there is only PPT, and we don't talk like this.

What S3 likes the most about dialogic teaching is its interactive aspect and also space to give their own opinions and freedom to form one's own opinions which give her

the confidence in her own knowledge and thus in creation of knowledge. For S5, the interactive learning is fun and interesting, similar to S6.

> **S6:** The class is very unconventional. It is application based, and it isn't just theoretical base. In all the classes we learn about the pros and cons of the theory. There is a lot of discussion, and communication with each other. On the whole, the classroom environment is very friendly. It is more fun than the instructional classes where the teachers just come and teach what's there in the textbook.
>
> Those classes are very marks-based. They stick to giving lot of notes. We learn from the textbook as it is, and then forget it. This is learning based. Other teachers are doing it mechanically, their goal is not learning, it's just marks. It is an interactional approach and we would actually look forward to the classes.
>
> Overall, the environment is friendly and fun compared to typical interactions. Most of the times, teachers are on a tight schedule to complete the syllabus. So, no one focuses on learning. Here, the focus is on learning.
>
> **S2**: I liked it that you are not only teaching theories, but also the application of it, and you have made us reflect. For example, Maslow's theory. The class is more knowledge based, and research oriented.

Both S6 and S2 have found dialogic teaching application and learning based compared to marks based in conventional teaching.

> ***Q.*** *Did you find any problems in the teaching? Any negative experiences?*
>
> **S1:** To be honest, you and VR are very different. She just wants particular answers and then she gives marks. If I write the free styled answer like I wrote in yours, VR will not give me any marks. If I want marks, I would not look at your teaching method. If I want to learn I will prefer your teaching method.

The assessment of students' writings in a traditional educational system is marks-oriented as opposed to learning-oriented. This can also be one of the reasons for less participation of students who are trained to memorize the textbook facts for the purpose

of marks. Two of the students' interviews about assignments reveal the transference of dialogic learning from classroom interactions.

> ***Q.*** *What did you think about the assignments?*
>
> **S3:** The 'assignments' are same as the teaching, but quality matters more than quantity. Writing requires understanding of the theory. That is the best part of the assignments. With other teachers, our assignments are not even read.

This narrative of the student reveals her willingness for 'quality education' and 'authentic learning'. She perceives the classroom teaching as qualitative education, whose emphasis is learning. The last statement on comparison of the teacher with her regular teacher indicates that students' assignments are not an engaging process of learning, and lacks feedback. This also explains the habitual 'reproduced assignments' of the students.

> **S2:** The assignments make sense, like the assignments are not that they can be just copy pasted from the Internet, but application based and the content matter.

This student's narrative reveals her belief that reproduction of assignment from the Internet/ textbook doesn't make sense. In other words, the Internet/ textbook knowledge is monological. The phrase, 'application based' indicates that the nature of assignment makes the student connect deeply with the theory. Moreover, the phrase 'content matters' indicates that their individual voices matter in creation of knowledge. The following interview excerpt by S3 shows the transference of dialogic learning in the form of acquisition of writing skills.

> ***Q.*** *What did you learn? What did you take out of the teaching?*
>
> **S3:** I have started evaluating all the theories now, whenever I write an answer, I don't just write it as it is, but evaluate it with its strengths and limitations.

Peripheral norms

The limited autonomy that the teacher has is reflected in peripheral classroom practices such as liberal norms with regard to the discipline. One such autonomy shows up in the nature of the assignments.

> ***Q.*** *What about the nature of assignment and the choices in the assignment?*
>
> **S1:** So when you are given the choice, say you have choice out of three, I like them all and I write them all. If the question is forced, I will still write all but not so genuinely. Here it is actually learning.

The above narratives reveal the relation between the nature of assignment and the students' willingness to write an authentic answer. S1's narrative reveals the relation between her writings and the norms of writing an assignment. She has been given assignments with three choices and she has willingly written all three of them.

> **S1:** Another thing is in your class, if one isn't interested, you say you can sit at the back, and if you do want to engage in the class, then sit in the front, and I think this is a good idea. I mean, if I really want to engage, I will.
>
> **S1**: One thing is that of taking notes. Most teachers are bothered why I am not taking notes. I would just relate in to my memory, go back home and work on it. You have never insisted on taking notes nor have you ever asked me why I am not writing. I only write what I find significant. So, that is better for me.
>
> **S1:** In terms of assignments, you have not been very strict on writing assignments by hand. So we could email you the assignments as well. When I write it on paper, it's a trash. I have to write it and rewrite it, and you even read it. Most of the teachers don't read my assignments; they just throw it or lose it. Writing by hand is a messy job for me. Papers, ruler and all… If I wanted to write genuinely, I would type it. If you let me choose, I will take the responsibility for it. If you force me, I can even do a cut-and-paste job.

The other peripheral norms such as seating arrangements, taking notes and rules of writing assignments become restricting forces for creation of a meaningful learning space. As seen in the above narratives, changing these restrictions in norms facilitated the student in engaging deeper with learning.

The silent voices

The following narratives by students reveal the limitation of dialogic instructional method in a large classroom. As seen in the Part I of Analysis, the student participation in classroom dialogues reveal the insufficient quantity which is limited to only three to seven students at one time. The student participation changes a lot of times, but the number does not exceed more than seven. In a large class of 60 students, these represent a small number of voices. The primary principle of dialogism is interaction, which is dependent on the tool of language as the medium of communication. In the context of classrooms, language-based pedagogy relies on oral and written forms of pedagogical practices. However, it ignores the other forms of communication and pedagogical strategies that other students may be more receptive to, and hence for these students, dialogue and language can become a limiting factor for participating in the classroom thus excluding them from the classroom practices. Some student interviews reveal their perceptions and receptivity of dialogue-based classroom teaching.

> ***Q.*** *Do you think that teaching through interaction is a good method?*
>
> **S7:** Not every time. Like for example, there are some kids who are too cynical, and overtly critical. They overtake the class, and may dismay the class from actual issue, they will give funny answers, they are the ones who need attention. And the ones who are shy to

> speak are wrongly marked. The talkative ones are marked more. The toppers get all the limelight. It's not that the shy ones don't know, it's just their personality, but they never get noticed in the class. So, your conduct is very important in class.

This narrative from the above narrative reveal that mostly students who are linguistically efficient, are more confident than the rest and are more open to participate in discussions than others. Another student's interview excerpt reveals the reason for her lack of participation in classroom interactions.

> **S4**: Classroom teaching lacks on case study examples, presentations, it also lacks audio visual cues. Like, in other classes, we do presentations, there are audio visuals and we have to respond to it. Pertaining to psychology experience, I learn better from audiovisual examples. The only thing new is its detailed analysis and the critique of it. That was new to me.

This student's narrative reveals that students' learning styles are unique. Some learn through communication, while others learn through audio-visual and activity based style. Too much emphasis on language and reasoning make the student lose her interest in the class. However, one student's interview reveals a hopeful vision for dialogue in the classroom:

> ***Q.*** *Some people never participate? Do you think that this teaching method benefited them in any way?*
>
> **S3:** Most of us pay attention to the class except the ones who don't bother irrespective of the teacher and teaching. Many students are receptive than expressive. They would be listening, paying attention. They are good listeners. But because of their shyness and lack of confidence to speak, they won't speak, but they learn out of it.
>
> ***Q.*** *Do you think this type of teaching method can work out with the huge syllabus?*
>
> **S3:** If this way of teaching is planned, it can work well. All it requires is good planning.

Summary and Conclusion

A closer peek into students' classroom experiences reveal that while the implementation of dialogic pedagogy provides some students with the agency to create their own learning and the right to authorise their voices, other students have had different views as they found that their own/other fellow students' voices are unheard and hence left unauthenticated. A few students have also pointed fingers at the restrictive peripheral norms that otherwise hinder the process of learning when eased out into a dialogic classroom and facilitate their deeper engagement with learning. While some students with good communication skills and confidence to participate in the classroom discussions have prefer interactive pedagogic practice, others have felt that such a process would be at the cost of them. However, some students have signalled hope in the dialogic pedagogy by illuminating with their insights about some silent students who nevertheless learn in interactive pedagogy despite their own non-participation.

Such feedbacks are crucial in understanding the efficiency of dialogic pedagogy given the current state of affairs in our higher education system and classrooms. For instance, for one, it indicates that since a classroom is composed of students with unique learning styles, dialogic learning, if supplemented with audiovisual and other active learning methods, can keep such students engaged lest they lose interest in language based pedagogy. Second, while it is yet to be seen how much and how dialogic pedagogy creates the space for shy and less confident students to emerge and contribute in the process of knowledge creation, the present study only examines the praxis of dialogic learning of confident students and the effect of such process on shy students remains

beyond the reach of the study. If not constrained by time, however, I would like to argue that this study has shown its potential to equally encourage these shy students as well.

CHAPTER 4- DISCUSSION AND CONCLUSION

This section summaries the findings in the previous chapter, elaborates on the aspects of the students' learning process in a dialogic classroom, evaluates the dialogic pedagogy in the contemporary Indian higher education system, and finally provides a conclusive summary along with limitations, recommendations and scope for further study.

4.1 Dialogic Pedagogical Tools: Summary of the findings

The most significant strategy utilised for teaching Maslow (Episode 1) is to break the text into features and assumptions of the theory. Episode 1 displays how the teacher using an activity initiates a dialogue with the students leading to their deeper engagement with the theory. Some of the tools that students have learned from this activity are--testing the theory by applying it in a personal context and in the context of understanding other's perspectives on it. It was seen that the monological discourse was broken (Excerpt A) by initiating an activity with the students—which is an invitation to the students that the text is not finalized yet but breakable and an ongoing construction of knowledge of which students are an equal contributors. At this point, the monologic first discourse ends and the second discourse emerges (Excerpt B) where the continued activity of the previous excerpt leads to a critical engagement with the theory, as tensions emerge between the students assumptions/ experiences. Even though the pattern of discourse is IRF, the nature of students' responses are elaborative. Also, in both Excerpts A & B, the maximum number of utterances are seen by one student (S1). These contradictions take a dialectical formation (Excerpt C) between S1 and the rest of the students. To support S1's

argument, the teacher brings in a strategy of exemplars and exceptions (Excerpt D) in which the students also learn how to analyse the motivational needs of some great figures. By the end of this activity (Excerpt E), the students challenge the validity of the theory venturing the space for challenging both the theoretical as well as the methodological constructs of the theory.

The next strategy is to elaborate the features of the theory (Excerpts F-I) in which different tools for learning emerge. After elaborating the features of the first stage of the theory (Excerpt F), the teacher asks an opening question to initiate the dialogue, and subsequently (Excerpts G, H and I) the students ask the opening question on their own and lead the discussion and thus display a growing quality of the nature of the interaction. It is during this set of dialogic interactions that questioning the basic feature or tenet of the theory becomes a norm in the classroom.

One of the strategies (Excerpt F) is the use of students' home language and multilingualism as the classroom norm and the resource for encouraging students' participation. Although the use of students' language occur in serendipity, the analysis of its effects on students' participation and learning makes it an intentional pedagogical act. This heteroglossic practice is seen more in the teacher's narrations and less in the students'. If it were strategized intentionally for further activities, it would have revealed the potential benefits for invoking dialogicity. Nevertheless, the analysis does reveal valuable contributions in creating dialogicity.

While the initial dialogues require invoking dialogicity by using certain strategies, students' participation becomes natural and effortless. As seen in Excerpt G, the

dialogical discourse is a natural emersion, and multiple evidences for dialogism are discovered: first, by being a student-led discourse, it provides them with the agency of learning; secondly, it reveals the cumulative nature of how a dialogic interaction unfolds; thirdly, it shows how students' multiple perspectives (on safety) build on a constructive dialogue; and finally, it illustrates how teacher's responsive understanding leads to a dialogue. All these elements of discourse make the dialogue an authentic one, and turn the discourse from an authoritative to an internally persuasive one. The elaboration of the next stage of hierarchy (Excerpt H) displays how the students understand the theory from a phenomenological perspective, and how the teacher uses the opportunity to share the history of the theory. Excerpt I follows the similar pattern of interaction where the students construct the meaning of self-actualisation by connecting it with their own lives and venture into Indian and cultural psychological spaces to understand deeper grounds of the theoretical constructs of self-actualisation.

Episode 2 illustrates teaching of the theories of emotions. Excerpts J-L are the dialogic interactions that facilitate exploration of varied disciplines to understand the theory of emotions. The boundaries of circular and individualistic explanation of the theory of emotions cross over to the domains of sociology (Excerpt J), history (Excerpt K) and politics (Excerpt L). Teaching of group psychology of emotions can make space for conducting a dialogue on contemporary political psychology and controversial arenas. While the later doesn't emerge naturally, it can be argued that sometimes controversial topics have to be artificially created to make a comfortable zone of atmosphere in the classroom. The construction of other disciplines are though on the surface level, reveals

their potential to generate a richer multidisciplinary approach. This can be supported by providing a set of readings from other disciplines.

Episode 3 (Excerpts M-O) include some dialogues from teaching of intelligence, creativity and the theories on thinking (Piaget's theory of information processing). Excerpt M illustrates the unfinalisableness of and the incompleteness of the principle of theory of dialogue and how an utterance is constructed using previous and future utterances of the addressees. It also shows how one discourse leads to another (Excerpt N), displaying an unending ongoing dialogue. In Excerpt O, the teacher's discourse is seen as a discovery learning method, and displays its limitation as a dialogic pedagogy. However, this kind of discourse also emerges due to lack of time being the last class with students and that the unit had to be completed the same day. Thus, due to the pressure of curriculum, there has been lesser time for an engaging discussion.

The analysis of the norms of participation and classroom discourse reveals how quantity and quality of the questions and the responses indicates dialogicity. The markers of dialogicity are students-led discourses, referential, open, and authentic questions and reuptake of the responses by the teacher and students. However, even direct questions and answers have some relevance for dialogicity.

Creation of dialogic pedagogy is facilitated by supplemented tools other than the dialogue. First of which is use of readings and materials as preparation for dialogue and to refer to the students. This is important as the textbooks prescribed by the curriculum lack the space for producing a dialogue. Therefore, to facilitate a dialogic enquiry, supplementary readings along with the basic ones are used. In teaching of Maslow' need

of hierarchy theory, his original document of the need theory is used as a reference. To accommodate critical perspectives of the theory of motivation and intelligence, some research articles are referred. On the other hand, while in teaching of emotions, a deeper research for collection of readings is carried out that facilitates wider understandings of 'group psychology of emotions'. Other set of reference tools used are popular cultural media like YouTube documentaries and TED Talks.

Use of reflective diaries and notes written by the teacher helped her formulate and integrate her pedagogic practices with theoretical understandings and was also used to facilitate engaging dialogues. The useful reflections were in context with the discipline and management of the classroom, theoretical differences between dialogue and dialectic, self-reflection on the motivational practices and dilemmas of research and teaching. However, like other forms of self-inquiry, reflective teaching is not without its risks, since journal writing, self-reporting or making recordings of lessons can be time-consuming. Nevertheless, teachers engaged in reflective analysis of their own teaching report that it is a valuable tool for self-evaluation and professional growth.

4.2 Assessment of Students' learning

4.2.1 Learning as constant transformation of consciousnesses and with no curricula end points

In a conventional classroom, Maslow's needs are taught de-facto. Thus, the need for a career is only situated in the basic needs. As seen in Excerpt B, students' needs fall in different stages as provided by Maslow. In the IRF interaction pattern, where there is

only one correct answer that is of the teacher/curriculum, the teacher would have objected to and called it as an incorrect placement. However, here the teacher accepts the answer even though it is different from the main text. Hence, the aim is not to match the students' learning from the textbook or her own, but to create diverse answers and build unique consciousness. When one of the students defies the theory by proposing that, "I will stick to my higher needs even if I have no money and support" (Turn 14, Excerpt C); the teacher chooses not to correct her but instead authenticates her voice (Turn 15-23) by probing her for further explanation. The result of this voice authentication is also reflected in that student's assignment writing. Through dialogic teaching students learn that there is no one single truth and that the textbook is not the ultimate truth. This transformation of consciousness becomes possible when teaching is carried out with no end goal in mind.

The analyses of the classroom discourse of dialogues reveal the ontological nature of dialogues. The various stages of Maslow's need hierarchy theory does aim at convincing the students of the theory, but to build a dialogue and conduct an enquiry over the varied theoretical constructs. Though various instances crop up where the students hold different and conflicting opinions, the teacher chooses not to overcome those differences rather uses them to build the dialogue. And the beauty of this position is that at no point in time during the class, these discussions reach any final conclusion. Excerpt G is a good illustration of such an instance. Students give different opinions about the terms safety and security, but the teacher chooses to proffer no conclusions. This encourages the students to form and build their own opinions and arguments. In Excerpt G, when two students critique the 'self-esteem' stage of the theory, the teacher does not

confirm the response instead seek an explanation from them and then support the given explanation with a historical account of the theory. This encourages the students to delve further into the depth of the theory rather forming an opinion about it which is also evident S1's assignment writing that reveals her research on the historical exploration of the theory. Excerpt I reveals the similar trend of giving the ownership of knowledge to the students by facilitating them to seeing the theory from their own unique placement.

The teaching of 'theories of emotion' displays a similar pattern. As seen in Excerpt J, after supplementing the theoretical discussions on emotions with YouTube videos, when the teacher summarises the textbook description of the theories, a student's question (Turn 2) changes the very nature of the discourse from didactic to dialogic and learning expands into different disciplines interlinking the students' existing knowledge system with the theoretical constructs. Episodes 1-3 reveal the nature of progress in the manner in which the students engage in learning. Whereas in Episode 1, the students just answer the teacher's questions, Episode 2 displays various instances where the students ask critical questions on their own and take the charge to lead the discourse. In Episodes 2-3 such pattern of critical enquiry become a norm in the classroom, helping the students learn that knowledge is not finalised, and since there is no one truth they are entitled to have their own perspectives which can be different from the textbook theory. Finally, they become habituated to break the texts and question them.

Even though the dialogues in the study were restricted at surface level, and at various instances, couldn't achieve its highest potential on holding an ongoing nature of enquiry due to teacher's inability to lead the dialogue at a fundamental level (Excerpts K, L and O) and time boundations (Excerpt O), dialogue as a pedagogical tool parallels with

Dostoevsky's novel. Dialogic interactions and creation of multiple dialogues on themes such as 'What is the basic need', 'What is safety and security', 'What is self-actualisation', 'What is intelligence and creativity' and so on and so forth, are unending as they keep evolving with each new utterances. The utterances in the discussion are not final but incomplete just like the Dostoevskian 'personality' theory which is an emblem of 'the ever-present possibility of change'. The Dostoevskian hero is not 'a being that can be spied on, defined, predicted apart from its own will, at second hand and he is in revolt against his literary finalisation' (Bakhtin, 1973, 58-59). As seen in the analysis of Table 4.2 (b), the students' dialogical selves surface when the teacher's questions and responses are referential, open-ended, elaborative, and are reuptakes and re-voices of the students own utterances. The nature of this utterance is opposed to the closed, finite and direct approach of responses.

This creative nature of discussion demands a particular skill set from the teacher. The teacher in such a discourse is seen as an author who is capable of viewing herself as polyphonic and dialogic. Zappen (1996) describes the character of such a dialogic author as:

> …the author, along with the characters, does retain the surplus of the good listener-- an active (not a duplicating) understanding, a willingness to listen-- ….only by relinquishing an excess or surplus of meaning can the author create finalised characters who engage in open-ended rather than 'finalised and objectivised' or 'rhetorically performed' dialogue. (P. 54)

Such students-led discourses indicate the changing roles that the students and the teacher play on one hand and on the other, the teacher is seen changing her role from being a teacher to a learner as she actively attempts to understand the students' responses and builds on the truth of the theory by combining the construction of the students. In a conventional classroom, the teacher's role is fixed and finalised, and the students as characters also have fixed and finalised roles/selves. On the contrary, when Dostoevsky's novelist style is applied in the classroom, it changes some visions of both the classroom as well as the teacher. In a novel, there is one author and there are many characters (within the author) but all have distinct characters, and none of them interact with or change each other. This uniqueness in the Dostoevskian novel is the interesting interplay between the author and his/her characters. The author has multiple selves who are in constant interaction with each other. The students in Dostoevsky's classroom have multiple voices/selves and these voices interact with each other. The role of the author shifts from the teacher to the students who lead the classroom discourses.

While the ongoing discussions in the classroom were exploratory, they cannot be qualified as Dostoevskian style of discussion, although there were reflections of it and certainly displayed a huge potential of being one, provided the limitations of the teacher and other hindrances are overcome. The present study being an intervention and designed one, cannot be regularised due to its free flowing nature of an ongoing discussion. Curriculum needs are one such hindrance. Excerpt O, which displays the switching back to the didactic mode, reveals the teaching with an end goal in mind. Here, teaching of the theory of thinking is carried out in a didactic manner. Even though students' participation is quantitatively high, the interaction pattern is monological. The teacher's goal is to

teach Piaget's theory of information processing which is pre-scripted and the fast paced questioning reveals that the teacher controls the discourse with any space for students' questions and opinions. This is the dialogue that has emerged in the last class, and since the teacher is sharing the syllabus with the regular teachers, she has been under the pressure to complete the curriculum. It is in this hurried state that such didactic dialogue emerges. However, the students' nature of participation reveals that they readily give answers to the questions from the teacher without questioning the theory, and are quite comfortable with the pattern of interaction. This comfort reveals that students are much more comfortable and habituated in a goal-oriented teaching system where they learn the facts as it is. It also shows that the habit of questioning the finality and fixedness of the text is not that much normalised. This lack of internalisation can be attributed to the limited period of intervention. Thus, it can be concluded that the Dostoevskian style of learning and teaching is not possible without changing the current learning and curriculum designs of higher education. Given the time, the students have displayed that if they were encouraged to question the text, they would engage in learning but internalisation of skill of an ongoing enquiry mode of teaching would take a longer duration to develop and sustain.

4.2.2 From constructivism to dialogism

The kind of learning that is created in the praxis of dialogic pedagogy is application- based learning. Multiple dialogues and student interviews reveal that learning by bringing in everyday life experiences and common cultural knowledge help make a connection with the theoretical constructs. Episode 1 illustrates an ongoing dialogue initiated by the participation of the students who are activity seeking. In this

activity, the students are asked ‘What do you want most in your lives’; and then their responses are placed parallel to the theoretical stages (Excerpt A). Excerpt B displays the tensions that emerge in the placements of students’ own needs with the Maslow’s conception of stages of needs. Excerpt C-E appears as continuation of this contradiction. This first episode connects the students to their own lives, and learning emerges from what they already know to what they don’t know. Rather than filling students up with what they don’t know, the focus is on starting with and expanding the existing understandings. Nystrand (1997) analyses how a dialogic classroom discourse creates more opportunity and flexibility for students to contextualise and assimilate new information. Such interactions between the teacher and the students configure and reconfigure the respective perspectives of the conversants through shared knowledge which finally lead to a transformation of the consciousnesses. Through this shared and experiential knowledge students are made to think deeply and critically about the theoretical assumptions. After critiquing and deconstructing the basic terminologies, students go beyond the criticisms to explore the historical truth of the theory. This is evident in the writing narratives of S1 who explores the childhood of Maslow and contextualises the theory by drawing parallels with her own life examples. Also, in the third discourse when the student explores the limitation of the theory, she ventures into the theoretical foundation and construction of the theory. Thus, learning does not stop at critiquing the theory but goes beyond to understand the context behind it. Such learning has greater cognitive potential desirable in our higher education system and transforms a student from a ‘learner’ to a ‘thinker’. In each, meaning, life experiences, emotion,

cognition, culture, and other elements come together, involving different people with whom the students have interacted.

However, at various instances the nature of learning is limited to the student's everyday experiences. Excerpt F, for instance, shows how the students explore the psychology of crimes by bringing in their everyday knowledge. Even though these explanations are of sociological, political and economic nature, they fail to reach an academic discourse that's advanced and is loaded with theoretical conceptualisations and build in parallel with the psychological understandings of the same. Nevertheless, dialogic teaching carries a huge potential to build the bridges from students' construction of knowledge to higher level academic discourse.

4.2.3 Acquisition of critical, dialogical and dialectical thinking tools

Dialogic classroom discussions equip learners with skill set such as critical, dialogical, and dialectical thinking abilities. Even though this study was done in too short a time for acquiring skills such as these, the following are suggestive implications of a classroom that successfully employs sustained authentic dialogues with reference to the present study.

The increasing participation of students, the nature of their arguments and emergence of creative ideas are a sign of learning of critical skills. However, critical thinking is a much overused term in various disciplines, and is defined differently therefore this study employs more than one kinds of critical thinking. Though there are various views on whether critical thinking can be measured, some general consensus on this discourse sets some grounds for its testability. Lemke (1990) differentiates between

monologic and dialogic critical thinking. Monologic, he argues is the kind that can be reduced to logical thinking and thus has less potential to generate criticality compared to dialogic which is a kind of discourse that examines the taken-for-granted assumptions and exposes them to multi-layered views. As seen in the excerpts, the initial strategies employ multilogic as a strategy to think critically. It is similar to Lipman (2003) and Chester (2012)'s view of critical thinking who see dialogue in classroom as a continuous process of enquiry, and adding to which, Buchler (1954) says, "the conclusion of the dialogue is not as important as the process itself". The activities prepared by the teacher bring out the critical awareness of the language in the text.

Learning occurs when the theory given in the textbook is critically examined. Such dialogues are co-constructed and the knowledge that the teacher and the students build from them and this coupled with the opinions of students form multi-voicedness in dialogue. The classroom dialogues are based on the dialogic tension that emerges through the existing multiple voices in the classroom. These multiple viewpoints which are also conflicting in nature sustain the dialogue. Beginning from Excerpt B, this tension is seen till Excerpt O. Students from such dialogic struggles learn that knowledge is created when there are multiple views or multilogues instead of dialogues, they learn the value of placing their arguments, speaking up in the class, participating in learning each theory and concept and looking the theory with a critical eye. They learn that conflicting voices, arguments, and opposing views can also be seen as relevant for knowledge production and search for truth. It is also seen in many Excerpts that the opposing voices are presented in the discussion and that even though there is dissensus after each argument it is acknowledged by the teacher, and that's how each voice is given a free space to be

expressed. The teacher while summarizing includes all the viewpoints to synthesise the cooperatively created knowledge.

Learning and re-learning of new ideas, testing assumptions of well-laid theories and beliefs are seen as being tested in the dialogic interactions, and dialectical thinking form the core of such learning. The form of knowledge that is created by thinking and re-thinking from different angles are acquired by activities like a dialectical clash. Sternberg (1998) establishes the importance of dialectical thinking and its effectiveness in fostering critical thinking in students. Richard Paul, one of the founding members of 'The critical thinking community' also elaborates on the idea of dialectical thinking and its importance in education. He highlights the relevance of developing dialectical reasoning skills in students so that their thinking moves comfortably between divergent points of view or lines of thought, assessing the relative strengths and weaknesses of the evidence or reasoning presented.

The dialogic interactions that the teacher and students engage in are a process of testing ideas to reach a truth. The interlocutors test the ideas of basic needs, safety, security, self-esteem, self-actualisation, intelligence, and creativity. In philosophy, this is the method used as the art or practice of arriving at the truth by the exchange of logical arguments. The oldest method for arriving at the truth using question and answers by testing of ideas is the Socratic Method. It's a refined method of discussion where the teacher puts leading questions to students in a form of interrogation; the questions are asked in a particular order and manner with particular aim in mind. Excerpts C & E reflect this kind of Socratic teaching method. Such a dialogue with the students takes the form of dialectics. The review of literature reveals the incompatibilities between

dialectics and dialogue. These excerpts also display the reductionism of multivoicedness into one single consciousness. However, the creation of dialectics doesn't lead to the end of the dialogue, but emerges in continuation. Paul (2001) gives equal weighting to both dialectical as well as dialogical thinking as tools for higher learning. He writes: "When after reasoning and argument, one reaches a conclusion and makes a choice, it is dialectical thinking" (p. 310). Dialogue, he says becomes dialectical when ideas or reasoning comes into conflict with each other. According to this perspective, dialogue and dialectic emerge naturally in a cycle.

A common denominator between dialogue and dialectic is tension between different voices. This contradiction is essence of dialogic theory as well. The voices contradict each other, although the difference is that these are not just two but multiple voices. Zappen (1996) writes that the Socratic Method is redundant in contemporary world, as argued by some but this difference if overcome when Socrates is revisited in a modified way by some historians and philosophers including Bakhtin who see Socrates hearing not one but multiple voices.

> A Socrates who speaks and listens to many voices, not just one; who is more concerned with living than he is with knowing; whose 'rhetoric' is a means of testing people and ideas rather than a means of imposing his ideas upon others. (p.66).

Some researches such as (Wolfe, 2008; Murphy & Falout, 2010 & Hamston, 2006) suggest the combined use of both dialogue and dialectic as alternative pedagogies emerging in a changing world. Both pedagogies provides useful tools for classroom

practices, for instance skillful art of interaction, asking questions, argumentation, engagement and participation with students. Both view knowledge as an unending method of collaborative enquiry and testing of ideas that create critical and democratic spaces in the classroom. According to these researches, the Socratic attitude facilitates dialogic pedagogy in some ways.

The present study illustrates the kind of questions and the nature of discourse that facilitate dialogic pedagogy and learning. Thus, to execute dialogic pedagogy, 'Socrates with many voices' has some useful skills for the teacher to acquire. First of all, the view of learning must be enquiry and not a knowledge transmission approach. Thus, each concept and theory must be broken down and deconstructed and the objective must be to seek the truth. Secondly, conflicts and contradictions play a useful role in learning and hence pointing out contradictions in the classroom voices opens up the students to different worldviews and enable a deeper engagement with the theoretical concepts.

For developing higher thinking skills in students, not only thinking, but other modes of learning such as reading, listening and writing become equally important. The tool of writing is discovered in the process of developing critical pedagogical tools for students. These are examples of how students learn to see the alternate side of the argument. A crucial psychological cultural tool that eventually emerges is critical literacy which encourages students to actively analyse the texts and critique them. Literacy skills include ability to read and write; it is the foundation for lifelong learning and is fully essential to social and human development. However, it has become a tool in the hands of powerful forces of the state which portray education as apolitical, ahistorical and decontextualised skill education. Critical literacy emerges in reaction to this that

encourages readers to analyse texts and offers strategies to uncode the underlying message behind the text. According to Dozier (2006) et al, there is no neutral literacy; all literacies serve particular social functions. In the words of Dozier, "Critical literacy involves understanding the ways in which language and literacy are used to accomplish social ends. Becoming critically literate means developing a sense that literacy is for taking social action, an awareness of how people use literacy for their own ends, and a sense of agency with respect to one's own literacy." (Dozier, 2006, p.18)

Thus the learning created is not only factual but a critical approach. The dialogues created do not accept the textual content as it is, but challenge it and engage dialogically with the content by contextualising with the theory and the author and conducting its phenomenological enquiry. They learn to ask authentic questions and challenge the basic construct of the theory. Through this critical enquiry, students also acquire tools of thinking and writing. This process equips them with critical and argumentative skills. However, the authoritative writing narrative of one of the students reveals the failure of dialogic pedagogy to equip her to think in a dialogical manner. Nevertheless, it gives her the authenticity to connect theories with her personal life, and view them from a critical perspective.

4.2.4 Authorial agency & motivational practices

Findings of the study reveal the processes in which the text is decoded, broken down, and challenged. For instance, in Excerpt G, the concept of 'safety and security' is tested. Students provide their own definition of these constructs which challenge the universality as provided by Maslow. The text is broken in the classroom and a dialogue is held which personally links the students' own experiences and lives. In this manner, not

only the content of the textbooks change them but also they, too, change the content with their own knowledge. The classroom event is a discursive struggle of the students' voices with the authoritative voices of the text which is the essentialisation of 'safety and security'. Unlike monologic classrooms where the only voice dominating the discourse is that of the teacher and the textbooks, the above excerpt is an example of dialogised and organised instruction. Here, a space is created for the students to open the dialogue and become co-authors of knowledge creation, and the teacher's voice becomes one amongst others and that too, a critical one.

In this way, students participating in the classroom discourse contribute to creation of knowledge by providing their voices. Stated differently, a discursive classroom is far opposed to a conventional classroom as this is not a singular one but a shared, plural and is always in the process of deconstruction. Therefore, the ideas are not isolated from the students nor are they alienated with the content of what is being taught. Isolation and alienation as argued by Sidorkin (1999) are signs of monological language of education. Sidorkin proposes that an educational system is monological when it isolates an individual from the purpose of education. Thus, a classroom becomes monological when the text taught is sacred, fixed and factual as it devalues the individual's own experiences in contributing to the knowledge system. From this perspective, the present study can be seen as an attempt to de-monologise the education system.

In this study, the texture of classroom discussion feature student-led discussions, and the kind of teacher's responses (elaborative/ responsive) indicate that students' opinions lead to authentic discussions, which is collectively built on their responses. This

gives the students the right to authorise their voices, and also to develop an agency to create their own learning discourse. This leads to the emergence of another norm-- the right to speak up, and value their opinions. According to Eugene Matusov, the student self-authors the theory and acquires the agency by taking increased responsibility to interpret the text. This kind of agency is much higher in hierarchy than what Matusov (2011) calls an assignment chronotope, offering a willing participation and unconditional cooperation with the teacher's assignments (from homework, to taking notes, to sit quietly, to not talk with a friend during the class and to follow the teacher's rules among others). As opposed to the technological approach to education, Matusov proposes an authorial approach to teaching and learning. Authorial approach to learning that shapes students agency can be carried out by (1) promoting students' responsive authorship and (2) through supporting students' self- generated authorship. (p. 9).

Authorial agency can be seen as synonymous to student's autonomous learning. Many researches have found positive correlation between various forms of motivation and the manifestations associated with adult autonomous learning (Ryan & Deci, 2000). It follows from the intrinsic and extrinsic theory of motivation that students' engagement with innovative pedagogic practices would be dependent on their source of motivation. Ponton (1999) defines learner's autonomy as "the characteristic of the person who independently exhibits agency in learning activities" (pp. 13-14). Research provides ample evidence that students, whose behaviour is mostly internally regulated (or autonomous),exhibit more interest, confidence, excitement, persistence, better performance, and a better conceptual understanding of the material than those students who are mostly externally controlled (Deci & Ryan, 2000; Grolnick & Ryan, 1987).

However, researchers who attribute the command of intrinsic motivation to individual students fail to view dynamic roles of institutes and pedagogic practices in educational system which fail to develop intrinsically motivating activities in a classroom.

Dialogic teaching is one such activity that has the potential to generate autonomous learning faculties in students as it requires them to think originally and authentically, a kind of learning that is complex or requires conceptual and creative processing. Student- centered classrooms in a dialogically interactive classroom space provides the autonomy to students to express their own views, to learn and unlearn from each other and also to be in mutual collaboration with the text and the teacher. The basic incentive here helps the students not only experience such autonomy but also allows them to experience a newer self and a personal connect with the knowledge system. However, in an externally motivated classroom situation, where the students are not habituated to create learning of their own, they fail to engage their own habitual passive pedagogic practices. Since dialogue is seen as a process of deeper engagement with concepts and theories, it becomes a necessary condition that the students engage with the pedagogic practices through internal processes.

The present study establishes a few instances of authorial classroom events. Conducting the dialogue by breaking the text activities unalienates the students from the content of the curriculum, although many other practices exist within an educational institution which alienate and isolate them from various policy making, classroom norms such as seating arrangements, choice of the curriculum, assessment system and so on and so forth. These deep-rooted practices in educational discourse have a monological language. In a traditional education set-up where the students are historically conditioned

to view marks as motivation, the intrinsically situated component of learning is an alien concept for them. The highly controlled classroom nature through rules and policies are the inhibiting factors for creating intrinsic motivational practices and enable the agentic learning environments.

4.3 Evaluating Dialogic Pedagogy

Analysis of the interactive nature of dialogic episodes is indicative of its differences from the traditional IRF classroom discourses. The most common type of classroom talks are 'rote', 'recitation' and 'instruction' (Zhang, 2009). In such discourses, everybody listens to a single speaker; it is highly controlled and scripted. As Sidorkin (1999) puts it, this type of discourse is 'official centralized discourse'. That's clearly what did not happen in this classroom. This implies that the dialogic discourse illustrated in this study qualifies for an 'alternative pedagogy'. However, this study through its attempts to move away from a centralized discourse pattern reflects the multi-theoretical foundations of Bakhtin, Socrates and Paulo Freire. Thus, it is important to differentiate and clarify the compatibilities and incompatibilities of these theoretical standpoints in this study. The following section evaluates the findings from these lenses, and simultaneously suggests the role/ personality required for a teacher working in a set-up of alternative pedagogy.

4.3.1 Dialogic vs. critical pedagogy

The hallmark of a dialogic classroom is that it empowers the students by allowing and nurturing a democratic form of discussions apart from encouraging co-production of

knowledge by the students. This knowledge co-production is carried out by challenging the hegemonic and unequal power relations between the teacher and the students. Both dialogic and critical pedagogy theories seek to bring equal power in classroom relations.

There is no replacement for Freire's words 'oppressor' and 'oppressed' in Bakhtin's theory, however the relationship between the teacher and students is seen as authoritative relationship. Teacher's authority over knowledge and text is seen as dominance and she/he can be called an oppressor to some extent, while the students become the passive recipients of knowledge, or being forced to take the position of the oppressed. In dialogic pedagogy the teacher- student relationship is an equal on and classroom relations change towards equality as knowledge is equally constructed by the both and not solely by the teacher or the text. However, these practices prevail unchallenged at many levels even today. Less participation of students in classroom dialogues and writing assignments can also be seen as form of resistance by students. Martin Buber argues that the differences between the teacher and the students can never be overcome because of the unequal power hierarchy. Thus, dialogue is never possible between the two. However, mutuality can be developed by looking at education in terms of developing relations with students. This can be done when the teacher plays multiple roles, not only of an authoritative figure but a friend of equal power relations.

A strategy other than breaking down the given texts which can bring the students closer to the larger educational purpose, is bringing in inclusiveness through using language (s) that are more comfortable for the students. As seen in Excerpt F, when the teacher allows dialogical interaction in both Hindi and English, the quality of the discourse suddenly takes a new turn that's much more productive and engaging. These

bilingual/multilingual transactions reveal the increased quantitative as well as qualitative participation of the students through which they bring in their own cultural resources to interpret the text thus using more of their linguistic repertoire. Interaction in student's home language acts as a tool through which students are allowed to integrate the knowledge they have and reduce the alienation brought about by the formal/ oppressor language.

The present study displays how the teacher assumes the role of a co-learner, and challenges her own assumptions as well as of the students. Despite the incompatibilities and limitations of Freire's critical pedagogy as dialogic pedagogy, dialogue from the vision of critical pedagogy proffers some valuable tools for the teacher. First of all, she must be willing to challenge the hegemonic curriculum and enlighten the students with a hidden curriculum. However, this hidden curriculum should not be imparted through transmission of knowledge system but through an open dialogue, in which one's own learnings and opinions are constantly challenged. This can only be done when the power relations are redefined. The teacher must challenge the existing unequal power relations between herself/ himself and the students by playing diverse roles of the learner as well as a facilitator. This will provide space for the students to be more participative and break the habitual silence.

Another similarity between dialogic and critical pedagogy is discourse of knowledge. Freire (1970) offers a critical perspective on knowledge to be produced, taught and learned, based on both for as well as against angle as well as from a by what and for whom such knowledge is created angle. The following section reflects the way

dialogic pedagogy in this study treats knowledge by deconstructing the text, discipline and curriculum.

4.3.2 Third agency: Discipline, texts and curriculum

While the study deals with the teacher and the students as the primary agents of knowledge, a third agent that cannot be ignored is that of the discipline/ curriculum and the text. It's a triadic negotiation between the trio that determines the praxis of dialogic pedagogy. This section problematises the aspects of the discipline of psychology which acts as limitation for facilitating dialogical enquiry in the study. The reconstruction of textbook knowledge and challenging textbook concepts of universalisation of needs, emotions, intelligence and creativity create a space for a kind of psychology different from mainstream psychology.

The deconstruction of the knowledge in a traditionally rooted education system is often limited not only by curriculum demands but also by disciplinary boundaries. The concepts and theories in modern psychology are deeply rooted at the individual level devoid of any single theory that can address social issues, while social psychology is accused of being asocial, ahistorical and apolitical and fails to explain the social psychological phenomenon. Sullivan (1984) in "A Critical Psychology: Interpretation of the Personal World" argues that psychologists ignore structural relationships and label it as an intra-psychic phenomenon. The individualistic nature of the discipline makes it an isolated discipline diverse from the ground realities and problems. It is a reaction to this individualism and isolation that a different approach to the issue has become a necessity. Critical psychologists challenge the traditions of its own discipline catering to the need to

critically self- examine the history and philosophy of one's own discipline. Also, the most common tendency of American psychology is oversimplification with its apparent preference for the reductive and the mechanistic approach rather than the complex tangled web. It can be asserted that dialogic learning in this study overcomes the reductionism and oversimplification of ideas.

Another imperious limitation of the discipline is lack of interdisciplinary paradigm. The lack of interdisciplinary perspectives in psychology is indispensable for the growth of the discipline. Bornstein (1984), as Henriques recalls in his study of 'Psychology and its Allied Disciplines', explores the relationship of psychology with the three great branches of learning: the natural sciences, the social sciences, and the humanities. The work examines psychology's relationship with 22 different disciplines, ranging from literature, religion, and philosophy in the humanities, to sociology, anthropology, and economics in the social sciences, to physics, biology, and mathematics in the natural sciences. The most significant detachment that psychology has is with its father discipline which is forgotten as psychology has moved towards more and more empirical research. Being the father discipline, philosophy, particularly the rationalist school of philosophy, has reasoning tools such as critical thinking that can benefit modern psychology. Danziger (1985) in the review of Sullivan's book writes that psychology is the only discipline in social sciences which completely lacks a self-reflective critical perspective. While some believe that psychology was never separated from its father philosophy, Marinoff (2001, p.330) puts forth the lack of philosophical perspective in the current mainstream academic preparation in psychology as its biggest drawback. "Psychology is to social sciences what physics is to natural sciences", she

reminds. While the discipline divorces itself from its roots, Marinoff (1999) highlights the psychologists such as Albert Ellis, Victor Frankl, Carl Rogers and Eric Fromm who have often sought philosophical advice and guidance to continue their work in psychological counseling.

The dialogic discussion in many excerpts shows the potential of dialogue to extend the boundaries beyond the limitations of the discipline. However, to take the interdisciplinary perspectives of students into academic discourse, it needs a different design of psychology curriculum. Some of the researches that follow such paradigm based on Parisi (1985) model are Ritchey & Bott (2010), Wood (2007), and Stoddart (2006) who incorporate various social science materials into introductory course without diluting the boundaries of the discipline.

A major criticism that follows the discipline of psychology is its acontextual and asocial nature, which robs it off any use to resolve the worldly problems. What's more there is still not sufficient awareness and action on making psychology more socially relevant. The profession of psychology should be developed based on the needs of the society but it is just a copy of Western textbooks. The courses, disciplines and the curriculum, instead of 'copying from abroad' must be developed on the bases of relevance for each society (Patnaik, 2007). The dialogic interactions in the present study in some ways follow the path of critical psychology[8] that challenges the mainstream

[8]Critical psychology draws extensively from critical theory that began in the 1970s in Berlin, Germany. The Western tradition of the critical psychology approach largely evolved from mainstream challenges. The term critical psychology refers to a variety of approaches that challenge the assumptions and practices of the mainstream psychology that help sustain unjust political, economic, and other societal structures. Social sciences critique has been thoroughly

practices that help sustain unjust political economic and other societal structures. Nightingale and Neiland (1999) write that the first and foremost task for the mainstream psychology is to understand the status quo: the currently accepted methodologies, assumptions, and theories. Both undergraduate and graduate programmes frequently demonstrate a herd-like approach to education. For example, many psychotherapists believe the only effective way to help clients is to 'cure' them within the framework of a medical model that calls upon them to pathologise their clients. A critical approach may suggest that they focus on the social origins of mental distress. Sullivan examines the portrayal of individuals in mainstream psychology as passive agents and thus his theoretical perspective on critical theory focuses persons as active "agents" embedded in and defining themselves the context of a community. In a dialogic classroom set-up, students rather than passive receivers of psychological theories are active agents who criticize the curriculum that is embedded and runs on established definitions on one hand and recreate in their own authentic voices on the other.

In spite of the problems within the discipline, dialogic pedagogy offers the space to bridge the gap between authoritative texts by deconstructing it and critically engaging with it through dialogic enquiry. However, there is a limit of the space that can be created in a traditional curriculum to critique the mainstream discipline as a teacher is always

---

studied by Fox and Prilleltensky (2009), the major proponents of this study examined how the traditional practices and norms of psychology hinder social justice to the detriment of individuals and communities in general and of oppressed groups in particular. This made them develop a separate field of study called 'critical psychology'. According to them, mainstream psychologists too often shy away from the resulting moral, social, and political implications whereas critical psychology aims to change society just as it aims to change psychology.

bound by institutional norms, curriculum pressures, assessment designs and her own skill sets.

4.3.3 Limitations of dialogic pedagogy

This section discusses the findings of Section 4.5 that has illustrated the limitations of dialogic pedagogy with the support of students' interviews.

Large classrooms

The findings underline that the number of students in a classroom plays a significant part on dialogic teaching—that is to say the larger the number of students in the classroom the higher will be the limitations a productive for dialogic teaching. The number of students participating in the dialogic interactions has always been very low with only three to seven students at a time from a class of 60. Researches (Lefstein, 2010 et al) address this as a significant hindrance in the praxis of dialogic pedagogy and reveals that participation of three-five students is a norm in dialogic process, though it will make better sense if not the same three-four students dominate every discussion. Track of individual students could not be carried out in the study because of the incapability of audio device to capture and track individual voices of the students. Similarly, although the learning of other students could not also be traced, it cannot be implied that they didn't learn at all, or they could have learnt better in their regular classes. The praxis of dialogues is an engaging and learning experience for some students but learning of many students couldn't be assessed also because of their lack of participation in the dialogic process, writing assignments as well as interviews.

This limitation implies that this practice must be assessed for a longer duration where their learning can be assessed for a longer duration and that employing dialogic pedagogy can be problematic in large classrooms where students are not habituated to learning only through participation. A study by (Lefstein, 2010) suggests a class with a maximum of 30 students for an effective dialogic pedagogy. Further analysis is needed to study the strategies for encouraging broader participation. Lefstein also suggests that dialogue has to gradually enter the traditionally silent classroom and this can be done by ensuring fairness in access to the floor, by protecting (socially and / or academically) "weak" pupils, and by organising tasks and structuring discussions in such a way that maximizes the chances that students will have something significant to say. Zhang (2009) suggests that in a situation where asking too many open questions is impossible in a large number of students, the teacher can still try and afford as many opportunities as possible to enhance their participation. One such way can be building the dialogic pedagogical framework from small group discussions and parallelly developing more activities, strategies, and opportunities for larger participation in fully-packed large classrooms.

Does language play a barrier game?

If dialogue is the basis for learning, then interaction is a factor driving that development. The primary tool for an interactive learning in higher education is language offering a student to speak/ communicate and express more confidently and without much tension. The study findings indicate that that mostly linguistically efficient students are confident and more willing to be participative than others. S1's trajectory of learning can be traced since she is the most confident and expressive student. This implies that language is not only a facilitator but also an inhibitor for learning, as it doesn't involve

students whose way of learning is not language-based. Dialogue researchers highlight that there have been growing concerns that the notions of dialogue, dialogic pedagogy, and internally persuasive discourse are culturally biased.

> :…against shy people, males, working class people, non- western cultures, non-verbal communication, action, antagonistic relations demanding violence and/ or coercion, and non-truth seeking activities. It has been argued that dialogue is a particular cultural construct rooted in feminine, bourgeois parliamentism, western middle class, verbalism, and philosophical intellectualism cultures. (Casey, 2005; Delpit, 1993; Ellsworth, 1992; Laclau & Mouffe, 2001; Rogoff, 2003) in (Matusov, 2009, p.415).

Caughlan (2013) acknowledges the fact that voices of some students enjoy a far greater probability of being recognised as a legitimate contribution to classroom knowledge than others. Nystrand (1997)'s findings support the view as well that dialogised instruction is rarer in urban and rural than suburban schools, although Applebee et al (2003) finds no significant differences among the suburban, urban and rural schools. However, Matusov (2009) tries to redefine the struggle with the limits of dialogue and one of the assertions he makes is that dialogue is not only language based, but action based. Actions are also utterances in a dialogue. According to Bakhtin, the whole life is a dialogue.

> …Life by its very nature is dialogic. To live means to participate in dialogue: to ask questions, to heed, to respond, to agree, and so forth. In this dialogue a person participates wholly and throughout his whole life: with his eyes, lips, hands, soul,

> spirit, with his whole body and deeds. He invests his entire self in discourse, and this discourse enters into the dialogic fabric of human life, into the world symposium. (1984, p.293)

These contradictory viewpoints indicate that language is not the only source of learning in dialogic pedagogy and if there are more researches developed in the area of non-linguistic ways of learning and creation of dialogue, it can create opportunities for shy and non-expressive students to contribute and participate in knowledge construction.

Institutional norms

Another hindrance in the praxis of dialogic pedagogy that the findings indicate is the powerful artifacts of institutional norms such as curriculum demands, the size of the class, the curriculum and institutional roles that pose challenges for dialogue. As seen in the Excerpt O, where the interaction pattern turns back to monological first discourse due to the curriculum pressure and lack of time for conducting a dialogic enquiry, reduction or management of curriculum can be an inhibiting factor in the process of learning. Benesch (1999) suggests that in dialogical approach to critical thinking, there is a simultaneous co-existence of immediate needs of demands of content courses and the development of social awareness in a classroom, and both should be taught simultaneously. Zhang (2009), too, calls for creating a balance between curriculum demands, and dialogic teaching. The nature of assessments also needs to be seen differently in a dialogic classroom. The ontological perception of learning assesses the students' learning on their original pattern of thinking about the concepts and theories rather than reproducing textbook knowledge.

One more significant factor that inhibits dialogue is the lack of multilingual policies in the classrooms that prevent heteroglossic participation of the students. Researches in the area of multilingualism in classroom spaces indicate that using student's home languages in speaking and writing activities can not only encourage better participation but also deepen their engagement with learning. A spatial aspect of classroom learning is seating arrangement. Cazden (2003) argues that discussion is almost impossible for anyone, not just the students when seats are in rows. Dialogic pedagogy flourishes on multiple perspective and conflicting dialogic struggles and therefore needs a classroom space where the students face each other and not the teacher. It is then when opportunities for students to critique themselves emerge. The rows seating arrangement in the classroom of the present study explains the fewer instances of cross-talks. Another reason why cross-talks facilitate dialogue is that students are more likely to challenge other students in comparison to the teacher.

The above-stated institutional obstructions indicate that dialogues in classrooms won't flourish unless other peripheral norms are changed as dialogic pedagogy is not limited to classroom dialogue. Other minor classroom norms (as revealed in students' interviews) such as liberal norms for writing assignments, discipline, note taking etc., are indicators of creating intrinsic motivation in students. These minor factors are in control of the teacher and therefore she/he could prevent its negative effect on learning. But the larger educational and institutional practices that guide the classroom practices cannot be controlled by dialogic teaching alone. Alexander Sidorkin (1999) provides a descriptive account of all the non-ontological activities that exist in the educational system. In the school, for instance, concepts such as learning style, parent involvement, kind of schedule

etc. are non-ontological as they stand independent to the larger purpose of education and learning. These insignificant he constructs, he argues rather obstruct dialogue. Another area of concern is autonomy to experiment their methods of teaching. The lack of power to change institutional norms such as curriculum demands makes the praxis of dialogic pedagogy less effective. That's why Matusov (2011) argues that "critical pedagogy is not just a curriculum for students, but it has to be practiced with the support of their institutions.

Teacher's skill-sets

The ontological and dialogic vision of learning isn't a sufficient criterion to conduct a successful dialogic pedagogy. Apart from conducive classroom environment, the teacher's ability to conduct an open and engaging dialogue is equally necessary. A teacher in a dialogic classroom must be equipped with dialogic skill-sets so that she/he can carry out a dialogic discussion. Conducting a 'real discussion', Cazden (2003) believes is rare to find and "easy to imagine, but not easy to do" and that the teachers have hard times creating them even when they want to. The skill-sets required by a dialogic teacher pertains to her communication skills, listening and responsive behaviour, openness to students' opinions and ability to make students comfortable in expressing their opinions. In this study, these skills are acquired in the process of research as well as developed over a period of time during teaching. The skills of the researcher as a teacher equally determines her capacity to conduct a dialogue as it requires her to come out of the habitual traditional monologic teaching practices, and perfect the art of dialogic teaching that influences the praxis of dialogic pedagogy. Researches in the area of dialogic skills (Mercer, N; Wegerif, R & Dawes, L; 1999) indicate that these skills can be learned,

developed and practiced and through critical dialogical exchanges, practitioners can learn to communicate in ways that influence educational practices, improve teaching, and change school culture and practices.

A dialogic teacher also has to learn to play multiple roles-- that of a teacher, a student, and a facilitator-- and thus challenge the hierarchy, and who knows the content of curriculum more than the student but unlearns it in dialogic processes. Another crucial challenge in conducting a dialogic enquiry is handling the discussions. In ongoing nature of dialogues, it is easy to drift away from the topic of discussion; to bring back the discussion in the context of curriculum contents is a challenging task. For this, the teacher must train herself to manage the back and forth movement of discussion and create an equal balance between ontological learning and meeting curriculum demands. As contrary to preparation of the lecture, in dialogic teaching, preplanned script has a different meaning and involves designing dialogic provocations - ontological points of entry for the students into targeted issues that can be legitimately expanded or even abandoned by the classroom community. It is equally important to engage with the theory first and then ask critical questions. When intervention is required it has to be well executed.

The main goal of dialogic provocation pre-designed by the teacher is to ontologically engage the students –i.e., engage each student as whole person here-and-now–and look into their problematic experiences individually. A dialogic teacher also must be herself/himself aware of the multiple perspectives and debates surrounding the curriculum theories. This would require the teacher to be well equipped in research. A

socio-cultural understanding of psychological concepts cannot come if the teacher is not interested in reading wider and interdisciplinary texts.

4.4 Conclusion

This study aims at exploring the praxis of dialogic pedagogy through an intervention based research design approach. The dialogic interactions conducted in an undergraduate programme are analysed using a dialogical approach. The dialogicity generated by invoking multivoicedness facilitates the classroom discussions in reaching a level of complex understandings of the theoretical constructs. The study findings illustrate how dialogue in the classroom is initiated, created and sustained. The heteroglossic nature of discussions gives rise to some pedagogical strategies while some are used intentionally to break the monologic pattern of classroom discourse. The tabular analyses of classroom discourse patterns reveal the kinds of questions and responses that forms the essence of a dialogic discussion. The nature of student participation in various interactions indicates their dominance and deeper engagement in creating of knowledge.

The ontological view of learning is assessed with students' learning through their agency, their development of argumentative and critical thinking skills, their ability to challenge the texts and the teacher, their ability to relate the curriculum content with their everyday knowledge and wider academic discourses. Transference of such skills is also reflected in one of the students' writings. Authentic learning reveals the power to engender social and political change instead of simply leading the students to shallow, simple answers to questions that they have little interest in answering. However, the

dialogic pedagogy in the study couldn't flourish upto its potential due to the educational set-up that clamps a lot of limitations in the form of a large classroom, the rigid curriculum and discipline, prevailing institutional norms and skills of the teacher.

This study has shown how dialogic pedagogy works in a higher education classroom by elaborating its potential benefits such as making higher education more authentic and engaging. In the present study, dialogic classroom creates authentic learning environment and engages students in deeper critical knowledge discourse. However, without changes in education policies that act as the limitations, dialogic instruction cannot effectively replace the current monologic discourse. Applebee et al. also find that dialogic teaching requires changes "in the structure of moment-to moment interactions among students and their teachers" and in the look of typical classroom activities and curricula (p. 723). Without foundational changes (Cuban, 1993) in the structure of educational policy, individual teachers cannot receive the support they need to create spaces for authentic dialogue so that they can properly guide typical classroom activities. Nevertheless, the study has shown effective learning despite the dominant monological policies which indicate that a negotiation between current higher educational practices and dialogic pedagogy is possible.

4.8 Autobiographical reflexive account

The reflexive methodology adopted by this study employed the researcher as the teacher. The positioning of which played a complex role in the research process. My reflection during the intervention period is already narrated in the study. It is also crucial to narrate the reflexivity that emerged during the process of data analysis when I

evaluated my own teaching practice from an observer's position. The time gap between intervention study and data analysis made me evaluate my own teaching critically and I found the limitations of dialogues created in the classroom. My understanding on learning of dialogic pedagogy evolved during this process of transcription and data analysis. Hence, it can be argued that teaching dialogically was a learning experience in employing the principles of dialogic pedagogy and that understanding dialogic pedagogy from theoretical research was an incomplete process due to which the quality of dialogues endured. The supportive research in this argument is Vivian Paley's (1986) classic paper on "On listening to what children say" who learnt to teach through dialogues by analyzing her own transcribed classroom talk.

4.5 Limitations of the study

1. The four-month study time falls short for tracking deeper evaluation of changes in how the students learn. If the study were carried out for at least an academic year, it would have generated more scope for evaluating dialogic pedagogy.
2. The limitation of the study also arrives from the researcher's lack of efficiency as a dialogic skilled teacher that acted as hindrance in employing dialogic instruction.
3. One of the limitations of the study is about its methodology. The inability to video to record the interviews and the classroom has capped tracking the responses of each student thereby missing out a deeper analysis of the participation trajectory of each student as well as non-participating students. Video recording of the

overall classroom environment along with students' movements could have helped in analysing the classroom space that is created in a dialogic classroom.

4.6 Implications of the study

Since there is no policy in our higher education system regarding pedagogy, this research pitches for establishing a dialogised instruction as a pedagogical tool in undergraduate programme. However, the praxis of dialogic pedagogy requires an ontological understanding of learning. The application of ideas of dialogic teaching has to begin with changing the teachers' understanding of teaching and learning. Policymakers must be willing to engage in dialogue with teachers and researchers about what counts as teaching and learning if there is any hope of creating lasting reform. Certain policy changes that create conducive environment for effective dialogic pedagogy are:

a. Teacher training in the area of dialogic skills as researches suggest that communication, listening, responding, asking authentic questions etc. are skills that can be learnt and practiced to conduct a dialogised instruction.
b. More emphasis on quality rather than quantity of curricula in undergraduate programme calls for reduction in the curricula and more time for developing independent and dialogic thinking skills in students. Unless curriculum is reduced to adjustable limits, it would be difficult to implement dialogic teaching which requires time for conducting an ongoing enquiry.
c. Use of students' home language in classroom talk that brings more heteroglossic participation of students. The restricted monolingual policies begin in school education and continue in higher education. It is a recent trend that originated

with increasing researches in multilingualism and its benefits that student's languages in classrooms are seen as potential tool for learning. In our country, the practice of such advanced learning is still rare. The medium of instruction is the dominated state language or the language of power and prestige. In the case of language teaching, the use of student's home language is seen only in classrooms where the teacher is not fluent in the target language. In case of subject teaching, the languages used are English which is the global textbook language and home language of teacher. However, the desired language to be used for teaching in colleges is English. This desire comes from the monolingual and subtractive view of language, i.e. use of home language (other than English) is done due to poor proficiency in English. The rules for language choice may vary contextually. While linguistic and social identity may dominate one context, in another topic under discussion may shape the language, most according to Woolard (2004) depends on the combination of these factors. Increasing research in the area of multilingualism is reconceptualising the possibilities for multilingual academic literacies through code meshing. Such pedagogical practice will facilitate students' dialogic participation in spoken as well as written classroom discourses.

Classroom communities that aspire to foster authentic discussions must find their own rituals, norms, and balances. Dialogic teaching can also begin to acquire spaces in higher education classrooms by negotiating with certain normative practices that can be regulated by autonomous college and institutes.

a. Dialogised instruction has been shown as most powerful with less number of students. For large classrooms, dialogic teaching can begin to create space by arranging small tutorial groups for dialogised instruction for select curriculum contents.
b. The assessment methods by and large measure the rote memory and not the comprehension and conceptual understandings. This is also partly because of the similar assessment and training in school system. The similar examination system is followed in colleges as well, failing to create a scope for achieving better objectives for learning. Assessment based on students' authentic thinking facilitates dialogic learning.
c. Seating arrangements can be used as an advantage to dialogic teaching by changing row arrangement to circle, semi-circle or round table arrangement to enable instances for cross discussions and collaborative learning.

4.7 Scope for further research

The findings of this study indicate that dialogic pedagogy has the potential to show wider implications if it is used with more freedom and flexibility. A longitudinal study, where the students' consciousness is constantly built by dialogic approaches as opposed to monologic ones, can indicate the process of critical academic engagement among the students.

1. The research in the area of dialogue is limited to EFL classrooms and institutions of school. If this study were carried out in higher education institutes where there

are small group of students, it can generate much wider scope for implementation. There is a much scope for practicing dialogism in both science as well as in social sciences disciplines.

2. Dialogism can be the area of study in the area of students' writings and providing a detailed feedback on their assessment. By responding to the voices of students many voices, a teacher helps the student recognise those forces which have shaped the student's writings. The teacher can also help the writer to see how she/he has begun to reshape and transform those forces to create a discourse that is internally persuasive and publicly meaningful. Through responses that awaken new words and open up the possibilities for continued dialogue and continued learning, a teacher can help a student to continue this evolution from "reciting by heart" to claiming and asserting the power of her own words. And through this evolution, the student takes charge not only of a particular text and a particular revision but also of the person she/he is and the person she/he is becoming.

> Good writing in dialogue – always mixing, changing, incorporating, answering, anticipating- merging the writer and the reader in the construction of meaning. Good writing speaks with the playful double-voicedness with which we, as living. Breathing individuals, approach the reality of our lives, the uncertainty of our existence. When students learn dialogizing as a habit of mind, more than writing improves (Middendorf, 1992).

3. According to Sidorkin and Matusov, dialogue not only exists inside a classroom but also in non- teaching practices. Work can be extended on examining the dialogic practices outside the classroom and in non- teaching practices.
4. Bakhtin's theory of dialogism helps to appreciate the power of language and role of self in development. Such work can also extend into a study that explores the processes of shaping and reshaping of students' identities in classroom dialogic teaching.

REFERENCES

Abrahamson, C. E. (2005). Motivating students through personal connections: Storytelling as a pedagogy in introductory psychology. *Best practices for teaching introduction to psychology*, 245-258. London: Lawrence Erlbaum Associates, Publishers

Addlakha, R. (2008). *Deconstructing Mental Illness: An Ethnography of Psychiatry, Women, and the Family*. New Delhi: Zubaan.

Adib-Hajbaghery, Mohsen., & Aghajani, M. (2011). Traditional lectures, Socratic Method and student lectures: Which one do the students prefer? *Webmed Central Medical Education, 2*(3), 1-9.

Adler, M., Rougle, E., Kaiser, E., & Caughlan, S. (2003). Closing the gap between concept and practice: Toward more dialogic discussion in the language arts classroom. *Journal of Adolescent & Adult Literacy*, *47*(4), 312-322.

Aguiar, O. G., Mortimer, E. F., & Scott, P. (2010). Learning from and responding to students' questions: The authoritative and dialogic tension. *Journal of research in Science Teaching*, *47*(2), 174-193.

Ahmed, S. (2014). *Cultural politics of emotion*. U K: Edinburgh University Press.

Alexander, R. J. (2001). *Culture and Pedagogy: International comparisons in primary education*. Malden: Blackwell Publishing.

Applebee, A. N., Langer, J. A., Nystrand, M., & Gamoran, A. (2003). Discussion-based approaches to developing understanding: Classroom instruction and student performance in middle and high school English. *American Educational Research*

Journal, *40*(3), 685-730.

Arnold, E. (1885). *The Song Celestial: Or, Bhagavad-gîtâ:(from the Mahâbhârata): Being a Discourse Between Arjuna, Prince of India, and the Supreme Being Under the Form of Krishna*. London: Trübner & Co.

Arum, R., & Roksa, J. (2011). *Academically adrift: Limited learning on college campuses*. Chicago, IL: University of Chicago Press.

Bakhtin, M. M., Holquist, M., & Liapunov, V. (1990). *Art and answerability: Early philosophical essays*. Austin: University of Texas Press.

Bakhtin, M. M. (1986). *Speech genres and other late essays*. Moscow: University of Texas Press.

Bakhtin, M. (1984). *Rabelais and his World*. Bloomington: Indiana University Press.

Bakhtin, M. (1973). *Problems of Dostoevsky's Poetics*. London: University of Minnesota Press.

Bakhtin, M (1935). *The Dialogic Imagination: Four Essays*. Austin, TX: University of Texas Press.

Ball, A. F., & Freedman, S. W. (2004). *Bakhtinian perspectives on language, literacy, and learning*. USA: Cambridge University Press.

Ball, D. L. (2000). Bridging practices: Intertwining content and pedagogy in teaching and learning to teach. *Journal of Teacher Education*, *51*(3), 241-247.

Barnes, D. (1992). The role of talk in learning. In K. Norman (Ed.) *Thinking Voices: The work of the National Oracy Project*. London: Hodder & Stoughton.

Barnes, D. (1978). The study of classroom communication in teacher education. In M. Gill, & W.J. Crokers, (eds.). *English in teacher education*. Armidale, NSW: University of New England.

Behnam, B. & Pouriran, Y. (2009). Classroom discourse: Analyzing teacher/learner interactions in Iranian EFL task-based classrooms. *Porta Linguarum, 4* (9), 117-132.

Bellack, A. (1966). *The language of the classroom*. New York: Teachers College Press.

Benesch, S. (1999). Thinking critically, thinking dialogically. *Tesol Quarterly*, *33*(3), 573-580.

Benjamin Jr., L. T. (2002). Lecturing. *The teaching of psychology: Essays in honor of Wilbert J. McKeachie and Charles L. Brewer*, (pp. 57-67). Mahwah, NJ: Lawrence Erlbaum Associates.

Bensley, D. A., Crowe, D. S., Bernhardt, P., Buckner, C., & Allman, A. L. (2010). Teaching and assessing critical thinking skills for argument analysis in psychology. *Teaching of Psychology, 37*(2), 91-96.

Beyer, C. (2003). Edmund Husserl. Plato.stanford.edu. Retrieved 13 May 2016, from http://plato.stanford.edu/entries/husserl/#EmpIntLif

Black, B., & Patton, D. L. (Eds.). (2015). *Dialogue in Early South Asian Religions: Hindu, Buddhist, and Jain Traditions*.USA: Ashgate.

Bligh, D. A. (2000). *What's the use of lectures?* San Francisco, CA: Jossey-Bass.

Bloom, B., Englehart, M. Furst, E., Hill, W., & Krathwohl, D. (1956). *Taxonomy of educational objectives: The classification of educational goals. Handbook I: Cognitive domain.* New York, Toronto: Longmans, Green.

Boghossian, P. (2012). Socratic pedagogy: Perplexity, humiliation, shame and a broken egg. *Educational Philosophy and Theory*, *44*(7), 710-720.

Boghossian, P. (2006). Behaviorism, constructivism, and Socratic pedagogy. *Educational Philosophy and Theory*, *38*(6), 713-722.

Boghossian, P. (2002). Socratic pedagogy, race and power. *Education policy analysis archives, 10* (3).

Borg, S. (1998). Teachers' pedagogical systems and grammar teaching: A qualitative study. *TESOL Quarterly*, *32* (1), 9-38.

Bornstein, M. H. (1984). *Psychology and its allied disciplines* (Vol. 1). U S A: Psychology Press.

Braxton, J., & Nordvall, R. (1985). Selective liberal arts colleges: Higher quality as well as higher prestige? *Journal of Higher Education, 56*, 538-554.

Brint, S. (1998). *Schools and Society*. California: Pine Forge Press.

Brock (1984). In. Godfrey, K.A. (2001). Teacher questioning techniques, student responses and critical thinking. Master's thesis. Retrieved January, 2012, from http://www.eric.ed.gov/pdfs/ed459609

Brookfield, S. (1987). *Developing critical thinkers*. Milton Keynes: Open University Press.

Buchler, J. (1954). What is a Discussion? *The Journal of General Education*, *8*, 7-17.

Burbules, N. C. (2000). The limits of dialogue as a Critical pedagogy. In. P. Trifonas (Ed.), *Revolutionary Pedagogies: Cultural Politics, Education, and the Discourse of Theory*, 251-273. New York, NY: Routledge.

Burbules, N. C., & Berk, R. (1999). Critical thinking and critical pedagogy: Relations, differences, and limits. In Popkewitz, T & Fendler, L (Eds.), *Critical theories in education: Changing Terrains of Knowledge and Politics*, 45-65. NY: Routledge.

Burbules, N. C. (1993). *Dialogue in teaching: Theory and practice*. New York: Teachers College Press.

Cardetti, F. A., & Orgnero, M. C. (2013). Improving teaching practice through interdisciplinary dialog. *Studying Teacher Education*, *9*(3), 251-266.

Carpenter, M., & Polansky, R. M. (2002). Variety of Socratic Elenchi. In Scott, A. *Does Socrates have a method*, Pennsylvnia, *89–100*.

Casey, J. G. (2005). Diversity, discourse, and the working-class student. *Academe*, *91*(4), 33-36.

Caughlan, S., Juzwik, M. M., Borsheim-Black, C., Kelly, S., & Fine, J. G. (2013). English teacher candidates developing dialogically organized instructional practices. *Research in the Teaching of English*, *47*(3), 212-246.

Cazden, C. B., & Beck, S. W. (2003). Classroom discourse. In Goldman, E (Ed.), *Handbook of discourse processes*, (165-197), Mahwah, NJ: Lawrence Erlbaum Associates.

Chesters, S. D. (2012). *The Socratic classroom: Reflective thinking through collaborative inquiry*. Rotterdam, Boston: Sense Publishers.

Cohen, L; Manion, L, and Morrison, K (2011). "*Research Methods in Education*, (7^{th}edn), London: Routledge Falmer.

Cuban, L. (1993). *How teachers taught: Constancy and change in American classrooms 1880-1990* (2^{nd} ed.). New York: Teachers College Press.

Dalal, A. K., & Misra, G. (2010). The core and context of Indian psychology. *Psychology & Developing Societies*, *22*(1), 121-155.

Danziger, K. (1985). Review of A critical psychology: Interpretation of the personal world. *Canadian Psychology/ Psychologie canadienne*, *26*(3), 243-245.

De Bary, W. T. (Ed.). (1969). *The Buddhist Tradition: In India, China and Japan* (Vol. 696). USA: Vintage.

Deci, E. L., & Ryan, R. M. (1991). A motivational approach to self: Integration in personality. *In Nebraska symposium on motivation 38*, 237-288.

Delpit, L. D. (1993). The silenced dialogue: Power and pedagogy in educating other people's children. In L. Weis & M. Fine (Eds.), *Beyond silenced voices: Class, race, and gender in United States schools.* (119-139). Albany, NY, US: State University of New York Press.

Dentith, S. (1995) *Bakhtinian Thought: An Introductory Reader*, London: Routledge.

Dhar, A., & Siddiqui, S. (2013). At the edge of (critical) psychology. *Annual Review of Critical Psychology*, *10*, 506-548.

Dillon, J. J. (2013). Using Socrates to Teach Psychology. A Humanistic Approach to Psychology 101. *Journal of Humanistic Psychology*, *53*(3), 362-385.

Dostoevsky, F. (2014). *Notes from the Underground.* Peterborough, Canada: Broadview Press.

Dozier, C., Johnston, P, and Rogers, R. (2006). *Critical literacy/ critical teaching*. New York: Teachers College Press.

Dubin, R., & Taveggia, T. C. (1968). *The teaching-learning paradox.* Center for the Advanced Study of Educational Administration, Oregon.

Dunn, D. and Chew, S. (2008). *Best practices for teaching introduction to psychology*. New York: Taylor & Francis e-Library.

Duranti, A. (2006). *A companion to linguistic anthropology*. Malden: Blackwell Pub.

Durkheim, E., (1952). *Suicide. A Study in Sociology*, ed. and Introduction George Simpson Trans. John A. Spaulding and George Simpson. (London: Routledge & Kegal Paul) (Originally published in French 897).

Dye, J. (1996) Socratic Method and Scientific Method, http:// www.soci.niu.edu/-phildept/Dye/method.html

Edmiston, B. (1994). More than talk: A Bakhtinian perspective on drama in education and change in understanding. *NADIE journal*, *18*(2). 25-36.

Ekman, P. (2012). *How to Catch a Liar (Assuming We Want To).*. [video] Available at: Retrieved from https://www.youtube.com/watch?v=wq-poN6sLF8 [Accessed 9 Mar. 2015].

Ellis, R. (1994). *The study of second language acquisition*. Oxford, U K: Oxford University Press.

Ellsworth, E. (1992). Why doesn't this feel empowering? Working through the repressive myths of critical pedagogy in C. Luke & J. Gore (Eds.), *Feminisms and critical pedagogy* (90-119). New York: Routledge.

En.wikipedia.org. (2017). *Flipped classroom.* [online] Available at: https://en.wikipedia.org/wiki/Flipped_classroom [Accessed 18 Jan. 2017].

Engle, R. A., & Conant, F. R. (2002). Guiding principles for fostering productive disciplinary engagement: Explaining an emergent argument in a community of learners classroom. *Cognition and Instruction*, *20*(4), 399-483.

Evans, L. (2002). *Reflective practice in educational research*. ix-243. London: Continuum

Faruji, L. F. (2011). Discourse analysis of questions in teacher talk. *Theory and Practice in Language Studies*, *1*(12), 1820-1826.

Fay, N., Garrod, S., & Carletta, J. (2000). Group discussion as interactive dialogue or as serial monologue: The influence of group size. *Psychological Science, 11*, 481-486.

Fisher, R. (2007). Dialogic teaching: Developing thinking and metacognition through philosophical discussion. *Early Child Development and Care*, *177*(6-7), 615-631.

Fitzgerald, J., & Baird, V. A. (2011). Taking a step back: Teaching critical thinking by distinguishing appropriate types of evidence. *PS: Political Science & Politics*, *44*(03), 619-624.

Fong, G. T., Krantz, D. H, & Nisbett, R. E. (1986). The effects of statistical training on thinking about everyday problems. *Cognitive Psychology*, *18,* 253–292.

Fox, D., Prilleltensky, I. and Austin, S. (2009). *Critical Psychology*. London: Sage Publications.

Freire, P. (1973). *Education for critical consciousness* (Vol. 1). London: Bloomsbury Publishing.

Freire, P. (1970). *Pedagogy of the Oppressed, trans. Myra Bergman Ramos.* New York: Continuum.

Furedi, F. (2004). *Therapy culture: Cultivating vulnerability in an uncertain age*. New York: Routledge.

Gardner, J. W. (2015). *Excellence: Can we be equal and excellent too?* New York: Pickle Partners Publishing.

Gardner, P., & Johnson, S. (1996). Thinking critically about critical thinking: An unskilled inquiry into Quinn and Mc Peck. *Journal of Philosophy of Education*, *30*(3), 441-456.

Gibbs Let al. (2007) What have sampling and data collection got to do with good qualitative research *Aust N Z J Public Health*, *31*(6), 540–4.

Gieve, S. (1998). Comments on Dwight Atkinson's" A Critical Approach to Critical Thinking in TESOL": A Case for Critical Thinking in the English Language Classroom. A Reader Reacts. *Tesol Quarterly*, *32*(1), 123-129.

Godley, A. (2004). Commentary: Applying" Dialogic Origin and Dialogic Pedagogy of Grammar" to Current Research on Literacy and Grammar Instruction. *Journal of Russian & East European Psychology*, *42*(6), 53-58.

Goffman, E. (1974). *Frame analysis: An essay in the organization of experience*. Boston: Northeastern University.

Golding, J. M., & Kraemer, P. J. (2000). Integrating psychology into a multidisciplinary-multicultural undergraduate program at a Research university. *Teaching of Psychology*, *27*(3), 169-172.

Griffith, B. A., & Frieden, G. (2000). Facilitating reflective thinking in counselor education. *Counselor Education and Supervision*, *40*(2), 82.

Grolnick, W. S., & Ryan, R. M. (1987). Autonomy in children's learning: An experimental and individual difference investigation. *Journal of Personality and Social Psychology*, *52*(5), 890.

Gussman, D., & Hesford, W. (1992). A dialogical approach to teaching introductory women's studies. *Feminist Teacher*, *6* (3): 32-39.

Hajhosseiny, M. (2012). The Effect of Dialogic Teaching on Students' Critical Thinking Disposition. *Procedia- Social And Behavioral Sciences*, *69*, 1358-1368.

Hadjioannou, X. (2007). Bringing the Background to the Foreground: What Do Classroom Environments That Support Authentic Discussions Look Like? *American Educational Research Journal*. *44* (2), 370–99.

Hamston, J. (2006). Bakhtin's theory of dialogue: A construct for pedagogy, methodology and analysis. *The Australian Educational Researcher*, *33*(1), 55-74.

Haragopal, G. (2010). Right to higher education: An overview. Neo liberal assault on higher education- an agenda for putting India on sale. *All India Forum For Right To Education (AIF-RTE)*.

Henriques, G. (2011). *A new unified theory of psychology*. New York: Springer.

Herrnstein, R. J., Nickerson, R. S., De Sanchez, M., & Swets, J. A. (1986). Teaching thinking skills. *American Psychologist*, *41*, 1279–1289

Ho, D.Y.f., Chan, F. S. f., Peng, S.q., and Ng, A. K. (2001) 'The dialogical self: converging East-West constructions'. *Culture and Psychology, 7*(3*), 393-408.*

Holquist, M. and Dodson. P. (2002). *Dialogism: Bakhtin and His World (New Accents)*. Routledge.

Holquist, M. (1990). *Dialogism: Bakhtin and his world*. New York: Routledge.

Holt, R. (2003). Bakhtin's Dimensions of Language and the Analysis of Conversation. *Communication Quarterly*, *51*(2), 225-245.

Hustler, D., Cassidy, A., & Cuff, E. C. (Eds.). (1986). *Action research in classrooms and schools*. London: Allen & Unwin.

Ivanitskaya, L., Clark, D., Montgomery, G., & Primeau, R. (2002). Interdisciplinary learning: Process and outcomes. *Innovative Higher Education, 27*(2), 95-111.

Jacobs, S. (1989). Speech acts and arguments. *Argumentation*, *3*(4), 345-365.

Jansz, J., & Van Drunen, P. (2003). *A social history of psychology*. Blackwell Publishing: Oxford.

Jensen, A. R. (1980). *Bias in mental testing*. New York: The Free Press.

Jones, C. (2010). Interdisciplinary approach-advantages, disadvantages, and the future benefits of interdisciplinary studies. *ESSAI*, *7*(1), 26.

Kakar, S. (1982). *Shamans, Mystics and Doctors: A psychological inquiry into India and its healing traditions*. Chicago: University of Chicago Press.

Kanpol, B. (1999). *Critical pedagogy*: *An Introduction.* Westport, Conn.: Bergin & Garvey.

Kearsley, G. P. (1976). Questions and question asking in verbal discourse: A cross-disciplinary review. *Journal of Psycholinguistic Research, 5*(4), 355-375.

Kellebrew, T. (2006). Dialogical self, dialogical other: A brief overview of dialogical psychotherapy. *Practical Philosophy, 8 (1),* 17-27.

Knežić, D., Elbers, E., Wubbels, T., & Hajer, M. (2013). Teachers' Education in Socratic Dialogue: Some Effects on Teacher–Learner Interaction. *The Modern Language Journal*, *97*(2), 490-505.

Knoeller, C. P. (2004). Narratives of rethinking: The inner dialogue of classroom discourse and student writing. *Bakhtinian perspectives on language, literacy, and learning*, 148-171.

Kumaravadivelu, B. (2001). Toward a Postmethod Pedagogy. *TESOL Quarterly*, *35*, 537-560.

Laclau, E., & Mouffe, C. (2001). *Hegemony and socialist strategy: Towards a radical Democratic Politics.* London: Verso.

Lam, F. (2011). *The Socratic Method as an Approach to Learning and its Benefits*. M.A. Carnegie Mellon University.

Lavine, T. (1985). *From Socrates to Sartre*. New York: Bantam Books.

Lefstein, A. (2010). More helpful as a problem than a solution: some implications for situating dialogue in classrooms. In Littleton, K & Howe, K (Eds.), *Educational dialogues: Understanding and promoting productive interaction*, (170-191). Abingdone, Oxon: Routledge.

Leiman, M (2003) in Hermans, H. J., & Dimaggio, G. (Eds.). (2004). *The dialogical self in psychotherapy: An introduction*. New York: Brunner- Routledge.

Leiman, M. (1997). Procedures as dialogical sequences: A revised version of the fundamental concept in cognitive analytic therapy. *Psychology and Psychotherapy: Theory, Research and Practice*, *70*(2), 193-207.

Lemke, J. L. (1990). *Talking science: Language, learning, and values*. Chestnut Street, Norwood: Ablex Publishing Corporation.

Lewin, L. M., & Wakefield Jr., J. A. (1983).Teaching psychology through an instructor-debate format. *Teaching of Psychology*, *10*(2), 115-116.

Lipman, M. (2003). *Thinking in education*. U K: Cambridge University Press.

Liu, J., & Le, T. (2012). A Case Study on College English Classroom Discourse. *International Journal of Innovative Interdisciplinary Research, 1*(2), 1-10.

Long, M.H. & Sato, C.J. (1983). Classroom foreigner talk discourse: forms and functions of teachers' questions. *Classroom oriented research in second language acquisition* , ed. by H. W. Seliger & M. H. Long, (268-286). Rowley, MA: Newbury House.

Lovett, M. C., & Greenhouse, J. B. (2000). Applying cognitive theory to statistics instruction. *The American Statistician, 54*, 196–209.

Lowe, T. (1984).An experiment in role reversal. *English Language Teaching Journal*, *41*(2), 89-96.

Lunneborg, P. W., & Wilson, V. M. (1985). Would you major in psychology again?. *Teaching of Psychology*, *12*(1), 17-20.

Maneekhao, K., & Watson Todd, R. (2001). Two kinds of becoming: The researcher's tale and the mentor's tale. In J. Edge (Ed.), *Action research*. Alexandria, VA: TESOL.

Marinoff, L. (2001). *Philosophical practice*. New York: Academic Press.

Marinoff, L., & Kapklein, C. (1999). *Plato, not prozac!: Applying philosophy to everyday problems*. New York: Harper Collins.

Martin, N. (2003). Questioning Styles. *Mathematics Teaching*, *184*, 18-19.

Masih, Y. (1999). *Critical History of Western Philosophy*. India: Motilal Banarsidass Publ..

Maslow, A. H. (2013). *Toward a psychology of being*. Simon and Schuster.

Maslow, A., & Lewis, K. J. (1987). *Maslow's hierarchy of needs.* Salenger Incorporated.

Maslow, A. H. (1943). A theory of human motivation. *Psychological review*, *50*(4), 370.

Matusov, E., & Miyazaki, K. (2014). Dialogue on dialogic pedagogy. *Dialogic Pedagogy*, (2).

Matusov, E. (2011). Authorial teaching and learning. In E.J.White & Peters (Eds.), *Bakhtinian pedagogy: Opportunities and challenges for research, policy and practice in education across the globe*, (4), 21-46. New York: Peter Lang Publishers.

Matusov, E. (2009). *Journey into dialogic pedagogy*. New York: Nova Science Publishers.

Matusov, E., Bell, N., & Rogoff, B. (2002). Schooling as cultural process: Working together and guidance by children from schools differing in collaborative practices. *Advances in Child Development and Behavior*, *29*, 129-160.

Matusov, E. (1996). Intersubjectivity without agreement. *Mind, culture, and activity*, *3*(1), 25-45.

Maxwell, M. (2017). How To Use the Socratic Method. [online] Socratic method.net. Available at: http://www.socraticmethod.net/how_to_use_the_socratic_method/using_the_socratic_method.html Accessed 10 Jan. 2015].

McClellan, E. D., Johnson, A. G., Neely, A. D., Tanenbaum, L., Miller, K., Duffy, L. N., & Pearlman, S. J. (2014). Deep Interdisciplinarity as Critical Pedagogy: Teaching at the Intersections of Urban Communication and Public Place and Space. *International Journal of Critical Pedagogy*, *5*(2), 5-23.

McDonough, J. (1994). A teacher looks at teachers' diaries. *ELT Journal*, *48*(1), 57-65.

McKeachie, W. J., Davis, S. F., Brewer, C. L., & Buskist, W. (Eds.). (2002). *The teaching of psychology: Essays in honor of Wilbert J. McKeachie and Charles L. Brewer.* (pp. 27–39). Mahwah, NJ: Lawrence Erlbaum Associates, Inc.

Mercer, N; Wegerif, R & Dawes, L. (1999). Children's talk and the development of reasoning in the classroom, British educational research journal, *25* (1), 95-111.

Mhrd.gov.in (2016). Government of India, Ministry of Human Resource Development. Retrieved 10 January 2017, from http://mhrd.gov.in/

Middendorf, M. (1992). Bakhtin and the dialogic writing class. *Journal of Basic Writing*, 11 (1). 34-46.

Mills, S. (1997). *Discourse.* London: Routledge.

Moate, J. (2014). Dialogic struggles and pedagogic innovation. *Pedagogy, Culture & Society*, *22*(2), 295-314.

Moeller, T. G. (1985). Using classroom debates in teaching developmental psychology. *Teaching of Psychology*, *12*(4), 207-209.

Mortimer, E. F. (2005). Dialogic and authoritative discourse: A constitutive tension of science classroom. *Retrieved November*, *22*, 2018.

Mospi.gov.in. (2017). *9.5 Educational Statistics | Ministry of Statistics and Program Implementation*. [online] Available at: http://www.mospi.gov.in/95-educational-statistics [Accessed 27 Apr. 2017].

Murphey, T., & Falout, J. (2010). Critical participatory looping: Dialogic member checking with whole classes. *TESOL Quarterly*, *44*(4), 811-821.

Murphy, B. C., & Polyson, J. A. (1991). Peace, war, and nuclear issues in the psychology classroom. *Teaching of Psychology*, *18*(3), 153-157.

Nance, J. L., & Nance, C. E. (1990). Does learning occur in the classroom? *College Student Journal*, *24*, 338-340.

Nathanson, D. (2012, April, 7). *The Compass of Shame*. Retrieved from https://www.youtube.com/watch?v=LZ1fSW7zevE

Neher, A. (1991). Maslow's Theory of Motivation: A Critique. *Journal of Humanistic Psychology*, *31*(3), 89-112.

Nightingale, D, and Neiland, T (1999) 'Understanding and practicing critical psychology', in D. Fox and I. Prillentsky (eds), *Critical Psychology*, London: Sage.

Nystrand, M., Wu, L., Gamoran, A., Zeiser, S., & Long D. (2003). Questions in time: Investigating the structure and dynamics of unfolding classroom discourse. *Discourse Process*, *35*(2), 135-198.

Nystrand, M., Gamoran, A., Kachur, R., & Prendergast, C. (1997). *Opening dialogue: Understanding the dynamics of language and learning in the English classroom*. New York: Teachers College Press.

Oda, M. (2008). Thinking Critically about Critical Thinking in TESOL: East vs. West. *The Journal of Asia TEFL, 5*(1), 145-173.

Paley, V. G. (1986). On listening to what the children say. *Harvard Educational Review*, *56*(2), 122-132.

Pandey, J., & Singh, P. (2005). Social psychology in India: Social roots and development. *International Journal of Psychology*, *40*(4), 239-253.

Parisi, T. (1985). An interdisciplinary approach to teaching introductory courses in psychology, biology, and philosophy. *Teaching of Psychology, 12*(2), 71-74.

Patnaik, P. (2007). Alternative perspectives on higher education. *Social Scientist, 35* (11-12), 3-14.

Paul, R. W. (2001). Dialogical and dialectical thinking. *Developing minds: A resource book for teaching thinking*, *3*, 427-436.

Pechey, G. (2007). *Mikhail Bakhtin: The word in the world*. London and New York: Routledge.

Penny, S. (2009). Rigorous interdisciplinary pedagogy: Five years of ACE. Convergence: *The International Journal of Research into New Media Technologies, 15,* 31-54.

Pesala, B. (1991). *Debate of King Milinda*. Delhi: Motilal Banarsidass.

Plato, & Plochmann, G. K. (1974). *Plato's republic*. Indianapolis, IN: Hackett Publishing Company.

Ponton, M. K. (1999). The measurement of an adult's intention to exhibit personal initiative in autonomous learning (Doctoral dissertation, George Washington University, 1999).*Dissertation Abstracts International*, *60,* 3933.

Raju, P. T. (1971). *The Philosophical Traditions of India*. London: George Allen and Unwin.

Ralph, Paul. "Why universities should get rid of powerpoint and why they won't". The conversation. N.p., 2015. Web. 3 Jan. 2017.

Ramanathan, V., & Kaplan, R. B. (1996). Some problematic" channels" in the teaching of critical thinking in current LI composition textbooks: Implications for L2 student-writers. *Issues in Applied Linguistics*, *7*(2), 225-49.

Rangaswami, K. (1994). Self-actualisation and beyond: Union with universal self, the highest motive from Indian perspective. *Indian Journal of Clinical Psychology, 21* (2), 45-50.

Ratner, C. (2006). *Cultural psychology: A perspective on psychological functioning and social reform*. Mahwah, New Jersey: Lawrence Erlbaum Associates, Inc. Publishers.

Richards, J. C. (1995). Towards reflective teaching. *English Teachers Journal-Israel, 48* (1), 59-63.

Ritchey, K. A., & Bott, J. P. (2010). Exploring interdisciplinary themes in introductory psychology. *Teaching of Psychology, 37*(4), 262-266.

Robinson, K (2007). Do schools kill creativity? Retrieved from https://www.youtube.com/watch?v=iG9CE55wbtY

Rogoff, B. (2003). *The cultural nature of human development*. New York: Oxford University Press.

Rogoff, B. (1990). *Apprenticeship in thinking: Cognitive development in social context*. New York: Oxford University Press.

Rule, P. (2011). Bakhtin and Freire: Dialogue, dialectic and boundary learning. *Educational Philosophy and Theory*, *43*(9), 924-942.

Ryan, R. M., & Deci, E. L. (2000). Intrinsic and extrinsic motivations: Classic definitions and new directions. *Contemporary Educational Psychology*, *25*(1), 54-67.

Ryan, R. M., & Grolnick, W. S. (1986). Origins and pawns in the classroom: Self-report and projective assessments of individual differences in children's perceptions. *Journal of Personality and Social Psychology, 50*, 550-558.

Sanzenbacher, R. (1997). New awareness of the power of dialogue: A hopeful pedagogy. *College Teaching*, *45*(3), 104-107.

Segal, A., Pollak, I., &Lefstein, A. (2016). Democracy, voice and dialogic pedagogy: the struggle to be heard and heeded. *Language and Education*, *31* (1). 1-20.

Sharma, A., & Nakamura, H. (1987). *A History of Early Vedānta Philosophy, Part I.* Delhi: Motilal Banarsidass Publishers.

Sherman, R. S. (1986). Is It Possible To Teach Socratically? *Thinking: The Journal of Philosophy for Children*, *6*(4), 28-36.

Sidorkin, A. M. (1999). *Beyond discourse: Education, the self, and dialogue*. Albany, NY: State University of New York Press.

Sidorkin, A. M. (1996). *An ontological understanding of dialogue in education* (Doctoral dissertation, University of Washington).

Skidmore, D., Perez- Parent, M., & Arnfield, S. (2003). Teacher- pupil dialogue in the guided reading session. *Reading, 37*(2), 47-53.

Snyderman, M., & Rothman, S. (1988). *The IQ controversy, the media and public policy*. New Brunswick: Transaction Publishers.

Stenton, A. (2011). How could a dialogic approach to teaching transform students' learning? A discussion with reference to Medical Education. *Higher Education Research Network Journal, 4,* 15- 22.

Sternberg, R. J. (1998). The dialectic as a tool for teaching psychology. *Teaching of Psychology*, *25*(3), 177-180.

Stoddart, R. M., & McKinley, M. J. (2006). Using narratives, literature, and primary sources to teach introductory psychology: an interdisciplinary approach. In D. Dunn & S. Chew (Eds.), *Best practices for teaching introduction to psychology*, (111-128) Mahwah, NJ: Erlbaum.

Sullivan, E. A. (1984). *A critical psychology: Interpretation of the personal world*. New York and London: Plenum Press.

Sullivan, P. (2011). *Qualitative Data Analysis Using a Dialogical Approach*. London: Sage Publications.

Suter, C. (2002). «Analyzing spoken discourse in the EFL classroom».Retrieved on September20, 2004, from http://www.cels.bham.ac/uk/resources/essaus/suter2.pdf.

Suter, C. (2001). Exploring teachers' questions and feedback. Retrieved on September 10, 2004, from http://www.cels.bham.ac/uk/resources/essays/suter1.pdf.

Szasz, T. S. (1974). *The myth of mental illness: Foundations of a theory of personal conduct*. New York: Harper & Row.

Tashakkori, A., & Teddlie, C. (1998). *Mixed methodology: Combining qualitative and quantitative approaches*. Thousand Oaks, CA: Sage.

Taylor, P. (2015). The Use of Language in Reflective Teaching : Implications for Self-Understanding. *The Journal of Educational Thought*, *34*(3), 223–238.

Thornbury, S. (1991).Watching the whites of their eyes: The use of teaching practice logs. *English Language Teaching Journal*, *45*(2), 140-146.

Todorov, T. (1984). *Mikhail Bakhtin: the dialogical principle* (Vol. 13). Manchester University Press.

Toni, A., & Parse, F. (2013). The Status of Teacher's Questions and Students' Responses: The Case of an EFL Class. *Journal of Language Teaching and Research*, *4*(3), 564-569.

Trifonas, P. (2000). *Revolutionary pedagogies: Cultural politics, instituting education, and the discourse of theory*. (289-311). New York: Routledge Falmer.

Trimble, J. E. (2006). Enriching introductory psychology with race and ethnicity: Considerations for history of psychology, biopsychology, and intelligence

measurement. *Best practices for teaching introduction to psychology*, Eds. D. S. Dunn, S. L. Chew (pp. 93-119). Mahway, NJ: Lawrence Erlbaum Associates.

Tsang, N. M. (2007). Reflection as dialogue. *British Journal of Social Work, 37*(4), 681-694.

Tsui, L (2003). Reproducing Social Inequalities through Higher Education: Critical Thinking as Valued Capital. *The Journal of Negro Education*, *72* (3), 318-332.

Van de Pol, J., Volman, M., & Beishuizen, J. (2010). Scaffolding in teacher–student interaction: A decade of research. *Educational Psychology Review, 22*(3), 271-296.

Verster, P. (2007). The implications of non-authentic questions in Galatians. *Acta Theologica*, (Supplement 9), 142-161.

Vlastos, G., & Burnyeat, M. (1994). *Socratic studies*. Cambridge University Press.

Webb, P. T. (2000). The use of language in reflective teaching: Implications for self-understanding. *The Journal of Educational Thought (JET)/Revue de la Pensée Educative*, *34* (3), 223-238.

Weber, M., Henderson, A. and Parsons, T. (1947). *The theory of social and economic organization*. London: W. Hodge.

Wegerif, R. (2008). Dialogic or dialectic? The significance of ontological assumptions in research on educational dialogue. *British Educational Research Journal*, *34*(3), 347-361.

Welch, N. (1993). One student's many voices: Reading, writing, and responding with Bakhtin. *Journal of advanced composition*, *13*(2), 493-502.

Wells, G., & Arauz, R. M. (2006). Dialogue in the classroom. *The journal of the learning sciences*, *15*(3), 379-428.

Wells, G. (1999). *Dialogic enquiry.* Cambridge: Cambridge University.

Wells, G. (1993). Reevaluating the IRF sequence: A proposal for the articulation of theories of activity and discourse for the analysis of teaching and learning in the classroom. *Linguistics and education, 5*(1), 1-37.

Wenger, E. (1998). *Communities of practice: Learning, meaning, and identity*. Cambridge University Press.

White, E. J. (2009). Bakhtinian dialogism: A philosophical and methodological route to dialogue and difference? In *Proceedings of Philosophy of Education Society of Australasia Thirty-eighth Annual Conference* (1-18). Conference held at Honolulu, Hawaii: Philosophy of Education Society of Australasia.

Wigdor, A. K., & Garner, W. R. (1982). *Ability Testing: Uses, Consequences, and Controversies. Part II: Documentation Section*. Washington, D C: National Academy Press.

Wilson, K., &Korn, J. H. (2007). Attention during lectures: Beyond ten minutes. *Teaching of Psychology, 34*(2), 85-89.

Wlodarsky, R. (2005). The professoriate: Transforming teaching practices through critical reflection and dialogue. *Teaching and Learning-Grand Forks, 19(3),* 156-172.

Wolfe, S. and Alexander, R.J. (2008) *Argumentation and dialogic teaching: alternative pedagogies for a changing world*, 1-18, London: Futurelab.

Wong, W. C. (2006). Understanding dialectical thinking from a cultural-historical perspective. *Philosophical Psychology, 19*(2), 239-260.

Wood, D. (1992). Teaching talk. In K. Norman (Ed.), *Thinking voices: The work of the National Oracy Project* (203–214). London: Hodder and Stoughton.

Woods, C. (2007). Researching and developing interdisciplinary teaching: Towards a conceptual framework for classroom communication. *Higher Education*, *54*(6), 853-866.

Woolard, K. A. (2004). Codeswitching. In A. Duranti (ed.), *A Companion to Linguistic Anthropology* (73–94). Malden, Oxford: Blackwell.

Wu, K. (1993) Classroom interaction and teacher questions revisited. *RELC Journal*, *24*, 49-68.

Zachry, W. H. (1985). How I kicked the lecture habit: Inquiry teaching in psychology. *Teaching of Psychology*, *12*(3), 129-131.

Zappen, J. (2004). *The rebirth of dialogue*. Albany: State University of New York Press.

Zappen, J. P. (1996). Bakhtin's Socrates. *Rhetoric Review*, *15*(1), 66-83.

Zhang, Y. (2009). Classroom discourse and student learning. *Asian social science*, *4*(9), 80.

APPENDIX A- COURSE CURRICULUM

Introduction to Psychology

Level : UG

Course Contents/Syllabus:

	Weightage (%)
Module I : Sensation, Attention and Perception	**25%**
Descriptors/Topics • Sensation: Basic concepts • Processes in Sensation • Types of senses- Receptors Involved in each pf the Sensory Modalities I, E. Visual, Auditory, Gustatory, Olfactory, Tactile, Vestibular, Kinaesthetic, and Organic Senses • Sensory Adaptation- Advantages and Disadvantages, Sensitivity to Glare, Integration of senses, Sensory Threshold, Absolute Threshold, Just Noticeable Difference, Weber's Law, • Attention: Definition, Characteristics, Selective Attention, Divided Attention **,theories of attention.** • Perception : Signal Detection Theory,	
Module II Thinking and Language	**25%**
Descriptors/Topics Theories and models of thinking- Information Processing Theory, S-R theory, Cognitive theories, Simulation Models Types of Thinking- Free Association, Imaginal Thought, Reasoning & its Types (To be removed) Problem Solving & Decision Making, Concept formation Language Structure of language Language Development	
Module III Intelligence • Meaning and Definition of Intelligence • Theories of Intelligence. : Charles Spearman, Louis L.	**25%**

Thurstone, Howard Gardner , • Creativity and Intelligence. • Assessment of intelligence • Algorithms and heuristics,	
Module IV Motivation & Emotion	**25%**
Descriptors/Topics • Motivation: Meaning. Homeostasis, Need, Drive, Arousal, Incentives Current status of motivational concepts • Types- Physiological Motivation- Hunger, Psychological Motivation- Achievement, Power, Parenting, Motivation Cycle Need Hierarchy, Emotion -Introduction- Meaning: Physiological responses, arousal and emotional intensity, emotional expression. • Theories- James Lange Theory, Cannon-Bard theory & Cognitive theory • How people communicate Emotion- Innate Expression of Emotions • Social Aspects of Emotional Expressions, Facial Expressions (Pyramidal Motor System)	

Text:

- Morgan & King, 7th Ed, Introduction to Psychology

References:

- N.K. Chadha and Salma Seth (eds.) (2013) The Psychological Realm. Pinnacle Learning: new Delhi
- Atkinson & Hilgard, Introduction to Psychology
- Robert A. Baron, 5th Ed., Psychology
- Hodder & Stoughton, Introducing Psychology
- Zimbardo,Philips.Psychology and life, Thapar College

APPENDIX B INTERVIEW QUESTIONNAIRE

1. Q1. So, tell me about your classroom experience.
2. Q2. How did you find the classes? Were they any different from the other classes?
3. Q3. Did you find any problems in the teaching? Any negative experiences?
4. Q4. What did you think about the assignments?
5. Q5. What about the nature of assignment and the choices in the assignment?
6. Q6. What did you learn? What did you take out of the teaching?
7. Q7. Do you think that teaching through interaction is a good method?
8. Q8. Some people never participate? Do you think that this teaching method benefited them in any way?
9. Q9. Do you think this type of teaching method can work out with the huge syllabus?