REFLEXIVE TEACHING IN HIGHER EDUCATION IN INDIA: A CASE STUDY

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

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DECLARATION

I, Nikita Jain, declare that the dissertation entitled **'Reflexive Teaching in Higher Education in India: A Case Study'** in partial fulfilment of the requirement for the award of the degree of **Master of Philosophy** of Jawaharlal Nehru University, is my original work. No part of this work has been published or submitted to any other university.

Nikita Jain

CERTIFICATE

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

for Prof. Saumen Chattopadhyay

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ABSTRACT

The present study was conducted to explore reflexive teaching in higher education in India through a case study using Bourdieu's theoretical lens of Reflexivity. The aim was to examine what makes a teacher reflexive? And where does this reflexivity come from? A multi method approach was used for data collection and analysis. Biographical Narrative Interviewing Method and Semi- Structured Interview were used to collect the data from a Professor in Jawaharlal Nehru University. Narrative Analysis and Deductive Content Analysis were used for the analysis of the data. The analysis showed that a strong disciplinary training and an ability to reflect are necessary for a teacher to be reflexive in the institutions of higher education. Reflexivity builds upon these two. Where reflection is often individual, reflexivity is relational. Reflexivity seems to be coming from the dialogical space of the university which has created the sociocultural and dialogical space in the germination, development, and transformation of reflexive knowledge into teaching. The university provided a degree of autonomy to a certain extent in the form of flexibility in curriculum and the mode of evaluation. Disposition to produce knowledge not in favour of power is another source of reflexivity. It was found that reflexivity builds upon by constant struggle with oneself. Reflexivity germinates between the spaces of self-doubt, critical reflection and the need to grow. It's a process of constantly going back and forth and looking at oneself relationally. These are the few sources of reflexivity which were found in the study. Reflexivity in pedagogy, curriculum, evaluation and understanding the contexts of the students can make a good teacher. It can be attained by rewarding reflexive disposition in the policy documents prepared for teacher education, in the mechanisms of teacher training, evaluation, and recruitment, in both the universities as well as schools.

CHAPTER - I

CHAPTER-I

Introduction

The study aims at exploring 'Reflexive teaching in higher education' using Bourdieu's concept of 'Reflexivity'. The research is positioned in two major arguments: 1) Critique of Competency-based teacher education model that has so far been used in education; 2) Relation between disciplinary knowledge, ability to reflect and reflexive knowledge, and, how teachers develop reflexivity by building upon disciplinary knowledge and ability to reflect.

A critique of competency-based model of teacher education places its faith on 'Reflection' as an alternative way of improving the quality of teaching-learning experience. Many studies show that merely having 'the ability to reflect' is not enough. The disciplinary knowledge is also important along with knowledge of students and their cultural backgrounds. This study, therefore, introduces a more complex and layered concept of 'Reflexivity' in teaching and places it in between spaces of disciplinary knowledge of teacher, students, and their contexts. The present research explored the relationship between the disciplinary knowledge of a teacher, his understanding of students' contexts and reflexivity.

The study aims at examining the following questions: 'What makes a teacher reflexive?', 'Where does this Reflexivity come from?', and 'Why reflexive teachers are needed in Higher Education?'.

Pedagogy is the key component of any teaching-learning experience. Although under defined many times, pedagogy is generally understood in layman language, as a 'method of teaching'. Of course, this is a very narrow definition of pedagogy. However, it immediately creates an image of a teacher in mind who is seen as "transferring" knowledge to the students in a classroom using specific tools. The teacher becomes the key element of pedagogical process. The responsibility of creating better learning environment and outcomes thus lies on the teacher. Now the question arises "Who is a good teacher?" Or "What are the qualities of a good teacher?" These questions have been addressed before but the way they have been addressed has differed historically. Initially, a traditional approach to teaching was used in which the desire was to use as

much of the available knowledge as possible. "This led to a conception of teacher education as a system in which experts, preferably working within universities, teach this knowledge to prospective teachers. In the best case, they also try to stimulate the transfer of this knowledge to the classroom, for example, by the use of assignments to be carried out during field experiences" (Korthagen and Kessels, 1999). There was no integration between theory and practice. Largely the aim was to 'train' teachers in gaining as much theoretical knowledge as possible. The transfer model was used where educators were seen as experts and who used to 'transfer' the knowledge to the teachers.

Few years later, another model became popular which focused more on defining competencies of teacher. This was competency-based model of teacher education. In this approach, a good teacher was considered as someone who had certain competencies. The concrete competencies of teacher were emphasized in teacher education programs which were supposed to be acquired by the teachers. This approach will be discussed comprehensively in this study.

1.1 Competency-Based Model of Teacher Education

Competency-Based Approach to Teacher Education began by being popular in the USA in the 1970s and influenced further education (FE) sector in the UK in the early 1980s (Tuxworth, 1982; Whitty and Willmott, 1991). From there it became popular worldwide. A competency-based program is one in which performance goals for trainees are predetermined and are also specified in rigorous detail and. "The teacher or teacher trainee is required to (a) demonstrate behaviors known to promote desirable learning and/or (b) demonstrate that s/he can bring about learning in pupils" (Elam, 1971). "The emphasis is on demonstrated products or output" (Semmel and Semmel, 1976).

In this approach, specific abilities-to-do is a final goal of development. Two characteristics are essential to the concept of competency-based instruction. "Firstly, precise learning objectives defined in behavioural and assessable terms must be known to the learner and teacher. The specific competencies are identified that are the objectives of the learner. Means are specified for determining whether the objectives have been met. Both learner and teacher are fully aware of the expectations and of the

criteria for completing the learning effort. The second essential characteristic is accountability. The learner knows and accepts that they are expected to demonstrate the specified competencies to the required level and they will be accountable for meeting the criteria" (Peterson and Ponzio, 1976).

CBTE is based on psychology's behaviourist school of learning which stipulates the teacher's role in terms of specific competencies with predetermined objectives. "Each competency is acquired through learning packs comprising an explanation of the competency and its purpose, a behavioural objective, a pre-test of proficiency, concepts to be learned, questions to be answered, required learning activities, optional learning activities and a description of the evaluation" (Field, 1979). Difficulties arise when a teacher's roles are defined. "It is seen as comprising of three components, knowledge, technique, and style. Knowledge will include subject matter and education theory; technique implies mastery and application of teaching skills; style embraces attitudes and traits. The competent teacher combines the three components to produce maximum learning in students" (Field, 1979). To sum up, this model assumes that an ideal teacher would have certain competencies, knowledge and there would be a certain criteria of evaluating teacher's behaviour, knowledge and that would produce a certain result. This approach was then used as a basis of research for designing various Teacher Education Programs.

Soon the criticism against the competency-based model maintained that a list of competencies without the context was illogical. There are social, political forces acting on the institution which might not provide space to the teacher to exhibit those competencies. **Therefore, describing the qualities of a "good teacher" as competencies is not possible.**

1.1.1 Against Competency-Based Approach to Teacher Education

Due to the limitations of the approach such that it was more output driven, it was likened to the factory model where employees are trained to produce the desired product and fulfil the target in the specified time. Possessing certain competencies means that a particular learning outcome is assured. It implies that the context or socio-cultural

setting doesn't matter. "Competence is concerned with what people can do, rather than with what they know, and there is a need to explain what sort of knowledge is meant to underpin such approach, and how the connection between knowledge and competence is to be conceptualized" (Hyland, 1993). Therefore, this model suffers from all weaknesses identified with behaviouristic programs.

This model is very performance oriented which subscribes to performance over knowledge and relies on a crude form of behaviourism knowledge. The aim is to "understand and artificially separate the mental and physical components of performance" (Hyland, 1993). Competency-based model is "strongly embedded within the positivistic paradigm, as well as being forced, hierarchical, and deterring independent and free thought. The belief is that fragmentary knowledge, properly supported and developed, can be made to function as well as the most complete knowledge" (Paterson and Ponzio, 1975). It also undermines the role of teacher's agency. Theoretical work on competence indicates that competencies "represent the fusion of behavioural objectives and accountability which support a new ideology for those seeking accountability and input-output efficiency in the new economic realism of the 1980s" (Fagan, 1984).

Looking from the critical perspective, "competency-based education is embedded within a particular set of existing economic, social, and political power relationships that are hierarchical, anti-emancipatory and exploitative. From this perspective, competency-based descriptions of work cannot be divorced from the ways that they are used to continue the exploitative nature of work as organized in so-called free market economies" (Chappell et al., 2000). Therefore, it can be said that Competency based education is based on the neoliberal model that utilizes narrow, functional approaches to education.

Many researchers also see **the implementation of CBE model in education as problematic**. The focus on competencies detriment the role of knowledge. It also encouraged 'transmission model of learning' where teachers having certain competencies 'transfers' knowledge to the students. It reduces it to a linear process. Competency based education was found to be "narrowly utilitarian and uses an instrumental approach that implies a fragmentation of subjects. It tends to ignore: the connections between tasks, the attributes that underlie performance, the meaning, and

intention, or disposition to act, the context of performance, and the effect of interpersonal and ethical aspects" (Engelbrecht, 2007).

According to Kerka (1998), CBE model is "excessively reductionist, narrow, rigid, atomized, and theoretically, empirically, and pedagogically unsound. The behaviourist breaks down competence into the performance of discrete tasks, identified by functional analysis of work roles. This analysis is the basis for competency statements or standards upon which competence is assessed and toward achievement of which CBE is directed".

The emphasis should be on the mastering of cognitive skills, not on behaviours and performance. Such focus on behaviour tends to "perceive competence in terms of basic attributes. This view not only tends to produce narrow technical skills but also ignores the students' and workers' meaningful experiences in the practical field" (Dall'Alba and Sandberg, 1996).

According to Gonczi, (1997), "Due to an increasing interest internationally in the relationship between education and the workplace, in order to bring systemic reform in education, countries in almost every part of the world are selecting a particular curriculum approach, and the adoption of the Competency Based Education Model is one option". They are adopting such a model because it helps them to exert authority control on the learning process and meets the requirements of industry standards and it will help in fulfilling their conservative political agenda. "The method itself by which a Competency Based Education curriculum is implemented carries hidden assumptions about reality and the social order that serve to support the existing the status quo" (Auerbach, 1986).

The lack of effectiveness for CBTE through research indicates that teacher performance is more complicated than the sum of its operational competencies or merely stating the list of competencies. Where learning is reduced to competencies by Competency Based Education, Piaget, on the other hand, has described a concept of learning as an interaction between individual subjects and their environment. It is his point of view that developmental changes reflect both the previous knowledge of the subject and the unique features of the environment. Since CBTE specifies one environment, one response and does not refer to the individual subject, it is not adequate to an interactionist view of teacher performance (Paterson and Ponzio, 1975).

Also, it is difficult to make generalizations in educational settings given that they are context-bound and vary according to new situations. Therefore, teacher behaviour outcomes in one situation cannot be prescribed to other situations as it is.

1.2 Reflection

Due to its limitations, many researchers were not satisfied with using the competency-based approach in teacher education (e.g., Engelbrecht, 2007; Kerka, 1998; Dall'Alba & Sandberg, 1996). It was believed that this type of model limits a teacher's capacity to think and reflect. Such 'Behaviouristic' approach to teacher education where teachers were expected to behave in a certain way and deliver a certain predetermined output led to question the role of 'agency' of the teacher in education. Such deterministic account of teacher education was unacceptable and it led to search for new ways where 'agency' of the teachers would play a major role. A turn to reflective practices in teacher education was observed.

The reflective practice in North America in Teacher Education re-emerged with the increasing popularity of Donald Schon's (1984) book 'The Reflective Practitioner'. After the publication of his book, and the attention it gained worldwide, followed by the work of other educators around the world like Paulo Freire in Brazil (Freire, 1973), an increase in discussion among teacher educators all over the world about 'how to prepare students to be reflective teachers'? was seen. Here, a shift from competency-based model of teacher education to Reflective teaching was noticed.

What is 'Reflection'? Reflection is "finding ways of identifying and questioning existing assumptions which underlie a practice and the context for practice in the widest terms as well as bringing in new perspectives" (Mathews and Jessel, 1998). Reflection "involves looking back on experiences as a means of constructing knowledge about one's self and about the world" (Hoffman-Kipp, Artiles and Lopez-Torres, 2003). This is the general definition of reflection which implies that reflection is to question one's own pre-assumptions and practices and to improve upon them. This idea of reflection was then brought into teacher education and the need for reflective teaching was emphasized. "The concept of the teacher as a reflective practitioner appears to acknowledge the expertise that is located in the practices of good teachers, what Schon

(1984) has called "knowledge-in-action."" " From the perspective of the individual teacher, this means that the process of understanding and improving one's own teaching must start from reflection upon one's own experience and that the sort of wisdom derived entirely from the experience of others is insufficient" (Zeichner and Liu, 2010).

A reflective teacher would be the one who would improve one's own teaching by reflecting on one's own experiences. So for example, if a reflective teacher is trying to figure out why the students in his/her class are not able to understand the concepts taught by them, then that person would go back to his/her teaching experience, assumptions and context and would try to contemplate 'what went wrong?'. Further, that teacher would want to improve his/her method of teaching.

There are many studies which are based on this concept of 'Reflection' and literature shows that many types of research have weighted on the importance of incorporating 'Reflective Teaching' in Teacher Education Programs (Korthagen & Vasalos, 2010; Noffke & Brennan, 2005). However, soon the evidence of reflective teaching being ineffective started flooding in. It was found that there was a huge gap between the theory and putting it into classroom practice.

A number of authors (Ecclestone, 1996; Fendler, 2003) " previously pointed out the problem of understanding reflection due to the multiplicity of its definitions, the shifting terminologies used to describe it, adoption of different epistemological approaches, and the overall question as to whether reflection actually holds value for teaching" (Beauchamp, 2015). There could not be agreement on one single definition of 'Reflection'. Some focused on reflection on method while some focused on reflection on knowledge. Also, when transforming it into the practice, teachers reduced it to reflect on the method and not on both method as well as knowledge. This was a major drawback.

In the literature on teaching in higher education, "the question as to whether reflection actually leads to action has been raised, with factors identifying why the link may not be made" (Malkki & Lindblom-Ylanne, 2012). The focus on reflection in teacher education has been questioned by many researchers (Jaeger, 2013; Russell & Korthagen, 2013; Beauchamp, 2015).

The role of 'Reflection' in Teacher Education cannot be completely underestimated. There would always be criticism regarding the gap between theory and practice because a theory cannot be completely transformed into practice given the varying context and situations. However, reflection alone is a futile activity if the teacher does not have good disciplinary knowledge. These two cannot be seen in isolation. What good would a teacher be who has the ability to reflect but lacks disciplinary knowledge? Would that teacher be able to improve upon classroom teaching? One way of expanding a reflective practice is to move towards a practice of *Reflexivity*.

According to Hoffman-Kipp, Artiles & Lopez-Torres (2003), "Reflexivity requires critical thought and careful consideration followed by action rooted in understanding and engaging in mindfulness and introspection by considering complex situations". Reflection is often individual, but **reflexivity is relational**.

1.3 Bourdieu's Theoretical lens: Reflexivity

Reflexivity, in Bourdieu's terms, is the "systematic exploration of the unthought categories of thought which delimit the thinkable and predetermine the thought" (Bourdieu and Wacquant, 1992). It is important to understand few related concepts of Bourdieu like *field* and *habitus* which will lead up to his idea of Reflexivity. "His concepts of *habitus* and *field* are the most significant contribution to making sense of the relationship between objective social structures (institutions, discourses, fields, ideologies) and everyday practices (what people do, and why they do it)" (Schirato & Webb, 2003).

An important term in Bourdieu's theory is *practice*, which can be defined "as those embodied activities and competencies that are 'learned' and carried out by individuals in a social space. These practices are acquired as a result of being shaped by the social-cultural forces that an individual is a part of which further helps the individual interact with other individuals in that particular social space." (Chopra, 2003). The structures

which are the characteristic of social space give rise to certain dispositions in the individual residing in that social space. When individuals choose one action, practice or behaviour over the other, the tendency to make this choice or to incline towards a certain response is called disposition. *Habitus* "is a system of such dispositions that endure across time and space. An individual may inhabit more than one *habitus* or there can be overlap between various *habituses*." (Chopra, 2003). This *habitus* results in certain practices that are based on a selective perception and determine subject's moral judgments, ethical behaviour etc. *Habitus*, therefore, becomes a way of acting in the world through practices. Bourdieu uses this concept of *habitus* to explain the 'functioning' of social space. However, he uses his concept of *field* to explain the functioning as well as the 'composition' of social space.

A *field* is the one in which the social position of an individual is located. These fields correspond to different activities and practices such as cultural, social, political, economic etc. which embodies interactions, struggles, negotiations between the members of society over the resources which will be labelled as valuable. Only those resources which are considered as valuable by the members of the society are considered as capital. Bourdieu talks about three types of capital: Cultural, Social and Economic. Each group in a culture bring its own set of practices within the field. But due to the presence of power relations in the cultural field, there are only a few resources which are valued. Those aspects of culture which are considered as valuable by the dominant group in that culture would be considered as the cultural capital, for example, certain language, artefacts, practices etc. Hence, "any group seeking to improve its relative standing in social space, by aspiring to a position of greater power than it has had before, reinforces the definition of culture and hence the very structure that serves the dominant class' interests" (Chopra, 2003).

There is a relationship between habitus and field. They co-occur and co-constitute. *field* elicits certain disposition, the change in dispositions would also result in the change in the field. "The relationship between field and habitus, and correspondingly between 'position' (within the field) and 'disposition', is central to Bourdieu's understanding of reflexivity" (Kenway & McLeod, 2004). According to Waquant (1989), "One side, it is a relation of conditioning: the field structures the habitus, which is the product of the embodiment of the immanent necessity of a field (or of a hierarchically intersecting set of fields). On the other side, it is a relation of knowledge or cognitive construction:

habitus contributes to constituting the field as a meaningful world, a world endowed with sense and with value, in which it is worth investing one's energy".

Bourdieu defines reflexivity as "an interrogation of the three types of limitations (of **social position, of the field and of the scholastic point of view**) that are constitutive of knowledge itself (Schirato & Webb, 2003). Reflexivity, for Bourdieu, has three main aspects to it, being oriented towards the limitations of the habitus arising from categories (generation, class, religion, gender, ethnicity); secondly, position in whatever field(s) one is located (e.g. as anthropologist, journalist, politician); and thirdly, what Bourdieu refers to as an 'intellectual bias' – that is, a tendency for subjects from certain fields (academe for one) to abstract practices from their contexts, and see them as ideas to be contemplated rather than problems to be addressed or solved" (Bourdieu and Wacquant, 1992).

The three parameters given by Bourdieu can be further described as:

Academic Field: This bias is linked to "the position that the analyst occupies, not in broader social structure, but in the microcosm of the academic field, that is, in the objective space of possible intellectual positions offered to him or her at a given moment, and, beyond, in the field of power" (Bourdieu and Waquant, 1992) . Bourdieu talks about Academic field in terms of the position of a person in whatever disciplinary fields they are located.

Apart from one's disciplinary training, the profession itself can be seen as an academic field. "The category of profession refers to realities that are, in a sense, "too real" to be true, since it grasps at once a mental category and a social category, socially produced only by superseding or obliterating all kinds of differences and contradictions. To view it as a field is to see it as a space of social forces and struggles." (Waquant, 1989). To use the notion of a profession as an instrument rather than as an object of analysis is to accept it uncritically. If it is taken as it is, like in the traditions of positivism, then no profession is difficult to apprehend. As long as the socially constructed notion of the profession is accepted as it is, without subjecting it to the analysis, it will remain positivist. "In other words, to accept the pre-constructed notion of the profession is to

lock oneself up in the alternative of celebration and partial objectivation. By reconceptualising it as a field, it becomes possible to deconstruct the notion of a profession and to reintegrate it with full reality it pretends to capture" (Waquant, 1989).

In the present study, **the profession of 'teaching' is itself looked upon as the object of study and thereby considered as an academic field**. "Each field has its own specific structure and logic, but all share homologous features; there are 'general laws of fields' including relative autonomy, relational and hierarchical structures, and struggles" (Maton, 2004, p. 36). Treating the profession of 'teaching' as a field that is, a space of social forces and struggle, adds to the complexity of looking at it. Therefore, this academic field of 'Teaching' also itself creates its own set of structure, rules, regulations, hierarchy, and boundaries. It also comprises agents (teachers as well as students) struggling over status and resources to maximize their position. "The position of those teachers in higher education which depends on academic capital attempt to make institutional recognition (such as professorial status) the basis of achievement, while those defined by scholastic capital attempt to use citations and intellectual recognition as the measure of success" (Maton, 2004). The academic field of 'teaching' creates its own habitus which results in certain practices and roles of a teacher. It is important to look at the biases which emerge from 'teaching' as an academic field or those emerging from the position of a teacher.

In the field of higher education, where the position professor acquires a major role and habitus emerging from both his field and the academic field, it sort of creates certain stereotypical practices associated with the academic field. "This field structures mode and conventions of thinking within itself. The academic field includes accumulating practices and habits of thought of individual academics but is not reducible to such individuals" (Kenway and McLeod, 2004).

Intellectual Bias: Bourdieu has talked extensively about this bias resulting from academic field. According to Bourdieu (1992), "the viewpoint of the intellectual is a particular perspective, not simply the expression of an individual viewpoint, but an analytic disposition that is part of, formed in and by, the 'collective unconscious' of an academic field. This field structures mode and conventions of thinking within itself."

The scholastic point of view refers to "an intellectual bias, a set of dispositions perspectives that is produced within the academic field. There is a danger of this scholastic point of view. Its relative indifference to the 'logic of practice' and its tendency to 'to abstract practices from their contexts, and see them as ideas to be contemplated rather than as problems to be addressed or solved'" (Schirato & Webb, 2003; Bourdieu & Wacquant, 1992). Reflexivity is best understood "as a collective, rather than an individual process. It does not involve targeting of an individual analyst but of 'the social and intellectual unconscious embedded in analytical tools and agents'" (Bourdieu and Wacquant, 1992).

According to Bourdieu, "the viewpoint of the intellectual is a particular perspective, not simply the expression of an individual viewpoint, but an analytic disposition that is part of, formed in and by, the 'collective unconscious' of an academic field. This field structures mode and conventions of thinking within itself. The academic field includes accumulating practices and habits of thought of individual academics but is not reducible to such individuals. This has the potential to produce the 'scholastic fallacy' that Bourdieu had mentioned. It demands a restless and radical historicity, which Bourdieu advocates, and this involves a continuously rigorous understanding of the conditions and frames of its own analysis and modes of thought" (Kenway and McLeod, 2004). "It entices us to construe the world as a set of spectacle, as a set of significations to be interpreted, rather than concrete problems to be solved practically, is more profound and more distorting than those rooted in social origins or the location of an analyst in the academic field" (Bourdieu & Waquant, 1992).

The intellectual bias arising from the academic field forms the presuppositions that are further built into concepts and are "transformed into the instruments of analysis (like genealogy, questionnaires, statistical techniques, etc.), and practical operations of research (such as coding routines, data cleaning procedures and rule of thumb in fieldwork)" (Bourdieu & Waquant, 1992). That is why the analysis of the biases resulting from one's academic field is required and calls for reflexivity.

Social Position: "This is the most obvious bias and most readily controlled one by means of mutual and self-criticism" (Bourdieu & Waquant, 1992). It refers to the

position of an individual located in society e.g. caste, class, religion, region, ethnicity, generation etc.

These are the three main parameters given by Bourdieu to understand reflexivity. The need is now to look at the relational aspect of reflexivity.

1.3.1 Knowledge, Disciplinary Training, and Reflexivity

Building on Bourdieu's understanding of Reflexivity, the aim of the study was to bring this idea of Reflexivity into Higher Education. Firstly, the endeavour is to look at how knowledge base of a teacher is constituted?

Drawing from the above-explained Bourdieu's concept of Reflexivity, it is clear that knowledge, in whatever form it might be, cannot be isolated from the socio-cultural and historical contexts. When there is an interaction between social structures and the everyday practices of an individual where practices are governed by the dispositions and *field*, it is also obvious that knowledge also is produced and inextricably bound up with these structures. A teacher, therefore, as a reflexive subject is embedded within this world, so the knowledge that a teacher possesses is also embedded in these structures. Then the question of 'agency' come to the surface. To what extent can we say that 'knowledge' is our own? Here, Bourdieu talks about the limited agency. According to him, "there is no such thing as pure agency. Bourdieu specifically rejects the idea of a knowing, transcendental consciousness somehow able to free itself from its history, social trajectories, and circumstances of thought" (Schirato & Webb, 2003). The knowledge is always produced by the individual's position, history, context, and circumstances. Therefore, agency results from habitus, cultural field, and contexts in which an individual is embedded.

Reflecting on how knowledge base of a teacher is constituted? There are two epistemological types: "the first being practical sense or Practical Knowledge and second being the Reflexive Knowledge. Practical sense is the ability to comprehend and negotiate cultural fields" (Schirato & Webb, 2003). It refers to knowledge of the

disciplines that includes knowledge of the various theories, applications, discourses, values and beliefs that inform and determine teacher's practices, and also to a co-transformation by and of the teachers and their practices. This knowledge allows teachers to make sense of their *disciplinary practices*, and to make decisions as to how the discipline should be taught in a classroom, how can learning be facilitated and outcome achieved. "The condition whereby a teacher comes to accept the field (here disciplinary knowledge), relatively unquestioningly and is hereby incorporated into it, is manifestations of the habitus (disciplinary practices), and of the limits, it places on a teacher's agency – or freedom of thought and action in teaching. Therefore, this disciplinary knowledge which is a consequence of our being in the world will be called as a non-reflexive form of literacy" (Schirato & Webb, 2003).

A good teacher in a discipline like Psychology, for instance, understands the theories, history, values, and practices that define the discipline of Psychology. However, this type of practical knowledge is largely unreflexive because a teacher only knows that much which is foreclosed within the walls of the discipline of Psychology but do not know that even the discipline itself is limiting the thought process.

Having the disciplinary knowledge is not enough. Hence, Bourdieu talks about reflexive knowledge or *Reflexivity*. Reflexivity, according to Bourdieu, can be attained by being oriented towards the limitations of the habitus arising from three places. A teacher can be reflexive if he/she is oriented towards the limitations of : "First their social and cultural origins and categories (for example, generation, class, religion, gender, ethnicity); secondly, their position in whatever disciplinary field(s) they are located (e.g. as anthropologist, sociologist, psychologist etc.); and thirdly, an 'intellectual bias' – that is, a tendency for teachers from certain fields (discipline) to abstract practices from their contexts, and see them as ideas to be contemplated rather than problems to be addressed or solved" (Bourdieu and Wacquant, 1992; as cited in Schirato and Webb, 2003). It is when a teacher questions these three limitations which are constitutive of knowledge then only Reflexivity can be found in their teaching practices.

Where does this Reflexivity come from? According to Bourdieu (1992), "the conditions which bring about, or at least dispose participants in a field towards, reflexivity arise from the very same processes – involving the habitus and field that delimit thought in

the first place. Teachers belonging to a particular disciplinary field are shaped, constrained and disposed towards thoughts and actions through their immersion in, and their incorporation of, the theories, history, practices, and values of the discipline. Bourdieu identifies or associates these fields, generally, with a larger scientific field, whose rules, procedures and capital are oriented towards reflexivity or where reflexivity is institutionalized in those scientific fields" (Schirato & Webb, 2003).

Earlier, where it was said that scholastic point of view or the intellectual bias tend to limit the thought process and it is an impediment to reflexive thinking, given that now institutionalization of reflexive disposition in the field is a condition that leads to reflexivity, it can also be said that "scholastic point of view is thus, both an impediment and a potential condition of production of reflexive knowledge."(Schirato and Webb, 2003).

Now that it is established that scholastic point of view is also a condition of production of reflexive knowledge, the need is to "encourage and reward a reflexive habitus through the institutionalizing of a reflexive disposition in 'mechanisms of training, dialogue, and critical evaluation' (Bourdieu and Wacquant, 1992), then any or all of the fields that fulfil this criterion have the potential to produce reflexive knowledge – and reflexive subjects" (Schirato and Webb, 2003). Even in the area of teacher education and training, there is a need to encourage reflexive disposition in order to enable critical thinking among teachers which will further help in creating critical and independent learners in the classroom.

To achieve this institutionalization of reflexive disposition, two conditions are necessary- "first, a degree of autonomy and second, disposition to produce knowledge that is not necessarily in the interests of the field of power" (Schirato & Webb, 2003). The fields that are relatively autonomous and are not dominated by hegemonic fields will be able to institutionalize reflexive disposition. Also, those fields which are not disposed to producing knowledge which serves the need of those in power or conforms to power. But it is precisely only when teachers will be able to distance themselves from "both hegemonic fields and the practices of their disciplines that will allow teachers to reflect on the 'unthought categories of thought', that is, to reflect beyond the classroom immediate concerns" and look at their practices reflexively (Schirato & Webb, 2003). Only then it will transform into 'reflexive teaching'.

According to Parker Palmer (1998) " "we teach who we are" and that "good teaching can't be reduced to technique; good teaching comes from the identity and integrity of the teacher". For this reason, reflexivity becomes an important process that includes deep attention to individual positioning in social space and goes beyond reflecting on the more mechanical aspects of practice.

The practice of reflexivity can help a teacher in developing the cognitive, social and emotional awareness which will help in transforming beliefs and assumptions about teaching and learning. A reflexive teacher will look at 'what', 'how' and 'why' they teach? "Reflexivity will generate reflexive sensibility in teachers and they would try to understand how they lay claim to know something worth acting upon?" (Holland, 1999).Hence, it will also enable teachers to gain ownership over their own teaching and learning because reflexive knowledge demands autonomy and do not conform to power. "A reflexive teacher would not only look back and contemplate but would make their contributions to the construction of meanings and the reinterpretation of their actions in light of newly constructed meaning. Moreover, they will be able to amend incongruences between what they believe in and how they act." (Hoffman-Kipp, Artiles & Lopez-Torres, 2003).

Now the need is to look at why reflexive teaching is necessary at the level of higher education?

1.4 Higher Education as a *field*

The call for 'reflexivity' and the growing focus on social and economic changes towards a 'knowledge society' or 'information age' suggest the need to see the field of 'higher education' as the object of study. Bourdieu's framework enables 'Reflexivity' to be seen as an **object** of study and social structure of '**Higher Education**' as a *field*.

It provides the tools to look at the field of higher education as relatively autonomous in which change results from the actions of the agents (teachers as well as students) which are structured. This field approach is based on the **relational** aspect of thinking. "To think in terms of field is to *think relationally*" (Bourdieu & Wacquant 1992: 96). The relational aspect of the field enables to understand how the object is constructed;

as Bourdieu puts it: "To think in terms of field demands a conversion of the whole ordinary vision of the social world which fastens only on visible things: the individual ...; the group ...; and even relations understood as *interactions*, that is, as intersubjective, actually activated connections" (Maton, 2004, p, 29; cited in Bourdieu & Wacquant 1992: 96-97).

"Recognising higher education as a field shows that internal factors such as universities or disciplines are situated within relations with other possible positions that underlie their properties and that external influences do not affect all these positions uniformly but are instead mediated by the structure of this field" (Maton, 2004). It further views the field of higher education emerging from and being irreducible to its constituent parts. "Emergent properties are *relational*, arising out of combination, where the emergent object is capable of reacting back on its constituents and has its own causal powers, which are causally irreducible to the powers of its components" (Maton, 2004). "This is to perceive 'the *stratified nature of social reality* where different strata possess different emergent properties and powers - a field is not the same kind of object of study as its constitutive interactions." (Maton, 2004; cited in Archer 1995: 9) This 'relational' aspect of the field is not limited to interactions rather it is revealed by analysing the underlying structuring principles of the field. "The *field* of Higher Education is structured in the hierarchy in the sense that agents and institutions occupy dominant and subordinate positions. These positions depend on the amount of specific resources that are possessed in relation to other occupants. Bourdieu refers to these field-specific resources as 'capital'. The type of capital operating in the field of university education is an institutionalized form of cultural capital that has generally been termed 'academic' capital" (Naidoo, 2004).

Bourdieu conceptualizes" practices in higher education in terms of strategic 'position-takings' that depend for their form on meeting of an agent's (teachers, students etc.) *'habitus'* or dispositions with their relational position within the field. Taken together those practices and beliefs form a field of position-takings that mirror the field of positions; for Bourdieu, one's relational position-takings reflect one's relational position (for example, dominant agents tend to adopt conservative stances and dominated agents tend to adopt radical stances)" (Maton, 2005). "A major insight in Bourdieu's work is that even though the location of agents and institutions within a common field presupposes a minimum level of agreement around basic principles, the

field of higher education is in fact not a product of total consensus, but the product of a permanent conflict" (Bourdieu, 1993, p. 35).

field of Higher Education has a structured curriculum which needs to be finished in limited time. This constraint the possibility for reflexive teaching which results in poor quality of education devoid of critical thinking and producing conformist learners. This makes it even more important to explore and pave the way for research on reflexivity in higher education.

There are a growing number of studies using Bourdieu's theoretical lens to address issues within education. However, the number of analyses of *higher* education as an object in studies remains extremely limited. Also, the potential of these approaches for analyzing higher education as a relational field has yet to be fully realized.

1.4.1 Reflexive Teaching in Higher Education

The study highlights the importance of reflexive deliberation in teaching. In today's time, Higher Education is producing individuals who are more concerned about finishing assignments, presentations, exams, term papers etc. just for the sake of getting the degree on time. Teachers are also 'trained' to produce such learners given the prescribed curriculum in which even the "hours" of teaching that a teacher is expected to complete is mentioned. This has been going on for ages. The goal of higher education, actually, is to produce critical and independent thinkers but instead, it is producing conformist, mechanical individual having capitalist thinking because the ultimate goal is limited to getting a job and earning money. Such goals of higher education have resulted in deteriorating the quality of teaching and learning in higher education.

The reinforcement and deliberation of certain competencies in teachers which is present in and supported by the policies and document define what it is meant to be a good teacher. The state see teachers as unquestioning supporters of competency-based and

outcome-oriented pedagogy. This assumption is then used as a disciplinary mechanism to control the conduct of the teachers.

Teachers may not have a problem with this, as they perceive it as an enhancement of status, without recognizing that self-disciplinary values are substituted by organizational values. "Bureaucratic, hierarchical and managerial controls replace cultures of collaboration; there are competencies and licensing rather than trust; all accompanied by budgetary restrictions, standardization of work practices, performance targets and accountability rather than professional judgment" (Ryan & Bourke, 2013; as cited in Evetts, 2009). This is a form of competency-based model that focuses on teachers' behaviour rather than their attitudes or intellectuality. Teaching demands a lot of personal investment in which the identities (personal and professional) gets interconnected, there is a need to reward and prioritize reflexive disposition in the mechanisms of teacher training which will foreground reflexivity through 'continuous learning' and 'self-directed search' to improve the quality of teachers.

Teachers are also seen as "active agents who mediate their subjective concerns (values, priorities, knowledge & capabilities) and their objective circumstances (for example curriculum and assessment standardization, accountability etc.) to act in certain ways." (Ryan & Bourke, 2013; as cited in Evetts, 2009). The pedagogic decisions and actions taken by the teachers are, therefore, a result of their reflexive deliberations about their knowledge base in relation to the structures and their disciplinary knowledge.

The state or the certain type of governance, which aims to regulate what constitutes quality teachers and quality teaching practices in any context or promotes the competency-based teacher education model and curbs the possibility of reflexive praxis in the mechanisms of teacher training. The clear parameters of effective teaching are represented and even promoted, which are predefined for teachers, and presented as a list of competencies that indicate 'what teachers should know and be able to do' in order to produce predetermined outcomes. The metaphors of marketization and commodification become the main discourse of the governance, which is emphasized as important for retaining the quality of teachers and the suggestion that it could be used as the basis for teacher education model. These metaphors are used in policy documents and structure the way teachers think, act, believe and know. "The education is represented as a marketplace where teachers are assessed in terms of how they meet the

demands of the market, and their skills and knowledge are quantified into lists of competencies to be measured. Salient identities of teachers as of how to 'be' a teacher are apparent in the documents and policies. There seems to be little representation of teachers which foregrounds and includes the emotional as well as the social, cognitive and moral aspects of teaching" (Ryan & Bourke, 2013).

Teachers are expected to demonstrate these competencies and knowledge so they can be reviewed and monitored by the authorities appointed by the government. Therefore, "the document becomes a performative text as it explicates the ways in which teachers will perform their roles within these discourses of governance and managerialism" (Ryan & Bourke, 2013; as cited in Ball, 2003; Beck, 2009; Wilkins, 2011).

Transformation and change in the teaching and learning practices are required at the level of higher education. This change will occur in higher education when there will be "a shift in the level of knowledge acquired, produced, implemented and questioned on the part of teachers and learners and when the focus will be on the processes of coming to know, understand, implement and reflect" (Waghid, 2002). Here, the role of reflexivity in teaching or reflexive teaching or reflexive knowledge becomes important. It is not surprising that the teachers, as well as students in higher education, bring social and collective unconsciousness with them to any situation. They come from different fields and have embodied dispositions (habitus). Teachers need to be self-aware in order to increase their understanding of their situations. Reflexive teaching would also enable them to improve their understanding of their students too. A reflexive teacher will produce "learners who can lead, produce new knowledge, see new problems and imagine new ways of approaching old problems. Higher education has a role to prepare people to go beyond the present and be able to respond to a future which cannot be imagined" (Harvey and Knight 1996).

According to Harvey and Knight (1996), "transformation in higher education is not merely adding to student's knowledge base, skills and potential to affect the ongoing change in the way teachers and students approach the acquisition of knowledge and skills and relate them to a broader context". This will only be possible when teachers have reflexive knowledge which will be based on the questioning of their own social position, field and intellectual bias. This reflexive knowledge will empower teachers to

develop the critical ability of their own as well as of their students to the extent that they become self-determined and reflexive (Waghid, 2002).

The literature on effective teaching and learning in higher education shows few qualities of an effective teacher. For example : Colling (1994) suggests that "an effective teacher in higher education demonstrates subject expertise, awareness of developments in the teaching of their subject, understanding of how students learn, the systematic use of a wide variety of teaching methods, a capacity to reflect upon his/her practice, a willingness to develop himself/herself, effective planning of teaching sessions and courses/materials, skills in course review and evaluation of student learning, expertise in a variety of assessment methods, awareness of diversity of student population, understanding of equitable practice and ability in providing examples of learning for students". Additional perspectives on the effective teacher in higher education are that they act as "creators and facilitators of high technology learning materials" (Williams and Fry 1994),"reflective practitioners" (Martin and Ramsden 1994), and educational developers within departments/programmes (Gibbs et al., 1996). However, all these qualities of 'effective teacher' in higher education presented in the literature can only produce "effective teachers" in reality only when teachers have reflexive knowledge.

Reflexivity act as a "resource to help reveal teachers their assumptions and their power constituents" (Usher & Edwards, 1994). Reflexivity can "enable teachers a better understanding of situations through a better understanding of themselves, even though those understanding always contain a 'fiction' or 'story'" (Connelly & Clandinin, 1995; Usher & Edwards, 1994). "These understanding include experiences that relate to one's own self, beliefs, values, attitudes, assumptions, fears—those experiences that relate more centrally to the self than those which are relatively peripheral and relate to external things" (Matthews & Jessel, 1998). Reflexive teachers "develop student's understanding in a way that allows them to transfer learning, and that this seems to be predicated on the development of self-reflective and self-directed learner's" (Andrew et al., 1996).

When teachers will be able to understand "the patterns of emotion that structure their patterns of behavior in the classroom", their self-understanding will extend and they will become better teachers (cullen, 1993). Teachers will be less stuck in following

norms and stereotypical actions, and more able to develop self-control, independence, toleration through critical thinking which will again come from reflexivity. Given the advantages of reflexive knowledge in higher education and how it can help in transforming the teaching and learning experience in higher education, it has now become imperative for teachers to be reflexive. However, reflexivity does not come overnight, it builds through the process of teaching.

1.5 Reflexive Teaching in Higher Education: India

Indian higher education is structured in such a way that there is an opposition between a central regulatory body which possesses 'academic capital' (institutional control over funding, curriculum, recruitment, admissions etc.) and the agents which possess autonomous 'scholastic capital' (scientific prestige and intellectual renown). "In this 'field of struggles', agents aim at preserving or transforming the established power relations in order to maximize their position. They attempt to increase their capital to enhance their position to make it the dominant measure of achievement within the field" (Maton, 2005). For example, agents whose position depends on academic capital attempt to make institutional recognition (such as the status of 'vice chancellor' or 'professor' etc.) the basis of achievement, "while those defined by scholastic capital strive to make such markers as citations and intellectual recognition the measure of success. Struggles are thus not only over gaining as much capital as possible but also over which capital should be the best and most valued" (Maton, 2005).

The strategies taken by agents in these struggles can be understood as 'habitus'. Each position within a field is associated with dispositions giving rise to practices, texts, works, mission statements, and so forth. For instance, the position of a vice chancellor will give rise to administrative practices, mission, statements that might go against the interests of students and the teachers. These 'position-takings' are strategies by these agents to maximize their capital.

Thus, the field (here, higher education) exerts a power of its own over its agents (administration, teachers, and students) by helping to shape practices and roles occurring within it. Bourdieu's theoretical lens provides the "tools for seeing and

thinking about higher education whose advantages are twofold. First, objectifying higher education as an irreducible social structure. Rather understanding it as a relatively autonomous field. Changes in higher education are, therefore, neither a reflection of dominant external interests nor of the intrinsic cultural dynamic but are the story of change occurring from constant struggle and negotiations between the agents" (Maton, 2005). Bourdieu's theoretical framework thereby enables higher education to be seen as an object of study: the field. Secondly, "this objectification of higher education embraces dynamism and change and do not see it as static field incapable of change and determined wholly by its structure" (Maton, 2005). Indian higher education is guided by the central governing body which exerts certain rules and regulations which directs the roles and practices of the teacher and students. This happens in the form of structured curriculum. Here the teachers, as well as the students, try to find the spaces of negotiation within the structured curriculum and exert agency. "The focus is on the interplay between structure and agency as well as conceptualizing relations between them. In this approach, structural change in higher education emerges from the actions of the agents but is not reduced to it." (Maton, 2005). When the teachers and students react to the given curriculum or question the existing rules which direct their conduct, it has the potential to make structural changes in the higher education. Thus, Bourdieu's theoretical lens provide a basis for the relationalist approach which is required for this study.

In India, there is a dearth of researches which explore reflexivity in higher education or reflexive teaching in higher education. However, various teacher education programs (e.g., B.ED, B.EL.ED) in India talk about the need for making a student as well as a teacher 'Reflective'. Their idea of reflection is limited to teachers thinking about their method of teaching more than the knowledge itself. The idea of reflective teaching is very narrow. For instance, in one research (Navaneedhan, 2011, p.1), the researcher believed that "Teacher educator should apply this theory (Reflection) in classroom practice, in order observe and reflect on the results so that the classroom becomes a kind of laboratory where the teacher can relate teaching theory to teaching practice. By adopting reflective teaching pedagogy teacher educator imparts inspiration among teacher trainees, so as to enable them to practice the same in their teaching practice sessions." It can be seen clearly how narrow idea of 'Reflection' is presented in the research. It is just seen as a methodological tool of connecting theory to practice.

In Indian Higher Education system, the students are eligible to teach in a university only if they have cleared UGC NET/JRF exam. This exam is conducted at the national level which is a two paper exam with objective type paper only in which four multiple choice options are given to a question. This paper is largely based on '*competency-based model*' of teacher education in which the questions present in the exam measure few competencies which are considered as "important" by the state (in this case University Grants Commission) to be present in a teacher. The last paper measures disciplinary knowledge of the applicants which is barely "disciplinary" because the questions of "when" and "where" are considered as more important than "why" and "how". This does not constitute the 'disciplinary knowledge' as only some part of the discipline are evaluated by the exam. The objective pattern barely leaves any scope for subjectivity. The nature, context, time and space of the question at hand get reduced to identifying the "correct" answer. There is a possibility of more than one correct answer to the questions but there is no scope to contest that. All of this is based on how good you are with rote-learning. Merely knowing one-word answer is in no way a sign of being aware of what that word or a term means in its totality. The idea of testing this kind of disciplinary knowledge is highly problematic because the exam tests only those areas of a discipline which the government considers as "important" for a teacher to know. The students, in order to clear the exam, would have to focus only on those areas of the discipline. It is only particular kinds of "knowledge" which will produce teachers with particular 'thinking' which would be the result of such examination. While the government boasts about how they want to turn institutions of higher education into centres of excellence at par with international universities, it is the meaning of excellence that is not elaborated and explored. Here the idea of excellence is restricted to rote learning and knowledge is seen as a repository of facts and figures. Then the question can be asked of this situation, how can the quality of teaching-learning practice improve with 'reflexivity'? When the prospective teachers themselves are evaluated using the above-mentioned kinds of exams, how can they ensure reflexive teaching in a classroom? Where will reflexivity come from in that case? What will make a teacher Reflexive? The study, therefore, tries to explore these questions through a case study.

CHAPTER- II

CHAPTER- II

METHOD

The present study is conducted to explore the concept of Reflexivity in teaching in higher education in India using Bourdieu's theoretical lens. The selection of the method of study was based on the commitment to the theoretical considerations presented in the first chapter.

2.1 Rationale and Statement of the Problem

The present study aims at exploring reflexive teaching in higher education in India using Bourdieu's theoretical lens of reflexivity. Historically, there have been different models of teacher education which has stipulated 'who is a good teacher' or 'what are the qualities of a good teacher'? Initially, a traditional approach to teaching was used in which the desire was to use as much of the available knowledge as possible. "This led to a conception of teacher education as a system in which experts, preferably working within universities, teach this knowledge to prospective teachers. In the best case, they also try to stimulate the transfer of this knowledge to the classroom, for example, by the use of assignments to be carried out during field experiences" (Korthagen and Kessels, 1999). However, there was no integration between theory and practice. Largely the aim was to 'train' teachers in gaining as much theoretical knowledge as possible. The transfer model was used where educators were seen as experts and who used to 'transfer' the knowledge to the teachers. After this, another model became popular which focused more on defining competencies of the teacher. This was the competency-based model of teacher education. In this approach, a good teacher was considered as someone who had certain competencies. The concrete competencies of a teacher were emphasized in teacher education programs which were supposed to be acquired by the teachers. Due to its limitations, "many researchers were not satisfied with using the competency-based approach in teacher education" (e.g., Engelbrecht, 2007; Kerka, 1998; Dall'Alba & Sandberg, 1996). It was believed that

this type of model limits a teacher's capacity to think and reflect. Such 'behaviouristic' approach to teacher education where teachers were expected to behave in a certain way and deliver a certain predetermined output led to question the role of 'agency' of a teacher in education. Such a deterministic account of teacher education was unacceptable, and it led to search for new ways where 'agency' of the teachers would play a major role. Therefore, a turn to reflective practices in teacher education was observed. But then again, "there were serious questions posed by those concerned about the results of the focus on reflection in teacher education as well" (Jaeger, 2013; Russell & Korthagen, 2013; Beauchamp, 2015). It was found that reflection alone is a futile activity if the teacher does not have good disciplinary knowledge. This study introduces a more complex concept of 'Reflexivity' in teaching and places it in between spaces of disciplinary knowledge of the teacher, students, and their contexts. The focus is on the 'relational' aspect. In other words, the present research explores the relationship between the disciplinary knowledge of a teacher, his understanding of students' contexts and reflexivity and further, why reflexive teachers are needed in higher education?

2.2 Research Objective:

The specific objective of the study is to explore:

What makes a teacher reflexive in Indian Higher Education system?

2.3 Research Questions:

The study aims at exploring the following research questions:

1. What is reflexivity and why is it important in Higher Education?

2. What makes a teacher in Higher Education reflexive?

3. Where does this reflexivity come from?

2.4 Sample

Detailed case analysis of a male Professor from Jawaharlal Nehru University is undertaken who is considered a very good teacher by his students and his colleagues. The criterion of selection is his written reflective account/autobiographical essays and observation of his few classes. The sample is chosen from this particular university because, in order for a teacher to be reflexive, a certain degree of autonomy is required in academic institutions which is a precondition for reflexive disposition. Since such an autonomy is present in an institution like Jawaharlal Nehru University to a certain extent, therefore, the sample is taken from this university.

2.5 The Context

The study is conducted at **Jawaharlal Nehru University.** This university is known for its unorthodox academic structure. The mode of instruction encourages students to explore their creativity instead of reproducing received knowledge, and the evaluation is exclusively internal. The very Nehruvian objectives embedded in the founding of the University – 'national integration, social justice, secularism, the democratic way of life, international understanding and a scientific approach to the problems of society', encourages the students as well as the faculty to renew knowledge through self-questioning. There is a culture of dissent, debate, and dialogue in the fabric of the university which enables both students as well as the faculty to invoke critical faculties.

2.5.1 The sample

The professor is a teacher in the center for the study of social systems of the university. He teaches sociology of education and writes extensively on pedagogy and the issues surrounding education.

2.6 Research Strategy

This study entails a qualitative research strategy considering the objectives it proposed. As the study attempts to explore reflexive teaching in higher education, it needs to deal with the complex historical processes and the real-life experience of the teacher in its depth and begs a precise and substantial description. A good qualitative research tends to be process -oriented. Willig (2008) identifies the appropriateness of methods, strong orientation to everyday experiences of those under investigation, data collection in a natural setting, understanding rather than explaining the cause and effects and open formulation of research questions as the characteristics of qualitative research methods.

2.7 Procedure for Data Collection

2.7.1 Identifying the Sample

The researcher had attended one of the talks of the Professor in a seminar. There she came to know about the professor and then interacted with few of his students. On interaction with his students, he was found to be really liked among his students and was considered a good teacher by his students as well as colleagues. She then started reading few of his works (articles and books) and thought about considering him for the study. The researcher approached the professor and explained the purpose of the study and asked for the consent and appointments for the interview sessions. The researcher did not mention the word 'reflexivity' considering that the professor is from the discipline of sociology and it might direct the course of the interview. Instead of 'reflexive teaching', the researcher told the professor that she wanted to explore teaching experiences of the professors in this university.

2.7.2 Case Study

According to Yin, (2003), "A case study as a method is an empirical inquiry that investigates a contemporary within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident". In a case study, "few instances of a phenomenon are gathered in-depth" (Blatter and Blume, 2008). "The cases are selected on different grounds. Cases may be sampled for their typicality or may be selected purposefully on the basis of theoretical sampling, perhaps for the insights they generate or because they represent polar types. In addition to this sampling strategy, the choice of cases may also be influenced by more pragmatic means, such as their accessibility" (Bloor & Wood, 2006).

The following features are summarised by Willig (2008) as "the defining features of a case study: an ideographic perspective, attention to contextual data, triangulation, a temporal element, a concern with the theory".

This case study covers the teaching experiences of the professor especially associated with his past experiences, social position, critical incidents etc.

2.7.3 Classroom Observation

In this study, the researcher observed the few classes of the Professor by being part of the group of students. She was an active participant in the class and took part in the debate, dialogue and other activities that were going on in the class. She also interacted with the students after the lecture, in order to build rapport and to gain more data for the study. This way she could observe the behaviour of the professor in real life setting. However, it can also be called as *Participant Observation*. "Participant observation is often combined with other forms of data collection that, together, elicit the participant's definitions of the situation and their organizing constructs in accounting for situations and behaviour" (Cohen, Manion and Morrison, 2007). In deciding on what to focus, Birmingham & Wilkinson (2003), as cited in Cohen, Manion, and Morrison (2007), suggests an important distinction between observing *molecular* and *molar* units of behavior. "Small units of behavior are molecular, for example, gestures, non-verbal behavior, short actions, and short phrases of a conversation. While this yield very

specific data, they risk being taken out of context, such that their meanings and, thereby, their validity, are reduced. By contrast, the molar approach deals with large units of behavior, the size of which is determined by the theoretical interests of the researcher. The researcher must ensure that the units of focus are valid indicators of the issues of concern to the researcher" (Cohen, Manibon and Morrison, 2007).

2.7.4 Secondary Sources

Data regarding the written reflective accounts of the professor was collected using secondary sources. The sources of data were his book 'Chaotic Order', his written articles on the blog 'The New Leam' and essays from 'The Wire'.

2.8 Tools

The data for this study was collected through Biographical Narrative Interviewing, semi-structured interview, classroom observation and secondary sources. For the case study, the data was gathered using all four sources. Before starting the interview the consent in audio recording was obtained.

2.8.1 Biographical Narrative Interview Method

In order to understand reflexivity through a case study, data was initially collected using **Biographical Narrative Interviewing Method.**

Assuming that "narrative expression" is "expressive both of conscious concerns and also of unconscious cultural, societal and individual presuppositions and processes, Biographical Narrative Interview Method supports research into the lived experience of individuals and collectives" (Wengraf, 2008).

The research was set to be carried out initially using the "biographical narrative interpretive method" (BNIM) (Wengraf, 2008). "It is a qualitative psychosocial methodology, drawing on the German tradition of in-depth hermeneutics and the long, but rather marginalized, history of sociological research on biographical experience"

(Roseniel, 2012). "This method was initially used, rather than the more conventional sociological approach of semi-structured qualitative interviews, because of its orientation to the exploration of life histories, lived situations and personal meanings in their socio-historical context, and its attention to the complexity and specificity of lived experience and to "historically situated subjectivity"" (Wengraf, 2008). BNIM enables and indeed requires, the researcher "to focus on both the individual and particular in biography and personal meaning, *and* on wider socio-cultural processes and historical contexts. The method assumes that narratives are expressive of both the conscious concerns of interviewees, and of unconscious personal and socio-cultural assumptions and processes. It seeks narratives of past experience, rather than self-conscious statements of current belief and discourse about the present and past experience, allowing the interviewee to "wander in and out of recovered memories, in particular, those that are seemingly trivial"" (Bollas, 1995; Wengraf, 2009).

In this method, "during the interviewee's response to the question, the researcher takes notes about the topics discussed by the interviewee, paying particular attention to the sequence in which topics are raised and the language used by the interviewee. Then, after the interviewee had exhausted what they had to say, and had been prompted for more, the researcher follows this up with further specific questions about the events and experiences that had been recounted, asking for more narrative detail and seeking to draw out narratives of particular incidents ("pushing for PINs" in BNIM terminology – PINs being "particular incident narratives"). The questions follow the sequence of topics raised by the interviewee in their initial answer and uses the interviewee's own words. The method, therefore, differs from a semi-structured interview where a pre-set list of questions or themes guides the interview. The interviewees decide for themselves what to speak about, and are only asked for more detail about events and experiences that they themselves first discussed" (Wengraf, 2009).

With regard to the qualitative aspects, the focus was on instances in which reflexivity occurred, what might have prompted it and how it was reported. Also, exploring the nature of the reflexive instances, ways in which these are articulated and how these reflexive articulations change a teacher's method of teaching or relating to the students etc. The extent to which teachers changed their pedagogy because of reflexivity.

However, during the interview process, in order to generate deeper narratives and also, due to a long pause during the interview session, semi-structured interview method was used. The need arose to ask the specific questions in order to get the deeper narratives. Also, the biographical interviewing method couldn't have been successful in this particular study because then the subject's whole life story including his childhood needed to be taken into account, which was not possible in this case. The focus was more on the professor's story of his teaching experience.

There were two interview sessions. The duration of first interview session was one hour and seven minutes. The second interview session which was scheduled after a period of fortnight lasted around one hour. Firstly, the consent of the professor was taken. The first interview session started with only a carefully constructed single narrative question (**"Please tell me the about your teaching experience so far, all the events and experiences that have been important to you during teaching practice; how it all happened, how you see the change in yourself as a teacher over time? Begin wherever you like, I won't interrupt, and I'll just take some notes in case I have any further questions for after you've finished telling me about it all"**). Then the interviewee was asked to narrate without any interruption. After the interviewee was done narrating the story, there was a long pause. The researcher had to use the semi-structured interview schedule. Few questions were formed before the interview session began and few questions emerged during the course of the interview. This session lasted for around one hour and seven minutes.

First level analysis of the first interview session was done within a week and after a gap of a fortnight, another interview session was scheduled. A strictly semi-structured interview was used in this particular session because the aim was to get specific data. Therefore, very sharp, specific questions were asked. This session lasted around one hour.

First interview session:

There were two sub-sessions. Two sub-sessions were separated by a normally short interlude. It need was around one and a half hour slot: first sub-session took one-third of the total time, second sub-session took rest of the time. Private field-notes were taken immediately afterward and also during the course of the interview.

Sub-session 1: Only one carefully designed question was asked to start the interviewee off in telling his story. This question known as the SQUIN (the single question aimed at inducing narrative) was designed with several components all of which are necessary for the interview to work well. Since the focus of the study is on gathering the teaching experiences of the teacher, therefore, the single question was formed around it. In the interview the question was delivered as designed, not adding to it or missing bits out, or varying the wording. Facilitation, but no interruption or intervention was done. The interview process was facilitated and not directed. After the interviewee was done telling the story, there was a long pause. Due to this, the semi-structured method was used to get the deeper narratives.

2.8.2 Sub-session 2 (Semi-Structured Interview):

Semi-structured interview method was used. "Semi-structured interview is a qualitative data collection strategy in which the researcher asks the informants a series of predetermined but open-ended question" (Ayres, 2008). "It is the most widely used method of data collection in qualitative research in psychology, partly because interview data can be compatible with several methods of data analysis" (Willig, 2008). Because of the degree of the "structure in this interview format, the resulting text is a collaboration of investigator and informant" (Ayres, 2008). "The semi-structured interview provides an opportunity for the researcher to how the participant talks about a particular aspect of his life or experience. The question asked by the researcher function as a trigger that encourages the participant to talk" (Willig, 2008). Semi-structured interviewing heavily depend on the rapport established between the interviewer and interviewee.

The conversation was directed using the open-ended questions in order to cover the themes in which the researcher is interested. The interviewee was given freedom in the conversation and the researcher controlled it with the question which directed to the themes. The interview was conducted at the office of the interview in the university.

Predetermined questions were asked. Few questions also emerged during the interview process.

The questions were:

1. What kind of challenges did you face when you changed your discipline from Physics to Sociology?

2. When you initially started teaching, what kind of challenges did you face in the classroom?

3. Can you tell me about any critical incident that happened during your teaching practice?

4. How do you self-reflect as a teacher or what kind of biases you bring to the teaching practice?

5. Does the disciplinary boundaries affect your….

6. How the change in conditions of JNU affected the pedagogy?

Second Interview Session: First level analysis of the first interview session was done and specific questions were formed in order to get deeper data. This session was scheduled after a gap of a fortnight. The duration of this session was approximately one hour. The questions that were asked are as follows:

1) Can you tell me more about your experience as a student before coming to JNU and what prompted you to take Physics?

2) Can you tell me more about critical incidents that happened during teaching practice?

3) How important is it to bridge the gap between theory and practice? How do you do that in the classroom?

4) How do you critically look at your own discipline?

5) Any major event (negative and positive) that happened during your teaching experience that you would like to share which changed the way of looking at pedagogy?

After this, the interviewee was thanked.

2.9 Data Analysis

A multi-method approach was used to analyse the data. Narrative analysis along with Deductive Content Analysis was used.

According Auerbach & Silverstein, (2003), "In social history and anthropology, narrative can refer to an entire life story, woven from the threads of interviews, observation, and documents. In sociolinguistics and other fields, the concept of narrative is restricted, referring to a brief, topically specific stories organized around characters, setting, and plot. In another tradition (common in psychology and sociology), personal narrative encompasses long sections of talk – extended accounts of lives in a context that develop over the course of single or multiple interviews. Investigator's definitions of narrative lead to different methods of analysis, but all require them to construct texts for further analysis, that is, select and organize documents, compose field notes and/or choose sections of interview transcripts for close inspection". "Narratives do not speak for themselves or have unanalysed merit; they require interpretation when used as data in social research. Stories are created by integrating events and happenings into a temporally organized whole with a thematic thread, called the plot. The purpose of the narrative mode of analysis is to help the reader understand why the things happened the way they did and why and how our participants acted the way they did" (Polkinghorne, 1995). Therefore, in this particular study, narrative analysis was used to analyse the interview of the professor to understand why the events happened the way they did during professor's teaching career.

In deductive content analysis (Elo & Kyngas, 2007), "either a structured or unconstrained matrix of analysis can be used, depending on the aim of the study" (Kyngas & Vanhanen 1999). "It is generally based on earlier work such as theories, models, mind maps and literature reviews" (Sandelowski 1995, Polit & Beck 2004, Hsieh & Shannon 2005, as cited in Elo & Kyngas, 2007). After a categorization matrix has been developed, "all the data are reviewed for content and coded for correspondence with or exemplification of the identified categories" (Polit & Beck 2004). When using an unconstrained matrix, "different categories are created within its bounds, following the principles of inductive content analysis. If the matrix is structured, only aspects that fit the matrix of analysis are chosen from the data" (Patton,

1990). In this way, "aspects that do not fit the categorization frame can be used to create their own concepts, based on the principles of inductive content analysis" (Elo & Kyngas, 2007).

The data was analyzed using the three broad parameters of reflexivity looking from Bourdieu's theoretical lens.

These parameters were:

1) Academic Field: "Position in whatever field(s) one is located (e.g. as anthropologist, journalist, politician) as well as the profession of 'Teaching' is itself looked upon as an academic field" (Bourdieu, 1992).

2) Intellectual Bias: "A tendency for subjects from certain fields (academe for one) to abstract practices from their contexts, and see them as ideas to be contemplated rather than problems to be addressed or solved" (Bourdieu, 1992).

3) Social Position: "The social categories (generation, class, religion, gender, ethnicity)" (Bourdieu, 1992).

In addition to these parameters, critical teaching incidents were also analyzed.

Critical Incidents: Critical incidents (Flanagan, 1949) and critical events (Wragg & Bennett, 1994) are "particular events or occurrences that might typify or illuminate very starkly a particular feature of a teacher's behavior or teaching style. These events are critical in that they may be non-routine but very revealing; they offer the researcher an insight that would not be available by routine observation" (Cohen, Manion and Morrison, 2007).

Although it is convenient to discuss content analysis as a step by step process, in practice this was not the case. Throughout the analysis, the relevance of each theme to the research question, and to the data set as a whole was considered and the analysis was developed accordingly. Also, the order of the themes for analysis was changed and the academic field and intellectual bias were analyzed first because of the relevance to the objective of the study. The theme of social position was analyzed in the end.

After transcribing the recorded audio data, the case study was written down. The researcher went through the case and all the sources thoroughly and familiarised with it. In the next step, the content which has similarity to fall under the theme was marked.

The themes were then categorized into more inclusive themes and subthemes. This process is directed by the theoretical framework and the objectives of the study together. After this, the case was analysed again. The content under themes and subthemes was changed and rearranged according to the relevance of the themes and the objective if the study, with the progress of the analysis. After finalizing content in the themes and subthemes, the data corresponding to the subthemes was presented, analysed and discussed.

The same treatment was given to the secondary data. First, the data which came under the three themes was marked. After marking all such contents, more inclusive themes were identified and the marked contents were organized accordingly.

The results derived from this study are given in the next chapter.

CHAPTER- III

CHAPTER - III

ANALYSIS AND DISCUSSION

The chapter presents the analysis and discussion of the present study. This consists of the case study of a Professor at Jawaharlal Nehru University which is based on the field work conducted. Here, the Professor will be referred to by a pseudonym **Professor Raghu**, to maintain confidentiality.

Narrative analysis and content analysis was used to analyze the data. The analysis was done using three parameters of Reflexivity drawing from Bourdieu's theoretical lens. Three parameters are used as themes in the presentation of analysis of the data.

Reflexivity, according to Bourdieu, can be attained by being oriented towards the limitations of the habitus arising from three places. A teacher can be reflexive if he/she "is oriented towards the limitations, first by their **social and cultural origins and categories** (for example, generation, class, religion, gender, ethnicity); secondly, their position in whatever disciplinary field(s) they are located or **Academic Field** (e.g. as anthropologist, sociologist, psychologist etc.); and thirdly, an '**intellectual bias**' – that is, a tendency for teachers from certain fields (discipline) to abstract practices from their contexts, and see them as ideas to be contemplated rather than problems to be addressed or solved" (Bourdieu and Wacquant, 1992; as cited in Schirato and Webb, 2003).

Using these parameters as themes, the interviews and reflective writings of the teacher were analyzed.

3.1 ANALYSIS and DISCUSSION

3.1.1 ACADEMIC FIELD

Bourdieu talks about Academic field in terms of the position of a person in whatever disciplinary fields they are located. Here, the academic field of professor Raghu is Sociology which comes from his disciplinary knowledge. The profession of 'teaching' is itself looked upon as the object of study and considered as an academic field. The

academic field of 'teaching' creates its own habitus which results in certain practices and roles of a teacher. It is important to look at the biases which emerge from 'teaching' as an Academic field or those emerging from the position of a teacher. Professor Raghu's social position is also located within a larger field of 'higher education.' In this particular case, as a professor in Jawaharlal Nehru University in India.

Professor Raghu was asked to narrate his teaching experiences so far, all the events and experiences that have been important to him during his teaching career. He started narrating the experience from the time when he himself was a student and was pursuing BSc in a university in Calcutta. He began from there and then described the transition from being a student of physics to a student of sociology. During this transition phase, he described the forces behind his decision making and what made him change his mind. He then described his experience as a student as well as a faculty in Jawaharlal Nehru University.

Looking at teaching as an academic field, where Professor Raghu keeps on challenging as well as questioning his position as a teacher. He looks beyond being a teacher or a pedagogue. He perceives himself as a researcher, a colleague, a fellow traveler and an active human being with emotional and intellectual potentialities.

As Professor Raghu narrates:

Excerpt 1

"....teaching is the finest experience of learning, and there is no distinction between teacher and student. A teacher if he or she seeks to inform than grow every day he or she remains a student. And you become a very meaningful teacher when you begin to see your student particularly postgraduate research students as your potential colleague, who after five years or six years would become teachers like you. And there is a fair degree of trust, and you learn from each other, from your Ph.D. students, your M.Phil and M.A. students." (6/03/2018, 11:38 a.m).

He is looking at the academic field of teaching critically where he is deviating from conventional understanding and role of a teacher as not just an expert who 'transfers'

knowledge to his students. Rather perceives himself as someone who is a fellow traveller in the journey of the process of teaching, someone who is trying to constantly learn from his students and who doesn't see a difference between a student and a teacher (see excerpt 1). He perceives his students as potential colleagues and do not look down on them as 'naïve' children lacking knowledge. He is constantly challenging the **classroom power** and the hierarchy between teacher and the student. "Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist, and a new term emerges: teacher-student with students-teachers. The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow. In this process, arguments based on "authority" are no longer valid; in order to function, authority must be *on the side of* freedom, not *against* it." (Freire, 2000).

This was evident in one of his classes too, when he started with the lecture. He said in one of his classes '*You know as much I know*.' He started with a topic and asked his students about their understanding of that particular topic and then let them have the discussion. Meanwhile, he added something to their discussion, and that's how he introduces a new topic. He acts as a facilitator and tries to mediate the dialogue and discussion.

Looking at 'teaching' as an academic field with its inherent complexities where the roles and practices of teacher and students are rigidly defined, Professor Raghu talked being more than a 'Professor,' or a guide or a supervisor but a researcher too (see excerpt 2). Can a teacher devoid of having the ability to do research be a good teacher? Here the professor again questions his role being a teacher. Research opens the door for questioning and lays the ground to think and write. When this ability to do the research combines with having critical faculties, it enables a teacher to question the very fundamentals of teaching.

Excerpt 2

"...second I think that another thing which is extremely important, which I feel is that there is no distinction between, there should not be any hierarchy between teaching and research because a university is a place, whose teaching itself is a piece of research and research emanates from teaching. There should not be any contradiction between teaching and research. I believe that the vibrant teaching leads to creative research and creative teaching leads to bolder research so they should not be in contradiction. And I have never seen a contradiction in my life in that because I believe that the classroom and very sustained engaged dialogic teaching itself inspires you a lot to write a lot of things."

"So we all have to reinvent, rework and redefine the meaning of a teacher today and teacher-student interaction, and relation between teaching and research and teacher as communicators, as a conscience maker, as a dialogic beings, all those issues today have added significance so anything else....(6/03/2018, 11:50)."

A teacher, while preparing for the lecture, contemplates how she/he would make sense in the classroom. However, it is also important to think about how students would perceive the lecture, make sense of the lecture and whether it is comprehensible to all the students or not?

Professor Raghu talks about how he prepares for his lectures and see himself both as a teacher as well as a student (see excerpt 3). This helps him to grow and evolve as a teacher. Here again, the teacher is questioning his method of teaching and looking at it from the point of view of both student as well as a teacher.

Excerpt 3

"Day and night, I prepared myself, and I visualized semester's 30 lectures. All 30 lectures in sequence I had prepared, by imagining myself that these 60 mins I have, these are the things I will elaborate and this lecture will lead to this kind of question and argumentation. So I imagine myself both as a student, and a teacher and this would lead to the lecture 2, that was the way I was visualizing my reading list, everything."

"I contemplate for 40 mins peacefully, how I visualize the lecture, how I form my argumentation, how I introduce a book. I feel that is a very important thing and it happens every day. I am saying that in teaching, one grows as a teacher, evolves as a teacher every

moment, every day, it's an eternal process of becoming rather than a fixed product, you have never arrived, you are always on the journey, so that goes on..."

"*I try to place before students a spectrum of debate and try to make them engage in that. Suppose right now I am doing a course on Modern India, now I try my best to place before the students all those nuanced arguments to share by birth of this late 19th century, 20th century thinker so say Phule' Ambedkar on the one hand, Gandhi, Tagore on the other, Nehru, Roy, Damodri Pal, Marx, on the other Vivekanand, Aurobindo, so I try to... Iqbal, Jinnah, I try my best to place before them that incurred spectrum of ideas as honestly as I can. I would differently speak of my ways of reading them, but at the same time I will always be open to their ways of contesting my ways of looking at them (6/03/2018, 12:02 p.m.).*"

In one of his classes where he was teaching Gandhi and Ambedkar, he started the class with the statement that "*I cannot be a good teacher if I can't place arguments honestly in front of you.*" He did not start with taking one ideological position. Rather, he gave equal weight to both Gandhi and Ambedkar and stipulated what Gandhi and Ambedkar said during different phases of their life. He then laid open the ground for debate and discussions. He let the students decide whatever ideological position they want to take. This is his way of teaching students 'how' to think instead of telling them 'what' to think. At the end of the same class, he gave students thirty minutes and asked them to write a critical evaluation of his class. This goes against the traditional view of what a teacher is supposed to do. A teacher cannot grow until he/she takes feedback constructively and uses this feedback to improve pedagogy. A good teacher looks back and contemplate and make his/her contributions to the construction of meanings. He/she would reinterpret actions in light of newly constructed meaning.

"**As a teacher I ask myself: What is teaching?** *Thank God, I find an answer-an answer that makes me calm. Teaching is nothing but an act of giving, sharing, offering. True, it is a job; I receive a decent salary; the university gives me comfortable accommodation. Possibly I receive more than I deserve. Yet, there is something in the vocation of teaching that takes it beyond the logic of calculation. The art of teaching emanates from the urge to share. A teacher's ultimate fulfilment lies in the act of giving everything that he has- ideas, thoughts, realizations, discoveries, interpretations, facts, theories, and above all the flow of life-energy*" (Pathak, 2015, p, 170).

*"**What then I do as a teacher?** Is my art relevant anymore? Does it make any difference? There are difficult questions; I keep thinking, reflecting, contemplating"* (Pathak, 2015, p, 126).

*"**Who am I as a teacher** in such an environment? I appears that I am nothing; I am irrelevant. I tend to fall down; I begin to crumble"* (Pathak, 2015, p, 129).

In the narrative as well as in the writings, Professor Raghu was found questioning himself, his existence as a teacher and his teaching practices. The repetition of questions such as 'What is teaching and assumptions about teaching and learning?', 'What then I do as a teacher?', 'Who I am as a teacher?' and the statements such as 'I kept asking myself', 'I ask myself', 'I ask myself strange questions', 'Who was I at that moment?'. He is asking all these fundamental questions. This constant questioning on his part upon his existence, his teaching practice, his role of a teacher, depicts his **ability to reflect** on the pedagogy and to look down upon whole academic field relationally. Teachers need to be self-aware in order to extend their understanding of their situations. This ability to reflect, helps him in transforming beliefs. He is looking at 'what,' 'how' and 'why' he teaches. He tries to question the very existence of his knowledge system. How his knowledge base is construed? "Reflexivity will generate reflexive sensibility in teachers, and they would try to understand how they lay claim to knowing something worth acting upon?" (Holland, 1999).

*"One may allege that I am deviating; I am denying the logic of the academic discipline; I am emphasizing spiritual/aesthetic influences rather than the 'academic' impact. I need not defend myself. Yet, I can say that I am dealing with the domain of human sciences; I am not talking about mathematics or physics; and how is it possible to enter the domain of human sciences without referring to aesthetics, poetry and spirituality? I learn about the way human societies function not just through the pages of The contributions of Indian Sociology, or Economic and Political Weekly, I learn through literature and philosophy, through biographies and reflexive writings. **And is it necessary that I have to be necessarily influenced by professional sociologists and their publications? I don't think so**."* (Pathak, 2015, p, 183).

In the above excerpt from his book, Professor Raghu is trying to go against the larger academic field where he does not succumb to the disciplinary boundaries, the pressure

to keep publishing, or feeling pressurized to favour famous sociologists and ideologies. He does not feel the pressure to publish in famous journals or follow the rules set by them. He is **against the politics of print industry favouring western writing in English.** This enables him to develop and gain ownership over his own teaching and learning because reflexive knowledge demands autonomy and do not conform to power.

Professor Raghu is also not limited to or confined within the status of a 'university professor', rather he is looking at himself just as a teacher who has something to offer to school education as much as he has to higher education. In one of his articles **'The Fragrance of Mathematics'** published in 'The New Leam' on 13th march 2016, he talk about his experience of working with school children and introducing mathematical concepts like fraction and decimal; ratio and proportion; and positive and negative integers where the method of introduction of these concepts is through music, dance, bodily movements, laughter, storytelling, etc.

"Schools continue to fascinate me. My location in a leading university or my 'status' as a professor has never prevented me from taking an active interest in school education. I do not hierarchize. I do not subscribe to a dualistic division: 'knowledgeable/research oriented' university professors engaging with serious epistemological issues vs. school teachers merely imparting the lessons of elementary physics, mathematics, and language to young children."
(Pathak, 2015, p, 157)

The emphasis was given to understanding and connectedness rather than to mechanically introducing the concepts. He is trying to change the way of looking at how a subject like mathematics that induces fear in children can be taught differently. It can be made fun to learn, and the concepts can be taught in a way that students understand their deep meaning rather than superficially cramming them. It is also evident in his narratives that he is trying hard to position himself constantly and not identify with the 'rest' of the university professors. This helps him to create his **own identity** distinct from the collective identity of the academics and professors.

The role of a teacher or the academic field of teaching itself creates the habitus for the kind of **assignments** a teacher would give and the mode of evaluation a teacher would use.

Professor Raghu has a very distinct and creative way of giving assignments to his students (see excerpt 4). He does not directly ask them to write theories or an explanation which can be mugged up from the books. Rather he tries to invoke their creativity and critical faculties by giving them a situation to imagine, to connect theory with practice instead of contemplating theories as an abstract idea. He teaches them to see new problems and imagine new ways of approaching old problems. The students "learn to approach the distinct way of acquisition of knowledge and skills and relate them to a broader context" (Harvey and Knight, 1996).

Excerpt 4

"Now these are the new challenges that come to a teacher. Because of the abundance of technology, you need to find out how you keep the student to think, not to borrow any readymade material. Then you have to work on what kind of assignment you give and how you make your classroom so vibrant, so meaningful, so unique, so different…these are the challenges, and you have to take care of these challenges." (6/03/2018, 12:15 a.m.)

"Location: Bhikaji Cama Place Crossing. Remain silent and observe-at least for ninety minutes-the continual flow of traffic, the hoardings all around, and above all, the street children engaged in diverse activities. And then, write a sociological essay on 'observation' –its complexities, its multiple layers." (Pathak, 2015, p, 41)

In one of his classes, he asked his students to write down questions they would like to ask him on a sheet of paper anonymously. He maintains **anonymity** so that each student can speak without hesitation. Those questions could be anything related to the course, or a particular topic, regarding the critical evaluation of his teaching style, etc. He then replied to those questions. The conversation and discussion that will happen during this practice will be their assignment. The questions for the assignment were like these: Why I disagree with Prof. Pathak? An evaluation of questions and feelings discussed in the class about the current state of JNU. This is to invoke critical faculties in the students and to help them in being creative learners and independent thinkers.

"The reflexive knowledge empowers teachers to develop the critical ability of their own as well as of their students to the extent that they become self-determined (rational) and reflexive." (Waghid, 2002).

3.1.2 INTELLECTUAL BIAS

The scholastic point of view refers to "an intellectual bias, a set of dispositions perspectives that is produced within the academic field" (Schirato & Webb, 2003). According to Bourdieu (1992), "the view point of the intellectual is a particular perspective, not simply the expression of an individual view point, but an analytic disposition that is part of, formed in and by the 'collective unconscious' of an academic field. This field structures modes and conventions of thinking within itself."

It is precisely when teachers will be able to distance themselves from both hegemonic fields and the practices of their disciplines that will allow teachers to reflect on the 'unthought categories of thought', that is, to reflect beyond the classroom immediate concerns and look at their practices reflexively. It will then transform into 'reflexive teaching'.

"You are almost compelled to do so. It does not matter whether these references emerge out of your genuine conviction and understanding. Your soul is dead. And you just follow an academic ritual, and your professor as a priest of the discipline is evaluating you on the basis of the perfection of this ritual. What, therefore, emerges is a ritually perfect term paper or a dissertation, but devoid of the fragrance of originality, daring spirit, creativity and those 'mistakes' that make it more real and authentic" (Pathak, 2015, p, 38).

"The fact is that our words, because of a very inauthentic academic practice, have become ornamental; our ideas are borrowed, and our writings are pretentious. We have lost the courage to remain fresh. One sort of plagiarism is punished; but then, most of our academic practices are nothing but 'legitimate' articulations of plagiarism." (Pathak, 2015, p, 39).

"In fact, this constant fear that our students are expert in plagiarism also reflects our own failure, our poverty of imagination, our inability to intervene meaningfully in the existing pedagogic process." (Pathak, 2015, p, 40).

In these narratives, Professor Raghu was found to be questioning the larger academic

field and the intellectual biases resulting from the field of academia. The field of academics requires professors to publish specific number of papers in specific journals written in a certain way, Professor Raghu talks about not publishing just for the sake of 'status' but for his own inner satisfaction and creativity. He publishes the articles on issues related to education and pedagogy and writes mostly in newspapers, blogs and online magazines. He keeps on challenging the 'structured' practices of academia and also keeps on **challenging the politics of print industry favouring western writing in English.**

Excerpt 5

*"... this when I see in the section of students that disturbs me. I think I keep telling them that **that's not the way you should do, you should grow you should evolve.**" (6/03/2018, 11:35 a.m.).*

*"...students have a tendency that I am an Ambedkarite, I would attend classes only when Ambedkar, Phule are taught, I would not attend classes when Tagore is taught, or Gandhi is taught that **I won't encourage. No, you are a student you have to come, you have to learn, you have to listen to different perspective different view, forms and only when you listen then you will grow understanding of ambedkar only.**" (6/03/2018, 11:42 a.m.).*

In another instance, Professor Raghu narrates how he places arguments in his class, what a student should do or what is the role of a student? (See excerpt 5). Although he talks about placing honestly the debates and ideologies in front of the students, yet in his narratives, there is an **authoritative tone** where he is, again and again, **prescribing** certain things to students and **defining the role of a student**. The question then arises, can a reflexive teacher be authoritative or can reflexivity emerge out of 'authority'?

The repetitive use of sentences like "I won't encourage," "it's not that," "you have to learn," and of the word "have to" to prescribe and emphasize studentship are quite evident in his narratives. These words suggest the presence of a kind of authority emerging either from his academic field of 'Teaching' or his social position as an upper caste professor. A teacher as a subject is also embedded in the field and brings with it the collective unconscious of the field as well as its social position. The habitus and field place a limitation on teacher's agency or freedom of thought and action in

teaching. This 'act' of prescribing certain roles to the studentship can also be seen as **a result of being in this academic field which is marked by hierarchy between teacher and students** where teachers holds a dominant position whereas the students, the subordinate position and the teacher considers it as part of his/her duty to show the 'right path' to the students or to transfer the learning from his/her own experiences. It might not sound problematic given the position of a 'teacher' remains unquestionable, and his/her role as a path layer or somebody who has a right to tell students what to do but the need is to question 'shouldn't a teacher be somebody who lets their students explore themselves?'. What they want to read, who do they want to listen to, etc.? Shouldn't the role of a teacher rather than prescribing certain things be of a person who lets students decide whether they really want to follow this particular way of teaching or not? Isn't this also one kind of position taking? These are some biases emerging from the academic field of Professor Raghu.

Excerpt 6

"...so it is always very important to have a bridge between the experiential domain and theoretical abstraction therefore, we do theory, I always try my best and ask students through a different kind of assignment and project to come back to the world, to come back from the life and to learn from certain experiences of life, biographical, cultural, political and through that revisit theories and to establish the bridge between theory and reality. So I always feel as I was telling you that all the faculties of learning have to be developed. Analytical reasoning, communicative skill through writing then your intuition, your feeling, your experience and your capacity to observe. All these are extremely important to learn, to grow."(6/03/2018, 12:18).

Another type of intellectual bias that emerges from the academic is that most often, teachers see the concepts as ideas to be contemplated rather than seeing them as having the connection between ideas and practice. This tendency emerges from the biases resulting from their disciplinary knowledge. Professor Raghu in his narratives (see excerpt 6) talks about having a **connection between theory and practice.** He does not see theory just as a way of explaining a phenomenon, but he feels that theory is useless without having an application in the real world. He talks about living the theory, not cramming or mugging it for the sake of passing the exam. He gives his students certain

tasks where they understand how theory can be applied in the real world. Even the kind of assignments he gives is such that the students can relate theories to their day to day lives and write their own experiential account rather than mindlessly cramming the theories and copying it in the exam without understanding the practicality of it. It was found in his writings as well as in the classroom too.

In his one article, '**Theory is Practice, Practice is Theory**' , published in 'The New Leam' on 13th March, 2016, he talks about how a theory is empty without a concrete pedagogic practice, and a meaningful practice derives its inspiration from the theory. He also advocates that there is no dualism between practice and theory. In the article, he talks about engaging with a group of children of class VI where he tries to show the practical application of Mahatma Gandhi's 'The Story of My Experiments with Truth.' He asked them to imagine their own experiments with truth. To explain, he gave them a situation-"Your papa is angry and shouting at you, reminding you-'you should learn to be quite and silent'." Using such examples, he encouraged them to tell stories of their experiment with truth and connect Gandhi's theory with practice. He inspires his students to live theory by giving them distinct assignments or by taking workshops in which he takes his students to different places and helps them to see how theory can also be practically applied to situations.

In his another article '**Debating Plagiarism: Indian Academia Is Producing Imitative Conformists**', published in 'The wire' on 22nd April 2018, he is questioning the biases resulting from the academic field and is talking about how plagiarism is legitimized in academia. He also talks about not accepting the knowledge as given, not even books. Rather books should be seen as a way of expanding the knowledge but they should not invade our creative and critical thinking. He is challenging the way academia works and how everybody is expected to follow a set of rules for writing and publishing which hampers creativity. An excerpt from the article:

"Is it, therefore, surprising that almost like a trained parrot we begin to equate the discourse of power with Max Weber and Michel Foucault, gender with Simone de Beauvoir and Judith Butler, and post-colonialism with Gayatri Chakravorty Spivak and Homi Bhabha? I am not

saying that their ideas and books are unimportant; nor am I saying that we should not read these books. My argument is qualitatively different."

"Books should be seen as enabling a moment of engaged conversation between the author and the equally alive reader, a move towards an expansion of one's horizon, and the creative/critical process of filtering, altering and amending the arguments put forward by the authors, no matter how important they are."

"However, when these books are allowed to invade our thinking space and stop our own voices, they become constraining. Far from being encouraged to think creatively, we feel tempted to see the world through the eyes of these celebrity authors. **No wonder, our research papers, dissertations and theses are fast becoming like heavily standardised/predictable products – with the similar 'review of literature', similar 'academic style', similar set of references and similar kind of trendy bibliography***."*

To understand the inner world of a teacher, it is important to look into the critical incidents during his/her teaching career.

3.1.2.1 CRITICAL INCIDENTS

As defined by Farrell (2013); cited in Brookfield (1990), "A critical incident is any unplanned and unanticipated event that occurs during class, outside of class or during a teacher's career but is "vividly remembered" ". "Incidents only really become critical when they are subject to this conscious reflection, and when teachers formally analyze these critical incidents, they can uncover new understandings of their practice" (Farrell, 2013 as cited in Richards & Farrell, 2005).

It can be both a teaching high as well as a teaching low. "A teaching low could be a specific classroom incident that is immediately problematic or puzzling for the teacher, such as one student suddenly crying during class for no apparent reason" (Farrell, 2013).

The whole narrative about the teaching experience of Professor Raghu revolved around his positive teaching experiences. He talks about how happy and satisfied the vocation of teaching make him feel. He expresses immense gratitude towards the university and

how it provided him the space to 'find' himself. This university instilled the feeling of connectedness and love in him. He keeps talking about his positive classroom experiences, his bright JNU students, his discipline, etc. However, amidst all this positivity, there is a rupture when he talks about the critical incidents in teaching. When such rupture comes into the narratives, it reveals more about the person's private world which a person might not want to reveal voluntarily.

Critical Incident 1

Professor Raghu mentions about a major critical incident (see excerpt 7) during his teaching experience, how it affected him and how he reflected on it.

Excerpt 7

"I lost temper in the classroom in 28 years, 4 or 5 times and whenever it has happened, I felt extremely sad after coming back home because what happens that if you actually become angry with somebody or if you lose your temper, apart from the hurt you cause to someone, you cause hurt to yourself, you will not feel good." (6/03/2018, 12:08 pm).

".... a group of students, their group presentation is there, they are making a presentation, and they are just leaving, they are not interested in other's presentation. Two days I saw it, the third day I lost temper. I said that I am leaving, I am not part of this, there is no sincerity, and this is not the way the things should be done. The students came and apologized and all but you yourself feel extremely sad when it happens......these are things which you feel." (6/03/2018, 12:10 pm).

"Yes, I fall down. I lose my temper. I tell my students: 'Forgive me. This is my last venture, I am withdrawing. I can't bear it anymore.'" (Pathak, 2015, p, 75).

"At this juncture, things begin to take a different turn. They all come to my room. They cry. They apologise. And a reversal of roles takes place. They become my tutors, my guardians. My eyes are closed. Their words reach my ears: 'Sir, you have brought us together. You are the connecting link. You are our source of inspiration. It is you who have told us that 'we can fall down, but our divinity lies in our ability to rise once again.'" (Pathak, 2015, p, 76).

"We come back. Discussion, reflection, sharing-it continues. For some, the mind is still heavy; the wound does not heal easily. For some, the healing process has begun. And what about my own state of consciousness? I know it is not easy. I become alert." (Pathak, 2015, p, 76).

The critical incident of the case study reported here could be classified as a teaching 'low' for Professor Raghu because the behaviour of the students went beyond expectation. It was against the image of his 'student' which he has constructed in his mind. He always see JNU students as mature, bright, sober, curious learners. These are the adjectives he has used in his narratives to define the 'students.' And when his students acted against what he had expected, it made him feel dejected. He felt emotions like sorrow, pain, etc. This went against his utopian world where everything is positive, even the teaching experience. As such, the self-reflective narrative (in the form of a critical incident) outlined here demonstrates how real practices (for example, the use of words like "I lost temper", "I am not part of this", "there is no sincerity", and "this is not the way the things should be done" etc.) can conflict with expectations and outcomes. He expected that 'his' students would not do such a thing but what happened is just the opposite of it.

The incident turned out to be a new experience for the Professor Raghu as he learned that things could go the other way and negativity can surround the classroom but with dialogue, connectedness, and understanding, it can be sorted between teacher and the students. There can be instances when a teacher becomes a student and a student becomes a teacher. Both of them are co-travelers and learn from each other and grow.

Through searching in his past life and thinking about himself, the professor **develops his own identity structure**. This means finding out wrong assumptions about himself acquired during teaching experience. This can also mean to learn from former experiences, to believe in his powerful identity development and its value, by trusting in his various teaching abilities, etc.

Critical Incident 2

There is no fixed codified syllabus in a university like JNU. The teachers and the students have the flexibility to restructure or reframe it according to them. Usually, the syllabus is discussed with the students and teachers can make necessary amendments. One incident happened when a student questioned the teacher on his choice of introducing a Muslim poet in the classroom. This made Professor Raghu reflect and contemplate. It created a little tension in the ongoing flow of the classroom. These challenges make the teacher want to give up at times and to follow the mainstream and traditional method of teaching. However, Professor Raghu reflects and tries to overcome the conflict during such incidents.

"I am growing up with these challenges. There are moments when I too have become excited, lost my temper. I have felt: 'Why am I taking this trouble? It is easy to teach theory; it is safe to speak of Michael Foucault and Levi Strauss. Why am I coming to the class with Gandhi's experiments, Tagore's religiosity, Sri Aurobindo's path-breaking Uttarpara speech? Why am I allowing myself to be perceived as a philosopher, not an empirical sociologist; a rationalist with a baggage of political correctness?' Yes, there are moments of doubt." (Pathak, 2015, p, 138).

Prof Raghu in the above excerpt is reflecting on his knowledge base. Even when he was sure about the topics he was introducing in his class, still he was found to be constantly **struggling with himself**, engaging with the knowledge base, as to why he chose to introduce Gandhi, Tagore, Aurobindo instead of taking the safer topics like Foucault, Strauss. There is constant engagement with himself, his self-concept, and in the process, his **self-gets constructed and reconstructed.** As he narrates the incident:

"I am introducing Allama Iqbal: a gifted poet thinker....But then, a student asks: 'Sir, why Iqbal? Why not a Tamil poet, a Telugu poet, a Punjabi poet? Why this special reference for Iqbal? I feel the question; it is emerging out of a terrible anxiety over 'democratic representation'. India's diversity, heterogeneity, plurality, it is thought, must be adequately and democratically represented in everything I teach. So as the argument goes, Iqbal can be taught

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only if all great poets from all Indian languages are taught. Otherwise, to teach Iqbal is to do injustice to others! Is it possible in a course that continues only for a semester? Or, for that matter, is it at all desirable? Is education about voting and a clever strategy for making everyone 'happy'- the way our power-hungry/ambitious politicians visit Dalit household, organize the Iftar party, and speak broken regional languages while campaigning for elections?" (Pathak, 2015, p, 138-139).

"A student rises up 'Sir, may I say something?' 'Why not? Go ahead', I reply. He said 'To understand one great poet is to understand all great poets. To study Iqbal is to become sensitive to the world of poetry-the essence of the poetic imagination....I feel immensely happy. A symmetry takes place between the teacher and the taught. My student's remarks come as soothing rains after a heavy storm in the class." (Pathak, 2015, p, 140).

"Even if students become impatient and restless, I ought to remain calm; I ought to listen; and slowly and steadily I have to create a pedagogic environment that creates the ground for the art of listening." (Pathak, 2015, p, 142).

Here, Professor Raghu's use of the statement, "I feel the question", reflects his ability to understand his student's contexts. He did not get irritated with the question rather he tried to reflect on it from student's perspective and then reflected on it relationally as to why he was also introducing this particular thinker in the classroom.

This incident is a very critical point in his teaching career or in any teacher's teaching experience for that matter because he needs to look at the problem from multiple perspectives. He cannot think about 'pleasing' one student belonging to a particular community. The instances where a teacher is questioned for his inclination towards a particular caste or religion become very sensitive because a teacher's dignity, intentions and loyalty are questioned. The teacher then is not looked upon as a knowledge provider but with suspicion as a person who is trying to force his ideology over the students. To handle the situations like these itself needs a lot of reflexivity on the part of the teacher. How to create an environment where no student feels threatened or discriminated against in any way, and it does not hinder the process of teaching and learning? This shows that the field of 'higher education' is marked by constant struggles, conflicts, and negotiations between students and the teachers. That is why there is a need for a teacher to be reflexive.

In this incident too, the teacher thought about giving up and losing his patience. Rather he reflected back on the incident and tried to understand the student's point of view. He is reflecting not just on his teaching method, but he is questioning the very knowledge base and how it is construed. He is looking beyond the immediate classroom concerns and is questioning the larger education system of the country while reflecting upon the broader meaning of education.

"So as the argument goes, Iqbal can be taught only if all great poets from all Indian languages are taught. Otherwise, to teach Iqbal is to do injustice to others! Is it possible in a course that continues only for a semester? Or, for that matter, is it at all desirable? Is education about voting and a clever strategy for making everyone 'happy'- the way our power-hungry/ambitious politicians visit Dalit household, organize the Iftar party, and speak broken regional languages while campaigning for elections?" (Pathak, 2018, p, 139).

The reflection helped him to listen patiently and through the practice of listening and dialogue he created an environment where students could speak and think independently. These critical incidents helped him to reflect more deeply and become a meaningful teacher. He did not just looked back and contemplated on the incident but made his contribution to the understanding of meanings and reinterpretation of his actions in the light of newly constructed meaning. He was able to amend the incongruences between what he believed in and how he acted.

3.1.3 SOCIAL POSITION

The third parameter is Social Position: being oriented towards the limitations of social and cultural origins and categories (for example, generation, class, religion, gender, ethnicity, etc.).

It includes deep attention to individual positioning in social space and how a teacher as a social being brings along with it the collective unconscious of the field. A teacher as a reflexive subject is embedded within this world, so the knowledge that a teacher possesses is embedded in these structures. It is when the teacher questions the

limitations on knowledge put by one's social position, can reflexive praxis be attained. The need is to look at these unthought categories of thought relationally and not individually.

In few instances Professor Raghu is trying to question or reflect on his social position. In one of his articles titled '**Taking Secularism beyond Iftar Parties**' published in 'The Wire' on 10th June 2018, Professor Raghu reflects at his own social position as a Hindu in order to check his own biases, if any, against the idea of secularism. Looking at his own experiences with the member of another community, he reflects on how less these instances were and even though he thinks he is secular, his claim cannot be legitimate because of the poverty of his experiences with the members of Muslim community.

*"I ask my Muslim students and friends about Ramzan prayers and the extraordinarily beautiful process of fasting from dawn to sunset. Yes, with a sense of wonder, I try to get a feel of this intense religiosity—fasting as a process of cleansing, purifying the body and soul, making one humble, and bringing one closer to the divine. But then, a disturbing question haunts me: **Am I really sincere, capable of breaking the wall of separation that the troubled history of the sub-continent has created between the two major religious communities? Or am I merely diplomatic trying to be 'secular'?"***

*"I know that my quest for a more authentic secularism to come out of this hypocrisy is likely to remain incomplete unless **I look at myself, and come to terms with my own ignorance, pride, apprehension and anxiety. These days, I often ask myself whether my privilege of being part of the majority 'Hindu community' has made me somewhat ignorant of the everydayness of Muslim living and culture.** Yes, as a student of sociology, I know intellectually and theoretically. However, **experientially I remain poor**."*

"Believe it, so far I have attended only three Muslim weddings—that too of my students. Even though I read a lot about Ghalib and Iqbal, Maulana Azad and Zakir Husain, I have not visited many Muslim households and experienced the intricacy of their everyday life. And at times, my 'anthropological gaze' has further separated me from them."

In the above excerpt from the article, when he asks himself the question that "*Am I really sincere, capable of breaking the wall of separation that the troubled history of*

the sub-continent has created between the two major religious communities? Or am I merely diplomatic trying to be 'secular'?", real struggle with himself, his identity can be seen. He is struggling to deconstruct his identity of being a Hindu and how his experiences have clogged his ability to see the "unthought categories of thought" (Bourdieu & Waquant, 1992). He is **questioning caste**. It is this **continuous struggle** which creates the disposition for reflexivity in his life in general, and teaching in particular. It is this struggle, which transforms into the beauty of self-awareness and critical thinking. Going by this logic, it can also be said that reflexivity lies in the struggle. A certain amount of struggle with oneself, one's identity needs to be done in order to be reflexive. If everything is accepted as given without questioning, then it limits the ability to think beyond what already exists. The intensity of struggle and self-criticism that one indulges in life differ individually. It is also different for different teachers. So good teaching can't be reduced to technique; it comes from identity and integrity of the teacher (Palmer, 1998). **But surely, struggle with one's identity is an important source for the germination of Reflexivity.**

"And what an extraordinarily liberating feeling it is! I become more than my caste, my religion, my ethnicity, my gender. Even though I speak Bengali, a Tamil student enchants me. I am born in a Hindu family; a Muslim student enters my inner world. I am supposed to be a 'forward caste' intellectual; yet, someone not belonging to my caste makes me realize the sweetness of divinity. All stereotypes crumble. I grow. I realize the beauty of an expanded horizon. It elevates; it does not limit. It expands; it does not restrict. It includes; it does not exclude. Thanks to my vocation; it has helped me to experience what transcends boundaries, to become truly cosmopolitan."(Pathak, 2015, p, 148).

In this extract from the book, he is bringing his social position, his identity to the forefront and how his social position moulds his way of looking at other community. He positions himself as a Brahmin, from a particular city, speaking Bengali and how all these positions shaped him. Here he is looking at it relationally and attributes it to the vocation of teaching. Although teaching as an academic field creates certain biases which impedes the condition for reflexivity, it also creates the disposition which helps in production of reflexive knowledge. He could able to understand his student's religion and contexts by having experiences with diversity of students. His reflexivity is also

seen to be coming from his 'academic field' of teaching and the intellectual bias emerging from it. It is his 'profession' which provided him tools to look at his social position and to understand his as well as his student's context. According to Bourdieu (1992), "the conditions which bring about, or at least dispose participants in a field towards reflexivity arise from the very same processes – involving the habitus and field that delimit thought in the first place.". "Scholastic point of view, therefore, is also a precondition of production of reflexive knowledge" (Schirato and Webb, 2003).

"Teachers, it may be said, are not from a different planet; they are not with any lofty mission; like any other group of professionals they are doing their job and earning money; and they carry the entire baggage of societal vices: caste prejudice and patriarchal violence. It may also be argued that the age of innocence never existed." (Pathak, 2015, p, 152).

Here he is acknowledging that teacher as a social being is shaped and constrained by the field and habitus and brings along with him the collective unconscious of the field. The teacher also carries the biases emerging from their social position, for example, caste prejudice, patriarchal violence, etc. It is only when a teacher will be fully aware of his own context, can he/she be able to understand his student's context too.

In one of his recent articles, '**My Caste, My Identity: Am I Doomed Forever?** published on 5th October 2017, in 'The New Leam,' he has reflected on his own journey towards a casteless identity. He is reflecting back on his social position of being from an upper caste Brahmin family. It is not much of a critical reflection on his social position, it more of an explanation of how he as a social being is embedded in the structure of the field and brings along with him the collective consciousness of the field. He is often reduced to his caste identity. He reflects on his past and recollects that he grew up with the feeling of castlessness. Caste was invisible to him because he belonged to the privileged caste. He denies being affected by caste back then. He was more conscious of the class rather than caste.

"I was completely unaware of caste associations or exclusionary identities. Possibly the fact of my growing up in West Bengal- a state where caste was not so distinctively political in the sense of identity-based mobilization-played a role. There could be another reason. I was born in a Brahmin family. Never did I experience the trauma of caste hierarchy. As that I grew up with the lightness of being; I did not carry my caste with me. True, I too passed through the ritual of sacred thread ceremony. I, however, refused to wear it; my parents did not insist." (p, 2).

"I experienced the reality of class rather than caste. For instance, ours was simple middle class family; my father was a government official; and his monthly salary was the only source of income....Somehow I learned to give more importance to class rather than caste. And nobody condemned me as a Brahmin. Possibly, they did not find anything distinctively 'Brahminical' about me, or our family. Like everyone else in the locality, we too read Tagore, worshipped Subhas Bose, celebrated Durga Puja and enjoyed Mohunbagan-East Bengal football match. In a way, as a middle class Bengali, I was growing up with a feeling of castlessness" (p, 2).

Professor Raghu denies having any quality of a 'Brahmin'. However, it is not possible to have a complete disconnect from social position and identity because a 'Teacher', in specific and a person, in general, is embedded within this world, so the field structures the conventions and modes of thinking which gets embodied over a period of time. This delimits and directs the action and behaviour of a person. It is not possible to have a complete disconnect from the social position even if a person tries to deconstruct the ways of thinking limited by that social position. A person can become more aware and sensitive about one's social position, but she/he cannot disconnect completely from it. Professor Raghu also cannot separate himself from his social position because the very way of thinking and behaving is embodied. When he is talking about his sister's marriage or thread ceremony in the article, these instances show that there might be other instances too which he may or may not remember or have mentioned in the article. The encounter with such and more instances while growing up shows his experience with his caste, and therefore, it is not correct to say that he grew up with a feeling of castlessness. These instances also hardwires our mode of thinking and behaving which gets embodied.

This was evident in his narratives when he prescribes the role of a student. The use of authoritative language for example, use of sentences like "you have to", " this is not how it should be done", "I won't encourage" etc along with a **rigid and inflexible body**

language are subtle signs that the **caste is embodied** and shows up in person's daily narratives and actions even if the person denies being associated with it.

This particular article, and especially this statement *"And nobody condemned me as a Brahmin. Possibly, they did not find anything distinctively 'Brahminical' about me, or our family."* can also be looked from a perspective that Professor Raghu is trying hard to locate himself and it is a sort of written to clarify the image that even though by caste he is 'Brahmin', but he never felt anything 'Brahminical' about his family . This is clearly in contradiction with *"True, I too passed through the ritual of sacred thread ceremony. I, however, refused to wear it; my parents did not insist."* as he did pass through the ceremony and has experienced it. This constant positioning also comes from his disciplinary training of being a sociologist because they tend to position themselves in terms of caste, caste, religion, ethnicity, etc.

Given all this, his struggle with himself cannot be denied. In this particular case, what cannot be overlooked is Professor Raghu's constant struggle with himself, ability to understand his students, having an excellent ability to reflect and the ability to empathize. As a teacher, he tries to reflect on his social position and be aware that he creates an inclusive environment, knowing his beliefs and position, where no student feels discriminated against, threatened in any way. This is where the role of reflexivity becomes more important.

"Are students slowly disappearing from this concrete/ physical space, and finding a new meaning in the virtual reality-the new world it promises? Or is it that as teachers we are losing interest in the classroom interaction because of our career pressure and altered priorities? I am anxious because I am seeing this change. In my own journey as a teacher, I have seen the glorious days of the classroom interaction; but now, believe me, I feel the absence of that intensity and creative energy. I pains me. However, the question is: why is it so?" (p, 1).

*"Yet, as an old-fashioned teacher, I would insist that nothing could replace the classroom. **Before I dare to convey this message to young learners, I must engage in self-criticism.** I do believe that as teachers we have to reinvent ourselves through a creative pedagogy. Yes, there is no dearth of information in the internet. However, the classroom is not for the dissemination of information. Instead, it ought to be seen as a catalyst, a dialogic space that inspires young learners to see beyond information, think critically and creatively, and evolve their own distinctive ways of seeing, feeling and theorizing." (p,3).*

In the above excerpt from the article **'Empty Classroom: Is it the New Normal?**, published in 'The New Leam' on 2nd December 2017, Prof. John is questioning his social position coming from his generation. He raised a series of critical issues relating to the growing decline in the vibrancy of the classroom interaction in today's times because of the presence of virtual learning materials.

He is acknowledging that there is a change in the classrooms these days due to the **generation gap** and the trivialization of virtual learning materials and technology. Nothing can replace the joy of learning in classrooms and face to face interaction with the teachers and classmates. He is also reflecting on what a teacher can do to understand the students of this generation and creating an appropriate classroom environment for them so that they rely less on virtual learning and give more importance to everyday classroom interactions with their teacher, peers, etc. He talks about changing the pedagogy or how teachers need to change themselves with changing generations.

These were the parameters on the basis of which the narratives were analysed. Professor Raghu was found to be questioning his academic field, intellectual bias and social position in his narratives as well as his writings. This helped him to be a better teacher. He is able to understand his context as well as his student's context. However, few traces of authoritativeness and inflexibility were also found in his narratives. The need is to look at whether Professor Raghu is a reflexive teacher or not?

3.2 DISCUSSION

3.2.1 Is Professor Raghu a reflexive teacher?

After analyzing the narratives and writings of Professor Raghu based on three parameters, the need is to look at what is making him a reflexive teacher or a good teacher? The reflexivity develops by building upon good disciplinary training and having an ability to reflect. Reflexivity is relational and not individual. Merely having the ability to reflect is worthless if a teacher does not have good disciplinary training.

Another very important quality of a reflexive teacher is the ability to understand their as well as student's contexts.

Form the above-presented analysis; it can be seen that Professor Raghu has a good command over his discipline which enables him to read literature, philosophy, psychology, etc. which further helps him in understanding his discipline in a more profound way. He tries to understand not just the theory but to connect it with reality and teaches his students the same. Having a good **ability to reflect** can predominantly be found in all his narratives, autobiographical writings, articles, etc. As a reflective being, he tries to critically look at his experiences. He tries to connect everything.

In his article '**The Ecstasy of Studying Sociology**' published in 'The New Leam' on 2nd November 2017, Professor Raghu has talked about relating books and theories to lived experiences.

Few excerpts from that article are as follow:

"Learning becomes meaningful when words acquire a soul, and books, far from existing as something to be feared or conquered, are lived, felt and related to the experiential domain."(p,1).

"Second, intellectual cognition or detached analysis of frozen words alone is not sufficient. What is important is the development of all the faculties of learning-the ability to see, feel, intuitively grasp, realize, and experience. Only then do we succeed in establishing an organic relationship between words and lived experiences, brain and heart, intellectual cognition and empathic understanding."(p,2).

*"**Friends, don't see Marx only in a book, in your theory paper. Marx is here- walking with you.** You are in the S.N. market, and suddenly a T-shirt captures your attention. On the T-shirt, it is written- My Father is My ATM. What do you see? A sentence of this kind can be written only in bourgeois civilization that allows money to measure everything, and transform it into its opposite. So even my father has been reduced into exchange value; the ecstasy or warmth of the relationship has been drowned in the icy water of egotistical calculation. It is like commodity fetishism; the relationship between two human beings looks like a relationship between two objects or commodities. Marx makes sense to you."(p, 2).*

Here, he is talking about giving meaning to the theory by connecting it to reality. He believes that words have no meaning if they are not lived or if they are not connected to the reality. He called them 'frozen words'. According to him, it is very important to feel, experience, the theory. The theory can be better understood if we understand it in the context of practical day to day life. He gave an example of how Marx can be taught. This comes from his strong disciplinary training. If the teacher does not have the strong disciplinary knowledge, then she/he won't be able to have a deep conceptual understanding of the discipline and hence, the ability to reflect alone would not make her/him a good teacher. The disciplinary knowledge needs to be strong.

However, having the strong unquestioned disciplinary knowledge would just be practical knowledge and it places limits on teacher's agency or freedom of thought. Therefore, this disciplinary knowledge is a "non-reflexive" form of literacy (Schirato and Webb, 2003).

Professor Raghu was found to be questioning his disciplinary knowledge time and again and simultaneously was reflecting on both the knowledge system as well as his own practices. He understands the theories, history, values, and practices that define the discipline of sociology but is also looking beyond the walls of the discipline and reading other things which help him in understanding his discipline better and also having a critical gaze upon his discipline. He obtains reflexive knowledge by building upon strong disciplinary training and ability to reflect. This reflexive knowledge helps him in having a better understanding of his discipline as well as student's contexts. This reflexive engagement with one's discipline as well as life comes from a relational perspective and not individual. When the teacher is able to look at her/his social position, academic field and intellectual bias relationally, can said to be as a reflexive teacher.

"And again, to take yet another example, a young man arrived who was not very sure about his research area. My engagement with him began, and slowly I realized that he was deeply religious, and his interest in the ashram life was remarkable. I suggested to him: 'choose an ashram, do a rigorous ethnography of the ashram, see its notion of time, space, food, prayer, and speech, and write a thesis on the ashram as a site for alternative culture.' I saw the light on his face. 'Sir, now I have got the topic. For me,

it is not just the academic question; it is my life's quest.' And he came forward with a reasonably meaningful thesis."(Pathak, 2015, p, 192).

In the above excerpt from his book, he narrates one incident in which one of his student was facing the dilemma about choosing topic for his thesis. Professor Raghu first tried to understand the context and interest of the student and then accordingly suggested the topic. The student could relate to the topic and did his research on that topic with full dedication and interest. This becomes a very important quality of a good teacher to see and understand what even their students cannot see and to show them the right direction. This is a very important element in a teacher to be reflexive. This can be attained when a teacher is aware of his/her student's context.

Professor Raghu can be called as a 'good teacher' in terms of having an excellent ability to reflect, strong disciplinary knowledge, ability to understand his context as well as his students, ability to constantly struggle with himself and to question his knowledge base. This ability helps him to invoke critical faculties in his students and to create spaces where creativity can germinate. It helps him to make them creative learners and independent thinkers. All these abilities make him a reflexive teacher.

3.2.2 Where is this reflexivity coming from?

If the claim is to be made that Professor Raghu is a reflexive teacher, then the need is to look at where is this reflexivity coming from or what are the sources of reflexivity? Professor Raghu could get a great degree of **autonomy** regarding syllabus, writing, and research as the university gave a lot of freedom and autonomy (see excerpt 8). Teachers have the liberty to decide the curriculum and mode of evaluation. They are the ones who check the papers of the students and do not send it outside. The university provides space for academic freedom, debate, and dialogue. The teachers and the students have the freedom to express their dissent against the decision of the administration. There is always scope for dialogue and disagreement between students and teachers too. Professor Raghu is also talking about the freedom and flexibility in the syllabus. It gets revised every time a new teacher teaches the course. It leaves the scope for creativity

on the teacher's part. Many times teachers also discuss the syllabus with their students so it also creates **a dialogic space** where both the teacher and students can co-construct the learning material. As he narrates:

Excerpt 8

"...that's why I feel in university teaching, JNU kind of teaching, you would see that there is no codified fixed syllabus because each time we keep following changes. And it also balances from teacher to teacher. So if today I teach a course and tomorrow someone else would teach a course, he or she would be more evolving, so that gives a lot of flexibility and creativity on the part of the teacher." (6/03/2018, 11:38 a.m.)

"...a JNU beauty that there is no compulsory attendance thing in the vibrant classroom. So 9 am the morning I am taking the class, it is a winter foggy morning and classroom is full of students who are coming from Faridabad and other far places. So when I tell this to people of other universities, they don't believe that how possibly they don't take attendance, but student come to the classroom?" (6/03/2018, 11:44 a.m.).

Professor Raghu also talks how this university has helped him in being **inclusive** (see excerpt 9). The university has always welcomed heterogeneity and diversity. It accommodated students from all over India; this was his experience with diversity. He learned that everybody had a place irrespective of being from any class, class, region, ethnicity. Students wouldn't laugh at each other. This was a great lesson that he learned. Being oriented with the diversity helped him in understanding the contexts of his colleagues and other students who were 'different' from him. It helped him in learning to accept the difference and developing connectedness.

Excerpt 9

"...and I believe that one of the beautiful things about this place is that everybody had a place in JNU. Everyone irrespective of class, caste, and gender, irrespective of region, whether I am from Kerala, Orissa, Jharkhand or Delhi everyone has a place. People didn't laugh at others; people didn't ridicule other. In the classroom, you will find someone from Stephens and also someone from Jharkhand who's English is very bad but no one will laugh at that. Everyone will

be accommodating. So that was a very great lesson that we learned in JNU. Everyone had a place, and that's why JNU enabled a lot of people to transform their life to evolve. They never felt stigmatized." (6/03/2018, 11:48 a.m.).

"...that today if I make some sense in the classroom as a teacher, with deep gratitude that is JNU. I would also say that my journey from physics to sociology had also broadened my horizon, widened my horizon and I could see, I could become more sensitive to connectedness."(6/03/2018, 11:58 a.m.).

Therefore, his reflexivity seems to be coming from the dialogical space of the university. It can be seen that the university served as a turning point in his life where he could 'find himself' in many ways as a student of sociology, as a teacher, philosopher. The reflexive disposition is institutionalized in the university space because this university provides two main conditions which are necessary for the germination of reflexivity 1) a degree of autonomy in terms of research, writing and academic freedom and 2) disposition to produce knowledge that is not necessarily in the interest of the field of power (Schirato & Webb, 2003). These two things are at the core of the reflexive disposition and only when they are rewarded and encouraged in the mechanisms of teacher training, dialogue, and critical evaluation can the reflexive praxis be attained.

According to Bourdieu (1992), "the conditions which bring about, or at least dispose of participants in a field towards, reflexivity arise from the very same processes – involving the habitus and field that delimit thought in the first place." Teachers belonging to a particular disciplinary field are shaped, constrained and disposed towards thoughts and actions through their immersion in, and their incorporation of, the theories, history, practices, and values of the discipline. Bourdieu identifies or associates these fields, generally, with a larger scientific field, whose rules, procedures and capital are oriented towards reflexivity or where reflexivity is institutionalized in those scientific field (Schirato & Webb, 2003).

The institutionalization of reflexive disposition in the field is a condition that leads to reflexivity and a potential condition of production of reflexive knowledge. Even in the area of teacher education and training, there is a need to encourage a reflexive

disposition to enable critical thinking among teachers which will further help in creating critical and independent learners in the classroom.

It is precisely when teachers will be able to distance themselves from both hegemonic fields and the practices of their disciplines that will allow teachers to reflect on the 'unthought categories of thought,' that is, to reflect beyond the classroom immediate concerns and look at their practices reflexively. It will then transform into 'reflexive teaching.'

"Mr. Modi. I am a simple/unknown teacher; and yet with absolute humility I differ from you because I believe that children ought to be seen as flowers to bloom, not warriors to evolve 'strategies'. The moment this ugly exam system reduces them into 'warriors' they are finished. Your 'mantras' will remain ineffective. Some of them might become the employees of your foreign investors or friends like Ambani and Adani; but the inspiration of a compassionate/egalitarian society is unlikely to emerge from them. Is it possible for you to read more, go deeper, rethink what you have written in this 'well packaged' book, converse with great educationists in the world, and write a new book (I am sure your publisher appreciates good books, not merely 'best sellers' by celebrities for instant consumption) that will inspire children to become truly educated and create a culture that the likes of Kabir and Ramakrishna, Gandhi and Tagore strove for?"

In the above excerpt from the article '**Mr. Modi, Children are not Warriors**', published in 'The New Leam' on 9th February, 2018, Professor Raghu has reflected on Prime Minister Mr. Narendra Modi's new book Exam Warriors (Penguin Books), and with absolute humility advised him to rethink what he has written in this well-packaged product. He is **challenging the field of power** and asking him to rethink his ways of understanding education. He is not writing to publish this in a reputed journal neither is he writing it to please great academic in his field, but he is writing to express his discontent and dissent against what he thinks is wrong. His way of writing may not seem to be a very radical critique of the power. It is a very sharp but humble critique. However, it does not matter as far as the teacher is using critical faculties to reflect on the knowledge and is writing against the field of power. This is how a reflexive teacher will be able to create creative and not conformist thinkers because he/she will also reward reflexive disposition in his teaching methods.

"'Why don't you have your books published by an international publication house?'- The question confronts me; colleagues ask me, students like me. I remain silent. Or, I laugh. I feel that even people like us can't avoid the temptation of 'brand' names. It is a 'brand' publication house that defines you, the substance of your book." (Pathak, 2015, p, 110).

" What you write is not so important; what acquires importance is the name of the publication house. What else is it other than academic consumerism? Your 'prestige' rests on the 'brands' you consume. I differ. I believe that if your book is meaningful, if your writings emanate from the authenticity of your being, even an 'unknown' publishing house- provided it is sincere in its endeavour and does its work with a reasonable degree of technical/professional perfection- would take your book to the reader; it would be read, sold, reviewed and discussed." (Pathak, 2015, p, 110).

*"You need to believe in yourself. **Why is it-I ask myself that we become excessively 'brand conscious'?** Why is it that we are perpetually restless for acquiring a 'name'- a foreign university, an international publication and so on and so forth? **I fight my battle. I choose to live without these ornaments. I have made a choice. It makes me light. It frees me from the trap of never-ending insecurity and restlessness**." (Pathak, 2015, p, 110).*

In the above extract from his book, Professor Raghu is talking about his experience of not succumbing to the academic pressure and feeling burdened by the need to publish in reputed journals. He rather talks about writing as a creative exercise, and one should only write when one feels like and not just because they feel the pressure of publishing a given number of papers. This structured and institutionalized exercise compromises with one's creativity and is against the very idea of research. He expresses his discontentment with the pressure of publishing coming from his colleagues and students. He is against the idea of writing in a journal just because of the brand name. These journals have their rules, what should and should not be included, limitations on words, writing within a particular ideological frame and within the collective consciousness of the discipline. This takes the creativity out of work. He is never in favor of producing knowledge that is in the interest of the field of power.

"Every moment, for me, was a celebration; I loved to play with pedagogy and theory. Yes, I could have written a research paper in a trendy journal on the modes of teaching theory. Or, I could have attended a couple of conferences, and delivered lectures on theory and pedagogy. But I did nothing of sort. No publication, no conference; yet so much learning and inner development! Those who love numbers would conclude that in that semester I did nothing. But those who have not yet lost their sanity would realize that what I gained was immeasurable. Yes, I evolved as a teacher; and my understanding of sociological theories acquired new meaning."(Pathak, 2015, p, 112).

For a teacher like him, it is more important to experiment with the pedagogy and evolve as a teacher rather than blindly publishing in the journals and writing without meaning. He would rather spend his time strengthening his disciplinary knowledge and reflecting on it. In his case, the reflexive disposition is institutionalized in the **university space** which is creating **sources for reflexivity** for the teachers. Although this is just one aspect but certainly university or this particular field of Higher Education has created **the sociocultural and dialogical space in the germination, development, and transformation of reflexive knowledge into teaching.**

The role of the university in encouraging and rewarding a reflexive habitus through the institutionalizing of a reflexive disposition in 'mechanisms of training, dialogue, and critical evaluation' is found. This was possible because it gave autonomy to teachers in terms of syllabus, pedagogy, and evaluation. A major part of Reflexivity and the sources of reflexivity are coming from the university itself in this particular case study. Reflexivity was also built by Professor Raghu's own strong disciplinary training and his ability to reflect on his experiences. His past experiences as a student, his teaching experiences, ability to look beyond the disciplinary boundaries, strong ability to reflect, critical thinking, etc. is making him a reflexive teacher.

This study has also found the analysis in line with Bourdieu's theoretical parameters of Reflexivity. There have been instances in which the teacher was found to be questioning limitations on knowledge put by his social position, academic field, and intellectual bias. In the area of teacher education and training, there is a need to encourage a reflexive disposition to enable critical thinking among teachers which will further help in creating critical and independent learners in the classroom. This can only be possible if instead of having the competency-based teacher education model where the emphasis

is on having particular skills in teacher which will produce a predetermined outcome, the reflexive disposition is rewarded and emphasized.

The teachers should be encouraged and rewarded for questioning their knowledge base. Critical thinking needs to be promoted. This is the precondition for the development of reflexive thinking. Then only teachers will be able to see themselves as social beings embedded within the structure and field who brings along with them the collective unconscious of the field. They will then be able to understand their contexts as well as their student's contexts. To change the current situation of higher education in India, where the state is trying to make both teachers as well as the students' conformist individuals and the critical thinking is highly discouraged and even punished, there is a need for teachers to be reflexive. Then the only transformation in higher education can happen, and this will further open the door for creativity and dialogue.

CHAPTER- IV

CHAPTER- IV

Conclusion

This chapter presents a summary of the findings and the discussion of the findings. The present study was conducted to explore reflexive teaching in higher education in India through a case study using Bourdieu's theoretical lens of Reflexivity. The aim was to examine what makes a teacher reflexive? And where does this reflexivity come from?

From the analysis and discussion of one case study, it was found that having an ability to reflect along with strong disciplinary training is necessary for a teacher to be reflexive in the institutions of higher education. Reflexivity builds upon these two. Where reflection is often individual, reflexivity is relational. Professor Raghu was found to be a reflexive teacher with few exceptions of having traces of authoritativeness and inflexibility. He was found to be having an excellent ability to reflect and a solid disciplinary knowledge base. This helped him in developing reflexivity overtime. Reflexivity does not occur overnight; it builds through the process of teaching. Critical thinking is a precondition for reflexivity. Having critical faculties and using it to look at one's social position relationally can help in building reflexivity as was found in Professor Raghu case.

Professor Raghu's concern for reflexivity finds its root in his social and academic trajectories. It is a product of structural discrepancy between his primary habitus (science) and that required for the field of sociology. An inclination to the reflexivity may in part be the product of Professor Raghu's conversion from Physics to Sociology, i.e., from science to social science and thus likely to encourage the questioning of one's practice and reflection on the differences between the ideologies and practices of a scientist and that of a social scientist.

4.1 Reflexivity seems to be coming from the following sources:

4.1.1 Dialogical space of the university

A major source of reflexivity is coming from the university which has created the sociocultural and dialogical space in the germination, development, and transformation of reflexive knowledge into teaching. The reflexive disposition is institutionalized in the university space. Students, as well as teachers, have the right to voice out their opinions and dissent. It opens the ground for debate and dialogue. Dialogue between students and teachers helps them to co-create the environment of mutual trust and connectedness. The university also teaches a great lesson of inclusiveness as it accommodates diversity of students coming from different religion, caste, class, ethnicity, region etc.

4.1.2 A Degree of Autonomy

The university provided a degree of autonomy to a certain extent in the form of flexibility in curriculum and the mode of evaluation. Teachers get the time to reflect on the curriculum and evaluation, and they can change it every year or whenever the need arises. The autonomy is also in terms of attendance. There was no rule regarding compulsory attendance. The students as well as the teachers had the autonomy and flexibility to attend classes by their choice. It was not forced upon them. The motivation for attending the classes thus becomes intrinsic. Students come to class for their quest for knowledge and not for fulfilling the required attendance.

4.1.3 Disposition to produce knowledge, not in favour of the field of power

Conformity is a threat to reflexivity. Reflexive praxis cannot be attained if knowledge is produced in favour of the field of power or to maintain the status quo because it curtails critical thinking. It is in the fabric of the university to question the field of power. With students and teachers keeping their critical faculties to the forefront, knowledge is questioned and produced against the field of power. This creates a space for the production of reflexive knowledge.

4.1.4 The constant struggle with oneself

Reflexivity builds upon by constant struggle with oneself. Reflexivity germinates between these spaces of self-doubt, critical reflection and the need to grow. It's a process of constantly going back and forth and looking at oneself relationally. The Professor's struggle with himself from the very beginning on his caste, region, discipline, religion was a major source of reflexivity which further transformed into his teaching practices.

These are the few sources of reflexivity which were found in the study. However, reflexivity is not limited to these sources and might differ individually. Similarly, it might differ for teachers. In some cases, families or particular incidents might be the source of germination of reflexivity or reflexive disposition for teachers. There is no ideal model which describes these are the things which teachers "should" have. Prescribing such a thing would make it similar to the competency-based model of teacher education. This is not the aim of the study and also goes against the very idea of reflexivity. Reflexivity in pedagogy, curriculum, evaluation and understanding the contexts of the students can make a teacher 'good'. This can be attained by rewarding reflexive disposition in the policy documents prepared for teacher education, in the mechanisms of teacher training, evaluation, and recruitment, in both the universities as well as schools.

To change the current situation of higher education in India, where the state is trying to make both teachers as well as the students' conformist individuals and the critical thinking is highly discouraged and even punished, there is a need for teachers to be reflexive. Reflexive teachers would create students who are critical and independent thinkers. Then transformation in higher education can happen, and this will further open the door for creativity and dialogue.

4.2 Implications of the Study

The study has implications in the field of teacher education and training as it brings forth the importance of Reflexive teaching in higher education. The study highlights the shortcomings of the competency-based model of teacher education that is currently

used worldwide and emphasizes the need to encourage reflexive disposition in the mechanisms of teacher training and evaluation where teachers are rewarded for questioning their knowledge base, curriculum as given and critical thinking is promoted. This helps teachers to see themselves as someone who is embedded in the field and brings 'collective unconscious of the field' with them. They will understand their contexts as well as student's contexts. Reflexive teaching will help in creating independent learners and critical thinkers and thus, has the potential to transform the face of higher education in India.

4.3 Limitations and Suggestion for the Further Study

1. The analysis can be done more rigorously reviewing more and diverse case studies by including Professors from different disciplines and looking at where does reflexivity comes from in various disciplines.
2. The recent reflexive articles of Professor Raghu on the current situation of the university can also be analysed.
3. Bourdieu's theoretical framework limits reflexivity to three parameters. It can't be generalized as it might be different for each individual. It just provides one theory to look at reflexivity from one particular perspective. Future research can look at Reflexivity from other perspectives which include Vygotsky, Bernstein, Bakhtin etc.
4. A comparative study can be done taking professors from different universities and looking at whether reflexivity is institutionalized in other universities as well.

5. The study bears limitation of the analysis of one case study which limits the generalization.

6. Other methods of analysis such as Biographical Narrative Analysis of detailed case studies can be done to get a deeper understanding of the data.

7. Reflexive teaching in school education is another area in which future research can be done.

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