

**CLASSROOM DISCOURSE IN NEPALESE SCHOOLS:  
A CULTURAL PERSPECTIVE**

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**A DISSERTATION**

**Submitted to  
Dean's Office, Faculty of Education  
for the degree of  
Doctor of Philosophy in Education  
Tribhuvan University**

**June 2014**

## DECLARATION

I hereby declare that any part of this Dissertation has not been submitted for candidature of any other degree to any other organization than Tribhuvan University.

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## AN ABSTRACT OF THE DISSERTATION OF

Hem Raj Dhakal for the degree of Doctor of Philosophy in Education presented on  
December 2013.

Title: Classroom Discourse in Nepalese Schools: A Cultural Perspective.

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This research entitled *Classroom discourse in Nepalese schools: A cultural perspective* was completed to critically analyze the Nepalese classroom discourse from cultural perspective. Intensive classroom activities of teachers and students of the schools were explored to make meaning for the reality of what goes on inside the classrooms of the Nepalese schools.

I have enhanced my study by corroborating and incorporating resourceful ideas borrowed from related literature to substantiate the field findings. I have adopted, to be particular, discourse theory to substantiate the findings of this research study. I am aware of the fact that no interpretation is final and knowledge is contextual and alterable due to the technological upheavals and recent trends in education.

Nevertheless, perpetual discourse, dialogue, discussion, dealing and intensive interaction based on subjective inquiry in unearthing what research participants experienced as truth assured me to claim that the revealed knowledge is reliable, credible and trustworthy. This study was completed by applying purposive sampling technique.

The study revealed that teaching learning qualities are inherent and indispensable to bring into fruition teachers and students' cultural perspective in the form of classroom discourse. Teachers and students' cultural perception of teaching learning activities was very much reflected into classroom transactions, which have been termed in this study as classroom discourse. It was found that the rationality of cooperation and collaboration in classroom discourse works as a ground for making teaching learning activities imaginative, innovative, communicative and creative through specific activities as discussion, dialogue, interaction and interpretation. These symbiotic activities-the very soul of classroom discourse- were not fully reflected in the classrooms observed with a cultural perspective.

As classroom discourse with a dialogical approach was the focus of this study, it has implications beyond cultural, social and pedagogical practices: the major implication being a change in my personal philosophy and consequently, my belief, attitudes and values of viewing the classroom culture as a discursive field of teaching learning. Going beyond the classroom, though difficult for a classroom bound delivery, is to enrich classroom discourse by bringing into a wealth of value based perception and practice in order to give life to it.

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## **DEDICATION**

This dissertation is dedicated to my parents in honor of their support and confidence that enlightened me to get this arduous work into fruition. Their moral, ethical, competent and confident guidance always empowered me to become an academic and professional personality in education.



## ACKNOWLEDGEMENTS

This research study is the culmination of efforts and contribution from many for whom I remain grateful for their support and guidance. First and foremost, I would like to express my heartfelt gratitude to my supervisor, Prof. Dr. Basu Dev Kafle for his consistent guidance, warm support and kindling encouragement. This dissertation would not have taken the present form without his intellectual guidance.

I would like to extend my sincere gratitude to Dean, Prof. Dr. Prakash Man Shrestha, Prof. Dr. Jai Raj Awasthi, Prof. Dr. Bidyanath Koirala, Prof. Dr. Chandreshwor Mishra, Asst. Dean, Prof. Dr. Chitra Bahadur Budhathoki, Associate Professor Ram Prasad Karanjit, and Dr. Bal Mukunda Bhandari for their cooperation, advice and critical suggestions.

I am equally grateful to Mr. Kiran Pradhan, Mr. Madhab Sitaula, Mr. Naim Chaudhary, Mr. Khyam Nath Timsina, Mr. Baikuntha Subedi and Mr. Surya Prasad Adhikari for their valuable support during this research. My thanks go to all the teachers, students and parents of the schools who are quite a part of this study. My sincere appreciation is also due to all my friends for their help.

Last but not the least, my heartfelt gratitude goes to my father, Mr. Hari Dutta Dhakal and late mother, Ms. Ganga Devi Dhakal who encouraged and supported me for this study with a strong faith in my academic pursuit. They are the greatest source of inspiration for me. I am equally grateful to my family, Bidya, my wife, Neelam and Jenam, my daughters who always inspired and supported me to complete the research work in time.

Hem Raj Dhakal

Ph.D. Scholar

## CONTENTS

<i>DECLARATION</i>	<i>i</i>
<i>ABSTRACT</i>	<i>iv</i>
<i>DEDICATION</i>	<i>vii</i>
<i>ACKNOWLEDGEMENTS</i>	<i>viii</i>
<i>TABLE OF CONTENTS</i>	<i>ix</i>
<i>LIST OF TABLES</i>	<i>xii</i>
<i>LIST OF FIGURES</i>	<i>xii</i>

## CHAPTER ONE

### INTRODUCTION 1-15

Background of the study	1
Statement of the problem	10
Rationale of the study	11
Research questions	13
Delimitations of the study	14
Definition of the key terms	14

## CHAPTER TWO

### REVIEW OF RELATED LITERATURE AND

### CONCEPTUAL FRAMEWORK 16-82

Review of related literature	16
Culture in the classroom	16
Western and continental discourse	21
Genealogy and archaeology of discourse	27
Homogeneity and diversity in discourse	30
Cultural knowledge of discourse	31

School culture and classroom discourse	43
Discourse of globalization and local educational events	56
Conceptual framework of the study	79

### **CHAPTER THREE**

#### **METHODOLOGY OF THE STUDY 83-94**

Research design	85
Population of the study	86
Sources of information	87
Criteria of sample selection	88
Tools and instruments	89
Interview guidelines	89
Focus group discussion guidelines	89
Classroom archives and observation guidelines	90
Data collection procedure	92
Discourse recording	92
Archives	93
Data analysis and interpretation process	93

### **CHAPTER FOUR**

#### **DISCOURSE ON TEACHING LEARNING STRATEGIES 95-189**

Classroom discourse of Social Studies	98
Emerged discourse in Social Studies class	114
Classroom discourse of Mathematics	116
Emerged discourse in Mathematics class	126
Classroom discourse of English	127
Emerged discourse in English class	141

Determinants of classroom discourse	145
Teaching strategies of classroom discourse	153
Cultural perspective on classroom discourse	161
Reflection of cultural perspective on classroom discourse	171
Shaping of classroom discourse from cultural perspective	183

## **CHAPTER FIVE**

### **CULTURAL PERSPECTIVE IN CLASSROOM DISCOURSE 190-221**

Classroom discussion and discourse	190
Deliberative discourse	193
Accountability in learning	196
Accountability to expected standard	200
Knowledge attributes	201
Cultural giving	211
Classroom discourse as an interactive practice	215

## **CHAPTER SIX**

### **THEORETICAL DISCUSSION OF FINDINGS 222-234**

Theoretical underpinnings	222
Classroom discourse as a theoretical base	223
Classroom discourse beyond classroom culture	223
Classroom discourse from social perspective	224
Classroom discourse from pedagogical perspective	226
Implications of the discourse	233

### **REFERENCES 235-253**

### **ANNEXES**

**LIST OF TABLES**

Table: 1 Nature of classroom discourse	77
Table: 2 Conceptual frame to understand the field reality	79
Table: 3 Phase-wise classroom indicators	96
Table: 4 Common and typical discourse in classroom	143

**LIST OF FIGURES**

Classroom discourse analysis framework	81
Map of study area	87

## CHAPTER: ONE

### INTRODUCTION

*“Do not ask who I am  
and do not ask me to remain the same...”*

*Michel Foucault (1972: 19)*

#### **Background of the study**

The concept of classroom teaching and learning activities is based on the process of interaction between teacher and students. The teacher teaches the subject matter as prescribed by the curricular norms, objectives that are determined by the needs of the nation. S/he takes the goals and objectives of curriculum to fulfill the national and social demands. Social demand is at the centre stage of the people and their children who represent societal culture. Culture is represented in teaching and learning activities, which are transacted in the classroom. Teacher and students are guided in teaching and learning by the principles of educational planning which systematize ways and techniques for implementing targets produced, reproduced and mobilized for the fulfillment of educational goals. The goals of educational planning and process of mobilizing human resources are managed skillfully and tactically for the enhancement of the educational objectives. The educational objectives are however determined based on national and social needs. Social needs are identified from the interest of the society as guided by the developmental nature of the people.

The educational history of Nepal has been shaped by different phenomena including needs and interests of religion according to the department of knowledge provided in different disciplines. The earlier era of education was placed as discipline of knowledge gaining process e.g. (*devkul*) God, (*rishikul*) sainthood, (*gurukul*) Teacher,

(*pitrikul*) patriarchy and (*rajkul*) monarchy when knowledge gaining and providing information depended on the teacher. However, the knowledge now is derived from many other sources, which have been possible because of the excessive development of science and technology. Technology is the root of development and it is the way of thinking and forming educational goals that guide teaching and learning.

As education is considered a gateway to development, there are many contending views about development. Along with these views, there are issues associated with human related actions including the mobilization of natural and human resources. These issues are nearly common in the technologically advanced countries and they are applied in the field of education as well. The issues related to education and the overall development of human beings directly or indirectly influence the life style of the people. Excessive development of science and technology is a crucial challenge for the adjustment or help for living modern style, which is basically fed by the advancement of education.

Challenges in education have occurred where local culture and decentralized practices go against each other. Basically, interaction between local culture and decentralized knowledge about culture influences classroom teaching as well. These issues obviously touch upon classroom teaching and learning situation. In other words, both the global and local issues are intermingling to constitute classroom situation and pedagogy.

The situation of classroom teaching and learning has been discussed with different approaches, which are determined by factors such as culture, social phenomena and learning strategies adopted by teachers as well as students. Social and cultural factors shape the life style of human, and categorize it in many forms. These factors also

contribute to making human beings interactive within the social system. Education as a subsystem of the larger social system, is supposed to influence the educational cycle of both the students and teachers.

In the context of globalization, developing societies and schools have to operate as per the demand of the people because the teaching learning process is also the product of the society. As teaching learning procedures and methods are used to complete educational objectives, these activities have a definite role in classroom discourse and discussion that create the environment inside the classroom. The classroom culture is therefore said to be a complex phenomenon of teaching learning.

We can derive references and reflections from cultural theorists like Durkheim (1968), Foucault (1970) and Bourdieu (1984) who focus more on cultural capital. The working class people have no access to knowledge that is highly valued for the overall distribution of power in society. Knowledge as a power has to be institutionalized in educational institutions and to measure educational attainment; people's concept of culture is to be understood as an environment setter too. Culture makes human beings a social, interactive and conceptive person. This concept of culture is applicable in classroom environment as it is a mix of many things that the teacher has to take into consideration.

According to Bourdieu (1984), some occupations need more and different knowledge than others. Technical knowledge is different from general knowledge. Teaching of language is related with talking and science teaching is related in practical or experiment based teaching. In this context, education has been expected to play a vital role in producing and distributing knowledge for creating and sustaining modern rational social order at least with the deprived people. In this context, education as an



important element in the creation of a healthy society through the development of individual minds is very much reflected in classroom environment.

Durkheim's (1968) stress on education as a unique and principal means of creating and recreating society for its very existence has implications for classroom discourse. The key role of education in positioning human subjects in relation with the prevailing social order makes it an important site of cultural struggle and contestations. Durkheim (1968) states its essentially conservative role in reproduction of the culture and the social division of labor while others have assigned it a major role in building a new social order, notion of progress and empowerment.

Thus, cultural perspective is a way to normalize individuals through increasingly rationalized means by turning them into meaningful subjects and docile objects. This helps us explain how the study of human beings as subjects and objects has had such centrality in our culture, and why the current techniques used in this study- hermeneutics (theory of text interpretation) and structuralism- can be powerful tools (Dreyfus & Rabinow, 1983: xxvii). This signifies that classroom discourse has been a central theme of study, which examines classroom practices that reflect the structural effect. The study therefore attempts to look into the inner side of the classroom as reflected through classroom discourse.

### **Concept of classroom discourse**

The term classroom discourse refers to the language that teachers and students use to communicate with each other in the classroom; talking or conversation is the medium through which most teaching takes place. Therefore, the study of classroom discourse is the study of the process of face-to-face classroom teaching and interaction.

The earliest systematic study of classroom discourse was reported in 1910 and it used stenographers to make a continuous record of teacher and student talk in high school classroom (Christie, 2007). The first use of audiotape records in classrooms was reported in the 1930s, and during 1960s, there was a rapid growth in the number of studies based on analysis of transactions and interactions of classroom discourse (Christie, 2007).

Rosenshine and Furst (1973) described seventy-six different published systems for analyzing classroom discourse. It soon became clear from these early studies that the verbal interaction between teachers and students has an underlying structure that was much the same in all classrooms, and at all grade levels, in English speaking countries. In the name of classroom discourse, a teacher crucially asks a question, one or two students answer, teachers comment on the students' answers, sometime summarizing what have been variations, through the course of a lesson.

Thus, there was no clear concept and practice of classroom discourse in teaching and learning before the 1970s. Since the 1970s, many other studies such as linguistics, applied linguistics, ethnographic studies, ethno methodological studies that loosely seem to be educational in character have been offered among others (Lemke ,1998 & Hicks, 1995), (Edwards & Westgate,1994), (Cazden ,1988). Over the years, the concerns of discourse analysis in general, and those of classroom discourse in particular, have changed. It is partly because of the changed perceptions about what the purposes should be of such analysis. It has also partly been so because new methods of discourse analysis, more generally, have been an adequate account of language in the social construction of experience. Such an account of discourse analysis scaffolds the performance of social activities and human affiliation within culture and social groups and institutions (Gee, 1999). Based on this general position,

he goes on to develop an account of discourse analysis whose major preoccupation is with discourse as an instrument for the social construction of experience: a general principle that applies whether he is examining classroom discourse or any other kind.

The account of classroom discourse analysis, while differing in some ways from earlier studies, owes a great deal to the earlier researchers who have worked in the broad area, helping to give definition and direction to what has become a major area of inquiry. In all developed societies, most students now spend significant periods of their lives in educational institutes, while in the developing world, patterns of educational institute attendance are often less regular, there is at least an official aspiration that students will attend educational institute and indeed many students do so. In all contemporary societies, developed and developing, educational provision rates a sizeable share of the national budgets. An institution as a school requires some serious reflection and discussion, to understand and interpret it better as a social phenomenon, and to provide for enhanced educational practices in the future.

Furthermore, some of the general stance adopted by Gee (1999) alluded and added that unless we are willing to engage seriously with the discourse patterns to the institution of schooling, then we fail to understand it. It is in language, after all that business of schooling is still primarily accomplished, whether that be spoken or written and even though language is necessarily to be understood not as some discretely independent entity, but rather as part of complex sets of interconnecting forms of human semiosis. Thus, the nature of the theoretical framework adopted for viewing most of the systemic functional linguistic theory as noted by Halliday (1994) for the systematization is interaction between the teacher and student within the classroom discourse. Classroom discourse has been a major theme in much research in applied linguistics for some years now.

Interest in classroom language studies dated from the 1940s. Since the 1960s and early 1970s, a great deal of research into many areas of discourse, including classroom discourse, has been undertaken in the English-speaking world. This development paralleled the upsurge of scholarly interest in linguistics and applied linguistics in the same period with the invention of the tape recorder, later augmented by the emergence of cheap video recording facilities, rendered much more accessible than hitherto the whole enterprise of recording talk and analyzing it.

Various models of classroom discourse have been emerged, some drawing on one or more of several traditions of linguistics, others on ethnographic and psychological approaches. Others still have been reasonably eclectic in their methodologies, pursuing with whatever tools seemed appropriate, what have been seen as the goals of educational and or pedagogical research of various kinds of field. Just as the approaches and methodologies in classroom language analysis have been various, so too have been the justifications offered for such research. Sinclair and Coulthard's (1975) study made clear that their interest was primarily to take an identified field of discourse and subject it to study in order to understand more about the nature of discourse. In other words, there was not a piece of educational research, in that there was no intention to improve the nature of educational practices, for their focus as linguists, was rather different. Again Flanders (1970) and Bellack (1966), predated by a few years of Sinclair and Coulthard, was quite deliberately focused on the nature of classroom activity with a view to understanding and ultimately improving classroom work. Barenes (1971) and Todd (1977) were also concerned to understand the nature of classroom talk, as well as the possibilities of small group talk in class settings and the studies were intended to lead to improvement in practice. Mehan (1979) was influential in his way as all the other researchers, just mentioned, developed an

important ethnographic study in which he explored how classroom teaching and learning were structured.

Classroom interaction and classroom behavior describe the form and content of behavior or social interaction in the classroom. In particular, research on gender, class, and race in educational field and the relationship between teacher and students in the classroom are represented from different cultures that shape and reshape the classroom. However, in the context of research field, varieties of methods have been used to investigate the amount and type of teacher-time received by different groups of students. Much of the research has then sought to relate this to different educational experiences and outcomes. The classroom discourse and its impact within teaching and learning aspects are introduced according to the subject nature. It is believed that teaching subjects and their pedagogy can be determined from the objectives and needs of society that means the national objectives of education are implemented through the process of interaction between teacher and students.

In the context of teaching and learning, social interaction that represents classroom discourse seems to be similar and synonymous to each other, and this holds true for the majority of teaching and learning subjects in every institute. There are different methods of teaching and learning, and the ways of gaining knowledge are multifold. The subject of teaching within the classroom or outside becomes more vibrant through the interactive process.

The term classroom discourse ‘within the context of different subjects’, taught in the schools or higher education level, has been influenced from the cultural, religious, social and even economic factors of the society and community.

Owing to the fact of fast changing concept of classroom discourse, Nepal has out sped the level of thinking of the general mass with mainly the technical as well as general subject teaching within the school or higher-level education. There is no doubt that changes in the field of education have sprung from discussions and debates that have occurred in different disciplines. The classroom discourse has spread out in different areas of teaching such as medicine, engineering, production of industry and education etc; there is no doubt that discourse in general drawn from the discussion of every discipline might be debatable in creating meaning and making clarity of the practical field. In creation of meaning in different subject disciplines, transforming conceptual changes into meaningful practices through the changed attitude of people or institute is of critical importance. It is perhaps this reason that many instructional approaches and innovations find little room into classroom practices or they even die out before they are well understood by the users for whom, originally, the changes are meant.

Amidst this situation, classroom discourse has been a major theme in research in applied linguistics, linguistics and education for many years. The classroom discourse in different fields and subjects has basically brought out new issues and methodologies in teaching and learning.

In this regard, I used discourse within the classroom activities that are interrelated with classroom or subject teachers and students of different types of schools. The in-depth study of classroom discourse from cultural perspective is carried within institutional and community schools. Thus, the focus of the research is based on subject wise categorization of schools according to their performance in SLC result.

### **Statement of the problem**

The classroom culture, mostly in teaching and learning efforts of recent years, would suggest that this is becoming a natural framework for the management of educational systems asking for a new balance and distribution of roles between the centre and the periphery, the teacher and students.

As education moulds and builds a new and better society that can face challenges of life with courage and conscience (Ruhela, 2000), the national/international community needs to pay special attention to the educational needs and proper methods of teaching as well as discourses in aspects of everyday life for the betterment and justifiable reasons to the learner.

In other sense, the invasion of imported culture in indigenous one will be ruled as being a new concept of culture, and then Gramsci's (1852 cf. Giroux, 1983) analysis is crucial to understand how ruling elites to reproduce their economic and political power use cultural hegemony. It helps us to focus on the myths and social processes that characterize a specific form of ideological hegemony, particularly as it is distributed through different agencies of socialization such as schools, families, trade unions, work places, and other ideological state apparatuses (Gramsci, 1852 cf. Giroux, 1983). Thus, the issues in classroom discourse in teaching learning activities are stated as cultural phenomena, which are dominated by the teacher in the classroom. Social norms, values and beliefs guide and instruct the principles for schools programs and these are reflected as curricular activities. It is in this context that the researcher intended to make an enquiry into classroom discourse situation of Nepalese schools from cultural perspective.

## **Rationale of the study**

Discourse analysis from cultural perspective is a crucial issue in different areas of education. The issues rising in education from different angles and perspectives are bound by their own culture and policies of decentralization of educational services to the needs of people. Classroom discourse can be analyzed from several perspectives: linguistic, cultural, psychosocial and so on.

Education for all is now a slogan of the country for ensuring equitable access to education for all school age children irrespective of their background. Hence, classroom discourse plays key role in raising and maintaining the interest of the diverse students toward learning. The study is considered important as it intends to unfold the pedagogic scenario of the classroom from cultural perspective.

The cultural phenomenon of Nepalese society and tradition cannot remain at a distance from the universal effect of globalization in every part of education. The right to take appropriate education and that to one's mother tongue has implications for classroom discourse.

This issue of classroom discourse from cultural perspective is concerned with the concept basically related to Foucauldian perspective on power, knowledge and truth. However, the issue of classroom discourse can have multiple sides of classroom scenario along the line of cultural diversity: a mix of the practice of the teacher and students in a challenging environment called classroom.

This study is worth undertaking to understand the inner side of classroom from a different perspective because classroom discourse was not analyzed from cultural perspective before. Previously, attempt was made to analyze classroom discourse linguistically but not culturally. This study is, therefore, worth undertaking to examine



classroom practice as shaped by cultural disposition of the learner and teacher.

Understanding culture and the details of discourse in the class is expected to assess the classroom dynamics, which directly contribute to transactional style of the teacher as a pedagogue. Classroom interaction between students and teachers, when understood as a part of instructional delivery, can change the classroom scenario. It is the teacher who performs under certain influence, here, in this case, cultural influence, and this has become the focus of the research.

After reading articles, journals, empirical researches and theories related to classroom discourse from cultural perspective, I visualized a research gap for the study to make a sincere enquiry into this little known arena. To address the void left by the former researchers, I have made an effort to carry out this research in order to satisfy my query on what goes into the classroom in the name of classroom discourse from a different perspective: cultural perspective.

Classroom discourse brings theories into practice. For this, teachers and students should have the habit of knowledge, skills and attitudes to make better interaction happen between teachers and students for the fulfillment of curricular objectives. There is an increased demand of quality education in the country and at this juncture, teacher's role is crucial. Teachers cannot contribute to students' learning actively unless classroom discourse is made interactive as an essential component of teaching learning activity.

This study depicts how different methods within the same classroom situation can contribute to an understanding of classroom practices. Furthermore, it provides a rich and concrete context for further examination of classroom instructional practices being specific to the instructional unit. This study also reveals the potential of making

deep qualitative inquiry into educational practices today and hence, studies of this nature are worth undertaking.

### **Research questions**

The following issues guide the research to get into different aspects of classroom discourse. The major issue of this research, however, focuses more on challenges and practices of classroom teaching and learning. Thus, the broad research issues that this study seeks to address are as follows:

How is classroom discourse practiced?

How does the classroom culture affect the discourse?

Based on the above major issues, the following specific research questions have been formulated:

- (a) What are the determinants of classroom discourse?
- (b) How is cultural perspective brought into classroom practice?
- (c) How are teaching strategies associated with classroom discourse?
- (d) What cultural aspects influence classroom behavior?
- (e) How are cultural perspectives translated into meaningful classroom discourse?

### **Delimitations of the study**

This study was delimited to analysis and interpretation of classroom discourse from cultural perspective of education. It is further delimited to 12 secondary schools: six community and six institutional schools of high performing and low performing status from three districts- Bhaktapur, Lalitpur and Kathmandu. The selected schools are categorized according to their performance in SLC results from previous three years

(2009-2011AD). These schools are further divided into two groups based on geographical distance from district headquarter of each district and performance of classroom activities on teaching learning as part of classroom discourse.

### **Definition of key terms**

**Classroom discourse:** It refers to the language that teachers and students use to communicate with each other in the classroom. Talking or conversation is the medium through which most teaching takes place. Therefore, classroom discourse is the study of the process of face-to-face classroom teaching. Classroom discourse is the principle that concerns and argues of particular ways of teaching that may lead either to the reproduction or to the transformation of class-based curricular participation.

**Cultural perspective:** The concept of culture refers to language use, skills and orientations, dispositions, attitudes, and schemes of perception and also collective endowment that students are laden with by virtue of socialization in their families and communities through their familial socialization.

**Discourse analysis:** This is a general term for a number of approaches to analyzing written, vocal, or sign language use or any significant semiotic event. The objects of discourse analysis are writing, conversation, communicative events as variously defined in terms of coherent sequences of sentences, propositions, speech acts, or turns at talk. Contrary to much of traditional linguistics, discourse analysts not only study language use beyond the sentence boundary but also prefer to analyze naturally occurring language use and not invented examples.

**Community school:** A community school is a government school that acts as the hub of its community by engaging community resources to offer a range of on-site programs and services that support the success of students and their families. The

community school is often characterized by partnership between the school and at least one community based organization, development and management committee with representation from the community, programs and services that support the academic success of students and a full time community school Principal or Head teacher to manage all out- of school time activities. In Nepalese context, community schools are known as government (public) schools under the grant assistance from the government.

**Institutional school:** This type of school is also known as private school or independent schools or, is administered by local, state or national government. They retain the right to select their students and are funded in whole or in part by charging their student tuition, rather than relying on mandatory taxation through public (government) funding. Categories of schools are those run and partly or fully funded by private individuals, private organizations and religious groups. In Nepalese context, a private school is defined as government unaided school registered under Company Act.

## **CHAPTER: TWO**

### **REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK**

A review of related literature and studies give the researcher knowledge of what has been studied or researched so far and what has not been attempted. As the review is unavoidable in any research and the related studies provide the researcher the rationale for findings, it has the advantage of enabling the researcher to avoid unnecessary duplications, to take the study in hand against the background of previous research thus connecting the present problems with the past ones and to update one's knowledge. The review also helps the researcher to come up with a theoretical framework to guide the study.

#### **Culture in the classroom**

The meaning and origin of culture is related with shared entity within groups and nation, social practices that produce meanings of symbols, signs and significance. In the twentieth century, culture has been extended to include the popular culture of the working class and the lower middle class (Bocock, 2001).

As Raymond Williams (1983) observed, the concept of culture is 'one of the two or three most complicated words in the English language'. Indeed, it is best not to pursue the question 'what is culture?' but rather to ask about how we talk about culture and for what purposes. Culture has been variously described as 'cultivation', 'a whole way of life', 'like a language', 'power' and a 'tool' etc. That is, the abstraction of 'culture' covers a variety of ways of looking at human conduct and can be used for a range of purposes.

The understanding of culture is constituted by the meanings and practices of ordinary human beings. For them, culture is lived experience, the texts, practices and meanings

of all people as they conduct their lives within the totality of 'a whole way of life'. It is insisted that culture be understood through 'the analysis of all forms of signification within the actual means and conditions of their production' (Williams, 1981).

In so far as contemporary cultural studies has a distinguishing 'take' on 'culture', it is one which stresses the intersection of language, meaning and power. Culture is said to be centrally concerned with questions of shared meanings so that two people belong to the same culture is to say that they interpret the world in roughly the same ways and can express themselves, their thoughts and feelings about the world, in ways which will be understood by each other. Thus culture depends on its participants interpreting meaningfully what is happening around them, and 'making sense' of the world, in broadly similar ways (Hall, 2000).

In its early period of the English use, culture was associated with the cultivation of animals and crops and with religious worship, hence the word "cult". From the sixteenth century until the nineteenth, the term began to be widely applied to the improvement of the individual human mind and personal manners through learning; this was as metaphorical extension of the idea of improving land and farming practices. For this reason, we can still speak of someone as being "cultured" or, if they are uncouth, as "having no culture".

During this period, the term began to refer also to the improvement of society as a whole, with culture being used as a value-laden synonym for "civilization". A typical usage of the time might compare the nations of Europe that had "culture" with the "barbarism" of Africa. Such an expression would have included technological differences as well as those of morals and manners.

However, with the rise of Romanticism in the industrial revolution, culture began to be used to designate spiritual development alone and to contrast this with material and infra-structural change. Along with Romantic nationalism in the late nineteenth century, there came inflections, which accented tradition and everyday life as dimensions of culture. These were captures in the ideas of “folk culture” and “national culture’ which emerged around this time. Thus, we could say that the term culture refers to the intellectual, spiritual, and aesthetic development of an individual, group or society, to capture a range of intellectual and artistic activities and their products as film, art, theatre. In this usage, culture is more or less synonymous with “the arts”, hence that can speak of a “minister for culture”, and to designate the entire way of life, activities, beliefs and customs of a group or society (Smith, 2001).

Likewise, Kroeber and Kluckhohn (1952) used the term culture to refer the works of high class people which could be educated, edify and improve those who came into contact with them, thus culture was a pursuit of total perfection by means of getting to know the best which has been thought and said in the world to be the study or pursuit of perfection, sweetness and light of inward condition of mind and spirit.

Culture refers to the recurring social practices and their artifacts that give order, purpose, and continuity to social life. The notion of having a reasonably common purpose suggests that culture is teleological; that is, movement toward a shared optimal outcome or ideal destination motivates culture. This ideal embodies the mutual values of the community in question.

Social learning is one of the most important features of the evolutions of the human species embedded in the culture, that is the humanity of the human species is based on inter generational learning, not upon the vagaries of genetic transmission.

The instability of social transmission among human beings, a recurrent feature of teaching learning, stands in marked contrast to the relatively faithful communication of information through genetic channels. The transmission suggests a conceptual distinction between production and reproduction that helps to clarify important differences in educational practice. The clearest case of faithful transmission occurs in single parent or asexual, reproduction that are apparently seen in each culture.

Societies often consist of people of different and frequently conflicting cultures whose experiences and social practices result in cultural icons being interpreted in different ways.

People are, in this sense, products of culture. Using this phrase in a fatalistic ways deprives individuals within a culture of agency. At times, a culture's more experienced members will instruct its novices in ways that are didactic and deliberate, such as the way in which a community of faith provides an explicit account of its beliefs about history and destiny to its youngsters and converts. At other times, the means of mediation of a culture are subtle to the point of becoming invisible through a process that Cole (1988) calls prolepsis.

An example of how prolepsis works interacting with babies in a nursery. Those babies wearing pink diapers were treated sweetly and gently, while those wearing blue were bounced more robustly. The social future of these infants was thus projected into their current treatment, in turn making that outcome more likely. The process of prolepsis is thus tied to what has been described as the motive of a setting, which implies a purpose and sense of direction for a social group toward which behavior within the setting is channeled through cultural practices. Parents have quite specific ideas about what sorts of behavior have meaning and so, in interpreting the



baby's gestures, noises, and so on, they assimilate them to behaviors that they themselves find meaningful. The meanings attributed are therefore cultural meanings and, in their responses, parents provide culturally appropriate feedback that has the effect of shaping the infant's behavior towards what is culturally acceptable and meaningful.

The notion that people are products of culture, then, refers to the ways in which society embeds its assumptions in daily social practice, thus codifying the world in particular ways and suggesting the naturalness, appropriateness, and often inevitableness of conventional ways of living within it. The world thus coded typically establishes authoritative ways of reading meaning into signs that privilege one perspective over another.

The major issue for adjustment and recognition to the individual and social beings can be introduced through the process of their own cultural originality or identity of uniqueness. Culture is sharply different in each other for losing or gaining the identity through the development of technological inventions that make easy to the every person of the nation and world that may be the cause of globalization. It has shaped the concept of hybridization in culture and social system of uniqueness. This could impress the classroom teaching where the teacher teaches the students as prescribed by the objectives of the curriculum of nation.

The influence of curriculum reflects the needs of the individual and the nation where the student learns and the teacher teaches. Thus the teaching and learning pedagogy is interrelated with the social phenomena where the culture, impressed with the classroom, may be by the students or by the teacher. The influence of culture shapes

the society and the individual behavior which provides different signs, symbols and meaning of the group and nations.

Communicating and interacting in certain issues makes human relations strong through the process of discourse in a given culture. The group what they react and interact in the certain issue or subject matter may be introduced in the curriculum of the school which is the product of the society as well. In addition, curriculum for them is more than a vision, it is also a cultural tool, like other tools, a curriculum is shaped by its user, both those who wield it and those whose lives are managed or steered according to its prescriptions. Therefore, the curriculum more likely reflects the cultural selection, values and aspirations of powerful social groups than the cultural assumption and aspirations of powerless groups.

### **Western and continental discourse**

The school of linguistics characterized the emergence of discourse in its present form in mid 1970s, when functional linguists in US began to distinguish themselves from formal (autonomist) linguists. This new school of linguistics owed much to older European social and communicative approaches, especially the Firthian approach as extended by Halliday (1985), and Mathesius (1975), Danes (1974) and Firbas (1966) developed the Prague school of tradition under the name of functional sentence perspective.

These approaches viewed the social setting of language, its communicative function, and especially the management of information in discourse, as central to understanding grammar.

Then the literature shows that the term discourse is used more on using language as narrowly as social scientists generally do to refer to spoken or written. It has also been traditionally used to refer to 'language use' as 'parole' or 'performance'.

In the tradition initiated by Ferdinand de Saussure (1974), parole is regarded as not amenable to systematic study because it is essentially individual activity where individuals draw in unpredictable ways according to their wishes and intentions upon a language. Again, Saussure (1974) focus has asserted that language use is shaped socially and not individually. They have argued what variation in language use is systematic and amenable to scientific study and that what makes it systematic is its correlation with social variables.

Language varies according to the nature of the relationship between participants in interactions, the type of social event, the social goals people are pursuing in an interaction, and so forth. While this clearly represents an advance on the dominant tradition in mainstream linguistics, it has two main limitations (Christie, 2007):

First, emphasis tends to be one sided, how language varies according to social factors which suggest that types of social subject, social relations, and situation exist quite independently of language use, and preclude the possibility of language use actually contributing to their constitution, reproduction and change in cultural setting.

Second, the social variables which are seen as correlating with linguistic variables are relatively surface features of social situations of language use and there is no sense that properties of language use may be determined in a more global sense by the social structure at a deeper level social relations between classes and other groups, ways in which social institutions are articulated in the social formation, and so forth- and may contribute to reproducing and transforming the culture one to another.

According to Levinson (1983), discourse is a mode of action in which people may act upon the world and especially with each other, as well as a mode of representation.

This view of use in language has been made familiar, though often in individualistic terms, by linguistic philosophy and linguistic pragmatics. Second, it implies that there is a dialectical relationship between discourse and social structure, which is more generally a relationship between social practice and social structure.

Thus, the discourse is shaped and constrained by social structure at all levels by class and other social relations at a societal level, the relations specific to particular institutions such as law or education, by systems of classification, by various norms and conventions of both a discursive and a non-discursive nature and so forth.

The relationships between discourse and social structure should be seen dialectically and are to avoid the pitfalls of overemphasizing the social determination of discourse.

The discourse turns into a mere reflection of a deeper social reality, the social structure perhaps of the discourse as the source of the society. It perhaps has more 'immediately' dangerous pitfall given the emphasis on contemporary debates on the constitutive properties of discourse.

The dialectical perspective is also a necessary corrective to an overemphasis on the determination of discourse by structures, discursive structure such as codes, conventions and norms as well as of the word discourse to refer to the structures of convention, which underlie actual discursive events as well as the events themselves as a felicitous ambiguity.

The dialectical perspective sees practice and the event as contradictory and there is a struggle with a complex and variable relationship to structures.

Social practice has various orientations such as economic, political, cultural and ideological discourse, which may be implicated, in all of these without any of them being reducible to discourse. There are a number of ways in which discourse may be said to be made of economic practice in variable proportions as a constituent of economic practice of basically non-discursive nature.

Discourse as a mode of political and ideological practice is most germane to the concern of this research. It, as a political practice, establishes, sustains and changes power relations and the collective entities such as classes, blocs, communities, groups among which power relations obtain the culture.

Discourse as an ideological practice constitutes, naturalizes, sustains and changes significations of the world from diverse positions in power relations. As this wording implies, political and ideological practice are not independent of each other, for ideology is generated within power relations as a dimension of the exercise of power and struggle over power. In the power struggle, according to Gramsci (1852), concept of hegemony provides a fruitful framework of conceptualizing and investigating political and ideological dimensions of discursive practice (cf. Giroux, 1983).

A group of American linguists who worked on discourse at the time worked out the concept of discourse, especially in United States and its followers. Bolinger (1989) contributed a long series of studies, which demonstrated the importance of understanding language in use; moreover, he was a pioneer in understanding the special characteristics of spoken language, especially intonation of English language. In the same context, Grimes (1975) and Longacre (1972) represented an approach to linguistics, which always saw discourse as central to understanding language.

Different types of discourse in different social domains or instructional settings may come to be politically or ideologically invested in particular ways. This implies that these types of discourses may also come to be invested in different ways as they may come to be reinvested. Functions, situations and conditions of appropriacy are sharply demarcated from those of others. The approaches of this sort trace systematic variation within speech communities according to sets of social variables, including settings such as classroom, playground, staffroom and assembly at different school settings, types of activity and social purposes e.g. teaching, project work or testing in a classroom and speaker: teacher as opposed to student.

According to Hargreaves (1992), French discourse analysts suggest about ‘inter-discourse’; the complex interdependent configuration of discursive formations has primacy over its parts and has properties, which are not predictable from its parts. Inter-discourse is furthermore the structural entity, which underlies discursive events rather than the individual formation or code. Many discursive events manifest an orientation to configurations of code elements and to their boundaries for the existence of the discursive built out of normative instantiation of a single code to be regarded as the rule.

Another thread that was centrally important to the nascent discourse functionalism of the mid 1970s was the typological school of linguistics inspired by the seminal work which focused attention for the first time on universal properties of human languages, and included observations about statistical tendencies in the languages of the world, as well as correlations between characteristics of different syntactic subsystems, such as word order in the noun phrase and the clause. These new observations demanded explanations, which discourse functional approaches were in a good position to provide.

The mid 1970s also saw the inception of several other streams in related disciplines, which have continued to influence and be influenced by the discourse's functional approach to grammar. Since one aspect of the discourse's functionalist approach centrally involves cognitive factors, results in psycholinguistics and more recently, cognitive science, they are brought to bear on problems that come from the fields of anthropology on one hand and sociology on the other.

Most of the above issues of discourses are focused on language, which are based on the grammarians' themes. The western vision of discourse is basically related to the originality and its way of thinking, life pattern as well in research tasks and its components such as methodology and data, conceptual tools, information flow.

Hannaway and Carnoy (1993) stated that there is no causal link between greater school autonomy and quality as measured by student achievement. For Carnoy (1999) this is largely predictable because teachers, as the main facilitators of student learning, already enjoy considerable autonomy in their classrooms. As such, the primary goal of decentralization, then, becomes teacher supervision, whether by the school itself or the local community. However, extensive research, especially from Latin America, suggests that whilst 'tighter' supervision improves teacher productivity, the relation to educational quality is much less clear. Thus, the strong and regular supervision of schools' teaching learning activities leads to teacher's performance. The performance of teaching learning can be measured with achievements of students. The achievements of students can be effective through the interaction with teachers as guided by the curricular goals created by the educational discourse.

Language discourse, classroom discourse and political discourse are interrelated with each other; language performs and interacts with social events in social subjects,

relation and situation that existed as cultural setting. Change in cultural setting and practices of the social structure according to the nature of society brings new concept in discourse. Classroom discourse does the same to transform learner's achievement. Political discourse on the other hand provides ideology that directs policy for implementation of the discourse practice.

### **Genealogy and archaeology of discourse**

Genealogy opposes the traditional historical method and its aim is to record the singularity of events outside any monotonous finality (Dreyfus & Rabinow, 1983). Foucault became particularly interested in what the German philosopher Nietzsche called genealogy. According to Nietzsche (1967), genealogy involved investigation of the historical origins of powerful institutions and discourses, which claimed to be universal and eternal. The best-known example that Nietzsche refers to is Christianity. Nietzsche (1967) argues that Christian morality based on the notion that 'the meek shall inherit the earth' came about because Christians were the meek; they were oppressed by the Romans, and they were just making up stories about how, one day, everything would be different. So instead of being 'for all time', Christian morality, for Nietzsche, arose out of and was all about, a specific historical context.

Foucault's genealogies work in the same way, whereas his 'archaeological' work concentrated on attempting to mark out and distinguish the principles of ordering and exclusion (Dreyfus & Rabinow, 1983) that made discursive formations and epistemes that are periods of history organized around, and explicable in terms of, specific world views and discourses.

Institutions, disciplines, knowledge, rules and activities consistent with those world-views characterize these views and discourses. The rise and fall of these views do not



correspond to any notion of natural continuity, development or progress, but they are random and contingent, possible and subsequent. These thoughts appeared in the book *Discipline and Punish* (1975) and the first volume of *The History of Sexuality* (1976). Foucault took issue with two of the most important and unquestioned concepts of modern age, the notion that truth could be identified in a disinterested way and, related that knowledge was something that was independent of power.

To think knowledge as forming the basis of the society and culture as the ground on which people walk and talk, Foucault suggested that like everything, walk and talk has a history, which is closely related to the operations and relations of power. He again argues that prior to the seventeenth century:

... the mode in which power was exercised could be defined in its essentials in terms of the relationship sovereign-subject. However, in the seventeenth and eighteenth centuries, we have the production of an important phenomenon, the emergence, or rather the invention, of a new mechanism of power (Foucault, 1980:104).

He also pointed out earlier that the order of 'divine resemblances' that characterized the renaissance was replaced by two very different orders: one the classical age based on the 'truth of nature', and the other modernity based on 'man'/ human.

The most important aspect of these transformations was the development of what Foucault (1983) calls 'the human sciences'. Human sciences comprise with disciplines that purport to scientifically produce knowledge of 'and the truth about' people.

In the history of sexuality, for instance, Foucault demonstrated how the nineteenth century, which is normal, thought of as being very puritanical 'the Victorian age', and

silent with regard to sex, was in fact characterized by institutions and disciplines producing vast amounts of knowledge about sex, which supposedly gave us access to the truth about people. It did this by moving from knowledge, which was collected from observations, accounts, testimonies, confessions, to the truth think of categories, such as the homosexual, the frigid woman, the accountant, the nymphomaniac or the hysteric, that have passed into everyday language which is related with the discourse.

Discourse on sexuality is related with love and sympathy of each other and that make strong to know the subject of learning. Foucault's (1983) discourse on sexuality is self-understanding that is not voluntary, even though to call it involuntary would miss the extent to which for our identities by conforming ourselves overtime to tacitly understood norms and generally accepted practices. In this regard, relation of husband might exercise on himself to keep himself faithful to his wife as well teacher is constrained to the students for effective teaching learning. From the side of archaeological and genealogical approach involved on discourse which laid down the conditions for articulating thoughts and ideas, students made sense through propositions and statements of their historical time of teaching and learning. The genealogical side has more to do with non-discursive mechanisms of power, which shaped the way of discourses that make up a school curriculum express the archaeological approach. The teacher is empowered to move about and monitor each student's behavior and has more to do with the genealogical side. Thus, the teachers have significant role for searching and knowing of students' behavior that is based on curricular context of classroom discourse.

### **Homogeneity and diversity in discourse**

Localization embraces varieties; globalization on the other hand displaces local activities and institutions. It perpetuates global values, global market and corporatism.

Globalization is the work of the west. Markets set western rules for economic activity; one kind of western state has taken hold around the world; by controlling information flows, western media companies shape global consciousness; the popular culture of “Mc World” is of mostly western origin. Globalization thus entails cultural imperialism (Lechner & Boli, 2000).

Lechner and Boli (2000) focused that some things become more similar around the world as globalization proceeds. There is only one World Trade Organization (WTO) and it enforces one set of free trade rules; there is only one kind of bureaucratic state that societies can legitimately adopt. And yet the propagators of globalization state that it does not create homogeneous world for three reasons. First, general rules and modes are interpreted in light of local circumstances. Regions respond to similar economic constraints in different ways; countries still have great leap in structuring their own polities; the same television program means different things to different audiences; Mc Donald (1999) adapts its menu and marketing to local tastes.

Second, growing similarity provokes reactions. Advocates for many cultures seek to protect their heritage or assert their identity to witness the efforts of fundamentalists to reinstate what they consider orthodoxy, the actions of indigenous peoples to claim their right to cultural survival, and the attempt of Asian leaders to put forth a distinctive Asian model of human rights.

Third, cultural and political differences have themselves become globally valid. The notion that people and countries are entitled to their particularity or distinctiveness is

itself part of global culture. The tension between homogeneity and heterogeneity is integral to globalization. The concept of globalization and the knowledge of cultural identity, which will represent the individual as well as national identity, have significantly impressed the classroom culture. These three arguments show that diversity and hegemony co-exist with localization despite globalization thesis.

### **Cultural knowledge of discourse**

Culture means the system of shared meanings where people belong to the same community, group, or nation which is used to help them interpret and make sense of the world. These meanings are not free floating ideas. They are embodied in the material and social world.

The culture includes the social practices, which produce meaning as well as the practices, which are regulated and organized by those shared meanings. Sharing the same maps of meaning gives us a sense of belonging to a culture, creates a common bond, a sense of community or identity with others.

Having a position within a set of shared meanings gives us a sense of ‘who we are’, ‘where we belong’, a sense of our own identity. Culture is thus one of the principal means by which identities are constructed, sustained and transformed (Hall, 2000).

It is the shared meaning and people belong to the same community where they make the clear meaning of their traditions and customs. Any idea or thinking of the people does not come haphazardly, it comes sequentially and affects social behavior. So, the culture is thinking, applying and sharing of ideas, and it changes the behavior of the individual which works as guides for the coming generation. It is a motivational factor as well as running process, expectancy of life mobilization according to the necessity

of individual, which changes life style from birth to death within the system of society.

Every individual is a member of society and plays and behaves actively with feeling of 'we' or identified within the society. Education by default captures 'we' and works as a vehicle for production and distribution of knowledge which serves culture in return.

Culture is understood as referring to the whole texture of a society and the way of language, symbols, meanings, beliefs and values are organized by social practices. The etymological term of culture has changed from time to time as the necessity of its using process. Initially, it was used to refer to the tending of crops or looking after animals in fifteenth century and gradually it changed the meaning as an idea of cultivation from plants and animal. This culture made human beings fixed in their behavior and shaped their traditions for coming generation. Nowadays, culture has become a part of learning and schooling to the future generation.

Bacon (1605) mentioned about the 'culture of mind' in sixteenth century. This thought changed in process of social science and hence culture became ways of living values, meanings or contents (cf. Bocock, 2001).

According to social anthropology, culture is a shared meaning within group and nations; social practices that produce meanings of symbols, signs and signifying. In twentieth century, culture has been extended, and it includes the popular culture of the working class and the lower middle class (cf. Bocock, Hall & Gieben, 2001). Culture has become the behavior of all human beings as their working and behaving part within social values and customs. These types of social values and norms are the guiding line of individual and they have constructed the meaning through discourse.

The stress on the neglect of politics and the neglect of culture is another version that has been stated by Antonio Gramsci (1891-1932 cf. Giroux, 1983). Again, Gramsci stated the need for political stage in advancing certain political issues. His thought about the role of the state in regulating social life and maintaining the necessary conditions for the perpetuation of capitalism is to be considered seriously. He further focused on how culture and politics might promote or hold back an inevitable revolutionary change. For him, the link between politics and culture dominates the economic sphere and becomes a cultural component.

Culture comes into the picture when it is realized that a major component of state power is the control of ideas as well as the use of physical force which could be the meaning of hegemony. This is the ability of the state and the ruling class to regulate beliefs within civil society. Hegemonic beliefs are dominant cultural motifs which reinforce inequality and which short circuit attempts at critical thinking. They allow dominant groups to rule more efficiently as they permit a reduction in the level of force required to maintain social order.

Again, Gramsci (1852 cf. Giroux, 1983) claimed that the activities of organic intellectuals are central to the propagation of hegemonic beliefs. These are people like priests and journalists who translate complex philosophical and political issues into everyday language and who offer guidance to the masses on who to act.

Intellectuals also play a role in making possible the establishment of a hegemonic bloc. This is an alliance of dominant forces in society, such as industrialists, the aristocracy. Typically, Gramsci (1852 cf. Giroux, 1983) asserted these groups are held together by a hegemonic ideology that incorporates aspects of nationalist and common sense thinking and uses over divergent interest and class locations.

Schools culture also carries and brings changes in teaching learning activities as manifested in the curriculum in order to reflect the need of society and community.

Schools and running classes work together with prolepsis works in service of the traditional culture of school in which canonical texts make up the curriculum and the analytical written text is prized as the highest form of interpretation.

These cultural practices are facilitated by a limited tool kit of mediation and means which are used to produce a limited set of textual forms restricting students in terms of the meaning available for them to construct. It also creates the home in the middle-class students and hence school success is less likely for those whose home cultures provide them with a different tool kit, a different set of goals for learning, and different notions of what counts as an appropriate text.

Hamilton (1999) stated that schooling is a social process and education is much older than schooling, as old as the human species itself. Moreover throughout its history, education has been an untamed, undisciplined, unorganized, unpolished everyday activity. It was, and is, an integral part of everyday life-initiated as and when it was required. Schooling, on the other hand, is a relatively recent human invention. Historically, it is the domesticated offspring of earlier educational practices; its domestication and refinement have largely been the responsibility of socially developed civilizations.

The culture of school and culture itself may be different linguistically in the languages, dialects and accents. The cultural identity is also stored and transmitted through many other channels, including the ways that people design their habitats, wear their clothes, eat their food, give each other flowers and hold each other's

bodies. School and culture can produce dialects each other through the process and society can play significant role in making and reproducing the social phenomena.

Teaching and learning are special forms of communication that transfer and interact with certain issues simultaneously. They operate when communication is accompanied by heightened levels of consciousness among teachers and learners. They are shaped by the wishes, intentions, and values of teachers and learners.

Further, teaching and learning are also shaped or constrained by social rather than biological circumstances, cultural assumptions, conventions and codes that surround, yet also separate, the teacher and the learner. Together, these aspirations and circumstances mean that teaching and learning occur across a cultural medium.

Moreover, many teachers and learners find this medium to be foggy or cloudy. It hinders satisfactory communications. Teaching and learning therefore, are never easy. They always include an element of demystification.

Hamilton (1990) stated more about the role of culture and education in two other respects: first play can be used to cultivate life style as well as specific skills. Within the classroom in teaching and learning environment, children not only learn how to do thing, they also begin to learn the cultural values and social meaning of activities such as fair play, manliness and gentlemanly conduct that create humanity relations into groups and that can also be the shared cultural identity.

The second feature of the culture is that elements of indeterminacy surround the transferability of off-the-job learning to on-the-job practice (Hamilton, 1990). If the off- stage context of play differs from the context of real life, the resultant learning may not be smoothly transferred to the real world. In these extreme cases, the learner remains intellectually and socially in the play area, and at a cultural and emotional



distance from everyday life, hence, calling for schooling to abandon its historic role as a socially separate set of rehearsal rooms.

An explication notion of culture must be based on an analysis of the role that culture plays in overall theoretical system. The idea of mediation has analytic priority over the notion of culture as well as other themes (Wertsch, 1985). Indeed, the analysis of culture is partly attempted to elaborate the notion of mediation. This evolutionist approach to culture, which contrasts with approaches being outlined at the time by Mandelbaum (1962), carries with some intellectual baggage that is not widely accepted today.

The culture or way of life is superseding or displacing another. The studies about the culture and discourse on culture find a slow growing of ideas, knowledge, private habits and public ways of behaving, leading to a unique constellation of cultural characteristics, manifested in everything from patterns of domestic consumption and styles of architecture, to systems of government, tenorial arrangements for property, legal institution, literacy genres and dramatic performances.

The term communities of practice (Lave & Wenger, 1991) have turned the focus to established behaviors that allow group endeavors to function effectively. These are important assets in education, since globally mixed groups of students will have expectations arising from their own local communities of educational practice, which are often at variance with the accepted norms of provider institutions from other countries.

Each community develops its own linguistic means of communication among its members effectively, and because most people are members of many communities, global education is faced with an enormous and unprecedented kaleidoscope of

differences. In all speech communities, cognition is mediated and influenced by language. The question of whether language is responsible for the observed differences in cognitive performance across cultures remains open (Keats, Collis & Halford, 1978). But it is agreed that many such differences appear to favor people from western cultures, and there has been debate about the relative effect of intellectual deficit, cultural variables, or even the arte-factual results of cross-cultural methodology (Keats, 1994).

The chief problem in trying to take a socio-cultural approach to education is that it involves the contradiction between growing nationalism or ethnocentricity on the one hand, and global connectedness, on the other. This is reflected in education with the demand for an instructional theory that accepts cultural diversity (Holliday, 1994), yet is felt to be best if based on the local culture and therefore appropriate in a particular context (Holliday 1992, 1994; Prodromou 1988, 1992; & Valdes, 1986).

Other kinds of representation such as scripts or schemata (Rumelhart, 1980; Bartlett, 1932) are used to explain how people construct internal models of outside reality, which are consistent with their understanding of the cultural contexts in which they operate. Every person's mental life is a reflection of the cultural reality. In the Vygotskian thought of socio-historical psychology, an important proposition is that the existence of mental life and mental activity depends crucially on the individual participating in certain forms of social activity. Classroom events have always been seen to match the schemata, especially the educational schemata of the local communities of practice, because of the interaction between the school environment and its surrounding culture.

Some resent the new cultural invasion, others accept the complex reality in which cultures are not mutually exclusive, but overlap, contain and are contained by other cultures and constantly feed on outside influences. In most, there is a pull between a desire for conservatism, and a pressure for change. As Said (1993) puts it:

“Ever since I can remember I felt that I belonged to more than one world. We live in a global environment ... no one today is purely one thing. Labels like 'Indian' or 'woman' or 'Muslim' or 'American' are no more than starting points. Imperialism consolidated the mixture of culture and identities on a global scale, but its worst and most practical gift was to allow people to believe that they were only, mainly, exclusively, white, black or western or oriental. It is more rewarding, and more difficult, to think about others than only about us.” (Said, 1993:125)

Hence, the culturally constructed identities have three categories, which were introduced differently in the time of its development such as the enlightenment subject, sociological subject and postmodern subject. All these are the ways of introducing the identity in the very beginning as its developmental time.

In post- modern subject, conceptualized as having no fixed, essential or permanent identity, identity becomes a ‘ moveable feast’ which forms and transforms continuously in relation to the ways we are repressed or addressed in the cultural systems which surround us (Hall, 1987). Classroom discourse, from this perspective, cannot remain excluded.

Thus, the subject of a given society assumes different identities at different times, identities which are not unified around a coherent ‘self’. Within us are contradictory

identities, pulling in different directions, so that our identifications are continuously being shifted about. If we feel we have a unified identity from birth to death, it is only because we construct a comforting story or ‘narrative of the self’ about ourselves. The fully unified, completed, secure and coherent identity is fantasy (Hall, 1990).

The culture itself is nothing but the capital structure that introduces the total identity of nation state and individual’s values and beliefs. At the same prospects, the locally introduced culture and religious norms are the cultural capital, which can be recognized and identified each other. We realize that the high status cultural capital, the valued tastes and consumption patterns of local elites and the resultant ideologies are easily affected by provincial social contexts and the particular range of class, race and culture at those sites (Bourdieu, 1984).

Many effects of cultural variables on learning have been studied under cultural discourse. At a perhaps extreme end of the scale, Teasdale and Teasdale (1994) report that Australian aboriginal learning occurs around personal responsibility and autonomy, in an individual social context where knowledge is private and there may be limited access to some of it but the emphasis for the individual is on the unity and wholeness of the knowledge. It might be because there is a strong emphasis on learning from the past in order to preserve stability and continuity, as well as a sense of interaction with nature. There is also a tolerance of ambiguity, knowledge is not questioned, and curiosity is discouraged.

This is in obvious contrast with western focused culture from extrinsic motivation to gather information and create public access to it, compartmentalizing and quantifying it, to learn for future progress and change in culture, and where learning is transactional, manipulative and purposeful pursued in an atmosphere of dissonance,

by analysis and questioning. Indeed, the contrasts in culture are so great that Harris (1990) argues aboriginal groups should be taught different content areas through separate modes, even using role play for learning, so that any sense of western cognition is felt to be artificial in cross and mix culture of learning in educational institute or society.

Cross-cultural studies of learning have been conducted for a variety of ethnic backgrounds, with differences in cognitive performance well documented (Keats, Collis & Halford, 1978). The question to be addressed since many such differences appear to favor subjects from western cultures is whether poorer performance arises from intellectual deficits, cultural differences, or whether it is an artifact of the cross-cultural methodology.

The review on culture shows various superior performances by non-western cultures, for instance in reading and mathematics by Japanese and Chinese students compared with American children. In Australia, Vietnamese children performed to a greater degree more successfully than predicted (Keats, 1994). Differences in performance are held to be at least partly due to the fact that the young are encouraged to perform well in what happens to be valued in their culture, with consequent different views of intelligence.

Therefore, there are difficulties of terrain when it attempts to measure the values of diverse students by assessment methods. Performance criteria can be defined in terms of expected learning outcomes when these can be expressed as precise knowledge. But when outcomes are defined in terms of attitudes to learning, and cultures differ as to what is worth learning, the criteria may not be based on universal conceptual categories (Keats, 1994).

It is the ideology underlying all of them that needs to be examined. As far-sighted, recent, lifelong learning report recommends: assessment practices which evaluate what, rather than how much has been learned which provide an opportunity to teach as well as to test; which depend largely on peer and self-assessment; and which provide timely, constructive feedback that results in congruence between course aims and learning outcomes. Each of these assessment practices focuses on the learner, rather than on the teacher (Candy, 2000).

In fact, this has been strongly advocated in an argument for replacement of summative assessment by further development of the existing concept of accreditation of prior learning to encompass assessment of students' own evaluation of their 'accumulation of a portfolio of evidence that they have met the intended learning outcomes' which they themselves have set, in collaboration with tutors (Rust, 2000).

Language is at the core of a person's and a nation's individuality. It underlies feelings of power, of group membership and exclusion. Disputes that appear to be language wars are in fact about community. Conflicts have occurred in all countries, from Belgium to Sri Lanka. They are common, not only where there are truly separate languages, but also in all countries, since community allegiances of class, territory and education are everywhere marked by dialectal variants. Also concealed are the specifically different cultural values given to knowledge, cognition and educational processes, where criticality may be inimical to many cultures.

Thus, at the same time as teachers and learners are adjusting to new modes of communication and interaction with technological difficulties and learning about virtual classroom methods, they are also being faced with the invisible aspects of foreign cultures - the silent language (Hall, 1966/73) and are expected to develop not

only standard English literacy and computer literacy, but cultural literacy as well (Carroll, 1987, 1991 & Hirsch, 1987).

It is predictable that human beings will continue to be as adaptable as they always have been, and that intelligibility will be negotiated amongst them. Normally, adequate communication is regularly achieved despite the pervasive under-specification of meanings of utterances, since interlocutors are able to construct and interpret utterances in the light of beliefs about the other's state of knowledge, and to ascribe to each other the intentions which they would expect to experience themselves in that particular context (Brown, 1995).

Cultural literacy cannot be reduced to a product or list of items, but must be seen as an ongoing dynamic process of negotiating meaning and of understanding differences of perspective (Furstenberg, et. al, 2001).

It needs to be grounded in an understanding of embedded cultural concepts, beliefs, attitudes, and ways of interacting. In other words, for communication to be meaningful, we need to do more than link computers: we need to construct an approach to how other people, in other cultures, experience their world. We can try to achieve this within a constructivist pedagogical situation where students themselves gradually construct their understandings at the intersection of language, communication and culture.

In most cases where students are working in an international context, they need to find a balance between adapting to different social and cultural interactions in English, while maintaining a secure sense of self as a member of their national culture. Learning is a crucial part of the process of developing a 'professional self' and

now has to occur in very new environments, which do not reflect the local culture in familiar ways.

Yet, in some non-western, non-English speaking countries, western urban middle class values are being formally encouraged by local educators and government policy. For instance, Singapore uses English classes to develop core social values like respect for elders and elected leaders, the importance of the family unit, selfless service to the community and consensual decision-making (Gopinathan, 1998). English is thus taking on the role of transmitting social values and beliefs to develop a common consciousness. In contrast, bilingual writers in many countries use English to express a local identity. In this regard, Kachru (1986) writes:

“I want one of my sons to join these people and be my eyes there. If there is nothing in it, you will come back. But if there is something then you will bring back my share. The world is like a mask, dancing. If you want to see it well, you do not stand in one place. My spirit tells me that those who do not befriend the white man today will be saying ‘had we known tomorrow’. I am sending you now as my representative among these people just to be on the safe side in case the new religion develops. One has to move with the times or else one is left behind. I have a hunch that those who have failed to come to terms with the white man will regret their lack of foresight.” (Kachru, 1986:162)

### **School culture and classroom discourse**

The field of education lacks a clear and consistent definition of school culture. The term has been used synonymously with a variety of concepts, including climate, ethos (Deal, 1993). The concept of culture came to education from the corporate workplace



with notion that it would provide direction for a more efficient and stable learning environment. Scholars have argued about the meaning of culture for centuries.

Noted anthropologist Clifford (1973) has made a large contribution to our current understanding of the term. For Clifford (1973), culture represents a historically transmitted pattern of meaning. Those patterns of meaning are expressed both explicitly through symbols and implicitly through beliefs. Prodromou (1992) notes that the definition of culture includes deep patterns of values, beliefs and traditions that have been formed over the course of the school history. Bruner (1996) reminds us that school culture lies in the commonly held beliefs of teachers, students and principals.

A school classroom is expected to be better where the society is developed, advanced and highly conscious. Such a developed society can supply professional teachers, sufficient logistic support and create joyful atmosphere for children at school, which helps the school to perform better classroom discourse. Better classroom discourse results in high performance of the pupils, which ultimately helps to produce better citizens.

In the absence of conduciveness of classroom discourse, achievements of the pupils will be low; pupils will be de-motivated to remain in school, which ultimately leads to discontinue schooling. The activities of teachers and pupils that go inside the classroom are termed as classroom discourse and the continuity of such discourse takes the form of school culture. This school culture is formed and shaped by the teachers' behavior and attitude, curriculum, teaching procedures, and the rules and regulations of the school, in which students have to be acculturated. Schooling comprises various actors and materials. Under this come students, teachers,

curriculum, regulatory framework, physical facilities and instructional materials.

Better schooling is possible only if the actors organize the given materials efficiently.

Classroom discourse is one of the major determinants of educational achievement of students and effectiveness of system as well. The activity that takes place inside the class represents the complete schooling system. It effects not only the learning achievement of pupils but also contributes to their retention in the school. If the classroom discourse is conducive to learning, it will enhance student achievement and thus improve efficiency of the system. Better the classroom discourses, higher the participation level of the students.

Enhancing efficiency demands improvement in classroom discourses. If students are not motivated towards schooling or are poor in performance, then there is something wrong within the classroom. A classroom is the place where one learns not only the formal knowledge but also shapes behavior and attitudes. Under the classroom discourse, elements such as methods of teaching, classroom management, and teacher attitudes are to be discussed and dealt with the question how they have contributed to the low efficiency in education.

Hargreaves (1992) describes the culture of many schools as being oriented toward individualism, conservatism and presentism. In these schools, teachers view themselves as working along individualism, they employ educational approaches that follow along traditions or conservatism and they focus on immediate issues, not the long-term development of the school.

Fullan and Hargreaves (1991) describe three non- collaborative cultures:

balkanization, comfortable collaboration and contrived collegiality. These non-

collaborative cultures do not encourage the level of professional interaction, collegiality and pressure to improve and support the needs of urban schools.

Balkanization of the teacher culture is often found in high schools and large elementary schools where separate and competing groups seek power and influence for their own ends. Competition, poor communication and poor integration of curriculum and instructional ends characterize these schools. This isolation of competing groups discourages the rich interplay of ideas, isolations and networking of practical knowledge that is characteristic of more collaborative settings. Neither vertical nor horizontal coordination is very successful.

Consequently, the program and the students suffer. In urban schools, this competitive atmosphere takes time and energy away from serving students when students desperately need a challenging and positive collaborative school climate.

In schools with a culture of forced collaboration between teachers' and students' behavior in teaching learning, culture carefully restricts comfortable collaboration, teachers stay out of deeper, more extended relationships that could foster problem solving, exchange of craft knowledge, and professional support. This form of collaboration can be thin and superficial, with teacher sharing some materials, some instructional techniques or bits of wisdom but avoiding deeper discussions of teaching, curriculum, long range planning, and the shared purpose of schooling.

Focus on comfortable, immediate, short term issues are not likely to solve thornier problems facing teachers. In these schools, comfortable collaboration may seem pleasant, but it does not help teacher discover and share deeper knowledge and solve more vexing problems found in urban schools.

Culture of contrived collegiality is characterized by a set of formal, specific, bureaucratic procedures to increase the attention being given to joint teacher planning, consultation and other forms of working together (Fullan & Hargreaves, 1991). But formal structures are not necessarily collaborative cultures. Examples of these structures include site based management councils, schools improvement teams, or peer coaching arrangements.

Collaborative cultures support a shared sense of purposes; focus on long-term improvement and support networks of professionals who share problems, ideas, materials, and solutions. These cultures are not easy to develop, but they provide substantial and meaningful settings in which teachers develop and craft knowledge as a powerful sense of efficacy to foster deep connection to fellow educators, parents and students.

Risenholtz (1989) focused on these cultures as regular opportunities for continuous improvement, opportunities for career long learning. Fullan and Hargreaves (1991) sum up that teachers who are more likely to trust, value and legitimize sharing expertise, seek advice and help other teachers, decrease sense of powerlessness and increase sense of efficacy. As made it clear, continuing collegial interaction benefits both the students and teachers. It sustains them through difficult times. It deepens their understanding of subject matter, pedagogy, supplies them with novel approaches, and allows them to test and compare practices. It encourages cooperative approaches to school change. It promotes high professional standards and more coherent instructional experience for children.

The school culture is a complex web of norms, values, beliefs, assumptions, traditions and rituals that have been built up over time in which teachers, students, parents and

administrators work together, deal with and develop unstated expectations for interacting and working together (Deal & Peterson, 1990). This moving stream of feelings, folkways and activities flows constantly within schools. Culture consists of the stable, underlying social meanings that shape beliefs and behavior over time.

Thus the school culture can be defined as the historically transmitted patterns of meaning that include the norms, values, beliefs, ceremonies, rituals, traditions and myths understood, may be in varying degrees, by members of the school community (Stolp & Smith, 1994). This system of meaning often shapes what people think and how they act. Healthy and sound school cultures correlate strongly with increased student achievement and motivation and with teacher productivity and satisfaction.

Fyans and Maecher (1990) looked at the effects of five dimensions of school culture: academic challenges, comparative achievement, and recognition for achievement, school community and perception of school goals. The findings that suggest the implementation of a clear mission statement, shared vision and school wide goals promote increased student achievement. School culture is also correlated with teachers' attitudes toward their work.

In a study, Cheng (1993) profiled effective and ineffective organizational cultures and found that stronger school culture has better-motivated teachers. In an environment with strong organizational ideology, shared participation, charismatic leadership and intimacy, teachers experience higher job satisfaction and increased productivity.

Changing of school culture should first try to understand the existing culture. Cultural change by definition alters a wide variety of relationships. These relationships are at the very core of institutional stability. Reforms should be approached with dialogue, concern for others and some hesitation.

Furtwengler and Anita (1991) outlined a retreat of students, teachers and administrators who were encouraged to draw visible representations of how they felt about their school culture. The idea was to make thought visible and highlight positive and negative aspects of their respective school cultures. Teachers, parents and administrators were able to identify several areas that would benefit from change.

Likewise, school artifacts such as the routines, ceremonies, rituals, traditions, myths or subtle differences in school language can provide clues for how to approach cultural change. School artifacts change over time. A principal may decide to shorten time between classes only later to find out that this time was important for teacher interaction and unity. Paying attention to such routines, before changing them, provides valuable insights into how school cultures function. The roles of teachers and students model the values and beliefs important to the institution. The actions of school head are noticed and interpreted by others as what is important. The head of the school who acts with care and concern for other is more likely to develop a school culture with similar values.

### **Culture of instruction/teaching**

Teachers learn from many groups, both inside and outside their schools, a view Southworth (1998) supports and claims that key components of collegiality, namely consultation, communication, continuity, coordination and coherence, emerge from the policy statements. Collegiality is seen as a positive way of maintaining the connection between school and curriculum management structures, and also between curriculum development and school development.

Nias, et al. (1989) lay the emphasis of the culture of collaboration as being primarily concerned with personal relationships rather than pedagogy. Occupational learning is

much more informal and is a day to day activity. The way teachers relate to their colleagues has profound implications for their teaching in the classroom, how they evolve and develop as teachers and the sorts of teachers they become. Teaching strategies, therefore, arise not only from the demands and constraints of the immediate context but also from cultures of teaching.

Cultures of teaching help and give meaning to teachers and their work. At this issue, Sergiovanni (1984) states that culture is not itself visible, but the representation of culture is important for the derivation of meaning and shared assumptions. It is a constructed reality consisting of the beliefs, values and norms which govern what is of worth to the group and how the members should think, feel and behave. The more understood, accepted and cohesive the culture of the school, the better able the school is to move in concert towards ideals it holds and objectives it wishes to pursue.

Hargreaves and Fullan (1992) reject the view that there is a single entity called the culture of teaching that characterizes the occupation as a whole. Instead of this identity, four broad forms of teacher culture based on the characteristic patterns of relationships and forms of association between members of those cultures are there, each of which has very different implications for processes of teacher development and educational change. The most common teacher culture is a state of professional isolation, which protects teachers from blame and criticism, but also precludes sources of support and meaningful feedback on their values, worth and competence.

Johnson (1990) argued that collegial relationships do not quickly build up in urban schools. The structures and norms of most urban schools discourage strong collegial relationship during the school time. General factors seem most critical to developing these relationships including good teachers, supportive organizational norms,

reference group for identification and action, sufficient time and administrators who provide encouragement and accommodation.

School is where the curriculum and structures of the larger education system connect with teachers, students and parents involved in the local school community, which has its own such culture and patterns of social relations. This is not to say that all participants are from the same culture and perspectives, rather that there is a dominant pattern of relations and cultural practices closely associated with the teachers and other staff in the school, partially linked to their common professional training.

Furthermore, their positions in the school give them considerable authority and power to influence social relations and practices. There is closely connected culture with the hidden curriculum, which refers to the range of structured learning experiences outside the formal curriculum of the subjects taught in the school.

This hidden curriculum, which includes values and norms about the nature of education, the characteristics of good and bad students and the desirable patterns of social relations in the school, has an important influence on the educational experiences of students. It also intersects with student culture (Willis, 1977 & Walker, 1988 cf. Inglis, 2008). The student culture opposes or resists that of the school, the scene is set for confrontations that can result in students leaving school early unless strategies are developed to address the situation.

The response of the school culture to diversity can be gauged from the presence, or absence, of individual initiatives and practices that send a message of the school community about how the school views diversity. One of the most public opportunities for sending this message to parents and wider community is school concerts and functions such as annual day and parents' day. These also provide



occasions for the diversity in the school population to be publicly recognized through the activities and participants.

Parents feel great pride when their children are acknowledged as performers and when they see aspects of their own cultural heritage include as part of the celebrations. Such recognition by the school of the diversity of its community can also contribute to overcoming the sometimes uncertain and difficult relationship between the school parents. Indeed, these latter may be unfamiliar with the school's particular culture and the role they are expected to play in relations to it and the teaching staff.

A major part of a school's hidden curriculum is contained in its official statements about its educational role and the values it seeks to pass on to its students. Often these are written documents, but they also include public addresses on occasions such as speech days and school assemblies. The school's response to diversity is inevitably contained within its wider educational role. This can directly affect its response to diversity.

According to Inglis (2008), the role of religion and religious authorities in schools can be highly contentious, as numerous historical examples illustrate. The present debate in different countries such as France, Germany and Turkey concerning the wearing of the headscarf (*hijab*) by Muslim girls in school is an example of the sensitivity of the issue (Inglis, 2008). However, to some extent, the wearing of a headscarf in school may be illegal as is any visible manifestation of religious affiliation.

Every day, teachers are called upon to make immediate decisions about how they will manage classroom behavior. Their decisions do not, however, occur in vacuum.

Rather, they are influenced by their views on appropriate classroom behavior and students conform to this ideal and perform according to their assumed abilities.

According to Inglis, Elley and Manderson (1992) teacher training programs and the use of assessment tests play a big part, but so does the culture of the school too. This is conveyed through the perceptions of other staff members regarding the abilities of particular groups of students and individuals from particular backgrounds. The teachers' staff room is an important site for conveying information about students and groups considered problematic. This label is often attributed to those who are felt to come from backgrounds where education is not valued and lack high educational and occupational aspiration.

Such assessments of students, their abilities and behavior have been widely seen as affecting students' school careers. Inglis, Elley and Manderson, (1992) further focused that this is not merely due to teachers conveying students' assessments to them in a manner that affects their future educational trajectory; it is also because teachers have the power to make decisions that directly affects students' educational experience.

### **Peer group/cultural diversity discourse**

The peer group can also have more positive effects, such as promoting intellectual challenge and competition among students for better achievement. It can also contribute to cultural capital of minority students enrolled in a school, which is attained by a large number of middle class students. Hence, there is this importance of adopting a system of school admission that promotes socio-cultural stability in schools. In the role of peer group in relation to diversity, one dimension to consider is the extent to which they are homogeneous or multi ethnic in composition.

Education system has very different expectations regarding the nature of the relationship between the school, the students, parents and the wider community.

Parents and the community are not expected to intrude in the work of school since the

school is conceived as a professional organization with complete responsibility for education.

These are the types of education system in which schools can be depicted as fortresses that exclude nonprofessionals from involvement in education. At the other end of the spectrum are countries where parents and the community are seen as having a significant role to play in the governance and administration of schools. They may also be involved in actual classroom activities, albeit under the supervision of trained teachers. However, the teachers may, due to their culture, be hesitant to allow a higher level of parental and community involvement.

A recurrent theme in the role of parents and the community in the education of minority students are misunderstanding and miscommunication between the school and the parents. The school may be operating with an inaccurate understanding of the parents' circumstances, aspirations and expectations for their children. Similarly, parents may lack understanding of the educational rationale behind the school's decisions.

The opportunity for productive dialogue and defuse of potential conflicts are ignored and in the absence of information about the school, parents often rely on the most visible signs of what is happening within the school walls. This can mean that they focus on the importance of homework, discipline and the appearance of students' uniforms or their general demeanor. Many parents are familiar with traditional forms of schooling with homework and discipline taken as indicators of serious approach to education.

Classroom culture combined with different ways of values, norms and beliefs is translated into educational problems, which then cannot be solved through unilateral

and isolated measures. The curricula for basic education are frequently mono cultural, decision makers and those responsible for education frequently lack awareness of the problems caused by cultural and linguistic differences in the classroom, or pay little attention to these problems. Any improvement of education in the multicultural context starts with awareness of pupils' difficulties among those responsible for education.

Cultural and linguistic diversity is frequently considered to be a negative element in education. It is necessary to help teachers surmount ethnocentrism and negative attitudes towards minorities and diversities.

Learning is not simply the acquisition of new information. The meaning given to information depends on conceptions, beliefs and attitudes. Multicultural /intercultural education requires the capacity approach to take into account in teaching the temporal structure of students (monochrome or polychrome). Frequently, teachers have problems in communicating with pupils from different cultures. My research suggests a positive correlation between students' culture and some learning difficulties.

Different cultures have different learning styles; students are ethnocentric and frequently have negative attitudes and conceptions about other cultural and ethnic groups; it is classroom discourse that diffuses these variants into meaningful learning experiences.

Multicultural education needs a community-centered approach. Each community has its own empirical knowledge, which is transmitted to new generations through tales, stories, songs, proverbs, etc. The participation of students' families in school activities is an important element in students' achievement. Training materials are frequently

mono- cultural, presenting only a ‘dominant ethnic and cultural model’. Teachers should be trained in education for actively participating in discourse culture.

### **Discourse of globalization and local educational events**

The different views on globalization have their impact on local events that give rise to different educational issues of both local and global importance. The basic discourse on education goes beyond the various challenges that have the imprint on local events that can shape the educational scenario.

Global events such as the Indonesian dictator (1998) stepping down but the poor Indonesians getting further poorer, gas prices in the United States plummeting while the Asian products flooding the western stores and, a war crimes tribunal in The Hague handing down conviction for atrocities committed on different sides of the war in Bosnia (Lechner & Boli, 2000) have impacts that can have bearing impact on educational scenario of any country.

Around the world, as local events bear the imprint of global processes, it would be easy to infer that local autonomy and local tradition must fall by the wayside with globalization making inroads into the national economies of the world. Local and global events become more and more intertwined, but the local feeds into the global as well: the Asian crisis was compounded by domestic policy errors in various Asian countries; the Bosnian war provoked the innovative establishment of a war crimes tribunal to enforce global principles.

In many writings about globalization of education, there has been wide-ranging attention to local contexts (Mebrahtu, Crossley & Johnson, 2000), but when education is offered to international students, their target needs are still seen largely in terms of subject content and English language.

Globalization has led to an upsurge of interest in pedagogy. Educators who previously took their modes of teaching for granted, are now confronting the potentials of the new media, and as a consequence, are re-evaluating didactic theories. The 'Kolb cycle' approach supports this concept as it covers concrete experience in stage 1 followed by observation and reflection in stage 2, abstract concepts in 3, and testing in new situations in stage 4. This stage of new situation is linked with concrete experience and has a continuous spiral development. Spiral development of experiential learning cycle becomes modified in stage 1 where experience or the previous experience is built into stage 2 that falls into reflection. This reflective concept goes into stage 3 where concept formation for action planning takes place for stage 4. Stage 4 makes new experiences in learning cycle with relation of previous experiences. This stage is frequently cited, especially among writers from business studies (Kolb & Fry, 1975).

Embedded suppositions about cognition and assessment have consequences for approaches to other cultures, and directly affect whether and how communication among learners becomes part of the pedagogic or learning processes. However, there is still widespread confusion about pedagogy, for instance, the assumption of a dichotomy between 'more traditional forms of teaching which stress students acquiring knowledge via instruction' on the one hand, and student centered learning which emphasizes dialogue and reflection' on the other (Steel, 2000).

Thus, the concept of changing the school culture and its relations within the classroom culture has aroused different questions, such as what do we mean by the culture of the school? What are the characteristics of the school culture and the way the organization functions? Do schools face new challenges today that might question the relevance of traditional school values and cultural norms? How is it possible to

change the school culture at the classroom level, at the school level among teachers and school leaders, and among teachers and students? How can more basic values and norms be changed in an organization?

Dalin (1998) stated that there are two parallel strategies to be worked on changing process, which starts at the organizational level. Changes in the culture of an organization start with people, the way we think and act alone and together. The first is changed at the individual level, by helping the individual teacher to overcome those aspects of the school culture that hinder the teacher's personal growth and learning and the development of new teacher role and the other is changed at the group and inter-group level to enable individuals to function together, within operational work units such as a subject team and across work units such as across departments. These basic change strategies are very much a part of working on at the process as several teachers and the leaderships are coping with new challenges in one or several projects.

Sarason, et. al, (1974) have focused more on the difference between car production factory and a kindergarten school as being different also from hospital but bearing similarities in many important ways. In fact, the ethos of schools may differ widely. One of the most important dimensions of the diagnostic process is to clarify values and norms and how school culture is a complex phenomenon. We would agree with Hodgkinson (1983) that difference appears at three different levels:

The trans-rational level where values are conceived as metaphysical based on beliefs, ethical code and moral insights. At the rational level, values are seen and grounded within a social context of norms, customs, expectations and standards as being dependent on collective justification.

Values and norms appear at the individual level, the group level or classroom, the organizational level or school level, the subculture level i.e. schools versus other organizations, and the society level or ethos level. Thus, the definition of culture makes it clear that individuals and their relations are a very important determinant of what constitutes a school or classroom culture. It therefore, becomes critical to influence the culture at the individual and group level, if we wish to finally attempt to change the classroom culture.

There may be various challenges in the classroom culture concerned with norms and values or the concept of culture of classroom. The reasons are that the present school culture should be able to meet the challenges of modern society and therefore, what parts of the school culture may hinder meaningful and desirable changes have become center stage of debate these days amidst the growing influence of globalization on several aspects of the life and living of the people around the globe.

Changes in society and in views on learning that have major implications for the school culture are categories in different ways: the nature of the learning task is changing. Many schools are still organized as bureaucracies, characterized by departmentalization, separate subjects and departments, teacher independence and often as consequence, teacher isolation, a heavy concentration on cognitive development along with a focus on individual achievement alone.

Dalin (1998) stressed on school culture as a need to understand and deal with the relationships and interconnections in the school environment, for the school begins to accept its responsibility for learning, communication and negotiation of values and norms. For many schools, such emphasis would mean a drastic change in the culture of schooling.



As Coleman (1987) writes the student population is changing and the social capital has been dramatically reduced over a period of twenty years, particularly in the large cities. His research shows that the self-concept of students as their attitudes to learning and to work is changing and showing a negative trend, in particular in the large cities; media researchers warn about the negative effects on children's concentration of heavy use of video and television.

The norms of organizational life are changing in our societies. Decisions taken without involvement of key actors and not shared among those concerned are being increasingly questioned. Hierarchical forms of leadership are challenged. People want more out of their professional lives and their careers. How can a school culture develop a healthy climate where students' needs in a broad sense of teachers' professional and career needs are taken into account? What type of organization is a productive learning organization? What is a productive school culture? To recognize the learning needs of teachers would be a major change in culture for many schools.

The value of group work is increasingly recognized, not only because group work is essential to reach personal and social objectives but also because group work is becoming such an important element of everyday life and work (Senge, 1990). There are individual gains as well as organizational gains (Nadler, et. al, 1979).

The value of being able to work both with the production tasks or content of the group tasks and with hidden curriculum or the values, norms and processes that regulate behaviors in group is that it helps us to understand the value of working with groups to learn problem solving behaviors, as well as the values and needs required in problem solving schools. Many schools do stress co- operative work as part of their

culture; however many schools and particularly secondary schools, have some ways to go before this is an accepted part of the school culture.

Many schools see these and other changes in the context of schooling, and are working hard to creatively meet these challenges. Other schools that are bound to traditions and norms are forced to adapt and meet new challenges. Old values and norms that have usually set the traditions in the school are in a crisis of change.

Culture, in other words, plays a significant role as a determinant of change.

The problem related to education system of any country cannot be analyzed segregating it from its socio cultural and socio-economical context, for no education system is free from its social context. Furthermore, culture and society are inextricably interconnected with education. Society developed schooling for the sake of educating their children, so school is the miniature of society. Thus, the life of schooling, like the life of human being, does not take place in social vacuum. To understand the small world of schooling, much can be gained from investigations of its wider context (Hamilton, 1990).

### **Gender disparity discourse**

The internal efficiency of primary education for girls is lower than for boys as girls repeat and dropout more often than boys (Bhattarai, 2003) because an apathetic attitude towards girls' education is still prevalent in rural and disadvantaged communities.

The general feeling is that investment on girls' education is not important, as it does not make any significant return to the parental family, since the girls have to leave the family after their marriage. Parental responsibility towards them lies only up to their marriage. After marriage, they have to go to their husband's home. For parents, their

education seems important only for their marriage purpose rather than their better life. The girls, especially from backward family and lower caste group, suffer seriously from this discriminatory tradition. As a *Kami* (blacksmith, regarded as an untouchable caste) father in response to a query about his daughter's dropout from school explained, "It will be impossible to get bridegroom for more educated girls from low caste like us as there are no educated boys in our caste".

In addition to this, parents regard girls' role only for childcare, cooking and cleaning (the three big Cs) as stated by Bradley (1992) for which no further education is considered necessary. Furthermore, there are some orthodox families, still existing in the society, which never favor women for jobs outside home. This factor also contributes to discourage girls from continuing their education.

### **Social practices**

The social class structure created initially based on people's penchants and occupations still exists in the form of caste system. The people belonging to low and untouchable caste are marginalized from political and socio-economic mainstream of development. These people from low caste and untouchable face different social and cultural barriers to literacy and education. Therefore, they eventually remain out of the educational mainstreaming too. They are labeled as socially backward, culturally discriminated and economically poor.

This discriminatory socio-cultural practice puts them in low social strata, which directly promotes dropout and repetition pattern in the schooling. As their everyday life is confined to their conventional occupation, their worldview does not go beyond the lived reality, which differs from that of school. This makes children from such social groups detached from education, which eventually leads to dropout.

Child rearing and upbringing practice in Nepalese society is still traditional one.

Children are reared and brought up under the close care of aged people in the home.

The children brought up under such care are not motivated to leave the lap of aged people and the surrounding available at home. Parents also regard them to be unable to be away from home. If parents send their children to school, anyway they find school strange as they are used to enjoy with their elders and pets. In this context, the child is likely to leave the school early; if s/he continues, irregularity follows with a poor performance in exam. This leads either to repeat the same grade in the next year or likely to dropout forever.

Non-enrolment in the proper age is another factor for the low efficiency. Because of the various socio-cultural barriers, primary school going age children are found out of school in the community. They form their own gang in their circle. A child from such a circle cannot be retained at school if s/he is forced to attend as s/he has already formed the habit of not going to school. In such case, either s/he drops out or becomes irregular in school, which leads to low achievement and eventually, becomes a repeater. Such child feels self-humiliation due to his/her overage in comparison to other classmates, which eventually forces him/her to leave the school (CERID, 2001). Some children have been found to leave schools because they do not get appropriate company from the community they live.

### **Language discourse**

In this context, non-Nepali speaking children feel Nepali as barrier for further schooling and better performance. As language serves as a tool, a means of increasing the reach, power and effectiveness of individuals and social groups (Hamilton, 1990), non-Nepali speaking children find themselves losing tool, power and access to

learning. Furthermore, control of formal thinking is mediated almost entirely by language.

Thus, children who begin school with language deprivation of this kind i.e. language is medium of instruction, are not merely handicapped with respect to comprehension or expressive language skills but also in their ability to develop and maintain more abstract modes of thought and for further learning too.

A child, whose mother tongue is different from the school language, finds it difficult to adjust with his/her mates and learning situation as well. Once the pattern of mother tongue is formed in one's mind it is very difficult for it to take the pattern of different language later on.

It is language-our capacity to communicate about them using signs and symbols like words or pictures, which gives them meaning in a definite culture. When a group shares a culture, it shares a common set of meanings, which are constructed and exchanged through the practice of using language. According to this definition, then, culture is a set of practices by which meanings are produced and exchanged within a group.

Language is fundamental to culture. Referring to all the symbols and sign- systems, meaning is produced and circulated in the culture. There must not be confusion that the symbol for the real thing: as linguists put it, a dog barks. But the word 'dog' cannot bark! Even material objects can function as 'signs'. Two pieces of wood nailed together form the symbol of the cross, which carries powerful meanings in Christian cultures.

Every social activity has a symbolic dimension and this dimension of symbolization and meaning is what we mean by 'culture'. So, culture is a social practice rather than

a thing or the arts or a state of being civilization. The word cultures refers to the distinctive ways of life, the shared values and meanings, common to different groups-nations, classes, sub-cultures as for example in phrase like ‘working- class culture’ or bourgeois culture.

Fullan and Hargreaves (1992) state that the dominant culture never commands the field entirely: it must struggle continually with residual and emergent cultures. Partly because of empire, all cultures are involved in one another, none is single and pure, and all are hybrid, heterogeneous, extraordinarily differentiated, and non-monolithic.

Thus, language represents the total activities of the individual, as it is the mirror of the society, which is a cultural phenomenon. The threads that have woven together to form a picture of current tendencies, and of some of their checkered pasts, contain various elements: economic goals and values, visions of both the family and race, gender and class relations, the politics of culture, difference and identity, and the role of the state in all of this.

In order to think seriously about the cultural politics of education, none of these elements can be ignored that demonstrates why this is the case and provide examples of how it might take these varied elements seriously.

The most significant issues are for educational “reform’ that has come from the neoliberal and neoconservative alliance. Its major issues are on proposals for a national curriculum and a program of national testing. These issues are within the overall tendencies and contradictions in this alliance no matter they are related to language, school and culture. It also shows how the conservative coalition creatively brings together under its leadership, a variety of groups who are not always in

agreement. One of the perverse effects of a national curriculum is that it legitimizes inequality but does not celebrate diversities meaning that they are all equal culturally.

### **Discourse on teacher's attitude**

Teachers' attitude towards pupils whether inside the classroom or outside is crucial for their pupils learning and achievement. The attitude of the teacher towards pupils has very much to do with raising children's interest to go to school and motivating them for further and better learning. But the image of the teacher is found fearsome for the children particularly at the early schooling stage. For instance, if schooled children become problematic for parents at home, as a means of setting them right, parents try to threaten them by saying that their mischief will be informed to teachers.

Thus, the image of the teacher for children becomes as fearsome and dominating.

Children are less interested in continuing schooling and less enthusiastic in learning if they are scared of teachers. This attitude of teacher has de-motivated pupils not only for better achievement but also for continuing further schooling (Bhattarai, 2003).

According to Dalin (1998), to some extent, the differences between schools and other organizations could vary as pedagogical goals which are never fully reached, they cannot be clearly pointed at, they 'talk back' and can best be understood in a dialectical process of reflection.

Rolff (1991) stressed about the process of learning; it is complex maturation process, gradually and it is very much an individual process, where every learner finds his or her strategy and tries to adapt to whatever teaching strategy the school offers.

Although some subparts of the teaching process may be standardized and even dealt with through technology, the higher level learning goals can only be meant by human reflection and interaction: tailor-made to the needs of the individual learner.

Again, Rolff (1991) raised the dilemmas that the school faced with complexities. How can the school be seen as credible if it cannot demonstrate its productivity in meaningful way and how can it be done without simply measuring only the easy and often lower level learning goals? How can one better separate different types of learning goals on the one hand and different types of evaluation and quality control on the other? How can a more productive relationship be developed between the school based internal assessment process and the external process of quality control?

Another characteristic is about the standard practices: Dalin (1998) claimed teaching is a relatively new science. It is probably true to say that much research has not been done particularly in practice related areas and many teachers have gained a negative picture of what research can do for the improvement of teaching.

This has probably led to an anti- intellectual norm in relationship to one's own profession. Teachers therefore have fallen back to an easy position; it is only as a practitioner and knows what is best for the children. The tendency for most teachers, therefore, is to rely on traditional, secure and standard instructional practices.

Little (1989), Goodlad (1983) and Lortie (1975) focused on the autonomous teacher, although teacher co - operation is increasing in most school system and the traditional classroom organization is gradually being replaced by a more flexible organization, the norm in most countries (and in particular in secondary schools) is the traditional: one teacher one classroom organization. The learning organizational structure is still dominated by single subject, individual desk learning and individual teaching.

Flinders (1988) argues that teachers often work actively to secure individual time to be able to get the work done, often because they see cooperation as a waste of time and as taking energy away from the main tasks. However, cooperation is important



for many integrated tasks in today's society, and also for integrated tasks in schools, which must not replace one's rigidity with another. Individual work time is essential for solid preparation, for some follow up work and for further studies and reflection.

Again, Rolff (1991) argues that the autonomous teacher is caused by a conflict between the expectation that the teacher is a functionary in the school system accountable to achieve certain goals controlled by the school authorities and the fact that there are no general answers regarding good teaching. Although the teacher has a general knowledge of teaching, each student is indeed a unique 'case'. The teacher therefore protects himself or herself by being in control of his or her classroom environment. Since all professions strive toward professional autonomy, the route towards isolation behind the classroom door is easy to take. The teacher, in other words, moves towards a semi autonomous role. The next concept about the school and overall activities are controlled by the mechanistic organization.

Groups in school are seldom put together because they are the optional work organizations. A class of students, the most important learning group in the school, is simply a random group of individuals of the same age. The teacher as leader has not usually been trained for the classroom management role. Seldom, therefore, do schools see their task as being to develop groups as effective work units. Since the personal incentives tend to favor the one teacher one classroom organization, this all leads to a loosely coupled system. The school too often becomes the sum of a large number of autonomous activities.

There is research evidence to document that the particular learning group which a student by chance happens to belong to, and where he or she is part of a particular learning climate, is one of the strongest single factors that influences the learning

opportunities for a child. In some school systems many heads do not see it as their task to supervise instruction; few teachers have been trained for a leadership role in the classroom and little is done to find the most suitable learning group for each child. There are strong arguments that such a 'loosely coupled' system in fact determines the learning opportunities for children.

Teachers in most schools may continue with their classroom teaching, and not care too much about collegial cooperation, not to mention cooperation with students without serious consequences, on the contrary, most teachers see planning work and group work as an extra burden that comes on top of all their other tasks.

The values and norms of the classroom culture can categorize a school as the unit of change and it is responsible for its own development. The real needs of students and teachers as they try to cope with external demands and internal pressures for change can best be understood and met by a mature school organization.

According to Senge (1990), the best ways of classroom values and norms in a school can be judged by those teachers who are responsible for the learning outcomes of the students, because teachers are provided with alternative views, challenges from external authorities, data from knowledge about alternative practices and time spent.

The culture of classroom and learning process depends on practical experiences, feedback and mobilization of steadily growing number of participants and school in an open system, changes in the organization and change process as systemic process. A change process, therefore, alters not only technical aspects of the school but also the way people relate the norms and values that regulate behavior. The school leadership has an important role in developing visions and balancing organization forces.

### **Unawareness and value difference**

A major contributing factor for the low efficiency problem is the unawareness and value differences of the parents towards education. This is so because the parents, who are unaware of the value of education and schooling, cannot understand that 'schooling is a social tool, an instrument for changing human life styles (Hamilton, 1990).

For socially and educationally unaware parents, keeping children in school regularly and continuing their education gets only a second priority. An educationally unaware and socially disadvantaged family cannot perceive education and schooling as preparatory to an economic activity of adult, which can equip people for entry into the labor market and protect children from the risk of over exploitation (Hamilton, 1990).

Children from such unaware family find lack of motivating climate at home that either discourages them continuing schooling or perform low. Illiterate parents' inability to support children in their study and making them involved in household chores after the school time also contributes to low achievement.

Lack of parental seriousness in sending children to school often results in absenteeism, lack of punctuality, interruption in class attendance, low performance and eventually, dropout. The lack of awareness or indifference towards educating their children has its repercussions on the student in many ways. The child does not find anyone who can be consulted when s/he encounters some difficulties in study. The parents will not care to provide separate corner for the child where s/he can study quietly and without disturbance. The parents may not even make a light available to her/him in the evening so that the child can prepare when there is time at disposal (CERID, 2001).

### **Discourse of poverty**

In a country like Nepal where about 23% of the population lives in absolute poverty and the per capita income has remained around US \$ 742 per annum (Ministry of Finance, 2012), people face financial constraints for the schooling of their children. In such a situation, low efficiency in education is quite natural as it is symptomatic of 'poverty of education' (Tilak & Varghese, 1999). 'Human poverty is more than income poverty; it is a denial of choices and opportunities for living tolerable life', comment the writers.

Education is one such important opportunity, deprivation of which in itself represents poverty of education. In this sense, educational deprivation or poverty of education becomes an integral part of human poverty, in cyclical relationship. Economic poverty does not allow one to make adequate investment in education; and a low level or zero level of investment in education accentuates poverty (Tilak & Varghese, 1999).

As stated by Tilak and Varghese (1999), Nepalese society faces both types of poverty that has correspondent relationship with each other. Due to poverty, children are not able to continue their education even up to the primary level that in turns aggravates their poverty.

Parents living either in subsistence level or below have not shared the vision of schooling as an investment for future as their immediate need is to address the present, which compels to shorten their schooling as early as possible.

In rural areas of our country people, their primary source of sustenance, income and employment is traditional agriculture which is based on manual labor. Parents need their children's help in their farm-work. During the peak time of planting and

harvesting, children are taken away from school to support farm-work. This factor further increases their irregularity in school. Given this situation, the option these children have is that either they should drop or repeat the grade the next year.

Some of the schoolchildren have to be involved in wage earning. When there is demand of labor, the parents take them in such activities or they are involved in looking after their younger siblings at home. This factor increases their absence at school. When such absenteeism continues for many days, the children themselves become discouraged to continue schooling, which eventually compels them dropout or at least repeat once again.

After the school time, such children especially girls, more than boys, have to be involved in works such as fetching drinking water, grass for cattle, cooking food and so on in their domestic chores which does not permit them time for the preparation of lessons. Due to such everyday life reality, they fall behind in the class as low achiever in comparison with their counterpart. Then either they leave the school or if they continue anyway, they fail the exam that becomes the cause of repetition.

Provision of free tuition and textbooks has been made with a view to universalize primary education. However, the parents have to pay the direct or indirect cost such as stationery, dress and other expenses for schooling.

Schools also charge some fees in one or other way. There is again the opportunity cost involved for schooling. Parents living below the subsistence level are forced to withdraw children from schools or at least detain them in household chores for some time to earn their livelihood.

The prevalent child labor in the form of paid or non-paid work and absenteeism from school has aggravated the low efficiency of primary education. The poverty-stricken

family usually lacks a house with suitable facilities for living, which discourages children to prepare their lesson and homework. These factors ultimately prepare ground for the child to discontinue his/her schooling or at least force to be a failure.

### **Pedagogical discourse**

Children's motivation towards their study and retaining them in school for longer period also depends on how lively the instruction takes place in the classroom. In other words, it is a question of teaching methods.

To put it another way, facilitation skills, expertise and the way of interaction that takes place inside the classroom play vital role for enhancing students' not only learning but also retaining them within the system.

In a country like Nepal where 35% of the parents are illiterate (DOE,2012) and the opportunity for learning takes place only when the children are in the school classroom, teaching method becomes crucial for retention, promotion and enhancing learning. In our context, teachers use mostly authoritarian methods of teaching which mostly involve lecturing. Instead of creative and enjoyable activity such as group work, play way, project work etc, rote learning is encouraged. In such a situation, teaching mostly involves teacher-centered methods instead of child centered ones.

Education, particularly at the primary level, is important for not only acquiring knowledge and information, it is more important for shaping their behavior and acquiring socio-cultural values. It is possible only through play and constant practices.

Hamilton (1990) has observed, 'teaching and learning have the notion of rehearsal and play. Learning through play, therefore, is regarded as rehearsal for later life.

Learners, adults as well as children, gain confidence and competence in social and other activities and organized play can be used to cultivate the life styles as well as

specific skills. Through play children not only learn how to do things, they also begin to learn the cultural value and social meaning of such activities (Hamilton, 1990).

Methods of teaching, being applied in our classroom, involve extremely routines or ritualized form of interaction mostly dominated by teachers. Students have very little opportunity to speak, interact and read. Students' speech- acts are one-word sentences or very short sentences. Moreover, students very rarely contribute with anything else than answers, and the answers normally consist of producing specific words or sentences, given by textbook in reply to close ended question from teacher. In class, they are treated as passive listeners rather than active learners who have an empty mind that needs to be filled up with everything that the teachers have in their minds. Given this context, how a child of playing age can be able to understand teacher and develop confidence that school is for his/her betterment? In such a situation, there exists only an abstract teaching without any application for students.

The pupils under such teaching feel monotonous, depressed and find learning as a mere mechanical business of sitting in the classroom and listening lectures without understanding them. Then one tends to escape, or always remain suffering from fear of failing exams. At the end of the session, the students are labeled as either failed or poor scorer in the exams leading ultimately to repetition or drop out from the school. This case has been more serious especially in the early grade i.e. grade one.

In the name of teaching, some teachers who are not adequately trained and even if they are trained, are not motivated towards their profession; they just read out the lessons from books (Eeds & Wells, 1989). So has been their culture because they might have learnt through the same culture and expect their pupils to learn through the same culture.

As also referred by MITRA (2001), “It is a culture learnt through a culture and pupils also will learn through this culture” a remark made by a teacher from Terai. This trend of transferring culture has severely affected the efficiency of the primary level. On the one hand, children of early age, entering school without any preparation linguistically, are not able to interact and inquire further, when they feel any difficulty, on the other, the dominating nature of the teacher is there, which discourages them to ask questions. Such teaching practice instead of encouraging them to enhance their study and high performance, rather discourages and helps to induce negative attitude towards schooling.

In classroom teaching learning process, management is one of the major elements for effective teaching and learning and contributing factor for efficiency. The better the management is in the classroom, the more it is contributing for students’ longer stay at school and higher the achievement. It is, because, the real life of schooling needs to be dependent on the management of classroom.

Better classroom management demands better physical facilities to create a physical environment that is healthy, safe and conducive to learning. Nevertheless, in most cases, classroom facilities in Nepalese schools are unsuitable for conducting adequate instructional activities. The classrooms are not equipped with adequate light, facilities and cannot be used appropriately in the times of rain and cold season (Dhakal, 2003).

Moreover, some classrooms also lack even blackboards, which is essential for instruction and minimum seating arrangement for the pupils. In such a situation, pupils do not get enough space to sit on the one hand, and they have no opportunity to make contact with the teacher during the teaching on the other. Thus, they cannot lengthen their school hours and leave school earlier the class goes off. It also hinders



their regular attendance in class-activity that ultimately hampers the achievement level. In such case either they drop out the school or repeat the class again due to low achievement in the exam.

Furthermore, the congested classroom, lacking enough space, has the direct impact on their physical development too. As most schools lack toilet, sanitation, drinking water facilities, pupils are compelled to get back to their home for these purposes, which hinder them to be regular in classroom activities. Especially girl students suffer much from the problem of lack of toilet in school that becomes the cause of high absenteeism (Bista, 2006). In this context, enhancement of retention and efficiency becomes challenging.

Nepalese schools are compelled to enroll underage children in grade one since they lack the special arrangement for such children in school. On the other hand, over age children are also enrolled at the same grade (DOE, 2009). It creates the problems of coping with their adjustment in the class. In such case, the older pupils dominate or harass the younger ones that repeal them for further schooling. Above all, it is difficult to address the needs of all pupils of the varied age group within a single class causing the problem of psychological imbalance. Moreover, the under age children need more support for their personal care that the school lacks. Teachers remain indifferent and less friendly in their pupils' personal care. As evidence to this, MITRA (2001) has also referred to the instance of teachers who were less friendly and some of them were indifferent with students. "My job is to teach, that is all", said an indifferent teacher from the hills. His words were read as if he is not accountable to this situation.

Some traditional teachers punish pupils to control the classroom and tend to impose the hidden curriculum as well. In this situation, the students have to sit in crowded classroom on the floor within a limited space, being harassed by other classmates, being helpless from the teacher and sitting just listening the lecture. This situation is just no better than a jail as stated by Hargreaves (1992) who says the school is a prison like building where one sits in rows, listening and being punished, controlled by people from different, superior neighborhood who never tried to find out what one thought and wanted to do (Hargreaves, 1992). In such atmosphere, students, particularly of lower grades, suffer adjustment problem physically and psychologically and experience the learning difficulties that compel to quit the school; if continues anyway, s/he may not be able to be promoted to upper grade, then eventually may repeat.

Table 1 below summarizes how classroom cultures are viewed both home and abroad through different angles.

**Table 1: Nature of classroom discourse**

<b>Classroom discourse in foreign literature</b>	<b>Classroom discourse in Nepali literature</b>	<b>Focus of this study</b>
Discourse gives the account of classroom activities. It dwindle between curriculum and structures of the larger education system and connects with teachers, students and parents involved in the local school community, which has its own such culture and patterns of social	The earlier era of classroom discourse focused on reciprocity of knowledge gaining and sharing.  Classroom discourse identified the response of	I have generated classroom discourse from cultural perspective.  In this

<p>relations.</p> <p>Classroom discourse provides the information about collegial relationships of the teachers for improved quality in education. Multicultural discourse in classroom needs a community-centered approach because each community has its own empirical knowledge, which is transmitted to new generations through tales, stories, songs, proverbs, etc.</p> <p>Discourse refers to a culture of individual student and the students as group with teachers. It also provides the account of what the teachers do, what kinds of questions that the students raise, how teacher responds to them, and how the students react on them. It provides the information on teachers' and students' approach to scaffolding. It diagnoses hegemonic beliefs of teachers' and dominant cultural motifs, which reinforce inequality, and attempts for critical thinking.</p>	<p>the school culture to diversity.</p> <p>It gives the account of cultures of teaching. In this process, it provides the information on how the members of a given culture should think, feel and behave. Classroom discourse also gives the number of overage and underage enrollees and their educational attainments.</p> <p>Classroom discourse displays the problems of students and teachers for coping them including that of their psychosocial status.</p>	<p>process, I have drawn teacher's attitude, classroom setting and teaching style.</p> <p>I have also brought into focus student's learning capability and their interest in a particular subject.</p>
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### Conceptual framework of the study

Classroom discourse is not a one shot single activity of the teacher who, undoubtedly, however, is its initiator. It is a conglomeration of processes, activities and perception that are reflected in classroom realities. These realities may stem from concepts that both the teachers and students carry into the classroom being sometimes aware of them and sometimes simply being unaware of these aspects in teaching learning activities as guided by the objectives.

In this research, I have adapted and prepared a framework for data analysis by using the concept of Foucault (1980), Bourdieu (1984), Durkheim (1968), Mehan (1979), and Sinclair and Coulthard (1975). The framework is given below in the matrix form:

**Table 2: Conceptual framework to understand classroom discourse from cultural perspective**

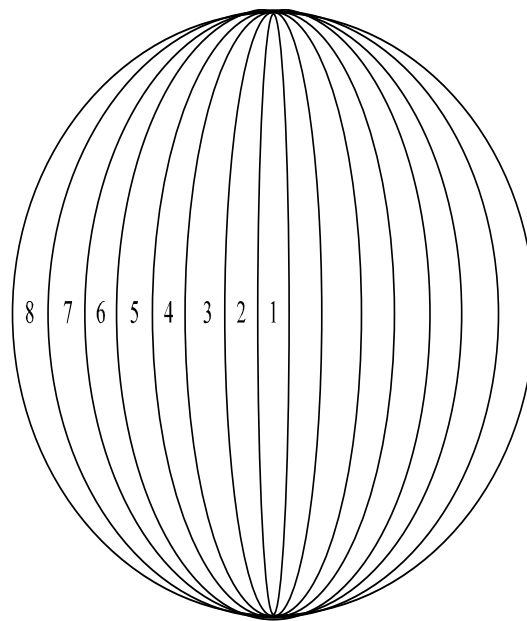
Theoreticians	Concept	Application of the concept	Rationale for using the concept
Foucault (1980)	Power, knowledge and truth	Knowledge as power has to be institutionalized in educational institutions and to measure educational attainment.	Higher authority dominates existing educational institutions and stakeholders.
Bourdieu (1984)	Cultural habitus	Locally introduced culture and religious norms are cultural capital.	Occupations need more knowledge and education gives it by developing individual's

			mind.
Durkheim (1968)	Social order	Occupation is created from teaching and learning that produce and distribute knowledge for creating and sustaining modern rational social order.	Education is a unique and principal means of creating and recreating discourse. In addition, cultural perspective normalizes individuals by increasing rational and meaningful subjects.
Mehan (1979)	Initiation (I), Response (R) and Evaluation (E).	Talking and listening in IRE pattern.	It helps to identify the structure and prepare for negotiating meanings in curriculum activity.
Sinclair and Coulthard (1975)	Soliciting, Responding, Structuring, and Reacting	Response (verbal and non- verbal), reciprocal relation, pedagogical activity and course of action.	It gives a room to find-out the action and response of teachers and students.

Classroom discourse is a product of social phenomena that are reflected in teaching learning activities. Achievements are drawn from skillful teaching by subject teachers in various and specific methods of instruction. Teaching and learning is the outcome of society and it relates with social activities and is reflected as interaction between teacher and students. This means classroom discourse is at the centre point of teaching

learning activity. I have adapted the following framework to analyse the Nepalese classroom discourse:

**Diagram : Classroom discourse analysis framework**



Legend: (1) Classroom discourse (2) Preparation (3) Introduction (4) Elaboration  
(5) Interaction (6) Recapitulation (7) School environment (8) Culture/ society

The framework presents each layer of the onion-shaped diagram in the form of classroom discourse. The 1<sup>st</sup> layer is the classroom discourse followed by the 2<sup>nd</sup> layer as the discourse related to the preparation for teaching before entering into the classroom. In the 3<sup>rd</sup> layer teacher introduces the teaching topic according to his/her plan. In the 4<sup>th</sup> layer s/he elaborates or clarifies teaching followed by the 5<sup>th</sup> layer related to students' and teacher's interaction over the topic. The 6<sup>th</sup> layer is related to evaluation of teaching topic and the 7<sup>th</sup> layer is concerned with the school environment that creates situation for effective teaching learning. Finally, the 8<sup>th</sup> layer is related to culture/ society, the main consumer of school system.

My assumption is that these componential layers, like that of an onion, overlap in their functions in order to produce what I have named as classroom discourse. These layers, can sometime move in sequence and yet at other time, they work seemingly independently. Classroom discourse is the reflection of these elements, some of which seem to be more visible than others. The initiator of classroom discourse, the teacher, has to work as a facilitator in order to produce the desirable impact from his/her delivery of instruction: interactive discourse leading to satisfactory learning outcome of students.

## **CHAPTER: THREE**

### **METHODOLOGY OF THE STUDY**

Oriental (eastern) and Occidental (western) methods differ in paradigmatic concepts as the first always looked for connectivity and the second went more for in-depth understanding (Said, 1978). Of these two classical approaches, I have applied western approach to qualitative research to study classroom discourse from cultural perspective. According to Denzin and Lincoln (2005), qualitative research was started in the 1920s and 1930s with the initiation of Chicago school especially in the field of sociology. It was aimed to study customs and habits of foreign society. Later on, qualitative research was introduced into other social sciences including education and communication. In fact, it is applicable in all the fields, discipline and subject matter through a variety of methods and approaches such as interviewing, participant observation and visual method.

Qualitative research applies interpretative approach to understand socially constructed reality. It is a value bound business and yet the researcher works for neutrality, recognition, generalization and control of bias (Creswell, 2012).

The possibility of causal linkages in qualitative research is that all entities are in a state of mutual shaping and interaction is impossible without distinguishing causes from effects. The main goal of qualitative research is to generate knowledge and develop understanding for social change.

There are five interactive components of qualitative research design: purposes, conceptual context, research questions, methods and validity (Maxwell, 1996) that are, each in turn, shaped by research parameters for context and constituents. Each



context provides a framework for considering the critical role context, which plays in shaping the selection, analysis and interpretation of data.

My research techniques that I have adopted record, describe, analyze and interpret conditions(classroom interaction) that exist (Best & Kahn, 2006). I have used observation guidelines and personal interview, which, according to Kerlinger (1994), are the principal methods of gathering information no matter they are quantitative and /or qualitative research.

As a tool, I have used discourse analysis to explore classroom phenomena under natural settings. It is an inductive form of inquiry whose results are a blend of research skill and a particular perspective (Denzin & Lincoln, 2005).

Classroom discourses consistently reveal classroom contexts in which students talk less than one third of the time and when they do talk it is mostly recitation performed as what the teacher expects rather than expressing thinking (Cazen, 1988; Mehan, 1979; Mosenthal, 1984 & Nystrand, 1997).

Traditional research on classroom discourse examined student talk and teacher talk at a micro level within the context of an intact classroom culture (Flander, 1970). These researches assumed that talk is an important component of discourse. So they expected more student talk for classroom discourse.

In such classroom discourse, teachers' role is to articulate student talk than for participatory learning (Rubin & Rubin, 1995); it also expects teacher and students' negotiated output (Swain, 1994 & Pica, 1987) and feedback for teachers (Mosenthal, 1984). It also advocates for collaborative learning and assimilating knowledge in a meaningful way. It is where Britton (1990) argues that if students cannot talk with teachers during classroom, they lose the action component of interaction. Rubin

(1990) also indicates for teachers' role in classroom interaction. But my study has documented more the engaged student talk in the classroom than that of the teachers.

As the primary concern of this study was to critically observe the classroom activities between teacher and students, the activities within the classroom of the chosen subjects were recorded through video for their interpretation.

Thus, I observed instructional approaches and video- taped discourses that occurred between teachers and students and between school management committee members and other school personalities.

I also generated opinions and responses of different stakeholders of education such as head-teachers, subject teachers and students through questionnaires and interview guidelines. In addition, I conducted focus group discussion with the local elites to understand the cultural perspective of teaching and learning that was brought into the classroom.

### **Research design**

As a research design, I followed Maxwell's (1996) five interactive components of qualitative research design: the purposes, conceptual context, research questions, methods and validity as a guideline for my study. Discourse analysis of specific sessions was my purpose. In this context, I ,therefore, tried to understand and interpret the classroom as a focal event (Goodwin & Duranti, 1992). This inner context of classroom setting and classroom transaction delineated my field of action for potential interpretation of classroom discourse from cultural perspective.

The context of this study was the classroom talk and interaction of 8<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> grade Social Studies, Mathematics and English subject teachers and that of the

students. In each subject, I tried to recognize the idiographic nature of the classroom and the context of the students (Boyd & Rubin, 2002).

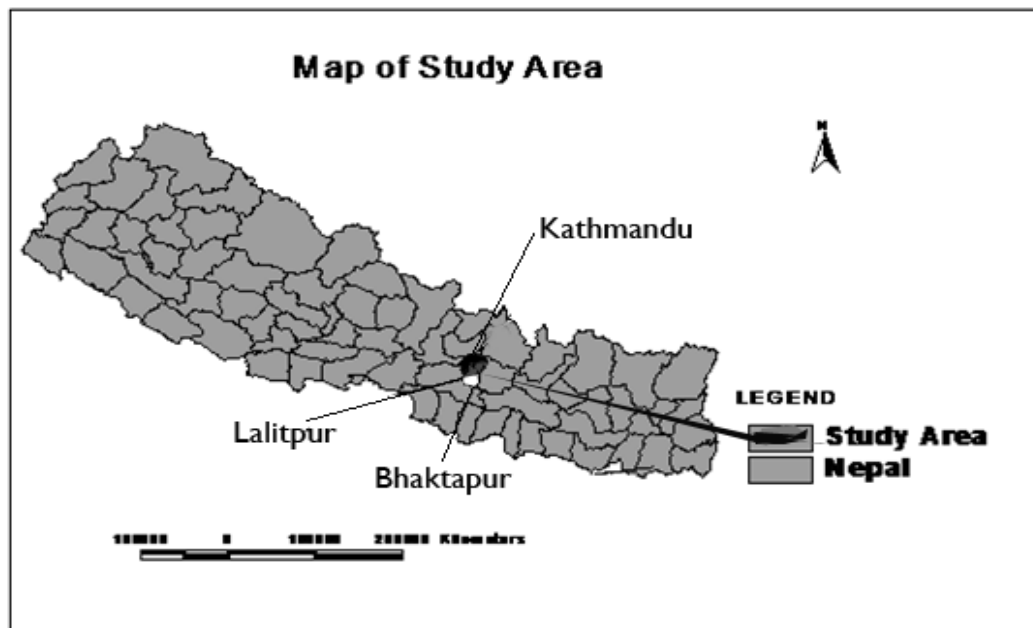
My research question was related to uncover and describe local classroom conditions that promoted engaged student talk. First, the classroom was purposively selected as a best-case scenario (Le Compte & Preissle, 1993). I did so within four months of once-a-week observation.

As a method, I identified student's critical turns and then tried to find out discursive patterns of the classrooms. I also did a systematic and comprehensive examination of student interaction and recorded their discourse conditions. I cross checked my field notes with video –tape to validate the data. I also triangulated the data obtained from different tools (Denzin & Lincoln, 2005).

### **Population of the study**

The primary purpose of a research is to discover principles that have universal application but to study the entire population to arrive at generalization would be impractical. So, I defined population as a group of individuals with at least one common characteristic, which distinguishes that group, from other individuals (Best & Kahn, 1999).

The study was conducted in a small area with purposive sampling (Best & Kahn, 2010). I realized that there is no fixed number or percentage of subjects that determines the size of an adequate sample. This statement helped me to be focused on selected schools of Kathmandu valley. The map below indicates the study location.



The total schools selected for the study were twelve characterized as high and low performing schools in School Leaving Certificate examination (2009 -11). These selected schools were further categorized into rural and urban of each district. Culturally, Bhaktapur district has Newar, Tamang and multi-ethnic groups. So is the case with Lalitpur district where there is dominance of Newar group. But in Kathmandu, there is a diversified/mixed culture representing people from different parts of the country. Altogether 36 (12 schools x 3 subjects) teachers and 1049 students of grade 8<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> were involved in the study. The number of the students (1049) was what was observed collectively in the 8-10 classes of the twelve schools sampled for the study.

### **Sources of information**

Information from selected secondary schools and their classrooms (8-10) contained the primary source as the discourses held in these classrooms were observed and recorded. The sample schools, as mentioned earlier, were categorized into high and low performing ones based on their scores in School Leaving Certificate examination

of the past three years (2009 to 2011). Though related literature was reviewed and other empirical researches were referred as the secondary source of information for the study, observation of the classroom delivery mainly guided the study of the theme as the primary source.

The schools were selected from within the Kathmandu valley taking into consideration the three different districts and their distinctive features. The indicators of classroom discourse (see: annex 3) were finalized according to the guidance of the specialists (see: annex 5). The indicators, after their pretesting, were adjusted to suit the requirements of the study. The indicators were pre tested in schools other than the sampled ones.

### **Criteria of sample selection**

This research is basically a perceptive observational study based on the categorization of the classroom students and subject teaching for the purpose of classroom discourse. Teachers are expected to participate actively in classroom teaching. I observed the classes of the major subjects namely, Social Studies, Mathematics and English. The sample subjects are differentially characterized by the time and duration of the period. The criteria of selected and observed subjects' teaching learning introduced as Social Studies covered the social phenomena and culture of the society with the students expecting to mirror their family culture. The caste and class structure of students were viewed as an interplay of discourse in the classroom.

In Mathematics, another subject of observation, the students were expected to possess the numerical knowledge, measurement and evaluation of school distance for gaining the skills of social and day- to-day mathematical knowledge. The third subject, English, as an international language, was observed for gaining an insight into

classroom discourse as interactive communication between classroom teachers and students.

The sample respondents were subject teachers of Social Studies, Mathematics and English of each selected schools of Kathmandu, Lalitpur and Bhaktapur districts as shown in annex (4) where 8<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> grade students of each school participated in classroom transaction (discourse). Observations of teaching learning activities were conducted in a period of four months giving a week to each school based on classroom activity indicators.

## **Tools and instruments**

### **Interview guidelines**

An interview guideline was prepared for teachers of the selected schools. This guideline encompassed overall classroom activities including evaluation (see: annex 1 and 2). Subject teachers were interviewed with the help of this guideline. The purpose of this guideline was to verify and cross check the data obtained through classroom observation.

### **Focus group discussion guidelines**

As an adjunct to group interviews, the use of focus group discussion is growing in educational research, albeit more slowly. According to Morgan (1988), focus groups are a form of group interview, though not in the sense of a backward and forward between interviewer and group. The reliance is on the interaction within the group who discuss a topic supplied by the researcher, yielding a collective rather than individual view. Hence, the participants interact with each other rather than with the interviewer, such that the views of the participants can emerge from the participants

rather than from the researcher's agenda. It is from the interaction of the group that the data emerge.

Again, Morgan (1988) states that focus groups are contrived settings, bringing together a specifically chosen sector of the population to discuss a particular theme or topic, where the interaction with the group leads to data and outcomes. Their contrived nature is both their strength and their weakness: they are unnatural settings yet they are very focused on a particular issue and therefore, will yield insights that might not otherwise have been available in a straightforward interview; they are economical on time, producing a large amount of data in a short period of time, but they tend to produce less data than interviews with the same number of individuals on a one to one basis.

Focus groups are useful for orienting to a particular field of focus, developing themes and schedules flexibility for interviews and questionnaires, generating and evaluating data from different subgroups of a population, gathering qualitative data quickly at low cost. It covers and gathers data on attitude, values and opinions and empowering participants to speak out in their own words. The rationale of focus group discussion encouraged me to apply this tool for my study. It also enabled me to ensure better friendship with the informants.

For FGD purpose, I categorized students into homogeneous groups, each group comprising 5 to 7 members. In the FGD, conducted in each school, the students were asked in Nepali about the teacher's performance in the class (see: annex 2).

### **Classroom archives and observation guidelines**

The concept of observation, according to Patton (1999), indicates that data should enable the researcher to enter and understand the situation that is being described. The

kinds of observations available to the research lie on a continuum from unstructured, responsive to pre- ordinate.

A highly structured observation will know in advance, what it is looking for and will have its observation categories worked in advance. The distinctive feature of observation as a research process is that it offers an investigator the opportunity to gather live data from naturally occurring social situations that people do may differ from what they say and what they do, and observation provides a reality check; it also enables a researcher to look afresh at every day behavior that otherwise might be taken for granted, expected or go unnoticed; and therefore, the time gap between the act of observation and the recording of the event should be minimized.

Keeping the above understanding in mind, I developed classroom indicators (see: annex 3) that were categorized into 5 groups as per the need of classroom observation: preparatory, introductory, elaborative, interactive and recapitulative activity. These phases of classroom indicators were divided into further sub groups, which covered 6, 8, 8, 11 and 6 indicators of each phase respectively. The total indicators for classroom discourse were 39 among which the preparatory phase was used only for a preparation of classroom teaching and the rest were used for in-depth observation of the teaching learning activities.

Archives were used to understand the discourse on Social Studies, Mathematics and English (see: annex 6). The detailed analysis and use of indicators are discussed in chapter four according to subjects and school-wise activities related to classroom discourse.



### **Data collection procedure**

Data collection started with the pre testing of the tools. The indicators of class discourse were developed and validated from their pre testing observation. They were later refined by incorporating the views and suggestions of the experts (see: annex 3 and 5). I as the researcher of the study worked as the field enumerator for data collection purpose.

### **Discourse recording**

The data collection work went on smoothly for several reasons. First, I myself visited the schools for focus group discussion with students, interviewed with head teacher and teachers. Second, my personal experience as data collector helped me to explain about what types of information were expected from what kinds of sources. Third, the head teachers of each observed school were found positive toward my study. Finally, my working status as a university teacher of education also gave advantage to collect the data easily; the same was true with focus group discussion with students and administration of questionnaire to the respondents.

I contacted prospective interviewees personally, explained them the purpose of the study along with the research approach, and what they are expected to do during group discussion. For this, I personally requested each school administrator along with some eminent schools' teachers. In line with the focus group discussion guidelines, I also noted down critical points of discussion of each observed school.

I took archives of observed schools and noted the knowledge (Foucault, 1972) related to the formation and transformation of the informants' statements. I was aware of the fact that archive is not simply a corpus (quantity or amount) but a level of practice,

different from a tradition or a library of statements, which enabled me to analyze statements from archives and to undergo regular modification (Ibid).

### **Archives**

Archive is a means to collect the information of selected schools through the process of historical record. It is an integral part of 'archaeological' method, a practice employed in this research study. Using this method, I collected archaeological events and photos of the classroom discourse basically related to teaching Social Studies (see: annex 6).

In this process, I tried to understand and interpret the documents related to students, teachers and parents for general understanding of the period and subject of study. I also collected the records produced by the students and teachers. This approach helped me answer and authenticate my findings against the history of each school.

Moving away from textual sources, I also documented students' productive techniques for 'reading' visual materials such as maps, cartoons, pictures, photographs, films. I found that archives are increasingly rich in documents. So I used them as materials to interpret students' information making skills that I collected during the course of this study.

### **Data analysis and interpretation process**

The information collected from both primary and secondary sources were analyzed and interpreted qualitatively by applying classroom indicators of the study. They were also organized into specific headings for detailed analysis. Efforts were made to triangulate the information derived from classroom observation, interview, and archives and to arrive at conclusions.

The initial work toward the analysis of the information was started by coding them for entry under suitable headings. Then I grouped the classroom discourse indicators into five phases. Each phase of classroom of Social Studies, Mathematics and English was analyzed by indicators and the outcomes of observation were categorized into specific groups. Each indicator of each subject was discussed under teaching learning strategies of teachers and students. The teaching learning activities were finally analyzed from cultural perspective. The theories and approaches of Foucault's (1980) power, knowledge and truth, Bourdieu's (1984) cultural habitus and Durkheim's (1968) social order were used to interpret the field findings which have been discussed in the chapters that follow.

## **CHAPTER FOUR**

### **DISCOURSE ON TEACHING LEARNING STRATEGIES**

This chapter deals with classroom discourse on teaching learning strategies being basically guided by the research questions that seek to establish relationship between teacher and students' activities in the classroom in the form of classroom discourse. In this chapter, classroom discourse is analyzed with a focus on the three subjects that were observed in the selected schools. It further draws discussion from teacher's attitude, classroom setting and teaching style by bringing student's learning capability and their interest in a particular subject with particular method of teaching into discussion from cultural perspective. The emerged discourse is then briefly discussed for each of these subjects from teaching learning strategies points of view.

It is during the analysis I found that each school has its unique features and place to improve, but the most important aspect is whether students are getting more opportunities to learn themselves in the school environment. Classroom discourse in itself is a two way process between teachers and students; they teach and learn within classroom guided by the prescribed formal curriculum. Teaching and learning activities are also manifested by the formal curriculum or educational objectives.

Classroom discourse usually moves through five phases that are as follows:

**Table 3: Phase -wise classroom discourse indicators**

Phases	Indicators
Preparatory	Plans lesson with instructional activities, use of materials, classroom management and outline of assessment
Introductory	Introduces topic, organizes ideas to meet objectives, initiates students' talk, motivates students, creates warm relation in the class, links students' knowledge with lesson and opportunities to explore new knowledge to students
Elaborative	Elaborates ideas and topics, follows classroom rules and routines, gives clues for difficult concepts, stresses ideas of apparent importance, uses instructional materials, responds to students, reduces confusion and builds new ideas.
Interactive	Uses questions to elicit ideas, provides extended activities to strengthen ideas, provides reward, communicates ideas and directions, links ideas and activities, prompts response and feedback, gives pleasant climate for learning, uses intrinsic and extrinsic rewards and rephrases subject matter appropriately.
Recapitulation	Utilizes time, evaluates achievement during teaching learning, summarizes lesson, assigns students task, provides room for further learning and concludes lesson systematically.

For details, see annex 3: Indicators of classroom discourse

The first preparatory phase was related with the plans of teaching in the classroom, teachers enter into the classroom with or without lesson plan. A prepared teacher

prepares the lessons with objectives, designs instructional activities to achieve the objectives, collects or prepares teaching materials for classroom use, and sets him or herself for the delivery of instruction.

In the second introductory phase, the teacher provides outlines for classroom assessment and manages the teaching procedures. These indicators are used for effective teaching and learning situation.

In this introductory phase, teacher introduces the topic, organizes activities, reflects the objectives, initiates students' talking, motivates students towards lesson, uses appropriate methods of teaching according to situation, creates warm environment in the class, builds up relation in the class by linking student's knowledge with the lesson and provides opportunities to explore new ideas.

In the third elaborative phase, teacher elaborates ideas and topics, follows classroom rules and routines, provides clues for difficult concepts or ideas, gives encouragement, stresses ideas of apparent importance, makes maximum use of prepared materials for effective teaching, models appropriate behaviors or responses to the students, reduces confusion, and builds on students' ideas with new ideas.

In the fourth interactive phase, teacher provides extended activities to strengthen students' ideas, rewards learners' attempts and success, speaks, writes and communicates clearly, engages all students in the classroom activities, shows clarity in giving directions, links ideas and activities of the lesson, gives prompt response and feedback, creates a pleasant learning climate, uses intrinsic and extrinsic rewards appropriately and suitably rephrases subject matter. This phase also entails activities that are carried out during the interactive phase.

In the fifth or last phase, teacher recapitulates his/her saying, evaluates students' classroom achievement, summarizes the whole lesson, assigns students further task, opens rooms for further learning and concludes the lesson systematically.

In the context of the five phased indicators, it is observed that most of these are used in the classroom with longer time given to preparatory phase and interactive phase.

Introductory phase and elaborative phase are also used in the classroom with the short use of recapitulation phase. The discourse indicators have been helpful in analyzing the classroom situation in an objective way. Similarly, they can be used to predict the outcome of a classroom vibrant with interactive activities that bear mainly the cultural perspective.

### **Classroom discourse of Social Studies**

This is the first school I visited. The school is a community school situated about 2 kilometers from Balaju, ring road. I reached that school by 8.30 am. First, I met the head teacher of the school who welcomed me tenderly. It was a chilly morning; the head teacher arranged for me necessary classes for the observation after having a short informal introduction about the main purpose of my visit. I was given class 9 with social study subject teacher. It was the second period of 35 minutes duration.

The subject teacher had 8 years of teaching experience. He was not a trained teacher though. He graduated with mathematics major but when he joined this school, he was appointed as Social Studies teacher because of the vacant quota for this subject. He had been teaching Social Studies since then. He said that he was confident in teaching this subject though he was the math major graduate.

The classroom was quite big and rectangular in shape with all windows closed due to cold. There were adequate electric lights. There were about 55 students in the co-

educational class. The students were already informed that I was coming to visit their class. So, everyone was alert, attentive and ready to receive me inside the classroom. Their warm welcome made me easy to have close interaction with them as well as with the subject teacher(later). The teacher arranged a last bench seat for me to sit with the students.

It was the introductory phase of the teacher. The girl students of that class seemed to be a little nervous because the class teacher started questioning them. The teacher did not even write the topic of the day but dealt with the topic orally. There, on the white board, nothing was written like date, class, period, subject and not even present, absent and total number of students in the class. The teacher picked up a book from the front desk student. He started the lesson with a sentence on how internal and external business can play vital role to influence the economy of the country.

During the elaborative phase, the teacher started to ask questions directly to the students. The first question was: what is internal business? This question was answered by a boy with a definition of internal business along with the definition of external business. He was so fast to give the answers and all the details of both the type of business that the teacher could not resist to stop him in the middle of the answer. All the students were laughing at him. It was a surprising situation that the student was answering more than what he was asked for. I asked a student nearby me how the student was answering so fast with unnecessary details. Two girl students said to me that this lesson was already taught two days ago and they had discussed about the previous day's lesson already.

The teacher went to the other side of the classroom and asked the second question about external business to a girl student, but she failed to answer properly. He asked



the same question to the class, at that time, many students raised their hands to answer the question. The teacher went near the third row of the students and asked another girl to standup. She answered correctly. At this answer, the teacher said, 'Very good!'

In the interactive phase, the subject teacher started to read the book silently. It took him more than one minute and then he asked a question to the student again about the effect of internal business in the economy of the country. Many hands rose, but the teacher again moved to the boy of the third row and he asked him the first question. He told him to answer just by showing his first finger, 'Ok, you say!' The boy answered it correctly but explained more about the advantages of external business too, which was not asked to him. For this, the teacher, patting the boy, said 'Very good!' and stopped him in the middle of his answer. He smiled at him and moved to the center of the class near the white board. Inside, it was quietness for some time because the teacher again started to look into the book for about one minute or more.

In that silent time, I murmured with the girls near me about class work they had yesterday about this lesson. Girls explained me that the teacher had already checked the homework about these questions and asked the same question for today. The teacher was to start a new chapter but he did not go for the new chapter; the students were all unaware about the teacher's move. Surprisingly, the teacher started to explain about the benefits and disadvantages of the external and internal business of the country and went on giving lecture about the effects on the internal and external business for about five minutes. Then, he suddenly started asking questions about the agents, which affect internal and external business. Again, he went to the same boy of the third bench who had answered his two questions already; he gave him another chance to answer this question too. At this, I could not resist myself, and asked one girl about choosing the same boy again and again for the answer. At this, the girl

(named Kamala) said to me that the boy (Chandra) knows all the questions because he is the first boy of the class and is excellent in all subjects. Thus, it did not take me long time to think that the teacher was repeating the lesson in this class and he wanted to show me that his students were smart enough to answer his questions.

It was already 30 minutes from the start of the class, and the head teacher told me that this class would be of 35 minutes. The teacher was still in a mood to ask more questions about the same topic. In the last five minutes time too, the students were very keen to take part in the question answer activity. They looked very attentive, serious and prompt to respond to the questions. There were no side talks and no disturbances from the students throughout this period.

In the recapitulation phase, the teacher asked the last question that took almost 5 minutes as the teacher used black colored board marker on the white board corner writing some words connected with the sources of internal and external business once he asked question to the students.

The subject teacher did not wait for the answer for his question from the students though there were many hands raised for that. In his explanation, he talked about influence of politics, religion, and migration of people from one corner of country to another. And ultimately, he finished his class giving the book back to the front bench student because the class bell rang. He went out of the class without saying anything to the students; the students loudly said together 'Thank you sir!' At this moment, he did not turn to me even for courtesy. After that, it was my turn to come out of the class with a very warm note of 'Thank you sir!' from the students. I replied them with 'welcome!' and came out thanking them all.

The second community school that I visited and observed the class was established in 2047 BS with the initiative of local people and later on, the government funded it. The head teacher belonged to the primary level and was working there since 2050BS as a permanent teacher. Though he was simply a high school graduate, even master degree holders were working as teachers under his headship.

I found that the head teacher had not prepared any lesson plan as he had been teaching the same subject for 6 years on. It seemed that he was not actually willing to do so.

Before I entered into the class, the head teacher went out of the school to drop his son at a college. At that time, he was wearing a tracksuit.

After my brief and formal introduction with the head teacher, he had agreed to allow me to observe different classes. The teacher looked quite nervous at that time when I first saw him in that casual dress in the school office. I requested the subject teacher to arrange me a social study class for observation. It was not possible because class IX or X, according to the school schedule, was free only after 1 pm. I had no chance to request to rearrange the routine for me because the head teacher had already left the school.

I stood near class VIII and waited for few minutes to meet the subject teacher. He walked along the corridor and moved past me where I was standing. He just gave me a formal smile and went inside the classroom. I requested him from the doorstep that I had come for the observation of his class; he reluctantly accepted my request and let me in the class. However, he did not arrange me a seat in the classroom, so I asked the last bench student to go to the second last bench. In addition, I just sat down on his seat in the last bench.

The subject teacher, who was tall and smart with somewhat pale face, standing in front of the second rows of benches in the class, picked up one book from the second bench of left row and turned the pages searching for something without any information given to students. The teacher asked the students to name the teaching topic that he was going to teach that day.

Students of that class were very curious to know about my presence as their eyes were scanning me quickly. However, I was not given chance by the teacher to introduce myself and I did not dare to do so by myself. The subject teacher read the lesson and explained without asking any questions where students were seen as the passive listeners. There was this traditional one-way communication of teaching and students were looking blank at the topic of the lesson.

At the end of the lesson, the teacher asked about the main themes of the lesson.

Students were looking into the books; they did not reply any questions. The teacher gave home assignment for tomorrow that was given in the textbook. To me, that type of teaching sounded robotic, very much mechanical, like machine, which would not give any feeling and impression to the students.

In the third school of my observation, I contacted the teacher, entered into the classroom with his permission and found that he had his oral plan for classroom presentation as per the objective. He had prepared instructional materials and managed the classroom satisfactorily.

The teacher wished students and asked them to take their seats. Then students were divided into five groups to discuss about development regions of Nepal. They were provided with topic for discussion and participation followed.

Handy leaflets with blank spaces to fill by the students were distributed to each group. Time was set for 8 minutes to work together. After eight minutes, each group of students was asked one by one to present the filled leaflets before the class.

All the students were attentive. Other groups of students corrected the mistakes. Most of the students participated actively to show places, rivers, mountain peaks, national parks, economic activities, races, density of population etc in the map of Eastern and Central Development Regions.

Teacher's input resulted in preparing the students for group work and its presentation. The presentation was also fed with necessary correction. The teacher also used the time for evaluation. He summarized the lesson with key points. Toward the end of the period, he provided assignment for homework.

In the 4<sup>th</sup> school, the teacher entered class with oral plan; she was prepared for teaching the tenth grade students who were about to appear in the SLC examination. The students were asked to name the teaching topic from the specified textbook. Then she asked them to read the lesson turn by turn and noted the difficult words on white board.

The teacher spent about 30 minutes for checking homework of the students while the rest of the students were attentively checking their own writing and discussing with each other. In about 2 to 3 minutes time, some of the students asked few questions to her. One student named Karuna was asked to read out her homework. She looked very weak in reading, as she had spelt most of the sentences incorrectly, so the teacher suggested her to practice hard. Lastly, the teacher explained better method and way of writing impressively in short and sweet form. Some students expressed that she was a very good teacher and they liked her teaching methods.

The teacher lastly asked all of them to read out the next chapter at home and she went out of the class thanking the students. The students also thanked her. I stood out from my seat and as I was about to walk-out, I asked the students whether I disturbed their daily routine, but I was surprised to know that they were not disturbed rather they were more disciplined and had a very excellent class presented by the teacher than before. I thanked them all and came out of the class expressing them best wishes for their forthcoming SLC examination.

The 5<sup>th</sup> school I visited had a smiling subject teacher. He entered into classroom with a smile on his face and asked students to select topic for the teaching. The teacher introduced the given topic and organized ideas around it. He created warmth and built relation with students in the class. The teacher created suitable classroom environment for the lesson. He started teaching by asking students questions about eastern Terai. He asked them to answer either in written or oral form. This made students speak and hence, created challenge to the teacher. The teacher seemed busy in keeping the talkative students into right track. He used questions to clarify the concept and extended the concept with examples and activities. Teacher used the time fully, summarized the whole lesson and concluded it systematically.

The 6<sup>th</sup> school I visited was a community-based co-education, situated in the south-eastern part of the village with beautiful landscape and infrastructure supported by NGOs and INGOs.

I reached the class by 8.30 am. The head teacher was waiting for me. He gave me a warm welcome with a fresh cup of tea and rearranged the class routine for me. I was given class X 'A' to observe Social Studies teaching.

A female teacher led me to the classroom. I was given last two seats in the corner of the room. The students were in a very happy mood and welcomed me. They were very much alert and they gave the impression that they were ready to participate in the class activities along with me. She was also in a very pleasant mood. She started her role in the classroom. She seemed very prepared and confident about what she was going to do. The class was very much disciplined and well settled.

The teacher wrote 'Visit to the historical places' on the white board, as the topic but did not mention the date and subject. I, at a glance, calculated that there were about 50 plus students and the number of boy and girl students was almost equal. But I noticed that the students were little older than previous schools' students.

The teacher picked up one exercise copy from one of the frontbenchers; it looked as if it was the homework given before and student already knew that their teacher was going to check their homework when she came inside. She looked at the copy and started reading out the lines in a loud voice. It sounded that the student had written out her experience about the tour of some temples in Kavre district. As she was reading the prose, she noted down the mistakes, corrected and suggested students how to write in SLC examination. Some of the simple grammatical mistakes were pointed out. She read out all the text from top to bottom and suggested the style of writing about a tour in her way. She told the girl to rewrite the case again for tomorrow on the same topic.

She then came to the center of the class and picked up another homework of a boy and looked at it for few minutes. She pointed out different mistakes and almost shouted at the student for his bad handwriting. She suggested all to make their handwriting distinct, clean and correct. She clarified that unless and until they did not

make their handwriting legible or good they would not get good marks in the examination.

While reading the text of the student in the classroom her voice sounded very sweet, clear and commanding. Her pronunciation was clear and attractive. But I realized that this lesson was repeated which I knew from a student seating near me. According to them, this lesson was discussed for the last three days and teacher had given homework to write a composition about the visit to Kavre temple. Many students had already presented their work to the teacher. And that day was not the day fixed for the same lesson.

After finishing the correction and suggesting the students about the homework, the teacher gave the student's copy back and caught another student's copy. Here also she pointed out the rough handwriting and gave some good examples of correct writing with good handwriting. The student's wrong text and incorrect spelling was corrected as he showed the correct way with punctuation marks. After that, she returned the copy to the student.

In this way, the teacher checked few more copies of the students. During this checking, she read out some text in a silent way and just returned the copy to the concerned students. I asked one student why she had returned the copy without giving any comment. The student said that probably that homework must have been the previous day's homework.

The local people of Newari tradition established the 7th school under a co- operative. The teacher introduced me to the class and started to teach the topic from the book. At a glance of the classroom, I found about 50 students, both boys and girls. The girl students outnumbered the boys in the class. The teacher was just standing in front of



the class looking at the book; he held it in his hand for about 2 to 3 minutes. At that very time, I saw a social study book lying in front of the student near me; the student opened it to see the lesson as the teacher was about to start his classroom activities.

The teacher started to read out the lesson in loud voice, line by line. He read out the whole lesson in one breath. After completing the reading, he looked at the students and started to explain each line with the alteration of the words of the lesson. He took few minutes to read again the next paragraph silently. It took him only 10 minutes to finish the reading task. Then he looked at the other pages of the lesson, closed the book and returned it to the student.

By doing this, he had already spent about 20 minutes in that class teaching the lesson. And all of sudden, he moved toward the door gazing at the corridor. He stood there, cross-legged, for about 15 minutes just standing in his own style. In this remaining 15-minute time, he never looked back to the classroom for the students. Students kept themselves quiet throughout these 15 final minutes. I had a hard time to accept that silent situation. I enquired the students about the teacher whether he always taught them in that style but nobody responded me. I talked with nearby student in a low voice for some time. I enquired the student about the situation I was facing.

The students were surprised to see this type of activity of the teacher today. Some were whispering that he rarely came to their class. They seemed to be fearful of the teacher. One student whispered that he was a bad tempered teacher and sometimes, he punished the students without any reason.

While standing there by the door, the teacher talked loudly two times about something, which I could not understand, may be with the passing staff of the same school. He went outside the room toward the corner of the corridor to spit and came

back to the same place to stay there in the same position until the bell rang. As soon as the bell rang, I saw him walking back fast inside the classroom to collect chalk and duster. Before leaving the classroom, he gave a faint smile to me. I had no chance to answer his smile as he rushed out fast toward the staff room. I had nothing to do or say something to any one because there was no any action in the classroom for that time of 15 minutes. I stood up from my seat and looked at the students; all seemed to be expecting something from me. I just gave a smile to all and said 'Thank you all!' but there was no reply from any one. I waved my right hand saying 'Good-bye!' and for this, most of the students replied in the same phrase. I saw some of them were already busy talking with each other.

I moved towards the head teacher's chamber while I saw some people near the corridor. I asked one of them if I could meet the teacher who taught English in class eight, one of them moved toward the staff room and called him with his name. The teacher came out with a serious face toward me; I tried to make the situation normal requesting him to tell me his good name and address. He reluctantly answered me and did not say anything further. As he went back to the staff room, I was annoyed with his behavior but without any choice.

The 8<sup>th</sup> school was an English medium boarding school targeted for the children of elite group of people. It had introduced additional textbooks at lower secondary level. At the secondary level, school had focused more on government prescribed curriculum for the sake of SLC examination. The school had good buildings run by the Christian missionary. The school had neat and wide playground, large classrooms and healthy looking environment for the students. Teachers were smart, punctual and more formal. They seemed to have command in teaching learning activities.

The social study teacher entered the classroom with smiling face and greeted the students. He wrote the topic of the lesson on the white board with its main objective for the class. The teacher shared the previous lesson by connecting it with the current one.

The teacher introduced the topic and informed students that they are to draw ideas from it. He explained the importance of the topic and key issues for the students. He divided them into two groups for discussion with guiding questions.

The teacher clearly stated the rules for discussion as per the nature of the topic. Group discussion went well as it was also interesting. The teacher had also used teaching materials to reduce the confusion of the students. He encouraged students to build new concept for discussion from within the lesson.

Teacher participated in group by asking questions to the next group of students who were not participating in discussion. He helped the students to build ideas in a participative way. At discussion time, he created a pleasant learning climate with necessary feedback to the students. After concluding the lesson systematically, he provided assignment to the students for further work.

In the 9<sup>th</sup> school observed, the teacher entered into classroom with leaflets. She was coming for class nine with her mental lesson plan. She asked for the assessment papers to the class from previous day and checked the students' homework randomly. She prepared a list of to-do- things for classroom management according to the students' interest.

The subject teacher started teaching the topic as prescribed in the textbook. She attempted to relate the students' experience towards social structure of their home, society, social norms, values and beliefs. As culture is the product of social activities,

it helps society and human beings to act as social members. The formation of caste, class and social mobility along with the life style is related to the culture, was what the teacher explained summarily.

The teacher asked the students about the importance of the lesson under study. She elaborated the lesson to suit the need of the students. She explained the lesson, which was about the identity and preservation of social environment. She was creating new ideas on how to preserve the social heritage and culture in order to reduce the confusion of the students.

The teacher introduced social approach to environment preservation by asking students to bring their experience into discussion. She analyzed different cultural, social, gender and disability related issues that resisted social equity. The teacher communicated well the advantages of social environment and asked students to share their ideas with one another in the class.

The time set for the period was fully utilized for clarifying the lesson, evaluating students' achievements and providing them with key issues to ponder over as important. She had concluded the lesson by assigning homework to all the students.

The teacher of the 10<sup>th</sup> observed school entered the classroom of 17 students, which could easily accommodate 45 to 50 in it. It was unusual in a Tamang community school to have 14 girls and 3 boys in the class. This school had no clean environment, there were broken furniture, dusty tables, and a black board as well as white board with no duster to clean it, and no place to keep the materials of the teacher. Smiling, keen, attentive, hardworking Tamang and other students were there in the classroom to learn new things. Attendance taken showed there were five absent Tamang girls.

The teacher, who looked simple but experienced, entered the classroom greeting “Namaste, how are you doing today?” He asked all the students to take their seat. Then he asked the students to turn their book on lesson “International Understanding, Peace and Cooperation.”

The teacher started his class with a question “What are the basic wants or needs of the world?” The reply was “peace in individual, peace in family, peace in community, peace in country and the world”. Teacher presented a small white paper with peace written as a word in the middle. This word was surrounded by arrows showing a symbol of peace by family, society and nation.

The teacher divided the class into discussion groups to discuss on the topic. He wrote “Presenters in one column and evaluators on the other” on the white board and gave five questions for group activities from the bottom of the book. Different groups gave their answers like “When we are born in the world we start learning from father-mother, family members, next door neighbor, society, schools.”, “Norms are learnt from home and society”, “We can decide what is right and wrong getting advice from the parents or elders”, and so on.

On the other column of the board, the evaluators provided their suggestions like “There should be societies’ or countries’ norms which should be followed by everyone and when they are broken, conflict or war or struggle begins”, “We are aware as social beings, so we can learn from different sources but if we want to neglect the norms, there comes the problem”, “People should try to judge themselves taking advice from their own people”, and so on.

Toward the end of the class, there was question answer activity that engaged both the students and teachers. The question-answer was basically related to issues of face-to-

face conversation in order to arrive at agreements to reach a definite level of understanding. The teacher ended his class helping the students to solve their problems by going over their desks, giving clues to difficult issues and using white board to show examples.

The case of 11th School observed was also interesting from a different perspective. The teacher was either not prepared for today's lesson or something unusual was going with him because he was not doing what he was expected to do in the class. She was simply staring at the pages of the book and flipping through them. She had no lesson plan for teaching or any instructional materials and was haphazardly speaking in the classroom.

Students started making noise and were turning here and there. I could not resist staying like that for long time, as I had no such patience, so I attracted the students toward me and directed their attention to keep silence in the class. The teacher was in confusion; I requested her to teach according to the topic of the lesson. She tried to do so but there was no initiation of students' talking: they were not participating in the teaching learning activities.

She tried to elaborate the lesson and explained the difficult words without asking the students about the words they felt to be difficult; she did not use any instructional materials as per their need; one of the students asked her to explain the meaning of the difficult word but her reply was so quick that other students could hardly hear her.

She concluded the lesson abruptly and there was no evaluation of the lesson during the classroom teaching and learning. She gave homework to the students as their assignment.

The 12<sup>th</sup> school I visited for class observation had English medium of instruction as no staff and students were allowed to speak in Nepali. Every person had to speak in English; school environment seemed conducive for conducting teaching learning activities smoothly.

The social study teacher entered in the classroom with a smart and punctual look in her eyes; she had come to the class with teaching plan and teaching materials. She checked the home assignment of the first boy and provided feedback to the work of all students.

The teacher was prepared for teaching a specific topic; she asked students if they had difficult words and she provided them with techniques of finding the meaning of these words with definition. She used discussion method in the classroom by linking the classroom environment with students' day-to-day activities.

The teacher had written the key words on the white board and asked students to generate ideas from them. This activity was followed by questions and answers from both the students and teachers. The students were attentive and prompt in their responses. The teacher had made an effort to create appropriate learning environment. The lesson was concluded with its summary and home assignment for students.

### **Emerged discourse in Social Studies**

Classroom discourse is the integrated form of teaching learning strategies or activities. A class goes well when the students complete the work without any stress, doing pair and group work under the supervision of the teacher who works more as a guide than a controller. In the case of classroom teaching learning, experienced subject teachers may do the teaching without any written lesson plan whereas less experienced teachers may have to have a lesson plan with outlined key points of teaching.

My information on classroom activities revealed that subject teachers start class by questioning, pre plan classroom teaching if they already know about the observer observing the class, and provide positive reinforcement to correct response of more active, attentive and serious students, this thus a prefabricated form of presentation forms the basis of a so-called interactive classroom discourse.

In community schools, experienced teachers entered the class without preparation of any teaching plan. It is toward the end of the classroom teaching that they usually asked the main questions from the lesson with oral lesson plan in their mind, key points as note for teaching and an orderly classroom.

Both types of schools- community and institutional- laid focus on collaborative teaching learning with teacher's active role in students' discussion and correction of their mistakes. Teachers frequently asked difficult words to the students for clarity purpose, emphasized active participation in classroom activities and were more attentive toward teaching if the senior teachers frequently observed their classes.

The classroom setting represents a field of communication between teachers and students. When teachers and students from different cultures come into the same classroom, they, if not all, are faced with some differences in classroom behaviors, toward which people have different attitudes and feelings. If these attitudes and feelings go toward extremes without being addressed, misunderstandings and miscommunications may occur and classroom discourse may take a different direction.

The class structure during my observation varied from one to another classroom and one to another school. Likewise, classroom culture such as setting of seats was dependent on the school's location and its infrastructure, environmental situation,



facilities, teacher's training, their skill and socio-cultural background, and access to latest technological availability as well as exposure to the communicational means.

Several discourses emerged in my study as to the use of blackboard for several purposes, listening activities followed by writing, brief instruction as to writing/answering questions to the students, pointers of time for completing the assignment in time, writing prompts to remind the students about their task on time.

The discourse I realized and emerged in the classroom had a tone of environmental and historical events as the teaching topics. I had observed the classrooms with this concept of classroom discourse that it is a dynamic activity closely shared by both the teachers and students. Thus, the discourse of Social Study emerged to represent the social norms, values, beliefs and attitude of teaching learning within the classroom. Students shared their learning and associated their family life with classroom realities as an inevitable part of classroom discourse. The subject teachers provided opportunity to the students for asking questions with extended activities for strengthening their ideas. Teachers' delivery of lesson was, in majority of the cases, based on the textbook, though, in some cases, they tried to connect the delivery with social environment of the school and the immediate neighborhood.

### **Classroom discourse of Mathematics**

The case of Math class at the 1<sup>st</sup> school observed was related with optional mathematics. The teacher started his class with specific objectives and he used the educational materials in an organized way. But these materials were least related to his instructional activities. The topic of the lesson was introduced and students' idea was sought on it. The students seemed to be motivated towards the lesson and the teacher had good relation with students in the class. However, the method of teaching

was traditional (deductive) and the teacher did not seem to enable students to explore new ideas on the topic of the presentation.

The teacher elaborated ideas on the lesson but there was little building of ideas though classrooms rules and routines were followed with apparent importance of the lesson under which students' queries were responded.

The interactive phase of the lesson was not that satisfactory though the teacher rewarded students' attempts and success. There was clarity in giving direction, linking ideas and activities with the lesson, providing prompt response and feedback, using intrinsic and extrinsic rewards and rephrasing subject matter appropriately. However, little steps were taken to extend activities, strengthen and build ideas, engage all students in class and create a pleasant teaching learning climate in the classroom.

The teacher recapitulated the lesson summary, gave instruction to the students but he did not do it systematically meaning that there was no evaluation of students' learning during the class.

In the 2<sup>nd</sup> school, the teacher with 33 years of teaching experience with B.Ed. degree used the white board to write what he planned. But the students were found less motivated because the focus of his presentation was examination. His classical method of teaching was not very appealing to the students.

The teacher was confining himself within the walls of the syllabus in his teaching. And yet he tried to link students' knowledge with the lesson to some extent. The teacher elaborated lesson in his classical style, spoke more to engage the students in class, clarified direction, gave prompt response and feedback, rephrased subject matter, evaluated students' performance and summarized the lesson in a satisfactory manner.

It was however observed that the teacher did not create warmth and build up relation in the class to make it much more interesting. Similarly, he did not encourage students for their creative ideas, and concluded lesson in an unsystematic manner.

The class was interactive despite these lapses. I asked the students what differences they found between today's and yesterday's class. They responded that today's class was much better and impressive than yesterday's class. Interestingly, they added that today's class was better because of my presence.

In the 3rd school classroom, mathematics teaching was related to practical activities. Teacher seemed to be smart and punctual as he entered into the classroom with a plan. He also carried with him some instructional materials related to his teaching topic.

Teacher introduced the lesson; it was algebra. He asked the students about the application of formula mentioned in the wooden blocks. He had organized his ideas and was prepared for classroom assessment.

Teacher elaborated ideas from the topic of the lesson and followed the rules and regulations to organize classroom delivery. He made an attempt to motivate the students by applying the formula in a practical way.

The teacher encouraged students to participate in the classroom activities; he used questions to clarify the lesson. He also rewarded the students for their correct answers. I found that the teacher used questions to elicit response, link ideas and activities of the lesson and create conducive environment for learning. Similarly, he utilized the available time and provided room to the students for further application of what he demonstrated through the formula in the classroom.

It was observed that the teacher created warmth, and built up relation in the class in a more interesting way. He also encouraged the students for their new ideas. The lesson

was concluded in a systematic manner. He also assessed students' learning during practical activities.

The case of 4<sup>th</sup> school was slightly different. The teacher entered in the classroom with teaching plan. She had prepared teaching materials as well. She checked the home assignment of the first boy and provided solutions for the homework of all the students.

The teacher asked the students a question, "What are the basic concepts and use of formulae for the practical life?" To reply the question, she wrote a formula at the center of a small white paper and wrote arrows surrounding the center to indicate person, family, society and nation.

The teacher, to some extent, was hesitant to continue teaching as the students were looking here and there. She then used questions to elicit response from the students. She did not provide any type of intrinsic and extrinsic rewards for their responses. The teacher utilized her time for recapitulating the lesson. In spite of summarizing the lesson and deriving conclusion systematically, she jumped to evaluate the performance of the students.

In the 5<sup>th</sup> school, I observed grade 10, which was going to learn some experimental things related to circle. There was slight introduction of the topic and the teacher was trying to link students' knowledge with the lesson.

The teacher, without motivating the students, delved into the lesson, and the objective of the lesson was not highlighted. The students seemed to be there in the class with a hope to secure good marks in the examination.

Students' little or no motivation towards the lesson has a relation with the method of teaching adopted by the teacher. Little attention was paid to students whether they

were comfortable with the method or not. The students are naturally expected to learn with fun but the situation was not like that. So they were sitting there passively trying to concentrate on something, which was not very interesting to them.

The lesson was elaborated and the classroom rules and routines were followed, to some extent. However, there was little utilization of materials for discussion and for eliciting appropriate responses from the students. Though clues were provided for difficult concepts and ideas, they were not stressed for their apparent importance. Elaboration and explanation was going in its own pace without due attention paid toward the reduction of confusion in the students. The classroom remained silent except the continuous explanation made by the teacher. No hands were held upright to attract the teacher's attention for some questions or clarifying their confusion. More contents were taught within less time at the cost of understanding of the students and individualized attention.

However, the time available was fully utilized and the students were also assigned a task, which certainly helped keep the students engaged in the topic. The whole lesson was briefly summarized and concluded by the teacher. The teacher then gave assignment to the students for homework.

In the 6<sup>th</sup> school observed, my classroom observation in grade ten started with an expectation that the teacher may have lesson plan with specific objectives, materials for classroom, and assessment procedure.

The teacher started his teaching topic as prescribed by the textbook. He devoted his time on the topic related to trigonometry; he attempted to relate the learning of students with their social and family life environment.

Teacher requested students to make groups. He asked question to each group to answer requesting them to follow the classroom rules. He tried to build ideas through students' participation in the lesson. During discussion, he created a pleasant learning climate with necessary feedback for the students.

In the classroom, both teacher and students were the participants. Some students were answering teacher's questions quite creatively and critically. However, the teacher was active for 90% of the class time and only 10% of the time was used by the students. Students were found to be passive listeners because teacher was supplying his readymade answers. Though he was not mentioning the formula and graphs but none of the students was encouraged to derive any conclusions from them. The teacher was not using 3D figures like prism, pyramid in teaching the topic though it demanded their application.

I observed grade nine in the 7th School. The teacher gave brief introduction of the topic of teaching. Only one student showed his concern about the topic. Then the teacher moved to the introductory phase.

The teacher delved into the lesson asking questions to the students. The objective of teaching this topic was not highlighted. It seemed to me that the students were sitting in the class for securing good marks in the examination, not for making their learning meaningful.

Students showed little or no motivation towards the lesson. Teacher also paid little attention to students whether they were comfortable with the teaching method or not. However, the teacher elaborated his ideas and followed classroom rules. He tried to give clues for difficult concepts and ideas. The classroom remained silent but the teacher was continuously explaining the content of the lesson. No hands were seen

held upright by students to attract the teacher's attention for some questions or clarifying their confusion. More contents were squeezed into the limited time.

Teacher gave assignment to the students which helped them to be engaged in the lesson. The whole lesson was summarized and concluded by the teacher.

In the 8<sup>th</sup> school, the teacher had planned the lesson with well stated objectives. But there was inadequate preparation for classroom assessment and management. The teacher started teaching by asking questions to the students without introducing the topic. The students seemed to be excited for learning as they were kept interested for learning. The teacher mostly used chalk and talk method. The class talking seemed to be focusing the delivery to make it as interactive as possible. The teacher was mostly descriptive for keeping the students engaged in the subject matter.

The students were given time for exploring ideas in the class. Some of the students were interested but majority of them remained inattentive in the classroom despite the teacher trying to reduce their confusion.

In the interactive phase, the teacher provided lot of information to the students by trying to create a pleasant learning climate. He had given opportunity to the students for their response and feedback was provided to their concern. But the students were not attentive to the teacher's delivery in the class because of poor time management. The teacher however did not forget to summarize the lesson toward the end of the class.

I observed that teacher was trying to solve the problems immediately by scolding the students to remain calm in the classroom. Despite such scolding from the teacher, there was good relation between the students and teacher. As usual, teaching ended with the assignment given to the students in the form of homework.

In the 9<sup>th</sup> school, I observed the teacher starting the class by asking questions to the students. Teacher used chalk and talk as teaching method in the classroom. Students were talking in the class.

The teacher had provided opportunity to the students to explore their views and ideas in the lesson. Though some students seemed to be interested in it, a large number was not giving attention towards the teacher's delivery.

In the interactive phase, the teacher spoke, wrote and communicated clearly the subject matter for learning. But the students seemed to be out of control seeking more attention from the teacher in the class.

The teacher used discussion for utilizing students' real life experience through group activity. The students were given the task of deriving collectively a formula from the group activity. Lastly, he evaluated the class to see to it whether the objectives of the lesson were achieved.

My observation of the 10<sup>th</sup> school had the class started at usual time. The teacher was prepared with a written lesson plan. He seemed to be ready to use instructional materials for teaching.

He introduced the teaching topic and started his interactive activities. He firstly asked the students preliminary formulae for finding the lateral surface area, total surface area and the volume of combined solids. His initial phase of classroom discourse was interactive. He asked the students questions related to the previous lesson. The performance and answer of students was however related with today's lesson.

The teacher illustrated with example the problem related to combined solid of a sphere and a cone after the introduction of the topic. He tried to make the class more interactive, but they were found confused to understand the theory. The way the



formula was taught and the level of students' understanding did not seem to match.

The teacher was however trying to make the students clear about the formula and its practical use.

In the mid of teaching, I found that all the students felt difficulties in mathematical computations to derive solutions. In addition, it was also found that most of the students were lacking the competency to perform simple mathematical operations like division, multiplication, square roots and cubic roots.

During my classroom observation, I was expecting teacher's delivery to be more interesting and meaningful. The teacher was however not aware of connecting the discussion by using exact meaning of Stupa, Gajur or temple. The teacher did not demonstrate the combined solid for the combination of cone and cylinder. The teacher took the whole time for the class and provided written questions to the students as homework on the respective lesson.

I observed the 11th school with a total number of 32 students cramped in the classroom. The focus of the teacher was laid more on the presence, behavior, participation and enthusiasm of the students despite the space. The teacher introduced the teaching topic in an organized way and made every effort to make the classroom environment a warm and a welcoming environment.

The teacher used questions for eliciting responses from the students and provided clues or hints to difficult concepts. He initiated students' talk before starting the topic of the lesson for the day. He made an effort to link students' knowledge with the lesson and provided opportunities for exploring knowledge related to the topic.

Teacher elaborated the topic with ideas by providing references to the concepts used in the lesson. Students seemed to be interacting in line with the teaching competence of teacher who was trying to create a healthy classroom environment.

Interestingly, the students were not found with copies and calculator in mathematics class. Only a few number of students seemed to be involved in learning. During my classroom observation the teacher was helpful to the students, but they were very little motivated toward classroom activities. He concluded the lesson with home assignment, assigning tasks to the students to complete from home.

During my observation of the 12<sup>th</sup> school, the teacher entered the classroom with a mental lesson plan. The class was interactive as the teacher was active to motivate the students toward the classroom transaction. He was rewarding and encouraging the student's questions to make the classroom lively.

The teacher had collected teaching materials before coming to the class and used them to teach concepts such as spheres. He built up good relations with the students in the class as he initiated their talk on the issues related to classroom presentation. He also tried to link student's knowledge with the lesson through different questions. As per the need, he elaborated the lesson with ideas and tried to reduce the confusion amongst the students.

The class started at usual time with the lesson on combined solids. The teacher firstly asked the students necessary formulae to find the lateral surface area, total surface area and then volume of combined solids. The initial phase of classroom discourse was found friendly and interactive. However, the performance level of the students was not up to the mark. Most of the students were from Tamang community with

girls' dominant presence and about 40% of them were found to be over-aged (i.e. above 16 years).

The teacher illustrated the problem related to combined solid of a sphere and a cone. He tried to make the class more interactive, but the students were found confused in the theory based knowledge and the formulae he was trying to teach.

In the middle of the period, I found that most of the students had difficulty in mathematical computations to derive the expected formula. In addition to this, I observed that most of the students were lacking the competency to perform general mathematical operations like division, multiplication, square roots and cubic roots.

The teacher did not motivate the students as expected. He was found short of giving intensive class activities which could promote student- centered learning. During my observation, I found that the content delivery would be more interesting and meaningful if he had connected the discussion by using concrete means eg. Stupa, Gajur of temple etc.

### **Emerged discourse in Mathematics**

An experienced teacher with B.Ed. degree was trying to become successful in creating a pleasant classroom climate and linking the ideas to the classroom using time skillfully as well as assigning students related tasks.

Near absence of classroom rules and regulations for the subject, little or no plan for classroom management, use of little tricks to motivate the students towards the lesson and use of teaching method to suit the traditional classroom management marked the discourse pattern in the classroom.

All the students were interactive, attentive and enthusiastic in the class from the beginning to the end. Time for a particular question was given more than it actually required and more questions were asked for clarification and knowledge. The teachers were, however, good in terms of fulfilling their duties. My observation is that classroom teaching learning environment is more related to social norms, values and beliefs that the students hold toward their mathematics teachers who usually are looked as better teachers by the students, the reason for it: mathematics being the difficult subject. Mathematics as a useful practical subject of daily application was treated as an important teaching subject by both the students and the teacher. This felt necessity is perceived as a base to make the classroom teaching a difficult yet but a necessary experience.

The emerged discourse in mathematics classroom can be viewed to have been more a book centered activity than an activity led participation. Classroom discussions and questions were more guided by examination than by the needs of the students to connect them with their socio-economic environment and daily application.

Illustrations, exercises or examples used in the classroom were based more on the textbooks and theoretical knowledge of mathematics. Teachers, especially mathematics teachers, were expected to draw issues and link them with social realities in order to make its application a worthwhile experience to the students. This cultural perspective was however little brought into the classroom transaction which would have otherwise formed the basis of classroom discourse.

### **Classroom discourse of English**

The 1<sup>st</sup> school that I observed looked well organized. The head teacher and other teachers seemed to be curious about my observation as they asked me many questions

regarding it. The head teacher asked me, “How was the class of my colleagues? Could they conduct the class well? Did you have any suggestions for them?” He encouraged me to share how I found the class and if I had any suggestions. My reply was that the class was conducted well and the children liked it. The subject teacher also wanted to have feedback from my observation and I told him my feelings.

I observed English class with the students led by the English teacher. There were 44 students seated on 16 benches. There was a small white board over a larger blackboard. The door and the windows were closed. There was little space to walk around; boys and girls were sitting together and the class had simple charts prepared by the students.

The teacher opened the book and instructed the students to open their textbooks to start a new lesson. It was on tag questions. The teacher looked confident and spoke fast. She used question-answer method to explain the rules of auxiliary verbs. The teacher’s tone was strict and gave short and strict directions.

There was little warmth in the class. The teacher made many grammatical mistakes while explaining the text such as “fill up it” and most of the time she did not speak full sentences, rather incomplete sentences which could hinder students’ learning. She could also not involve all the students in classroom activities due to their large number.

She used questions to bring out learning response from the students. She thanked the students for their extended learning activities that helped strengthen the concept. Students were engaged in classroom learning activities with prompt response and feedback from the teacher, and a pleasant learning climate was created.

After a brief discussion for 15 minutes, the teacher gave some sentences to the students for adding tag questions. She however could not detail out the explanation and the drilling practice was short. The teacher asked for the copy books and ticked the answers without reading a word.

The 2<sup>nd</sup> school that I observed was a government aided school. The school was established in 2047 BS with 90 students currently studying in class ten. I observed the English class and the topic was related to justice.

The teacher introduced the topic and its writer. First, the teacher read the text from the book and explained it. There was interaction among the students and the teacher on the topic of the lesson. The teacher had sweet, clear and loud voice. She was very encouraging and smiling in the class with good facial expressions.

The teacher, after being sure about the students with completed home assignment from the previous day, and doing some correction, started reading text from the book of a student sitting on the front row.

The teacher asked the students to read the text and requested them to choose difficult words with their possible meaning. She then explained the meanings of these words with examples in order to make the lesson more meaningful.

As the teacher went on elaborating the lesson, students followed classroom norms like waiting for turns, taking teacher's permission for the task, and respecting others' opinions. The teacher also demonstrated appropriate behavior to the students by showing patience to listen to the students' response, encouraging them to answer and using suitable words. She provided clues to difficult words and ideas during the class as well as laying stress on ideas of apparent importance. No instructional materials were, however, prepared for the lesson as it demanded more discussion and

dramatization. The teacher used good method of asking questions. She asked questions to students seated randomly, and led them towards higher order of thinking.

The text from the lesson was read and dramatized by different students representing the characters of the lesson. The teacher discussed the new words during reading and instructed them what to look for while listening to the story. She also cracked some jokes in between to make the class interesting. Many times she asked open questions to all students, and gave leading questions. She had neither planned the lesson nor prepared the instructional activities. She did not do any preparatory work before the class and everything was done as it came in the classroom.

The 3<sup>rd</sup> school observed was located by the Ring Road near the city. The students were from rich economic back ground representing mixed culture and were found much disciplined. They seemed well motivated towards their learning and happy with their school.

The English teacher entered the classroom with greetings to students; he had prepared main points of lesson plan including the instructional materials and seemed to be organized for assessment as well as for management of classroom.

The teacher introduced the topic of the lesson by asking students if they knew its meaning already and explained the lesson by telling the meaning of each sentence from the text. In between, the teacher asked some oral questions to the students and it was noticed that he was leading the students to think beyond the text. He asked the students questions in order to check their understanding of the text.

The teacher elaborated the text of the lesson as per the need of students, provided clues for difficult words and sentences and implemented the classroom rules and regulations strictly. Many appropriate questions were asked to elicit learners'

response but extended activities were not provided to strengthen the built ideas. The teacher provided intrinsic rewards for learners' attempts and success. Directions were clearly given to all students and they were engaged in the class. She was able to create a pleasant learning climate where all the students were at ease. She promptly responded and provided feedback to their queries and concerns.

The teacher used full class time as per the need for classroom activities including the time for evaluation. She also provided key issues for further learning by concluding the lesson.

In the 4<sup>th</sup> school, I observed that the teacher did not seem to have prepared any plan for the lesson. He did not bring any instructional materials for teaching and neither did he prepare the students for any classroom assessment.

The teacher introduced the teaching topic and asked some questions for motivating the students toward the lesson. He used discussion method in teaching and tried to link this lesson with previous one.

He did not elaborate ideas and concepts as per the need of the lesson and was very much limited to the words of the text. The teacher tried to enforce classroom rules and regulations. He did not provide clues for difficult concepts/ideas as encouragement neither did he stress ideas of apparent importance.

No materials were used to explain the lesson. Neither did the teacher try to demonstrate appropriate behavior to the students by going to the class and leaving the class on time. The teacher used some questions to bring out the learners' response. As extension activities to strengthen the built ideas, he gave them some written questions to answer at home and asked them to show him the next day. Rewarding learners' attempts and success was not seen in the whole class. His speaking and writing was



clear and I noticed some students in confusion as they remained passive and inattentive. However, it was noticed that the teacher communicated clearly with all the students and gave clear directions. He also made an effort to engage all students in the class. He tried to link ideas and activities of the lesson and gave prompt response and feedback to the students' activities. The classroom environment was found pleasant for learning; however, no intrinsic or extrinsic reward mechanism was noticed to be in place.

After my classroom observation, I selected five girls and five boys randomly and had a brief discussion with them. They were happy and liked their school; they liked their uniform and said they looked smart in that uniform. I asked, "How else would you like to learn?" they said, "This way is good for us. We understand our lesson well." When I asked, "How should a teacher teach?" one of the students replied, "The teacher should explain what is written in the book." Another student said, "It would be better if the teacher teaches practically." When I asked what the practical way of teaching is, they all kept quiet. "If the teacher had taken you to the computer lab and explained the lesson with the use of computer, would you have understood better?" They did not speak. They said they understood the lesson and they wanted to study the way they were taught. Both the students and the teacher accepted that their teaching and learning was exam focused and that is what is important for them.

In the observed 5<sup>th</sup> school, SLC result was good. The result was between 95% and 100%. All the students were in uniform which was decided by the teachers and the guardians were informed about the change in the uniform.

The school organized workshops and seminars for the teachers regularly during holidays. The head teacher felt the teachers had to focus more on classroom

management and teaching aids. As the students came from poor family background, most of their learning was done in the school, and the students could not get any help from their illiterate parents at their home.

The teacher was really in good mood for teaching activities and she used teaching materials to reflect the lesson with mental planning. She selected the teaching materials and used them systematically for preparing the students for classroom teaching.

The teacher was able to organize ideas and initiated student talk by creating interest in the students towards the lesson. She attempted to build up relation in the class and linked students' knowledge with the lesson by providing opportunities to explore new ideas. Her ideas and topic were elaborated as per the need and importance of students for final examination. She stressed her ideas of apparent importance and provided clues for difficult concepts or ideas that made the lesson easy to understand.

The teacher used questions to elicit students' response but did not provide any extended activities to strengthen and build ideas. But she rewarded the students' attempt and success by saying "thank you" and "good" and also kept asking to try and respond. Any activity other than question and answer was not done in the class. The teacher tried to give feedback and correct the students' answers as they replied the questions. The environment was friendly and conducive to learning but the teacher could not lead it to higher level of thinking. She used intrinsic rewards appropriately by thanking students' contribution in answering a question or reading the text asked. The teacher did not rephrase the subject matter appropriately and at times, gave inappropriate information.

Students were taking active participation in listening and asked the teacher questions for clarity of lesson. The teacher made full utilization of the classroom time including the evaluation of the students' performance. She summarized the whole lesson tactfully with home assignment to the students for further learning.

In the 6<sup>th</sup> school, the head teacher was a local who did SLC for the first time from that locality. He welcomed me. He was motivated for improving the school. He was preparing for Master's degree study in education. The school had more female teachers than males. Half of them were trained. The government had provided seven primary teachers; there were nine teachers working in relief (*Rahat*) quota and the school bears the cost for the other teachers. The head teacher felt there should be no free education and at least a minimum amount should be charged. He also felt if there was no contribution from the parents then they would not take care of the education of their children. The school had planned to start higher secondary education after 3 years. The medium of instruction for Nepali and Environment, Population and Health was Nepali and the rest of the subjects were taught in English.

At the beginning of my observation, the teacher was prepared with oral lesson plan and used instructional materials to motivate the students for learning. Teaching learning activities were appropriately managed. He was an experienced teacher and planned everything mentally. He also focused more on lecture and discussion. He had not prepared an outline for classroom assessment but classroom management was good.

The teacher introduced the teaching topic asking the students about its meaning. He engaged the students in classroom activities by providing opportunities to explore new ideas in relation to the lesson. He elaborated the ideas and topic as per the need

of students and followed classroom rules and routines for the completion of teaching. He created and provided clues for solving the difficult terminologies.

It was noticed that he initiated student talk and tried to motivate them towards the lesson. Students were noticed to be at ease and the teacher was able to create warmth and build up relation in the class. But nothing was noticed to link students' knowledge with the lesson or to provide any opportunity to explore new ideas. As a whole, the lesson was conducted in a formal way: reading the text from the book and asking general questions on it.

While interacting with the students, the teacher mispronounced some words and missed the articles in some sentences such as 'what does mouse do and what is the difference between hard disc and floppy disc' in order to identify and correct their mistakes.

The teacher asked questions in group that were related with the lesson. He summarized the lesson with key points. He repeated those points that seemed to be important from examination point of view and for further learning.

The 7<sup>th</sup> school that I observed had 63 students in the English class. The class room had cross ventilation facility with healthy environment for teaching learning activities. The teacher entered the class with smiling face with prepared lesson plan and instructional materials. She had prepared an outline for classroom assessment and the classroom was managed well.

The teacher introduced the teaching topic asking students for its meaning. She emphasized on creating a warm classroom and linked their knowledge with lesson. Ideas and teaching topic were elaborated as per the need of the classroom and rules and routines were followed to the tune of the classroom activities. The teacher

frequently asked questions for active participation focusing more often on the need and importance of the lesson. She encouraged the students for building new ideas and reducing any unclear concepts.

The teacher was very much questioning the students for their response. She created the teaching environment with their active participation. There was good interaction among the students. The teacher used clear voice, demonstrated good demeanor and used good technique of asking questions to the students. She used role play for the students. The effort of the teacher was to relate the teaching context to classroom realities in order to give the class a different shape.

The teacher utilized full time of the class in teaching with active participation of the students. She evaluated the performance of all the students providing equal chance for their assessment. She concluded the lesson in a systematic way.

The 8<sup>th</sup> school that I observed was a private school located in densely populated Newar community. The English class that I observed had nine girls with equal number of boys. The room was quite dark with single window and had congested seating arrangement. In the tinned roof room, there were nine charts prepared by the students, hung on the classroom walls. All the students were in school uniform.

The teacher entered the class without any preparation. There was no lesson plan which was very usual as none of the teachers prepared the lesson plans. He however agreed that the practice of making lesson plans would be more fruitful for effective teaching- learning activity.

The teacher introduced the teaching topic well and tried to organize ideas by initiating the students' talk and motivating them towards the lesson. At the beginning of the teaching activities, he seemed to have hesitation with no elaboration of the topic as

per the need of the students. He did not provide any clues to difficult terminology.

The instructional materials were hung on the classroom wall but he did not use them throughout his teaching.

The teacher's voice was not clear. He used "Z" for sentences ending with "S". He used local Newari accent and made grammatical mistakes in every sentence uttered.

He also put unnecessary articles between the word and sentences. In the beginning, I found it difficult to follow him; however, the students understood his accent. I also noticed that the students had better pronunciation than the teacher. His writing was legible and tried to engage the students in learning. His instructions were understood by the students though he used very limited words and wrong sentence structure.

I could find that appropriate teaching method as per the need of the situation was not used by the teacher. The teacher readout the lesson from the book once and then asked each students to read it one by one, paragraph by paragraph. He did not provide any opportunity for asking about the difficult problems to the students. His instruction was found very formal. I did not notice any effort made by the teacher in linking students' knowledge with the lesson either.

The 9<sup>th</sup> school that I observed was a girls' school currently turned into a coeducational institute. The teacher entered the class with an oral plan and without any teaching materials for teaching. He was the Head teacher and commanded attention of the students because of his position. Firstly, he introduced the teaching topic with its importance. The students were preparing for final exam of S.L.C. The English subject teacher, the Head teacher himself, was therefore motivating them to learn grammatical rules of English as a preparation for the examination.

The lesson was a continuation of the previous one. He emphasized on students' initiation to actively participate in classroom interaction. He was motivating them toward the final examination for securing high score.

He elaborated the ideas and topic as per the need of students, followed classroom rules and routines by marking difficult words and phrases and practiced the use of these difficult words in making sentences.

The teacher asked questions to the students from the previous lesson in order to check their understanding. He randomly selected the students and corrected their grammatical mistakes and pronunciation. Then, he asked the students to read the text for difficult words. The students were, however, reading on their own rather than following the teacher's instruction to read. Five students were asked to read the whole lesson for 5 times which proved to be a boredom to the other students. Then, the teacher asked them to underline important words from the lesson.

He used the whole class time in making and using sentences. He asked students if they had any confusion regarding grammatical rules. Toward the end of the lesson, he gave questions as homework in order to write their answers.

The sum of English subject teaching there was sharing of meaning within teacher students and within peer groups in abstract words. Students shared and interpreted the difficult meanings of the sentences and words were shared with each other that means they had shared culture of classroom teaching learning.

The emerged discourse in teaching learning English subject was influenced by the cultural habits in pronunciation of the English words. English teacher used local slangs/accents in teaching.

The 10<sup>th</sup> School was a community secondary school housed in a two storied cemented building with a little open space at the front. I observed grade 10 English class with 44 students in it. The teacher entered in the classroom without any written lesson plan. She was an M.A, B.Ed. with 10 years of teaching experience. She had been teaching English at the secondary and lower secondary level for 6 years. This was her 3<sup>rd</sup> school. She was mentally prepared for teaching though she did not collect or prepare any teaching materials. She blamed the school for not providing teaching aids due to financial constraints. She neither prepared an outline for classroom assessment. Her focus on classroom management and students seating arrangement seemed to be very obvious.

She introduced the teaching topic and tried to organize ideas around it but she did not initiate student talk much due to large number of students. It was only 2 or 3 times that the teacher tried to motivate students towards the lesson. She used question-answer and lecture method. There was no linking of students' knowledge with the lesson. She provided little opportunity to explore new ideas. The classroom rules and routines were followed according to need but no clue for difficult concept was provided.

The teacher did not provide appropriate responses to students' queries. It was noticed for few times that the teacher made little attempt to address the confusion among the students as her focus was only on few students. The class time was fully utilized; the teacher tried to evaluate students' learning and assigned class work though the work was very much related to the same sentences discussed in question- answer activity.

In the 11<sup>th</sup> school that I observed, the teacher entered the classroom by greeting the students. He had no written lesson plan but seemed to be focused on delivering



instructional activities to the class. He was readying the materials for classroom teaching with an outline for classroom assessment.

The teacher asked students to name the teaching topic. He then introduced the teaching topic and organized ideas around it by initiating students' talk to make them active participants in the class. Most of the time, the teacher was trying to create warmth and build up relation in the class for linking the students' knowledge with the lesson.

The teacher elaborated the topic, followed classroom rules and routines and provided clues to difficult words or concept which were considered complex for the students. He frequently used teaching materials to illustrate the content of the lesson and was seen trying to reduce the confusion of students resulting from difficult and /or ambiguous concepts. Thus the teacher was trying to create an interactive classroom environment for teaching.

The teacher used questions to elicit learning response, provided extended teaching for strengthening previous learning and created learning opportunities for students by asking their difficulties. He stated clearly the rules of speaking, writing and communicating with one another in the class.

The teacher made full utilization of time available for that period and tried to evaluate the performance of the students as well. He did not provide the summary of the lesson nor did he give any assignment for further study. The teacher concluded the lesson at the end of the teaching time.

The 12<sup>th</sup> school I observed did not look much different from the other schools so far as the teaching of English was concerned. The teacher, as usual, entered the class with

an oral lesson plan. He prepared the students for classroom assessment in relation to the delivery of instruction.

The teacher explained the lesson by telling the meaning of each sentence of the text. He asked questions to students occasionally and was leading them to think beyond the taught text. He asked them to come out with reasons why certain things could happen in order to check their understanding at comprehension level.

The new words for the students were written on the board with meanings. The students copied them in their note books. The teacher, for instance, wrote “angry” for grumbling, walk fast for “stride” and strike feet against something and falling down for “stumbling”. While explaining these and other such difficult words, he made some actions with appropriate facial expressions. The teacher helped the students build new ideas but did not provide clues for difficult concepts. He used teaching materials very little.

It was toward the end of the lesson that the teacher asked related comprehension questions to the students. The teacher used full time designated for that period in the class. He summarized the whole lesson in a synoptic way.

### **Emerged discourse in English**

In the English classrooms, classroom discourse emerged as the concept of teaching learning in the form of foreign language. The English teachers followed daily schedule of teaching, corrected the mistakes of students, suggested students for legible hand writings for scoring good marks in examination and planned their delivery to actively engage them in class activities. My short interaction with the students revealed that they seemed to be happy with the transaction of the lessons. When I asked how they would like to learn, they said they wanted to learn in a

practical way but could not elaborate how. The lessons could have been more effective if related charts were shown on the structure of the sentences or if they were explained by writing on the board. The classes were very formal and the students were following the established traditional practice such as putting their hands up to ask any question to the teacher.

The English subject teachers were smart and formal in introducing the lessons for the students mainly being oriented from final examination perspective as the students were frequently alerted about this during the classroom discourse. This indicates that classroom discourse was very much a ritualistic activity of question-answer or lecture or discussion at the most. The teachers did not seem to be conscious enough about what the students from varying background could bring into the classroom. This very ignorance of the teachers had a role in making the classroom transaction less interactive and a ritualistic activity.

It was during the classroom observation that teachers' emphasis on grammatical rules, not on the students' communicative competence, was noticed and this may have stood in the way of making the classroom discourse as interactive as intended. The teachers relying more on the use of the textbooks, basically intended for the students and the over emphasis laid on the final examination has something to say against the classroom discourse being little interactive in nature. Thus, the crucial issues of discourse were not for correcting spoken and written language of the students within classroom but for making them as interactive as possible by increasing their communicative competence.

**Table 4: Common and typical discourse in classroom**

<b>Subjects</b>	<b>Common discourse across subjects</b>	<b>Typical discourse</b>
Social Studies	<p>The teachers used teaching strategies without any lesson plan. Senior and experienced teachers did not have lesson plan but they taught basically being impressed by the existing social environment.</p> <p>Teachers' teaching and students' learning activities were based and focused on preparation for final examination.</p>	<p>Teachers' and students' cultural perception toward teaching learning activities was reflected into classroom transactions: it was the outcome of the interaction between students and teachers.</p> <p>In other words, cooperation and collaboration observed in the classroom worked as a ground for both teaching and learning. So the teachers were imaginative and communicative. So was the case with students.</p>
Mathematics	<p>Teachers were intensively focused on textbook based teaching. They used teaching materials related with the lesson but there was no written lesson plan. Usually they used their teaching experience for helping students to secure high score in</p>	<p>Teachers used the textbook to address the needs of examination. They gave examples only from the textbook.</p> <p>Teachers did not provide value to the students' perspective rather they relied on text book.</p>

	final examination.	
English	Teachers told the meaning of each complex sentence in Nepali. They were focusing on final examination. Less experienced subject teachers spent more time in making sentences.	Students were less participating in dialogue interacting and communicating their difficulties of the lesson with subject teacher. This means there was little discourse that was used to link students' experience with the textbook.

My observation is that discourse in social study was connected with the students and teachers' behavior. In community schools, teachers were not compelled to teach regularly and they had not prepared lesson plan, and not used teaching materials for effective teaching whereas Institutional school teachers were formal and dutiful in their classroom. They were punctual in the classroom and seemed to be smart and responsible for their duty. Classrooms were more disciplined, students were sharing ideas and communicating each other what they learned from previous classes.

In the community schools, students did not share their ideas with each other and the teachers were seen less interested into their activities. In this sense, both types of schools have conducted ideational discourse in Social Studies classroom teaching whereas Mathematics classes were based on formulae based discourse. Students were imposed to rote memorize rules and formulae for finding solutions and preparing for final examination. Such classroom discourse can be termed as communicative rather than ideational. Cooperation and collaboration was observed in Social Studies

classrooms as a ground for both teaching and learning but not so in English and Mathematics classrooms.

Comparatively speaking, classroom discourse in Nepalese classrooms is little comparable with the discourse in international classrooms. International classroom discourse focused more on the interest of the students, their family culture and the peers. They looked for appropriate tools or methods of teaching to arouse effective discussion and interaction. Their discussion was little based on the textbook unlike ours. In other words, our teachers focused more on the textbooks while the teachers abroad focused more on environment or the context: our teachers engaged students for more formula and clue learning: they gave examples to clarify lessons. But the discourse abroad was opposite to it.

### **Determinants of classroom discourse**

In this study, most of the observed classrooms of both community and institutional schools indicated that teachers are the key actors to initiate discourse with a question or a brief description of the previous lessons making or prompting the students to respond to the queries or concerns that usually mark the discourse track.

In the evaluation stage, teachers, very often than not, asked questions toward the end or in the middle of the lesson which in turn also worked as a controlling mechanism to subdue students' side talk in Social Studies, Mathematics and English subjects.

As my particular interest in this research lies in exploring relationship between cultural and social elements of classroom discourse, the context oriented classroom culture provided with proximal context, the turn-by-turn orientation to developing sequences of action at the interactional level, and the context for social activities have

orientation to extra situational agendas and concerns accomplished through such endogenously developing sequences of interaction (Zimmerman, 1998).

The above context highlights relevant issues as observed in the classes of Social Studies, Mathematics and English where classroom discourse was marked by classroom setting of the students, teaching styles and teacher- student's relation in the class.

According to Zimmerman (1998), the discourse culture is integral to the moment by moment organization of the interaction and related to the sequential development of the talk as participants engaged as current speaker, listener, questioner, challenger, repairer and initiator, etc. In such context, teacher is a creator of classroom teaching and initiator of environment to the students for their interest according to the guided objectives of teaching learning. The culture of teaching that is relevant to particular situations refers to the contribution of participants engaging in activities and respecting contents that display an orientation to, and an alignment of, particular culture sets (ibid, 1998). This has the relevance of classroom culture that makes both the teacher and students comfortable to understand what goes on inside the classroom in the name of learning.

During my classroom observation, it was seen that the class started with simple greeting, teacher requesting the students to be silent and attentive to the lesson. The teaching plan was usually an afterthought activity for majority of the teachers as they went on for classroom transaction. I observed a very little movement of the teacher during the class transaction. Students were seated quiet and followed the teacher's direction. They replied 'Yes' and 'No' whenever the teacher wanted to verify his/her idea through questions thrown to them. They did not take any initiatives nor did the

teacher suggest any alternative ways to make the classroom interaction a very lively activity.

I found the teacher as a supreme power in the classroom with little or no classroom discussions, dialogue, and interaction between him/her and the students. The field information have revealed that the transportable culture of teaching is perhaps the least predictable of the categories referring to culture that is usually visible, assignable or claimable on the basis of physical or culturally based insignia which furnish the inter-subjective basis for categorization (Zimmerman, 1998). In my research, I might have made it relevant as a talk the fact that I am a middle-aged, Nepali male, or the fact that I am a father of two teenage daughters, or perhaps that I am a research lover. The analyses therefore reveal the potential of these distinctions to deepen and enrich my understanding of teacher student talk in the classroom.

Here, I would like to relate and introduce a small refinement of Zimmerman's (1998) model by proposing the concept of a 'default culture' and associated 'discourse culture' to my research as supported by classroom observation. A default culture derives entirely from the context in which the talk is produced and applies where there is a generally recognized set of interactional expectations associated with the context. The recognized culture of the classroom is that students talk and are expected to orient, other things being equal, to common classroom characteristics that set pace for classroom discussion.

The culture of classroom as delineated in my research generally indicates obedience, dutifulness and culture of silence among the students. It was evident that the culture of maintaining discipline and making students honest, obedient and loyal to the teachers through written and unwritten school's code of conduct was very much



prominent. Further, teachers are the decisive power in the classroom and pose authority over the students. Classroom discourse demands that students are comfortable with the teacher in being interactive and critical toward the classroom delivery.

In this context, I compared the classroom discourse with the default culture of Zimmerman (1998) and I found that the teacher and students have different dispositions where the teacher acts as a questioner and the students as responders, the teacher as advice-giver and the students as advice receivers. Such classroom culture is not binding, but it nevertheless is seen as being relevant to recognize their pre-eminent position within the range of possible options for the teachers and students being bound by the school's traditional culture.

In classroom discourse, the relevant default culture is teacher and student and it is perhaps not an exaggeration that classroom discourse has worked entirely from the default position, taking situated culture into consideration to manipulate pedagogic advantage. There is, of course, nothing wrong with this, and in practical terms, it can deliver useful insights, but it is necessarily limited and may fail to identify some of the interactional possibilities available in the classroom situation.

The analysis of the above context of teaching learning reveals how the nature of interaction and context changes significantly when changes are made along each phase of classroom interaction as stated in Zimmerman's (1998) three dimensions.

The default position in Social Studies discourse is characterized by orientation to situate culture, realized through the characteristics of no- transportable culture.

A paradigm of classroom culture as a representative form of student and teachers' interaction is omnipresent in a vibrant classroom. It is the teacher, in our traditional

classroom situation, who controls the students, asks questions, issues instructions, prompts and evaluates; the students address their responses to the teacher responding directly to these turns. The exception to this is often marked by the exchange of quietness with which it is uttered. And even here the contribution is designed to facilitate a successful response to the teacher. The pattern thus, in its most unmitigated form, serves to reinforce situated contents and the institutional realities which it represents.

This scenario illustrates the aspects of subject matter which might subvert the relational norms implicit in the default position. In the cases of my classroom observation, the teachers exercised their right to insist on the form of the reply provided by students and when they have not understood the textual referent of the teacher's instruction, they made attempts to identify the relevant character. The teacher rejects the legitimacy of the inquiry on the basis of its linguistic form. The students were not allowed to take on the discourse over the questions required to be part of student culture as responder.

The interactional consequences of such a move can be significant, but it is also possible to introduce information of this sort without moving away from the default position. Such as, if the teacher was to say, 'Yes and I'm a teacher. Listen to his/her question, though this would refer to a particular transportable culture without explicitly invoking it. Students are expected to orient to the speaker as teacher, i.e. in terms of the relevant situated culture and not as a teacher. I have observed this as a default position, with all its associated implications regarding institutional, power, control, etc. This was perhaps more than anything else the target of criticism from communicative perspective and has remained a site of contention.

Analytically speaking, the teacher's culture of teaching seemed to be tied up with his/her role as a giver, sender, supreme authority and knows-all person for the students who are listeners, questions posers and restricted enquirers etc. These types of characters reflect the cultural baggage of both the teachers and students: Teacher talks, students listen-the typical oriental culture of our classrooms. Students are seen as the subordinates, little-knowing subjects and the recipients with an obligatory role to listen to the teacher.

There was to be no assumption that transportable culture is any more or less authentic than institutional culture although it should become fairly clear that the offer was different interactional possibilities. Thus, in Social Studies classroom discourse, social culture was related in learning that somewhat reflected cultural identity of the classroom.

Changes in discourse culture are often made that classroom discourse is essentially asymmetrical and, as Drew (1991) has noted, this is a characteristic of talk in many institutional settings, where there may be quite striking inequalities in the distribution of communicative resources available to students. The argument, however, the defining characteristic of the classroom is an asymmetry of knowledge, at least in so far as it is the foundation of its most basic relationship between teacher and students, has changed into discourse culture.

Despite the considerable attention given to this in the seminal works of the communicative movement and in the subsequent development of task based approaches to societal learning, it would nevertheless be unwise to assume that a reversal of the standard classroom relationship would de-institutionalize the interaction taking place.

In this regard, the formal expression 'Thank you', with politeness, is also uncharacteristic of conversational interaction but not atypical in institutional settings where one of the students is taking to a particular issue, and this is further reinforced by the 'Yes' that precedes it. The teacher's frequent use of 'Ok' in initial position serves a similar function and has been identified by Sinclair and Coulthard (1975) as a framing move characteristic of teacher talk.

Change in discourse and situated culture are differences relatively minor, but the teacher formally 'accepts' the new information as he maintains control of the development of the interaction. Teacher's willingness to take on the situated culture of students marks an interesting development in the interactional patterning of the lesson.

The teacher when invites the students to provide the saying, and when they say it, he attempts to repeat it thus reversing the normal student-teacher relationship. This is an interesting example of the distinction that Bruner (1986) drew between teaching done by institutionally defined instructors and that by situational teachers.

It would be claimed that this transforms the interaction, but it does mark a shift away from the situated culture of the classroom and the asymmetries associated with them, towards a more equal encounter in which the students involved explore the meanings and relationships between associated responses in their respective culture.

A glance at the physical presentation of the text with its latched turns and overlaps suggests immediately a high level of involvement and a detailed reading reveals the extent. Student's contributions between the lesson provide a clear example of how teacher and student work together to establish the meaning of the classroom discourse.

In interactive classroom discourse, students are happy to volunteer information unprompted, even interrupting the teacher to do so and there is an unusual example of an unmarked and in-preferred response in the lesson, where they reject the interpretation offered in the teacher's question far from being treated as a face-threatening act. Particularly interesting is the way in which the teacher co-constructs the repair, repeating one another's talk, completing or extending the other's turns and providing supportive feedback.

Interactive discourse is possible, not from any brief reversal of culture, significant though this may be, but from a subtler shift that occurs around the issue. The teacher asks 'do you know the expression of the referent of 'you' in the class, and as it is understood as such, enabling student to self-select.

The teacher's use of 'you' in his/her reply may be addressed to either or both student, or to the class as a whole, but in any case, it is a normal part of classroom discourse. But when the student uses 'we' in the next turn, the culture set to which he/she refers is not the class; in doing so he/she introduces an aspect of his/her transportable culture.

It is at least conceivable that discourse could exactly occur in this form outside the classroom in an encounter between groups of students, but the same might be said of many classrooms with the application of sufficient imagination and ingenuity. As 'conversation', it is demonstrably unusual. It could be argued that it is really little more than an extended repair of sequence with a transparently pedagogic orientation albeit in more than one direction and an essentially one-to-group orientation. The students do talk to one another and their exchanges are part of a jointly constructed contribution to the talk designed for the benefit of the teacher.

In Social Studies, by contrast, writing was used almost exclusively to teach students methods of close reading with little emphasis on writing. Though choice of topics was more open in English than in Social Studies, such differences clearly show that students write about as frequently in both English and Social Studies though the curricular landscapes of the two subjects are very different insofar as writing was involved.

Insofar as writing plays out differently depending on the interaction of teacher and students in different classroom settings, it is important to understand that these contexts are variable and dynamic constantly changing and changed by the interactions of the conversant. In the classrooms I observed, I was dealing not simply with the effects of more or less classroom discourse on writing, more or less authentic questions etc., but more accurately, different ecologies of learning constituted by classroom interactions and activities especially as these were enacted in the classroom.

As a model for analyzing classroom discourse, this might have some value in the context of teacher education and development, and introducing transportable culture in the classroom and encouraging students to do the same may have the power to transform the sort of interaction that takes place in the classroom discourse.

The above analyses suggest that classroom discourse from cultural perspective in Social Studies might be usefully characterized in terms of the three aspects of culture proposed by Zimmerman (1998).

### **Teaching strategies of classroom discourse**

Classroom discourse is guided by different factors such as cultural beliefs, values and norms that are reflected in classroom teaching-learning situation. Teachers' and

students' behavior and activities are interlinked through their cultural norms that make educational environment healthy and fruitful.

Thus, teaching learning is a process that permeates all aspects of school practices, policies and organization as a means to ensure the highest levels of academic achievement for all students as manifested within the multi culture. It helps students to develop a positive self-concept by providing knowledge about the histories, cultures and contributions of diverse groups.

It prepares all students to work actively toward structural equality in organizations and institutions by providing knowledge, dispositions and skills for the redistribution of power and income among diverse groups. Thus, school curriculum must directly address issues of racism, sexism, classism, linguisticism, abolishment of ageism, heterosexism, religious intolerance and xenophobia.

Multi-cultural education advocates the belief that students and their life histories and experiences should be placed at the center of the teaching learning process and that pedagogy should occur in a context that is familiar to students and that addresses multiple ways of thinking. In addition, teachers and students must critically analyze oppression of power relations in their communities, society and the world. This has undoubtedly a shaping power to classroom discourse, be that viewed from cultural or social point of view.

In this regard, Gorski (1999) states multicultural education is designed to develop citizens in democratic society by considering the needs of all students; it makes explicit how issues of race, ethnicity, culture, language, religion, gender and abilities or disabilities are intertwined with educational process and content.

I found, in this context, that after classroom observation, it was very difficult for the teachers to apply different student- centered teaching learning methods like group work, role playing and game methods apart from the traditionally inherited lecture method. The use of these methods plays a crucial role to maintain effective and culturally responsive classroom activities by addressing the learning styles of each student.

On this reality, teachers viewed that available space and setting of furniture in the class was creating problems to use multiple teaching methods in the classroom. So teachers were using lecture method rather than other student- centered methods. But, in my view, this was not a valid reason for using lecture method. It was only a symbol of teacher's identity and dignity of culture.

The culture of classroom teaching learning activities as the issue of language in education arises when student's mother tongue is different from the language of instruction in the main stream education system; in school level the classroom had lingually diverse situation. As I noticed, the teachers should bring different languages into the classroom by giving students a chance to hear and share on the teaching subject with a focus on the objectives.

Teacher is the member of society and therefore can be culturally responsive to conduct teaching learning activities in culturally diverse or multicultural classroom. Moreover, to be culturally responsive, it is necessary that teacher should have in his/her mind socio cultural consciousness as stated by Kea, et al. (2006).

An affirming attitude toward students from culturally diverse backgrounds, commitment and skills to act as agent of change, constructivist view of learning, culturally responsive teaching learning strategies and learning about students are some



of the requisites of a culturally responsive teacher to initiate classroom discourse successfully.

In the above theoretical context, I found that all the community based school teachers were at least theoretically conscious on lingual, gender and cultural diversity of the class. I analyzed their classroom delivery process and found that most of them had faced lingual problems in a culturally diverse classroom. Furthermore, female teachers faced the problem of managing students in classroom due to their varying age and cultural diversity.

Regarding problems faced by teachers in the multicultural classroom, insufficient teaching learning materials to teach effectively and irregularity of students due to their poor economic condition and different cultural background seemed to be the obvious ones.

In this context, Caddell (2007) said community schools are frequently a source of alienation for low income and minority parents. Culturally relevant teaching learning together with constant communication with students is an important aspect of their educational progress, and active involvement of teacher and students in classroom teaching learning activities is a required educational process for better scholastic achievement. When students share their knowledge of interest with teachers they get a better idea of their cultural background and abilities to learn in a more effective way.

To sum up, I came to understand that teachers should be culturally responsive to work successfully in culturally and linguistically diverse classrooms. The observation of classroom teaching learning activities together with the analysis of the views of teachers and the study of related literature of multicultural education indicated that the teachers knew very little about how to be a culturally sensitive and responsive teacher.

Hence, there was a big gap in the teacher's social background, understanding, practices and the theory of cultural responsiveness.

It is widely accepted that focus on research on learning processes in the classrooms should be accompanied by a corresponding focus on learning outcomes as well. This is raised as a prominent theoretical issue in my research as it is more focused on teaching learning processes, and specifically, to address questions as what were the modifications in students' behavior through teaching learning activities that are termed as classroom discourse. How did the teachers' and students' actions enable them to promote modifications in students' ways of learning? Specifically, how did the teacher and students organize mathematical discourse so that peripheral participants, as Lave & Wenger (1991) indicate, could become more active participants of the canonical mathematical discourse? For this issue, I have related two theories that each seems to have the potential to address different, yet complimentary, aspects of those questions: systemic functional linguistic (Halliday & Matthiessen, 2004; Halliday, 1978) and the communication cognitive framework (Sfard, 2008). Halliday (1978) attempted such discourse analysis by applying basic tenets of communication cognitive framework as described and exemplified below:

According to systemic functional linguists: Halliday (1978), Halliday and Matthiessen (2004), language is a resource for making meaning through choice. This approach is concerned with the analysis of how language is used to achieve certain discursive goals and the analysis of the choices that have been made in any instance of language use. The sets of possible choices were clustered by Halliday (1978). In this context, I have claimed that the following issues are nearly related with his concept, in terms of the functions that they served and called meta-functions:

The ideational mode is the content function of language, what is talked about meta-function expresses those things in language such as the objects, actions and relations of the world and of our own consciousness: the function of language is for communication of what the teacher had expressed to the students and students could perform the expectation of classroom teaching learning.

The interpersonal participatory function of language has the teacher introducing himself/herself into the context of classroom teaching learning where both teacher and students express their own attitudes and judgments seeking to influence one another's attitudes and behavior (Halliday, 1978).

In this context, the main roles of teacher and student have to gain clarity and mutual understanding in order to fulfill the educational objectives as guided by the social phenomena or cultural aspect. This indicates that the necessity of understanding each other's culture in classroom teaching learning is inevitable.

Another aspect of teaching learning is textual which is concerned with the meta-functions that make language relevant. It expresses the relation of the language to its environment, including both the verbal or written environment and the non-verbal, situational environment (Halliday, 1978).

In classroom discourse, a close relation between teacher and students' delivery and receiving system about the text of teaching learning becomes contextual for bringing the knowledge of environment to the classroom. That is, any language use serves three functions simultaneously, constructing some aspects of experience, negotiating relationship and organizing the language in a way that it realizes a satisfactory message (Christie, 2007).

The communication cognitive approach is a framework, as stated by Sfard (2008), is a socio-cultural approach. Within this framework, thinking is defined as an individualization of interpersonal communication, although not necessarily verbal.

Thus, classroom discourse is considered a special type of communication, made distinct by its repertoire of admissible actions and the way these actions are paired with reactions. To emphasize the unity of cognitive processes and communication, the term communication cognition, a combination of the two, is used to name the framework.

The above tenets of teaching learning communication are based on instructional processes which are enabled and enacted by combining theories for justification of classroom discourse of Social Studies, Mathematics and English subjects. For this, I have related the theory that views language as a set of choices.

Moreover, the analysis which is relevant for my research is the discourse itself. In this regard, I have found myself near to Zeichner and Hoeft's (1996) words: the underlying principles of the two theories are near enough. However, whereas systemic function linguistics focuses on language, that is, on the verbal aspects of discourse, communication cognition holds a wider view and considers also non-verbal aspects of the discourse e.g. routines and visual mediators.

In addition, while systemic function linguistics explicitly distinguishes between the content function, the participatory function and the organization of the text, studies conducted under the communication cognitive framework focus on making explicit routines, endorsed narratives, words and visual mediators of the discourse. While communication cognition is a socio-cultural approach that aims at providing a lens to

study learning processes, systemic function linguistics is a linguistic approach which may help focus on specific choices of students' language use that may be overlooked.

Each theory has an added, complimentary value that wishes to distinguish between the three meta-functions, as is called for by systemic function linguistics, and it further wishes to identify the various discourse characteristics, as is called by communication cognition. In my research, this dual analysis has allowed noticing aspects of classroom discourse that were not identified thus far.

Specifically, modifications and changes in students' use of words, visual mediators, routines, and endorsed narratives were noticed while teacher students participated in mathematics discourse.

The focus of attention was Halliday's (1978) ideational meta-function. I broadened this meta-function to refer not only to what is being said, but also to the actions performed as a part of instruction e.g. calculations in writing and drawing.

The powerful and subtle questioning of the distinction between natural and instructed language learning is effective in teaching learning environment (Wells & Chang, 1992). It needs to be set in the context of a long-established tradition exploring the social construction of knowledge in the classroom discourse from the cultural perspective.

The self, as Yeandle (1984) notes, is a social and linguistic construct, a nexus of meaning rather than an unchanging entity and it seems almost perverse to assume, let alone insist, that it is something that should properly be left at the classroom door.

Thus, classroom discourse is the relationship between teacher and students from cultural perspective and is interlinked with society that reproduces the concept by cultural values, norms, beliefs and traditions from generation to generation.

According to Bourdieu (1984), cultural reproduction is one of the major factors contributing various forms of inequality and domination particularly class domination in the society.

Reproducing the social class, legitimate authority, embedded power and the dominant cultural arbitrary are preparing inequalities in the society. Thus, the cultural reproduction plays pivotal role in transmitting teaching learning culture that is constructed by classroom discourse.

### **Cultural perspectives on classroom discourse**

I have found that the straightforward pedagogic terms, introducing transportable culture in the classroom, adds an important interactional dimension settings and this would seem to support a case for teacher self-revelation in teaching learning.

However, there is indeed a compelling case to be made for conceptualizing the interactional work as teachers in ways are engaged in classroom discourse.

There might be all sorts of practical reasons why teachers would prefer to avoid engaging in forms of classroom interaction, privileging transportable over situated culture. The obvious is that of discipline with certain classes. It may be possible to yield asymmetrical advantage while retaining situated culture, but moving away from this might be seen by some as also removing access to essential mechanisms of control. Teachers in these situations might prefer to rely entirely on more careful group work.

Similar considerations might apply with teachers who are unsure of their grasp of the target subject, while in some situations the extent to which teachers are permitted to engage with broader issues might be formally circumscribed.

Teacher's and students' actions enable and promote modifications in their ways of teaching learning activities. Specifically, teacher and students performed to organize the mathematics discourse so that peripheral participants could become more active participants regarding the ways by which they use words, visual mediators, routines, and endorsed narratives. Teacher and students develop social relationships and the participants oriented themselves to the learning of mathematics and to others. Here, the focus is dual first, the textual meta-functions that makes language relevant (Halliday, 1978).

Mathematics classroom discourse interweaves discourses as mathematical, social and pedagogical activities. I identified mathematical discourse with the ideational meta-function, the social with the interpersonal meta-function and the pedagogical with the textual. That is, for these discourses, I focused on each of the table's rows separately. For each discourse, I considered each of its characteristics separately.

From the perspective of effectiveness of teaching, the teacher had a command in his subject area; however, he was not well versed with the teaching strategies for effective classroom discourse especially on motivation, use of effective teaching learning methods and planning of lessons. The teacher exhibited the need of training with a focus on the pedagogical areas.

The teacher used total time for the assigned four questions as homework under the respective topic. In conclusion, communication of the class was found appreciable.

The teacher was in need of training in the motivational activities, pedagogical aspects and planning parts of the lesson. The classroom discourse would be more beneficial if he had promoted activities based learning as a part of student centered method of teaching.

This focus exposes differences in the teacher's and students' ways in teaching learning and use of words, visual mediators, routines and narratives. The student's word use was more colloquial "it went up a lot" and the ideas expressed were imprecise. In the context of comparing slopes, the teacher compared slopes by referring them quantitatively. The students compared them visually.

In mathematics discourse, classroom teaching and learning is considered as an academic discipline. This was considered as a form of discourse with distinct characteristics categorized as academic during my field information.

Words and their uses in any professional discourse have a unique vocabulary. Some of the words may be used in other discourses, either in the same way or according to a different definition. Words and their uses are central to a discourse as often they determine what one can say about the world with regard to the area of functions and graphs, and find words such as slope and function with unique uses in the mathematical discourse. In mathematics classroom, the following was visualized as classroom discourse.

Visual mediators are the objects acted upon as a part of the communication. While colloquial discourse is mediated mainly by images of concrete objects that exist independently of the specific discourse; in mathematics, most symbols and other mediators were created mainly for the purpose of communication. Visual mediators of the mathematics discourse include algebraic symbols that mediate ideas such as written numbers and graphs, or other symbols like those that represent variables, coefficients and equality.

The mediators used in communication often influence what one can say about the idea discussed. To illustrate, while solving equations in algebra, students often participate



in a different discourse if they use graphs as their visual mediators, or if they refer to the algebraic symbolic equation as their discursive objects.

Use of routine language is a set of meta- rules defining a discursive pattern that is repeated in similar types of situations. Those rules are the observer's construct as they describe past actions that were noticed by the observer.

Although teachers described past actions, routines are helpful in learning a new discourse as students' ability to act in new situations often depends on recalling one's or others' past experiences. An example for a routine often practiced in mathematics regards finding the slope of a given linear function. The specific mediator chosen for a function e.g. graphs or algebraic symbols often dictate the routine chosen.

Endorsed narratives are any text that can be accepted as true to the relevant community. Specifically in mathematics, the endorsed narratives that become mathematical facts, narratives such as axioms, definitions and theorems are all endorsed narratives, with each of them being derived differently.

Pedagogical discourse is that the teacher empowers students by allocating time and place for them to present their ideas to the other students and by evaluating their work. The teacher's disposition towards learning seems to be that small group discussions promote learning and that understanding why and being able to express that are crucial for learning.

The teacher performs several actions to organize the classroom discourse so that the students could become less peripheral participants. Those actions reveal her/his dispositions towards learning mathematics: using re-voice as a pedagogical strategy; this way teacher shows respect to his/her students' ideas, yet able to use them as a springboard to present mathematically accepted ways of doing and saying.

In this way, I claimed combining of two theories: systemic linguistics and communication cognition, to learn about teaching and learning processes. The combined method is a practical and coherent way of analyzing classroom discourse to study about learning processes. Thus, it provides a concept by which various aspects of classroom discourse can be observed, identified and thought. In other words, the combined method helped to direct attention to particular relationships in providing meaning for the phenomena under study (Silver & Herbst, 2007). As can be seen, it allows one to focus on each of the three discourses that develop in mathematics classroom teaching learning.

Its importance lies in the underlying assumptions that to improve understanding of mathematics learning and teaching activities, one should be focused on processes rather than on end-results only, and on those processes that take place in classroom discourse settings.

The analysis that has so far been offered of classroom talk has treated the categories of 'teacher' and 'student' as analytically given, with the result that it has framed its questions and conclusions in terms of what a 'teacher' or a 'student' might achieve, given the institutional differences between them.

However, other traditions of analysis, such as conversation analysis of teaching learning, argues that such premature categorization imposes potentially distorting constraints on subsequent analysis and prefer instead to see how categories are the products of the interactional work of participants (Tharpe & Gallimore, 1988). In this light, some forms of classroom interaction yield interesting insights into the social processes at work within lesson boundaries.

An approach, which has proved increasingly popular is that of membership categorization analysis (Sacks, 1992) deriving from the work and explores how in membership of particular categories, teacher is made relevant in talk through the use of membership categorization devices and related rules.

The explanatory value of this approach is now generally acknowledged, though it seems to have featured prominently in the analysis of classroom discourse. One reason for this may be the dominance of the standardized relation of teacher and student within the classroom setting and a consequent restriction on the extent to which issues of membership are actually negotiated in relevant exchanges.

In order to explore and identify potentially important pedagogical implications, I have adopted and related analytical perspective but not remaining formally within membership of particular categories. As stated by Zimmerman (1998), different categories of identity are established as useful foundation for linking discourse based studies with more micro-interactional analyses.

Practical objections are always susceptible to remedial action, but pedagogic objections might prove more intractable. The principles that inform teachers' beliefs and professional actions are usually deep seated and may have developed from their own days as students (Lortie, 1975), and there is perhaps nothing more fundamental than what counts as teaching or what doesn't.

At the heart of such objection is the thorny issue of authenticity. Peterson (1994) refers to when discussing the concept in the context of broadcast talk: 'talk that is true to the self/person'. It is one of the reasons why some teachers might have pedagogic objections to personal involvement in classroom discourse through cultural perspective. However, there may be moral reasons why such engagement has to be at

least circumscribed. It may hold certain beliefs that are incompatible with the culture. As Ball, Camburn, Cohen and Rowan (1998) have noted, moral beliefs, values, and understandings are played out at the critical point of contact between the private, individual sphere and the social realm.

Issues of morality and teacher belief cannot be resolved by simple recourse to features of classroom talk, but if we hope to deepen our understanding of the complex interplay of personal and technical in the process of language teaching, we need to find ways of understanding the construction of talk that overcome conventional divisions.

Also, as initiator of the sequence, the teacher maintains the right to call on students and allocate turns, in essence organizing and orchestrating the discussions. Within this teacher-controlled, turn-taking, participation structure, students must have certain discourse strategies and skills to perform well (Mehan, 1979; Sinclair & Coulthard, 1975).

Mehan (1979) notes that being right in the classroom requires a student to Respond (R) to a teacher's Initiation (I) not only with the correct content, but also with the correct interactional timing and communicative conventions; otherwise, the student's response may be ignored, discounted, or not heard.

In addition to know when and how to respond, I claimed that students have to understand what kinds of questions teachers are asking when they initiate the sequence. Specifically, the questions that dominated the initiation in elementary classrooms are often "known-answer questions". Not authentic questions at all, they function as indirect requests for students to display knowledge so that the teacher can test what the students know rather than teach them something new. This type of

question was used to many new students entering school, making it difficult for them to participate, not because they did not know the answers but because they did not understand the question.

The relation of successful participation in classroom discourse to student achievement has prompted suggestions that the social skill and discourse grammars underlying successful participation in school be explicitly taught to maximize the chances for all children to participate fully in classroom learning.

As a researcher, I analyzed classroom discourse taking into account its ingredients, mainly the cultural one. I agree with Erickson (1982) who notes that descriptions of classroom grammars have gone a long way towards uncovering tacitly understood and accomplished behaviors that affect life and learning in classrooms. Indeed, such analyses have little to say about the formal knowledge and skills which are being imparted.

Heath (1978) has made similar points, calling for analyses that account for what students are learning. Wertsch and Toma (2005) have been quick to leap from information gained through analyses of initiation (I), students' response (R) and evaluation (E) participation structures to conclusions about the kinds of cognitive activities being promoted. This leap has been especially facile since much of the I-R-E discourse has been conducted in class where known-answer questions are common (Wertsch & Toma, 2005).

This link between the recitation function of instructional questions and the structure of I-R-E discourse has been an I-R-E discourse fostering a model of knowledge that views learning as the collection of an aggregation of facts which can be elicited or recalled on demand (Wertsch, 1991; Cazden, 1986; Cazden & Mehan, 1983).

In this regard, knowledge is also debated over the interpretation of information, mental experiments or collaborative problem solving. It is further assumed that this talk, even in the classroom, would follow the linguistic rules of everyday conversation, with a two-part turn taking sequence, not the three-part, I-R-E structure, common to classroom (Wertsch & Toma, 2005). Classroom discourse that fosters the construction is assumed to occur as genuine dialogues about subject matter, conversation (Cazden, 1988). Although such assumptions have a certain intuitive appeal, they remain only assumptions since analyses of classroom discourse have not explicitly accounted for cognitive work.

I am of the opinion that by accounting for the intellectual work of classroom activities, this approach to discourse analysis will enable educators to judge the educational value of classroom activities as well as the participation structures in which such activities are housed. I-R-E participation structures showed that high-level of cognitive activities can take place within what previously has been considered a participation structure that necessarily minimizes the intellectual level of classroom activities.

The classroom discussion to be analyzed takes place in ninth and tenth grade English class, during which the teacher helps his students and prepares them to write a character sketch.

To date, most studies of classroom language have focused on how classroom talk differs structurally from everyday conversations, with little attention to the substance of the talk and therefore to the substance of teaching and learning.

For the theory of learning, I turn to the work of Vygotsky (1962, 1978) as his students like Wertsch (1985) argues that learning takes place through social interaction, and particularly through language.

The aspect of Vygotsky's theory that most informs the way I looked at classroom talk is the theory of the twin processes of appropriation and internalization. Vygotsky (1978) stated that the information, activities, and mental strategies present in the interactions between teacher and learner are appropriated by the learner to guide his or her independent thinking.

In the same spirit, Vygotsky (1978) investigated the process of internalization, finding that the orientation learners receive to a new task critically determines the course of their subsequent learning of that task. His work suggests that receiving an orientation to a task in socially constructed activity assists learners to form a representation of that task. The learner's early representations may not mirror those of the teacher, although ideally, over time, the learner begins to approach the task as the teacher does (Desvouses & Frey, 1989).

In the classroom, the teacher is most often responsible for setting up learning tasks and participating students in them. As the more accomplished participation in the classroom, the teacher understands the task and its requisite skills, even in classrooms where students actively take control of their own learning. It falls to the teacher to structure and constrain student activities toward valued ends. Through language, the teacher shapes classroom activities and student participation in them.

The verbal introduction or orientation teachers give to new tasks are likely to present students with the task itself as well as the types of solutions the teacher will value.

Even in collaborative dialogues, teachers help students explore new ideas as they push

their thinking forward. To take an example from classroom discourse, teacher questioning strategies can be seen to predict the type of response students should give.

Heath (1978) noted that a "what" question calls for a label or fact, whereas a "why" question calls for an interpretation. These orientations to a task may affect the ways students think about these same tasks in the future.

During the observation and analyses of classroom discourse from cultural perspective I found that it was very much near with Heath (1978) who points what students and teachers do together determines appropriation and internalization of the learning process also for the future use of the individual student. Classroom discourse, then, has direct implications for student cognition and learning.

Again, this type of research of mine is also near with Ellsworth (1989), who, in a critique of critical pedagogy, said this is a distant intellectual cousin of the current work on deliberative discourse.

The proponents of critical pedagogy also gave a value place to ethical discourse and similar form of rational discourse as the way to bring about the society and the human beings. Ellsworth (1989) suggested importing the norms into a class and finding that many students did not find the norms empowering or even helpful in finding ways to decide on their own course of action. Their own experiences, norms and views of the meaning of the new norms, created barriers to joint action.

### **Reflection of cultural perspective on classroom discourse**

Teaching learning strategies within classroom discourse, as prescribed by national objectives of education, is the way of teaching learning discipline. The selected and observed schools were divided into two groups (high and low performing) according to their performance in different areas such as performance in SLC results, extra-



curricular activities within and outside the schools, co-curricular activities conducted by the schools.

Teacher preparation of classroom teaching, as introduced by lesson plans with objectives, has been basically guided by instructional activities to achieve the objectives, with an outline for classroom assessment and classroom management.

The teacher, after entering the classroom for teaching, introduces the topic, organizes ideas to meet the objectives, initiates students' talk, motivates students towards the lesson, uses methods of teaching according to situation, creates warmth and builds up relation in the class, links students' knowledge with lesson and provides opportunities to explore new ideas.

After the introductory phase, teacher elaborates the topic as well as ideas according to the needs of classroom, follows classroom rules and routines, provides clues for difficult concepts or ideas as encouragement, stresses ideas of apparent importance, makes maximum use of prepared materials, models appropriate behavior or responses to the students, reduces confusion and builds on new ideas.

The teacher uses questions to elicit learning response, provides extended activities to strengthen built up ideas, rewards learners' attempts and success, speaks, writes and communicates clearly, engages all students in the class, shows clarity in giving directions, links ideas and activities of the lesson, gives prompt response and feedback, creates a pleasant learning climate, uses intrinsic and extrinsic rewards appropriately and rephrases subject matter appropriately in an interactive classroom during the interactive phase.

The teacher, engaged in classroom teaching as demanded by the lesson, moves toward the final phase as recapitulation making full utilization of the time available,

evaluating achievement during the class, summarizing the whole lesson, assigning task, providing room for further learning and concluding the lesson systematically.

At the end of the class, I had a short interaction with the students. They said their classes were the same as before in other days. When I asked how else they would like to learn, they replied that they understood in the way as it was done. One student said in Nepali, “We are happy with our teachers and the English teacher is one of the best teachers here. We understand fully what she teaches us.” They seemed to be happy with her performance as they liked their school. The teacher, despite her high qualification and long experience in teaching English, lacked effective teaching strategies. The teacher blamed the school’s financial condition including the large number of students due to which she could do very little activities, she claimed.

In the above classroom environment, I found that the teachers and the school had much influence of the local Newari culture. Most of the students had Newari accent including many of the teachers. They had formal way of greeting as done in Newari culture. Though the teacher had an M.A. and a B. Ed. degree with 12 years of teaching experience including 5 years at the secondary level, he lacked teaching strategies and good planning. I found him unimpressive and unsuitable to teach English. However, the students seemed to be happy and satisfied with the school.

It was noticed that the students of this school were smarter than the students of the other schools observed. This could be so because these students came from different communities and family backgrounds, such as Newar, Tamang etc. The school runs classes from grade one to grade twelve and seniors may have influenced the junior students. The school too is located in urban area where different community people like influential politicians, government officials and business men reside.

The prescribed indicators as preparatory, introductory, elaborative, inter-active and recapitulation phases were used as the benchmark to observe the classrooms of the selected schools on subject wise basis. These observations were carried out into two types of schools: institutional and community schools based on their performance.

The teaching learning strategies used in these high and low performing schools differed from teacher to teacher in the form of classroom discourse which varied as per the need of students and curricular objectives. A stark resemblance in the basic performance of schools and teacher's teaching learning activities was noticed in their very much examination oriented classroom discourse. All the institutional schools were conducting their teaching learning activities for the sake of final examination for SLC participants and the rest of the classes were focused on future final examination with rote learning as a very popular practice.

The examination centered instruction techniques, popularly practiced in both institutional and community schools were very much routine based. Teachers of community schools were not focusing on students' interest; rather they seemed to be worried to finish the course for the sake of the final examination.

The field information also discloses the fact that the teaching culture of community schools did not recognize students' learning diversity. Furthermore, the classroom culture did not promote much more discussion and interaction between the subject teacher and students. This indicates that classroom culture ignored student centeredness. Therefore, the culture of classroom teaching and schooling unquestionably differentiates the role of students and teacher.

The brief scenario of classroom teaching learning activities of both institutional and community schools is indicative of classroom discourse which has expectations of

one behavior and gets something completely different (Carol, 1986) when seen from cultural perspective.

When teachers and students from different cultures come into one classroom, they expect the other to behave in the way that is valued in their own culture. However, when reality goes against the expectation, misunderstandings and cultural shocks will arise. The unexpected feelings of the teachers toward the students and of students toward teachers are due to their different cultural norms underlining these behaviors. The differences in these norms cause both teachers and students to feel the intrusion of more and more cultural differences into their own image of self and security (Brown, 1995).

Gradually students suffer from cultural stress and this consequently leads to anger, to frustration, to helplessness and hopelessness. These misunderstandings and cultural shocks might be reduced by people of one discourse system being conditioned to another.

The cultural differences in group and out group communication are significant in classroom discourse. The relationship between the teacher and all students is culturally hierarchical. The culture of teacher and students might be regarded as bifurcating or integrating one.

In the classroom culture, it is quite common to see the teacher and students address each other by their given names, since they are thought to be members of the same group and enjoy the same status in the group provided their cultural integration is there. Cultural bifurcation will add to diversity in the class requiring the teacher to be more integrative in nature.

In the case of the studied classrooms, teachers and students have a hierarchical relationship, for they come from different groups. This is seen more true for the subordinates who cannot cross the unseen barrier superimposed by their superiors first.

The role of the teacher is regarded as a messenger to transmit the wisdom of the ancient generation. Scollon (1999) argues that instead of invoking an internal authority, the teacher is seen as providing students with an external authority.

My classroom observation indicates that the teacher served as a role model to assist the students by answering their questions and curiosities. Though the teachers were encouraging their students to learn, critical observant behavior of the teacher was less visible.

The teacher is regarded to be the knower of knowledge that the students have to depend on. The practice is that the teacher is always right and students should never doubt the teacher's knowledge. The teacher is authorized to question the proficiency of the students. This type of teaching learning activity or classroom discourse was directed and dominated by the teacher. This type of teacher's role is related with Foucault's argument on power and knowledge.

Teacher imposed the subject matter to students and students are listeners only as directed by the way the subject matter is transacted in the classroom. Students' participation was shadowed by standing out culture of the teacher as the knower of everything.

These beliefs decide the nature of participation in the classroom. Teachers' and students' meet in the classroom is thus marked by their own positions, physical location and the internal differences of chalk and talk, plan and teach, and teach and

evaluate paradigm. This is of crucial importance as the teacher's assimilative or dissimilative role marks the meaningful structure of classroom discourse.

In the community schools, teacher's traditional role in relation with students is to lead them to truth by means of questioning. In order to get the truth teachers proceed to ask a line of questions, not in order to confute but to precede the argument consecutively (Jowett, 1990, cf. Scollon, 1999).

The purpose of refuting and being refuted is to establish truth. Classroom discourse, beliefs decide a participation framework in teaching learning activities. In institutional school classroom, with the desks and chairs arranged in formal lines and rows, and with all students facing the teacher, the role of talking performed by the teacher and the role of listening by students have the role of a speaker and a listener.

I found a clear and simple relationship between teacher and students in classroom discourse from cultural perspective. Overall, even though writing activities and discourse practices are not closely linked, certain aspects of classroom discourse tend to enhance writing. For example, class talk, particularly when characterized by uptake, promoted students' writing development.

There are some surprising differences in the effects of classroom discourse on writing in two subjects. Though, students wrote as often in English as in Social Studies, frequency of writing enhanced writing in English, but had the opposite effect in Social Studies. Similarly, though students chose writing topics twice as frequently in English as in Social Studies, such choice was a liability in English but an asset in Social Studies and there was no any impact on Mathematics subject. One of the aims of teaching English is to develop writing whereas the content information is the sole

focus in Social Studies. This case was taken in institutional schools where English was mostly used as a medium of teaching learning.

I came to understand these differences only when I looked closely at writing practices in the three subjects. The fundamental differences were laid in the purpose and emphasis on writing. In its emphasis on rhetoric and form, English classes displayed more attention to writing as writing.

As I understood, the physical environment of the classrooms from cultural perspective was not culturally responsive. I found that unmanaged seating in the classroom, haphazardly arranged front lines blocking back benchers and talented and active students always taking the front rows in the classroom have pushed weak students further back. To address this problem, the teacher can do a number of things like rotational seating arrangement, placing taller students at the back rows and smaller at the front row and mixing students and changing their seating position frequently.

Teachers had not thought about such types of seating arrangements. There were sufficient number of benches but they were not well managed. The teachers did not have enough space to move inside the class to supervise the activities of the students.

Culturally diverse classroom needs enough space to conduct different students - centered teaching learning activities. There are a number of methods for teaching in culturally diverse classroom as think aloud method, reciprocal questioning, inter disciplinary units, cross cultural activities. The walls inside the classroom were least decorated but all classrooms in general and multicultural classrooms in particular need to be decorated with materials for developing multicultural perspective. The classrooms of schools had neither the literature nor posters of different cultures hung on the walls to give multiple identities to all students.

In terms of language, there was lingual diversity in all classrooms but there were mostly non-lingual teachings in all of the classes. This situation deprives the multi lingual students to gain education in their mother tongue except English subject teaching, even though students are not restricted to particular language for communication. Language is of overarching importance because it is the fundamental medium through which ethnicity is transmitted and cultural identity is formed.

Analysis of teachers' understanding of multicultural classroom shows that all the teachers who are expected to know lingual, religious, gender and caste and ethnic diversity of the classroom practices, are little addressing the needs and interests of the diverse groups. All the teachers teaching in the schools observed were from the mainstream class and Newar community. As the teaching of ethnic groups of students is economically and educationally strong and most of the students are from these groups, the gap between monoculture teacher and multicultural students was obvious in conducting effective teaching learning activities in the name of classroom discourse.

Banks (2006) states that in pluralist ideology, marginalized groups of students need to have skilled teachers of the same race and ethnicity for role models to learn more effectively, and to develop more positive self-concepts and identities. Similarly, to be an effective multicultural teacher, he/ she should have positive attitude towards different racial, ethnic, cultural and social class groups. Unfortunately, most of the teachers have low expectations of marginalized groups in the classroom.

Observation of classroom discourse in Mathematics and its result according to teaching learning was assessed by combining two theories as related with systemic functional linguistics and the communication cognitive framework.



I have also used this framework by analyzing indicators as approved by the experts of mathematics teaching learning in the classroom. By doing so, I found that classroom learning is the total activities guided by the culture made by society. Creating an effective learning environment, establishing agreement on its form, and educational reform to strengthen teaching and learning must be based on some conceptions as to what the optimal learning environment is and how it is to be created. Research may suggest various elements vital to an effective learning environment. Yet, it is crucial to acknowledge that the basis of reform and the shape it ultimately takes during implementation rests upon each culture's beliefs and understandings about the learning process and the societal perceptions as to what, in fact, is considered to be desirable and possible as good instruction.

Classroom culture can offer guidance, but rarely defines prescriptions in terms of outcomes that cross all cultural boundaries. Drawing upon the newest developments on the science of learning and rethinking about how one might design effective learning environments, I considered the learning environment of classroom teaching learning through classroom observation.

Student-centered learning uses current knowledge to construct new knowledge; what learners know and believe at the moment affects how they interpret new information, sometimes enhancing that learning, sometimes limiting new learning. To be effective, instruction must connect with the learners' setting, building upon their current knowledge and acknowledging their cultural practices, norms and beliefs. Parents under this circumstance have special potential as teachers of their own children as they understand their children's life experiences most intimately.

Knowledge-centered learning is well-organized; accessible knowledge base is required to develop the skills to think and solve problems. Instruction must work to help students develop an organized understanding of important concepts in each discipline, and do so in a way that is developmentally appropriate. Curricula therefore must be structured to connect knowledge and ideas, and do so in a way that neither teacher nor student missed the objectives of education.

Assessment-centered feedback, both of the formative and summative kind, is critical to learning. Major tests and grades offer only summative assessments. Learners also need formative assessments that provide students opportunities to revise, and hence improve, the quality of their thinking and learning.

Teachers can help make students' thinking visible through discussion. Students, for example, can make arguments in the course of debates, discuss solutions to problems at a qualitative level, and make predictions about various teaching phenomena. These kinds of activities help teachers better understand their students' understanding and craft new instruction that will better facilitate learning development.

I came to this understanding that community-centered learning environments should promote a sense of community within the classroom, the school, and the community. Ideally, community should be connected and support shared norms that value learning, discovery and exploration, and high standards. This is especially important given the small amount of time students spend in school as compared with other environments. Yet, it appears that within the classroom, there is a significant gap between the ideal learning environments and that is actually found in classrooms.

In relation to differing cultural perspectives, this research therefore highlights the deficiencies of the running classroom teaching learning system against the ideal

elements of learning environments. More importantly, my investigation comparing grade 9 and 10 Social Studies, Mathematics and English language instruction in the classrooms of the selected schools underscored the impact of deep cultural influences that shaped teaching and learning environments.

The most striking observation was the homogeneity of teaching methods within each culture and the marked differences in methods across the cultures. Depending on school, teachers' lessons differed in content level, nature, coherence, quality, and general pattern.

Mathematics instruction in the institutional school placed far less emphasis on students' understanding of the underlying rationale of a lesson. Students were far less likely to use inductive reasoning and were less likely to experience a challenging, coherent lesson that effectively connected ideas and activities.

Teachers' views on the nature of the subject itself, on the nature of learning, on the role of the teacher, and their students were fundamentally different across the other schools. Though the teaching gap drew lessons primarily for use by the teachers, they clearly have application to education in every school. Teaching, not teachers, is the critical factor; students' day to day experiences in the classroom are mainly determined by the methods more commonly used by the teachers within a culture.

As this scenario of teaching learning activities unfolded, classroom discourse from cultural perspective can be said to have interacted with truth, knowledge and power between teachers and students. Knowledge of teacher expressed in teaching was a reflection of what they have had previously learned and practiced knowledge.

Students got knowledge from their teacher, and were taught as granted knowledge

showing power of what they received and learnt from societal culture they focused as truth in teaching learning activities.

Thus the teachers have had cultural baggage and transferred it to their students as they had received it from their teacher. Students have their own cultural baggage and they carried their cultural influence in the classroom. However, they interacted and shared their cultural identity with their peers only with little effect on the pedagogical practices of the teacher.

### **Shaping of classroom discourse from cultural perspective**

The shaping of classroom teaching learning is structured by the society, and school as a social institute is very much influenced by social norms, values and beliefs that are followed by people in the community. Such practice later on becomes established as rules of the society. Shaping classroom discourse is a totality of the experiences of the pupils and teachers making up the sum of their social life cherished by the feeding of the schooling participatory practice.

As symbols of culture are tangible representations of values and beliefs, banners with school mottos, displays of student work, and other symbols express shared sentiments and commitments which should find ways into the classrooms in the form of classroom discourse. In schools, symbols are important elements of culture. In designing buildings, creating displays, or choosing logos, we must be mindful of the signals being sent.

The school's setting and physical appearance have a lot of time to influence the students; recently, architects have worked more closely with educators to create a school space that communicates a more personal, intimate learning environment with ties to the community.

These banners and posters, symbols of diversity, awards, trophies and plaques, historical artifacts and collections with own school uniform to teachers and students set the culture which is subtly transmitted to teachers and students.

In this regard, cultural perspective to thinking of classroom culture, which is shaped by classroom interaction (classroom discourse), occurs in the relationship between the individual and the environment, where the environment is seen to encompass the physical environment, and its historical and social surrounds, as well as internal aspects such as individual's beliefs and knowledge (Roth, 1995). The classroom culture observed in these institutional and community schools, however, did not seem to have the reflection of the discourse carried out in the classrooms observed or vice versa.

Cultural perspective makes particular claims about the nature of learning as well as about how the process of knowledge reconstruction needs to be understood. Such an aspect has an essential emphasis on process and does not limit attention to either the individual or the environment. As such, it moves away from analyses of how teachers teach or how students construct reality and learn, which emphasize either the separate individual or the independent environmental factor. This intermingling of the cultural factor and the discourse factor in classroom transaction is an inevitable reality but the tie between these factors seems to have been loosened in the classrooms observed during my research.

One of the first issues is to challenge the dominant classroom discourse shaping strategy surrounding cultural norms, values and beliefs and the intended pedagogical transformation. This discourse is predicted on individualistic accounts of achievement and solutions to enhance achievement that take little account of the relationships

between thinking, and the cultural, institutional and historical situations in which it occurs. Such departure has led to what has been termed a hegemonic pedagogy that 'perpetuates power/knowledge inequities' (Hildebrand, 1999). What is excluded from such pedagogy is any understanding of the micro-interactions between learners, and learners and teachers, and their social and cultural mediation, which is the essence of a socio-cultural view of pedagogy.

This research therefore makes an important contribution by bringing together, in a unique fashion, theories of social representation, social identities and social theories of learning to interpret classroom participation and transformation.

Another way of interaction between teacher and students through cultural analysis of the learning and teaching process and how knowledge gained through participation in a range of communities comes to bear on the processes of schooling provides students with different possibilities for accessing knowledge that is valued and legitimized by teachers and schools.

Managing participation within an institutional setting is a matter of resolving conflicts between the various social norms experienced by students in the communities they are engaged in. The social norms and values encountered in these communities, such as family, peer groups and friendship groups, are taken up by students, and influence their negotiation and management of their participation and, hence, their learning in classroom settings.

In addressing some of the issues related with teaching learning activities and shaping of classroom by cultural perspective, the practice where the dominant discourse prevails, and illuminates what individuals have to lose and what they have to gain

when they resolve conflicts among value systems of schools has been well understood.

Consequently, these influences inform understanding about group and individual resistance to certain classroom practices and schooled communities, and explores why for some students their participation is disempowering. These concerns aim to explore alternative discourses that take account of the social and cultural mediation of knowledge reconstruction by providing accounts of pedagogic interventions that challenge knowledge representations.

These interventions extend participation for individuals by making space for and, therefore, providing a sense of belonging, for a range of social identities by legitimizing the knowledge that learners bring into classroom settings and creating curriculum from the perspective of the learner (Lave & Wenger, 1991).

This research has illuminated the kinds and quality of social engagement needed to provide optimal learning environments. Teacher and students also demonstrated how from a socio-cultural perspective interaction and emergent processes play a constitutive role in learning and the transformation of identity, and cannot be reduced to generalized structures (Hanks, cited in Lave & Wenger, 1991).

In keeping with a socio-cultural issue, I have grouped the issues in terms of their gain of focus in analysis, i.e. what they foreground, whilst keeping other plan in the background. I understand that plan is an analytical distinction that allows cultural practices and representations to be investigated in local settings, here, in the case of the present research, the classroom settings.

A link between community and school development was noticed in terms of social representations of Social Studies, Mathematics and English subjects and their

practices for the development of social identities especially for cultural preservation. Classroom transaction, was, however, not that vibrant to realize and internalize this strong linkage.

The practices in the teaching learning activities of these subjects in classrooms involved a complex process within which identities are negotiated. The theme is that understanding how learners construct their identities as they participate in practices could contribute to new developments in pedagogy, hence the delivery of classroom instruction in an interactive way.

Analysis of classroom culture shows how students draw upon cultural knowledge to reconstruct hegemonic masculinity and how school discourses are implicated in socializing students into these hegemonic gender social identities. It is revealed how school discourses exclude expressions of other masculinities and position femininity as secondary.

An intervention that involves a secondary community school serving the entire people dwelling within the community or school area is benefited as this intervention is based on the identification of culturally shared interactional norms to inform knowledge reconstruction in the classroom. What is challenged is the view that the discourse features that characterized membership in a particular community impede academic learning and they offer a more grounded vision of the role of language diversity in enabling the co-construction of arguments and narratives toward socially meaningful goals.

Growing concern is with the educational experiences of marginalized students in the classroom. Many other contributions might have come to this turn in discourse analysis to foreground the personal plan. The consequences of the failure of



educational practices to take account of students' cultural knowledge and participation in multiple communities as evidence through their resistance to classroom practices are stark. Bredo (1999) examined interventions that are intended to extend participation in the learning of English in a secondary school in England in response to concerns about the level of boys' measured achievements in comparison to girls'. What is learned from this intervention has many similarities in the classes of Nepalese schools.

At this juncture, I have come to this conclusion that such interventions have the unintended consequences in particular and the heightened awareness of shaping classroom discourse and influencing teachers' practices is forcefully brought under subconscious level in general. I have found that teacher's projected social representations onto boys and girls and onto high and low achieving boys have a different impact.

As this research sought the manifestation of teachers' orchestration of settings, and how this constrained individual student's participation, their reconstruction of subject knowledge is concomitantly the binding result. In this regard, socio-cultural analysis through constructionist discourse analysis allows for the inspection into irregularities of daily life and development.

The concern in this research was that managing and shaping of classroom from cultural perspective is somewhat related to the shaping of the behavior of each students and teachers who share knowledge and do pay attention to make social and cultural relation crucially important again to shape the classroom teaching learning activities being guided by the educational objectives.

The crucial significance of a socio-cultural approach to understanding learning and pedagogy, and illumination of the social, political and cultural mediation of the process of knowledge reconstruction shows how the consequences of the failure of pedagogy to take account of the learners' diversity indicates that managing and negotiating social identities in formal and informal school settings is a challenging task. This works as an evidence to provide for the development of new pedagogic tools that extend beyond participation and challenge current representation of knowledge shaping classroom activities.

## **CHAPTER: FIVE**

### **CULTURAL PERSPECTIVE IN CLASSROOM DISCOURSE**

This chapter deals about classroom discourse from different angles with a focus on cultural perspective that takes into account the relationship between teacher and students as manifested by interactive classroom practice. Theoretical analyses of factors categorized into various stages of classroom discussion with different issues are interpreted in this chapter to bring meaning to the cultural face of classroom discourse. The cultural perspective is thus discussed under different headings in order to analyze the different facets of classroom discourse.

#### **Classroom discussion and discourse**

Classroom discourse is analyzed from practical perspective of classroom discussion with a focus on teachers' teaching and students' learning activities. It is observed that most of the observed classes followed a routine based course without taking the risk of being innovative in the delivery of classroom activities. The teacher took the attendance first, and then wrote the topic of the lesson on the black board, and then the class was started with question and answer method asking questions to the students randomly and correcting their grammatical mistakes and pronunciation. The teacher after the correction asked some students to read the text so that he could help them with the new words. It did seem more like a ritual activity than an intended and planned activity.

The other students were seen reading the text other than the ones they were asked to read. Students were asked to read the whole lesson five times, which actually irritated them. Then the teacher said them to underline the content and important words from

the lesson. Toward the end of the lesson, the teacher provided some questions to the students as homework.

When I analyzed such classroom practice from discourse point of view, I found that classroom discourse is more a teacher factor than student factor. The teacher focuses more on lecture, chalk and talk methods than trying to bring the perspective of students in the classroom in order to make the discussion activities student-centered.

My observation of another community managed school where the head teacher was a local one revealed that the school was welcoming and the students were motivated toward learning. As the school had more female teachers than males with more than half of the teachers trained, classroom discourse practice of this school was slightly different from the other school.

The teacher seemed to be confident as she used question-answer method and explained many rules in English language. The teacher's tone was strict and gave short and strict directions, which were received coldly by the class. Most of the time the teacher spoke incomplete sentences, which could hinder students' learning. She could also not involve all the students in the classroom activities due to their large number.

The teacher did not plan the lesson though she said she was Master in Art and Bachelor in Education with ten years of teaching experience. She did not plan instructional activities in formal way but mentally kept these in mind. She did not collect or prepare teaching materials herself, and blamed the school for not providing teaching aids due to financial constraints; she did not prepare an outline for classroom assessment either.

Observation of classroom features like little or no emphasis on classroom rules and routines, no clues for difficult ideas as encouragement, no stress on apparently important ideas, little or no modeling of appropriate behavioral responses to the students, little initiative to address the confusions among the students, use of limited questions to bring out learners' response and no extended activities to strengthen built ideas indicated that classroom discourse was not considered as rewarding an experience as expected.

Teacher's not preparedness for instructional activities and teaching materials including an outline for classroom assessment and classroom management along with treating everything easily as it comes in the classroom sometimes gives us the impression that classroom transaction was taken less seriously. However, the teacher was able to organize her ideas for the class through student initiated talk and helped them develop interest towards the lesson. The teacher used situational method of teaching and created warmth and relational environment in the class. She was able to link students' knowledge with the lesson and provided opportunities to explore new ideas.

Some of the teachers' effort to elaborate ideas as per the need of the topic and class situation, teaching of classroom norms like waiting for turns, taking teacher's permission and respecting others' opinion, modeling of appropriate behavior to the students by showing patience to listen to their response, encouraging them to answer and using appropriate words and sentences, and providing clues to difficult concepts and ideas stand as evidence to support this observation that the classroom discourse from cultural perspective bore the characteristics of an interactive classroom.

These different classroom scenarios bring us to mind that classroom discourse is a mix of teacher's transactional behavior and students' interactivity marked by the spirit of learning attitude. In doing so, what the students bring into class in the form of their background experience, mostly the cultural perspective, is all the more important.

### **Deliberative discourse**

Classroom discourses and practices should lead to reasoned participation by all students. Researches on classroom discourse emphasize that there has to be careful orchestration of talk and tasks in the transaction of activities in the classroom.

Parallels are drawn to the philosophical work on deliberative discourse and the fundamental goal of equipping all students to participate in academically productive talk. These practices, termed accountable talk, emphasize the forms and norms of discourse that support and promote equity and access to rigorous academic learning. They have been looked to result in academic achievement for diverse population of students.

This study has outlined accountable talk as encompassing three broad dimensions: first, accountability to the learning community in which participants listen to and build their contributions in response to those of others; second, accountability to accepted standards of reasoning, talk that emphasizes logical connections and the drawing of reasonable conclusions; and, last, accountability to knowledge, talk that is based explicitly on facts, written texts, or other public information. Accountable talk across a wide range of classrooms and grade levels may be in the contexts in which all members of the classroom may not share norms.

Dialogue and discussion, the key to classroom discourse, have long been linked to theories of democratic education. From Socrates to Dewey and Habermas (1990),

educative dialogue has represented a forum for learners to develop understanding by listening, reflecting, proposing, and incorporating alternative views.

Learning through discussion has also represented the promise of education as a foundation for democracy. Dewey proposed a definition of democracy that placed reasoned discussion at its very heart. He spoke of democracy as a “mode of social inquiry” emphasizing discussion, consultation, persuasion and debate in the service of just decision-making (Dewey, 1966).

In an increasingly connected but diverse world, deliberations and discussion must be employed in the service of not simply communicating, but as importantly, in knowledge-building and negotiated solutions to complex political, medical, and environmental problems. An emerging body of work addresses these issues on both theoretical and practical grounds, drawing on Habermas (1990) notion of “deliberative democracy” and the “public sphere” as an idealized discursive space where debate and dialogue are free and un-coerced. Classroom, reviewed from this aspect, is yet to promote deliberative discourse to release fully the potentials of the students.

Habermas’s (1990) writing on discourse ethics spelt out a set of norms and practices as procedural and discursive form of democracy that relies on reasoned and inclusive public deliberation designed to lead to consensual decisions. Habermas calls for dialogical rationality through which participants develop arguments and counterarguments.

Only the unforced force of the better argument achieves consensus, so that, after deliberation, participants are convinced by the decisions reached and accept them as reasonable (Dryzek 2000 & Kapoor, 2002).

A parallel line of investigation in classroom teaching and its development was quite independently focused on the central role of particular forms and norms of discourse. This work has grown out of the emerging interdisciplinary fields of cognitive science, socio-cultural psychology, and situated cognition.

It does not focus on democracy or civic participation and decision making per se; instead its central concern is learning with understanding of complex academic content, with the commitment that this kind of learning be available to all students in the form of classroom discourse.

The research draws on constructivist and socio-cultural principles that emphasize the importance of social practices, in particular, the careful orchestration of talk and tasks in academic learning. Much of this work has been done in the content areas of Mathematics (Lehrer & Schauble 2005; Chapin, et al. 2003; Lampert & Ball, 1998; Yackel & Cobb 1996; Warren & Rosebery, 1996 & Resnick, et al., 1992;) where students are expected not only to master a body of authoritative knowledge such as algorithms, formulae, symbolic tools as well as facts and accepted theories but also to be able to reason with the ideas and tools of others.

In the discussion-based classroom, students have the right to speak and the obligation to explicate their reasoning, providing warranted evidence for their claims. The classroom culture assumes that all students have equal access to the floor and to the academic content, and that all students have comparable discourse experience to make their voices heard and recognized as offering reasoned and cogent contributions.

Indeed Foucault (1986) argued that rules of the game in this idealized classroom look strikingly similar to the norms of discourse called for in theories of deliberative democracy. Thus, two heretofore largely independent strands of work: one concerned



with democratic education and universal conditions for deliberative discourse, and the other concerned with sense making and deep understanding of school subjects, have, for all children, emphasized particular norms and forms of discourse.

As sociolinguists and cognitive scientists are concerned with learning in culturally, linguistically, and academically heterogeneous classrooms, I have found my research work into classroom discourse growing out of the second strand. It emphasizes the forms and norms of discourse that support and promote equity and access to rigorous academic learning.

My research into classroom discourse has entailed intensive collaborations with teachers and students in real classroom contexts. I have confronted the challenges and limitations of contexts in which all members of the classroom community did not initially share the norms and forms of discourse.

I have also worked to discover what it takes to lay the foundations for a discourse culture that includes veterans as well as newcomers, making the discourse norms and moves accessible to all. I believe this work has something important to say to the theorists of deliberative discourse, who similarly confront the real situation where not all parties know, accept, or willingly adhere to the idealized norms of deliberative discourse.

### **Accountability in learning**

The accountability in learning (talking and tasking) grew out of a Vygotskian theoretical framework (Wertsch, 1991) that emphasizes the “social formation of mind,” that is, the importance of social interaction in the development of individual mental processes.

The research has shown how discussion methods are used in classrooms and why such discussion may support learning of important school subject matter as well as the process of reasoned participation.

This research, blending sociolinguistics and psychology, has repeatedly demonstrated the role of certain kinds of structured talk for learning with understanding (Walqui & Koelsch, 2006; Chapin, et al. 2003; Delpit & Dowdy, 2002; Mercer, 2002; Michaels et al. 2002, Cobb, 2001; Cazden, 2001; O'Connor, 2001; Wells, 2001; Ball & Bass, 2000; Lampert & Ball, 1998; Forman, et al. 1998; Anderson, et al. 1997; O'Connor & Michaels, 1996; Warren & Rosebery, 1996; Yackel & Cobb, 1996; Goldenberg 1992/3; Pontecorvo, 1993 & Wertsch, 1991).

A number of literature on instructional change have shown that elements of academically productive talk are demonstrated, and cases of discourse have intensive pedagogical practices combining rigorous tasks with carefully orchestrated, teacher-led discussion.

Through talk, students are encouraged to draw on their home-based genres of argument and explication, while practicing and honing new representational and discursive tools. These practices have been shown to result in robust, sometimes remarkable, academic achievements for working-class and middle-class students alike, and for students from a range of linguistic backgrounds.

My research on academically productive classroom talk across a wide range of classrooms and grade levels suggests that its critical features fall under three broad dimensions: accountability to the community, accountability to knowledge, and accountability to accepted standards of reasoning. Students who were observed to learn school subject matters in classrooms in the forms of English, Social Studies and

Mathematics (for my observation only) were seen more guided by the accountable talk standards, in which respectful and grounded discussion, rather than noisy assertion or uncritical acceptance of the voice of authority, should be the norm. Forms of discussion that are accountable to knowledge and accepted standards of reasoning are heavily discipline dependent.

However, talk that is accountable to the community cuts across disciplines and creates environments in which students have time and social safety to formulate ideas, challenge others, accept critique, and develop shared solutions. Combining the three aspects of accountable talk is essential for the full development of student capacities and dispositions for reasoned civic participation (Michaels, et al., 2002).

In the accountable talk discourse that attends seriously to and builds on the ideas of others, participants listen carefully to one another, build on each other's ideas, and ask each other questions aimed at clarifying or expanding a proposition. When talk is accountable to the classroom students, participants listen to others and build their contributions in response to those of others. They make concessions and partial concessions (yes...but...) and provide reasons when they disagree or agree with others. They may extend or elaborate someone else's argument, or ask someone for elaboration of an expressed idea.

This facet of accountability seems to be the most straightforward and simplest to implement in a classroom. Once introduced to the idea, teachers quickly find that a relatively small number of conversation openers or extenders seem to evoke the desired features of student talk. These include: e.g.

Who can put into their own words what Krishna just said?

Does anyone else want to add on?

Can you explain what you meant when you said...?

Take your time. We'll wait...

Kamal, I haven't heard from you yet. Go ahead.

Hold on. Let Sharma finish his thought.

When teachers regularly use these and similar conversation guides, it is most probable that, a few days later, students can be heard using the following kinds of statements on their own: e.g.

I disagree with Nirmala, and I agree with Kamal.

Um, that... can you repeat that question again?

Sharma, that gave an idea. Um, what he said at first, that you have to turn them into fractions...

I wanted to add something. She was probably trying to say...

I agree now with Kamal because...

These kinds of conversational norms and practices go a long way toward instantiating a culture of deliberation, the kind of deliberation that was sought but failed to find in the reported visits to classrooms of the schools. However, it is very important to note that in order for the students to begin using these forms of talk, there have to be interesting and complex ideas to talk and argue about. Implicitly or explicitly, teachers who have implemented these discourse strategies have shifted away from simple questions and one word answer, and opened up the conversation to problem that supports multiple positions or solution path.

Once this kind of talk from students appears, another interesting thing happens.

Teachers start to remark that they are amazed at what their students have to say. “I had no idea they were so smart,” is a commonly heard remark from teachers new to accountable talk. “I was amazed to hear “X” saying that. He has never talked before.” “I was amazed by all the different ideas they came up with, and how they justified their ideas with evidence.” It seems that simply opening up the conversation with interesting and complex problems to support the talk along with a few key talk moves gives teachers more access to the thinking, knowledge, and reasoning capabilities of their diverse students.

### **Accountability to expected standard**

Classroom talk that emphasizes logical connection and the drawing of reasonable conclusions is also the talk that involves explanation and self-correction. It often involves searching for premises, rather than simply supporting or attacking conclusions. This is something that people do quite naturally, although it is necessary to use tools of linguistics and logical analysis to detect the rationality of ordinary conversational discussions (Resnick, et al., 1993). In the research aimed at uncovering the extent to which informal discussions meet accepted standards of reasoning, I conducted a discussion in which groups of students discussed public issues on which they initially held divergent opinions.

It was not easy at first to find the logical thread. They appeared disorganized and sometimes outright irrational. Topics were not explored in orderly ways. There were numerous interruptions and “talk-over.” Students did not always use carefully formed phrases or well-chosen words. In other words, normal features of everyday conversation were masking the possible logical structure. I developed a coding system

that took apart the argumentation, identifying ideas of the content of an utterance or part of an utterance and the function of the idea- the argument.

Charting these functions made it clear to me that the elements of argumentation were socially distributed as well as distributed over time. To understand the reasoning, it was necessary to take into account structures of conversation and then attempt to detect the logic within them. Once this was done, it became evident that participants in these discussions applied rules of informal logic to appropriate parts of utterances, rather than to each other.

They often challenged the issues rather than directly attacking conclusions, a strategy that may be at the heart of the non-confrontational, collaborative knowledge building feel of most of the conversations. New arguments were actually built in the course of conversation. The research suggested that practice without direct instruction in reasoning standards or strategies can lead to improved interactive reasoning.

Classroom students trying to understand and influence the world around can build arguments or question of others' claims. These ideas may be undeveloped, incomplete, or even incorrect. But young children have far more to build on than was recognized in the past.

### **Knowledge attributes**

Reasoning in class is possible because the children, considered as a group, already had some key knowledge about measures with some empirical information about differences in their behavior. However, students lack fundamental knowledge and it is indeed a key goal of discussion to help students develop this knowledge, along with academic language and reasoning skills they need to use well.

This brings me to the most complex and difficult of my three accountabilities to knowledge. Talk that is accountable to knowledge is based explicitly on facts, written texts or other publicly accessible information that all individuals can access.

Teachers make an effort to get their facts right and make explicit the evidence behind claims or explanations. She challenges each other when evidence is lacking or unavailable when the content under discussion involves new or incompletely mastered knowledge; accountable discussion can uncover misunderstandings and misconceptions. A knowledgeable and skilled teacher is required to provide authoritative knowledge when necessary and to guide conversation toward academically correct concepts.

An example from Mathematics class shows how complex this process can be e.g.

Ms. Sharma has given her tenth-grade students a series of numbers, and in a whole group discussion has asked them to say whether the numbers are even or odd. The day before they had established that if you can divide a number by two with no remainder, then it is an even number. Shrestha has tackled the number 24. His contribution is less than completely clear.

Ms. Sharma: So, Shrestha, is twenty-four even or odd? What do you think?

Shrestha: Well, if we could use three, then it could go into that, but three is odd. So then if it was ... but ... three is even. I mean odd. So if it's odd, then it's not even.

Ms. Sharma "revises" Shrestha's contribution, attempting to clarify if he is indeed claiming that 24 is an odd number: Ms. Sharma: OK, let me see if I understand you. So you're saying that twenty-four is an odd number?

Shrestha: Yeah. Because three goes into it, because twenty-four divided by three are eight.

Rather than rejecting Shrestha's claim, which is wrong though, she presents an argument that appears to support it. Ms. Sharma asks if anyone in the class understood what Shrestha has said and can restate it in their own words. One student responds, making Shrestha's reasoning about "evenness" more explicit by bringing up the fact that there are no remainders.

Ms. Sharma: Can anyone repeat what Shrestha just said in his or her own words? Ranjit? Ranjit: Um, I think I can. I think he said that twenty-four is odd, because it can be divided by three with no remainder. Ms. Sharma: Is that right, Shrestha? Is that what you said?

Shrestha: Yes.

The next step for the teacher is to actively solicit other opinions and set the two views side by side.

Ms. Sharma: Shakya, do you agree or disagree with what Shrestha said?

Shakya: Well, I sort of ... like, I disagree? Ms. Sharma: Can you tell us why you disagree with what he said? What's your reasoning?

Shakya: Because I thought we said yesterday that you could divide even numbers by two. And I think you can divide twenty-four by two. And it's twelve. So like, isn't that even?

Ms. Sharma: So we have two different ideas here about the number twenty-four. Shrestha, you're saying that twenty-four is odd because you can divide it by three with no remainder?



Shrestha: Uh huh.

Ms. Sharma: And Shakya, you're saying that it's even because you can divide it by two? Is that correct?

Shakya: Yes.

Finally, the teacher returns the argument to the whole group carefully waiting for broad participation.

Ms. Sharma: OK, so what about other people? Who would like to add to this discussion? Do you agree or disagree with Shakya's or Shrestha's ideas?

Tell us what you think, or add on other comments or insights.

(One student raises her hand. Forty-five seconds go by as Ms. Sharma waits; slowly nine other hands go up. One is Dhakal's, a student who is learning English as a second language, and who rarely says anything.)

Ms. Sharma: Dhakal. Tell us what you think.

(15 more seconds go by.)

Dhakal: Yes, I agree with Shakya's side, because the only way you told us to find out if something is even is to divide by two. And we can divide twenty four by three, and we can also divide it by four. And we can divide it by six, too. And you don't get any extras, um... remainders'. So I think we should stick with two only.

I found from this example a productive attempt at sense making. But others could see a wrongheaded decision to grant class time to an incorrect idea or misconception. In

my view, this opposition is itself misleading. In the sense making, accepted or authoritative knowledge can develop synergistically.

The questions can be raised as: Is discussion antithetical to authoritative knowledge? Of the three facets of accountability, accountability to knowledge is perhaps surprisingly the most difficult to achieve and the most contested. Educators argue that the teaching and accumulation of facts is trivial, and teachers should not “tell” students and answer or teach them isolated factoids.

The factual knowledge is foundational, and that before students can reason cogently they must acquire a great deal of factual information in any given domain. I found that getting the facts right and engaging discursively is often treated as if they were mutually exclusive.

In the classroom teaching learning activities, groups stress accurate knowledge to be acquired by direct instruction and practice, and the processes of engagement are to be furthered regardless of correct facts. The dichotomy fails, however, under the lens of research on reasoning and knowledge acquisition (Resnick, 1987).

Good reasoning, hence good discourse, depends on good knowledge. Acquiring good knowledge depends on active processing and good reasoning. Knowledge and reasoning develop best in tandem; neither precedes the other. Yet it is not an easy task to orchestrate this interdependent development. Indeed, teaching good knowledge using discursive methods is perhaps pedagogy’s greatest challenge.

In my observation, the teachers use accountable talk or any pedagogy that rests on deliberative discourse, sense making, and reasoning to talk about math, science, or any subject with established bodies of knowledge; they find that understanding of complex concepts does not happen instantaneously.

As had happened in Ms. Sharma's class, achievement of understanding requires active processing by learners. Inevitably, discussion of ideas that are wrong, mistaken, or incomplete will be entertained. When this happens, as it did in Ms. Sharma's discussion, it creates challenges for all the stakeholders. Proponents of "mathematical correctness" such as members of the press who do not know much about teaching math are often outraged that children are considering a wrong idea. Math teachers even within the groups who promote discussion differ in their views about how long to sustain incorrect ideas, how much students should construct ideas for themselves, when and how to tell students the correct answer.

I argued for a productive middle ground, where robust reasoning and systematic organization and accumulation of knowledge can develop symbiotically, evident in the example with Ms. Sharma's students, as they participate in carefully designed forms of classroom talk. In understanding such talk, it helps to distinguish between knowledge that requires direct transmission and authoritative sources and knowledge that can be acquired by figuring things out (Chapin, et al., 2003). A similar idea has been deliberative discourse idealized and realized, discussed by a number of socio-cultural scientists (Wertsch 1991; Wells, 2007). Building on the distinction, Lotman (1988) developed describing two functions of text: mono-logic text versus dialogic text; ideas to take without challenge versus ideas to think with. In accountable talk, both mono-logic or authoritative and dialogic discourses have their place.

Interdependency of the three facets of accountable talk: community, knowledge, and reasoning are analytically separable. Imagine a discussion in a classroom where the students are politely listening to one another saying things such as, "I want to add onto whatever just said," but where there is no accountability to knowledge or reasoning, students say whatever they want, and one opinion is treated the same as

any other. It is also possible to imagine a discussion where accountability to reasoning is in evidence, i.e., where the students are building an argument, with evidence and counterexamples, but where their facts are simply wrong.

In practice, however, the three facets are inextricably intertwined, interdependent, and must co-occur if discourse is to promote academic learning. First, consider the distinction between accountability to knowledge and to reasoning. Knowledge is most easily identified as agreed-upon facts. Yet disconnected facts are a weak basis for a reasoned argument. What makes facts usable is their connection to other facts, tools, and problem-solving situations, that is, the network of concepts, relationships, and the norms of evidence, characteristic of a reasoned argument taking place within a coherent discipline or practice.

The distinction along accountability to classroom on the one hand and accountability to the knowledge and reasoning on the other is interrelated. One might think that surely, this is a distinction that would hold up in practice, with social concerns of politeness and civility characteristic of one facet and intellectual concerns relating to academic rigor or content characteristic of the others.

There is an even more important sense in which accountability to community is inextricably linked to accountability to knowledge and reasoning. Disciplinary knowledge advances through a process of peer review and critique. Ideas must be explicated so that others can interrogate them, challenge them, build upon them, or support them. This is especially clear in the advancement of knowledge and theorizing. In my study I have commented on the role of classroom teaching in building an evolving and cumulative body of accepted but always provisional truths.

The three facets of accountability cannot often be distinguished in the actual talk itself.

It is rarely possible to examine a transcript and code utterances as belonging to one facet or another. There is no one-to-one mapping of linguistic forms of utterances onto interactional functions, the work that a particular utterance might accomplish, such as holding students accountable to the learning or accurate knowledge. There is instead, as linguists from Sapir to Searle (1979) have pointed out, many mapping between forms and functions. The same form can accomplish many functions and one function can be accomplished by many linguistic forms. This linguistic feature of classroom discourse is very much dominant but was hardly taken into consideration consciously by the teachers whose classrooms that I observed.

In the example of odd and even numbers, when Ms. Sharma asked whether anyone could repeat what Shrestha had just said, she could be argued that she was serving accountability to community, knowledge, and reasoning through one move.

The idealized versions of accountable talk and deliberative discourse have much in common, in spite of their different origins. A lot of teaching experience in classroom working with the practices, described here, has shown us some of the challenges faced by the teachers who try to implement these forms and norms of discourse. I suspect that the same challenges may await philosophers and social scientists who are contemplating the value of deliberative discourse for democratic education and broader civic participation.

The most striking challenge lies in the fact that the accountable talk discourse norms are differentially available to students in their homes and communities. Some students, largely those from homes with high levels of education, come to school well

prepared to use these forms of talk and use them with facility and eloquence; others find them to be unfamiliar, or even in conflict with their home or community norms. Such students sometimes use the target forms and norms of discourse haltingly or resist them altogether. Some students dominate, others are silent.

All social relationships are in play in the accomplishment of deliberative discourse: between teacher and student's parents, between teacher and student, and between student and student. As O'Connor (1996) stated:

... Social relationships of various kinds can work against the desiderata of "group sense making" and "negotiation of meaning." In this realist scenario, peers do not respect each other's points of view, but rather ignore them or even expend energy defeating them, not for any intrinsic lack of merit, but solely because of their sources.

... Even problem-solving activities or pedagogical practices themselves, as implemented by the teacher, can be resisted by students for vague reasons having to do with their symbolic qualities or their perceived social histories (p.15).

These issues are pervasive, and present one of the biggest obstacles to using these forms of discourse as the medium of teaching and learning. Socioeconomic privilege is only one dimension of difference.

For many students, the forms and norms of deliberative talk require individuals to depart from home-based norms that are associated with a complex amalgam of culture and class. In many of my classroom observations, I have found that girls from a variety of backgrounds have been socialized to view the asking of questions or the raising of objections as something that girls do not /should not do. Lampert, et al.

(1996) also describe the personal discomfort school girls express in the midst of classroom discourse that shares the properties of both accountable talk and deliberative discourse.

These realities have led me to theorize, empirically study, and document the actual work that is required by both teachers and students in explicitly establishing the norms for such discourse practices. My observations and findings, I believe, have significance beyond the classroom perhaps even significance for the realization of deliberative democratic discourse in social life. Starting from the classroom, I have learned that from some students' perspectives, there is a coercive aspect to this discourse.

It is not what they are familiar with. In classroom with great socio-cultural diversity, some students will be confronted with peers who already control the discourse norms, having acquired them at home. Students with prior access to the discourse may be quite facile, using it defensively as well as productively.

Students encountering the discourse norms for the first time, on the other hand, will experience their own lack of facility as a handicap, one that parallels many other handicaps in a stratified society. Their contributions may be devalued by those who are more expert. Finally, the teacher faces this complex dilemma each day, which cannot be legislated or commanded out of existence.

The classroom has shown me that the gap between the idealized discourse and the realized one is daunting. It is never possible to divorce these interactional norms from participants' feelings and beliefs about their symbolic meaning as specific social practices.

In the classroom, I have learned much about how these norms must be taught and carefully socialized in order to ensure participation by all and for all. Deliberative practices are an interactional accomplishment, but there are important discontinuities between the classroom and larger society as well.

It is encouraging to think that if students are socialized early and intensively into these discourse norms in academic settings, they will internalize them and carry them into the civic sphere. If carried out on a wide scale this might become a societal mechanism for preparing citizens to participate in democratic deliberation in civic arenas. However, there is much to be known about how best to set up the conditions for truly democratic discourse on a wide scale.

In order for classroom discourse to be realized, observation and research was made by Ellsworth (1989) in a critique of critical pedagogy. The proponents of critical pedagogy also gave a valued place to Habermas (cf. Beilharz, 1995) 'ethical discourse community' and saw a similar form of rational discourse as the way to bring about the new society and the new man, woman and the third sex.

Teachers and students develop their own norms and practice in their behaviors in the classroom. When teachers and students from different cultures come into one classroom, they might find so many differences from what they have been used to in their ways of speaking, their gestures, facial expressions, and terms used to address each other and ways of participating the classroom activities.

### **Cultural giving**

Cultural giving is focused on the arts, heritage, and on to those activities which recreate the social culture, values, norms and beliefs for spiritual lives that affirmed values and interests, and share enjoyment as observers, participants and practitioners.



These interests, as examples, can take a temple, Stupa and other historical places of forms to going to the theatre, visiting a great house, walking in protected woodland, singing in a choir or developing a garden from window box to rolling acres. The support sought may be for venues such as concert halls or art galleries, projects such as exhibitions or festivals or opera productions, the conservation and cataloguing of treasures of the past, investment in contemporary art or the training of students related with everyday activities for liveliness.

And, as throughout this study, the motivations of students involved in such support were varied and mixed. At the same time, students wished to enhance their classroom, support a talented peer, put something back into an art form which has given them pleasure, have opportunities to share that pleasure with like-minded teachers be recognized for discerning generosity.

For many, the support and embellishment of the community was an expression of communal pride, and the artistic investment was not confined to schools. The rich and influential were encouraged to come to view the pictures as well as the students in the hope that they might commission works from one of the exhibiting artists and contribute to teaching learning activities.

At this juncture, the importance given to culture by Bernstein (2000) stated that the man who dies rich dies disgrace, thereby suggesting that humanity is a social rather than a religious obligation. He, like so many others, included funding of cultural activities in the case libraries and other social organizations in the humanitarian portfolio, seeing it as an integral part of improving the lives of the students.

There is no place which has so many thoughts and memories as this belonging to the teaching; none at least in which students were so closely bound up with the social

norms, values and beliefs. Every part of this little place has walked with teachers and students talk. Thus, the teacher tried and secured it for the eternal possession of classroom culture of those who are engaged in teaching learning all over the school.

The objective of this research was not only to grasp the key components of the cultural vision and integration of access and organized education but also to support the total activities of students within the classroom discourse. It marked the beginning of what became an increasingly common tendency to educate all individuals with cultural giving through the process of interaction within teachers and students, popularly known as classroom discourse.

The humanitarian idea, manifest for centuries, that access to the arts for all, or as many as possible, is part of being in a civilized and caring society, and should be an integral part of organized education which needs to flourish again. But, as we can explore the attitudes, the role of the state is changing. The impetus of vision and humanity as well as cultural forces are also at work as students realize that classroom culture is good for understanding the teaching subjects.

In a sense, I have come full circle over the research period as I have seen the essential role of the individual teacher decline and begin to be recognized again. I have also seen two other significant developments of teaching learning activities. The first is an inevitable result of processes such as the reduction of cultural studies in formal education that the value of the arts is not obvious to those who wish to contribute to social welfare and the role of culture in contributing to community life and active citizenship.

More importantly, few schools are as effective as they could be at engaging the students; those with real potential are committed to work as major agents of change

for classroom discourse and the students who had already known about them love the art form and attend regularly.

Thus, classroom discourse is a practical guide to encouraging individual giving to cultural organizations. It could be argued that the school as a potential cultural organization, particularly in the arts, all that matters is the personal passion for the art from the link between individual and institution (school).

It is important that the teacher understands the context within which major agents operate, the beliefs and influences that inform their approach to giving, and their view of whose job it is to fund the provision of culture.

While each teacher and students carry a very personal range of feelings, there are broad research-based indications which can provide an insight. In thinking about giving, especially to the arts of teaching learning, it will not be effective without the commensurate investment in developing relationships and in the context of a very different culture of asking and giving.

The main focus of my research is, and what has been and can be achieved here, with a particular focus on the school, an enquiry into why is the experience of classroom discourse and for that matter, cultural perspective, so dissimilar. The motivations and attitudes of the schools observed were inextricably bound up with perceptions regarding the role of the society and the cultural aspects of classrooms are very much the reflection of these social perceptions.

Culture helps to distribute social norms, values and beliefs and most importantly, opportunity and upward mobility, which are seen as good for society. Furthermore, relationship with or knowledge of the recipient that is inherent in the provisions of

services is a necessary awareness of mutual obligation and interdependency in the classroom community.

Giving as a norm is as important as maintaining control. In the classroom, teaching learning is an integral and defining element of culture. This is crucially linked to the nature and functioning of class culture in the school of the society. The students, who have the characteristic feature of their living in an environment in which giving is a norm, regard the giving culture as an obligation of their privileged position. It is seen as a responsibility that goes with success. And this giving part of the classroom culture marks classroom discourse as an interactive phenomenon.

Hence, cultural giving in the classroom has a social tradition that feeds the act of teaching learning in the school drawing on and refining the elements and values of assimilation and accommodation from the broader society. Teaching learning becomes a mark of class status that contributes to defining and maintaining the culture and organizational boundaries of educational life. Thus, classroom teaching learning becomes a way of being a part of society, and one of the avenues by which society makes its connections. Sharing the same maps of classroom teaching learning gives us a sense of belonging to a culture, creates a common bond, a sense of community or identity with others. And classroom discourse was viewed as an ingredient of this cultural giving to the society in general and the school in particular.

### **Class room discourse as an interactive practice**

In institutional school classrooms, students always address their teacher very formally with a title of teacher plus the surname, such as “Mainali sir”. This is the case for students of all ages, from students in lower level to higher classes. Community school students addressed their teachers in a less formal and more varied ways. Often

students addressed their teachers by their given names. Teachers also addressed their students by their given names. Given this scenario of both types of schools, it is obvious that the institutional schools sounded more structured than their counterparts- community schools.

The classrooms of institutional schools had a more serious and solemn atmosphere than that of community schools. In all secondary schools, at the beginning of each class, when the teacher entered the classroom and declared the starting of the class, students were instructed by the class monitor to stand up and show respect to the teacher by saying “Good morning, or good afternoon, sir/madam.” At the end of the class, when the teacher announced the end of the class, the whole class stood up to express thanks and respect again by saying “Good -bye, sir/madam.” Institutional school teachers and students were very much used to this way of addressing each other formally. Teachers always looked serious and were less inviting.

During the class, students were not allowed to interrupt their teacher for whatever reasons. If they have questions, they were told to put up their hands first and ask the questions only with the teacher’s permission. So most institutional school students were used to this way of listening to the teacher without asking questions in the class. If they did want to ask some questions, they would rather wait till the end of the delivery of their teacher.

In community school classrooms, it was however quite normal for students to interrupt the teacher to ask a question or to indicate his or her own ideas during the teacher’s delivery, sometimes even arguing with the teacher for the intended interruption.

In institutional schools, the relationship between teachers and students was more hierarchical, formal and distant. In addition, teachers imposed more responsibility, obligation and authority on their students. Teachers bore the responsibility of requiring, persuading and forcing their students to work hard for a better result of their study. If a teacher did not show that attitude or showed less concern to students' grades, this teacher would be regarded as a less responsible teacher, even though s/he was preferred by those students who did not like working hard.

In most schools, one of the criteria in evaluating teachers was how many students the teacher had helped to make improvements not only in their study, but also in their morality. Therefore, once the students start their schooling, they live under the custody of the teachers who take responsibility for their study, their ways of living, their views of the world, their values and so on. To most students, teachers, particularly the secondary school teachers, have higher authority than their parents.

That is why when the parents cannot persuade the child to do something; they will go to the teacher for help, because the child will listen to the teacher rather than to the parents.

Let's see what an institutional school teacher, who was in charge of one class, remarked, every morning when he goes to the classroom to call the roll. "When I found someone absent from the class, I tell the student in the next class to behave well, explaining the importance of studying well", remarked a teacher from one of the institutional schools that I had observed. In turn, the students would regard this kind of teacher to be a good teacher, very responsible. My experience with a teacher in community schools showed that they have less responsibility, obligation and authority than those in institutional schools.

According to Scollon and Scollon (2001), kinship relationships emphasize that people are connected to each other by having descended from common ancestors. The primary relationships are not lateral relationships, but hierarchical, like those between fathers and sons, mothers and daughters, the older and the younger, the ruler and the ruled. This hierarchy of relationship is emphasized by institutional schools. It can be based on age, experience, education, gender, geographical region and political affiliation, etc.

The relationship between the teacher and students in the classroom context was primarily a hierarchical relationship like that of father and son, but it was also based on experience and education. The teacher was regarded as having more knowledge and experience, though not in all areas as it was used to be thought, but at least in the area he was teaching. From the first day of schooling, students were educated to respect the teacher because he was the one who is to impart them all knowledge. Students were told by their parents to listen and respect their teachers. To some extent, the teacher was regarded to be superior to parents. As the institutional school teacher's saying goes, 'Once a person acts as a teacher even for only one day, s/he will be like the father or mother of the student forever'.

This hierarchical relationship requires the respect and politeness from junior to the senior, subordinate to superior. Calling others by names is regarded as showing less respect to others. So in institutional school classroom, students never called their teachers by their name, but always by formal title. This may have downplayed the classroom to be less interactive sometimes.

In contrast to the emphasis laid on hierarchical relationships in institutional schools, kinship is far from being felt by community schools. In many cases, kinship

relationships were seen as significant barriers to individual self-realization and progress.

The popular practice of children calling their parents by their first names, students calling their teachers by their first names would be quite unpleasantly surprising to most community schools as well; if schools have asserted an extreme form of independence on kinship or other hierarchical relationships (Scollon & Scollon, 2001), the classroom discourse can be made more informal and interactive.

In the community school classrooms, regardless of the age and the social status of the teacher, students usually call the teacher by their first name. And the teachers also prefer to call their students by their first name. No one will have the sense of being less respected in this case. Students can interrupt their teacher's talking by questions, clarifications or even making corrections in class.

Thus, the concept of education is to cultivate problem-solving, critical thinking and higher order thinking skills necessary for students to adapt to the rapidly changing information age (Joyce, 1990); while developing higher level cognitive abilities has been marked as a goal for educational institutions for the past decade, a number of studies indicated that students possess limited abilities to think at higher levels of cognition (Kuhn, 2005). Moreover, school education has been guilty of conducting classroom practices that exclusively emphasize lower levels of cognition.

Huberman and Miles (1984), in an extensive analysis of teacher education, reported that teacher educators utilize traditional lecture and discussion methods of teaching against the feedback approaches of microteaching, simulations, or protocol materials that can enhance pre-service teachers' reflective thinking skills. Chouliaraki and Fairclough (1990) reported that the teaching of thinking skills, in worst case



scenarios, was not even considered in the development of teacher preparation programs. Again they claimed that teacher education members as a whole were poor models of the educational theories that they professed.

Further, Linda and Rolf (2000) asserted that teacher educators should exemplify what they explicate. If teacher education programs are to adequately prepare future teachers to teach toward higher levels of cognition, they must model higher cognitive levels in their own classrooms. This is eventually expected to contribute to making classroom discourse an interactive activity.

According to Bloom (1956, cf. Bruner, 1996), cognitive system identifies a hierarchical progression in which to categorize lower to higher order levels of cognitive processing. The six levels of Bloom's Taxonomy include knowledge, comprehension, application, analysis, synthesis, and evaluation. The first two levels of Bloom's Taxonomy have generally been regarded as lower order thinking, while the remaining four levels have been classified as higher order thinking (Miller, 1990). The four levels of higher order thinking are the levels to which educators have been increasingly charged with teaching, thereby promoting students' higher-order thinking abilities.

Anderson and Krathwohl (1980 cf. Bruner, 1996) are of the opinion that revision of Bloom's Taxonomy transforms the original classification system to a two dimensional process that outlines knowledge dimension as well as a cognitive process dimension. Within the cognitive process dimension of the taxonomy lays the original hierarchical classification of cognitive processes. In the revised taxonomy, the cognitive processes of remember, understand, apply, analyze, evaluate, and create replace knowledge, comprehension, application, analysis, synthesis and evaluation.

Evaluation is classified as a lower cognitive process than creation in the revised taxonomy. Finally, the revision of Bloom's Taxonomy incorporates the importance of alignment as a critical concept for organizing instruction. Alignment refers to the "degree of correspondence" between instructors' educational objectives, methods of instruction, and forms of assessment (Anderson & Krathwohl, 1980 cf. Bruner, 1996). As such, if instruction and assessments are misaligned, then it is likely that instruction will not influence student performance on assessments.

Further, if assessments and objectives are misaligned, then the outcomes of assessments will not be reflected in the achievement of educational objectives (Anderson & Krathwohl, 1980 cf. Bruner, 1996). This has a direct bearing on classroom discourse and the elements there of, mainly the cultural ones.

Typically, the degree of alignment is determined by comparing objectives with assessment, objectives with instruction, and instruction with assessment (Anderson & Krathwohl, 1980 cf. Bruner, 1996). Given this conceptual framework, it stands to reason that teacher educators have to adequately prepare pre-service teachers for teaching at higher cognitive levels. They emulate first higher cognitive levels in their instructional practice, and secondly, teacher educators align instructional objectives, classroom discourse, and assessments in pre-service teacher preparation courses.

The interactive scenario of classroom discourse is therefore a mix of knowledge attributes, teacher's dispositional style and the perceptive attitude of the learners. The study showed that this mix has to be blended with the alignment of teachers who work as the creators and facilitators of classroom discourse, the synergy of an interactive classroom.

## **CHAPTER: SIX**

### **THEORETICAL DISCUSSION OF FINDINGS**

Any scientific investigation has to result into meaningful conclusions bearing important implications for practice. Having presented the discussion of classroom discourse in the previous chapter from cultural perspective, an attempt has been made here in this chapter to dwell on theoretical discussion of the findings arrived at from the analysis of the discourse. Implications are also drawn for policy makers and implementers in order to revisit existing practice of classroom discourse. The findings are discussed in the light of theories that are found relevant to the theme of the study.

#### **Theoretical underpinnings**

My research has shown that classroom conversations followed a structurally embedded practice. This practice followed a sequence i.e., turns at talk are organized in a sequential flow, however, rather than taking pairs of turns typical of everyday talk (e.g., question-answer; greeting , offer/ acceptance), the internal structure of classroom turn-taking was frequently ignored.

I found that my informants were following Mehan's (1979) classification of classroom activities like teacher Initiation (I), student Response (R) followed by teacher Evaluation (E) where I (Initiation) indicates accountability of teacher in teaching and overall activities that dominated the classroom. R (Response) indicates overall activities of students within classroom teaching learning, and E (Evaluation) indicates student's achievement of teaching learning activities. I have compared this approach with the I-R-E structure of whole-class lessons. In all these processes, I found my research participants slightly involved in cultural roles with loose relationships inside the classrooms: They were not bringing the school in nor they

were taking the school out: rather they were confined to the textbooks with some local examples. In most cases, both the students and teachers were indulged in the textbooks trying to find a loose linkage between what goes on inside the classroom and outside.

### **Classroom discourse as a theoretical base**

The theory such as classroom discourse has established a close relation between what the teacher delivers and the classroom environment shaped by what the students bring in with them as values considered important for receiving the delivery made by the teacher in the class. The classroom discourse observed in the schools of Kathmandu valley in urban and rural setting indicates that what goes on inside the classroom has been influenced and even directed by what the teacher and students carry with them in the form of pre- conceived ideas about the nature of the discourse to be held in the classroom. And this practice of the teacher and students has to be interpreted in terms of their cultural perspective toward their classroom involvement. Teaching learning activities or interaction between teachers and students as well as schools' environment have a play in shaping the classroom culture.

### **Classroom discourse beyond classroom culture**

Anyone who has ever spent a day as a substitute teacher knows that classrooms are dominated by the subtle features of our living culture. From entering into the classroom to final dismissal, teaching learning activities, language order and structure, physical and social space of the classroom are all shaped and directed including the intellectual space of the classroom by not only what goes on inside the classroom but also outside.

As culture is complex with patterns and structures, used over and over again, that support and scaffold specific thinking moves or actions in the classroom, the relational status of the teachers and students is very much guided by their perception.

The teacher posing a question or problem, providing students time to think about the problem, asking students to pair up and discuss, and then allowing them to share their discussion with the whole class, for instance, reflects our cultural practice that the senior, teacher her, is in a directional role, be that in the family or school.

Therefore, such cultural disposition provides the structures of family through which students and teachers collectively as well as individually may initiate, explore, discuss, document, and manage their thinking in classrooms according to their cultural orientation.

Just as effective teaching demands teachers to establish culture to guide the basic physical and social interactions of the classroom, so is thinking culture demanded to establish the relation to help guide students' learning and intellectual interactions within the classroom culture. Understanding how teachers established, used and adapted thinking about the culture to make them a part of the whole culture of the classroom provides useful insights into how thoughtful classroom environments can be established and maintained. When these behaviors occur, the teacher can claim to be skilled at using language for effective teaching learning time in the classroom. The skill of using language contributes significantly to improve teaching and learning in the classroom.

### **Classroom discourse from social perspective**

Classroom discourse is the product of society. It is determined and manifested by the curricula which are made and constructed as per the needs of the learners, society and

the nation. The reason is that society works under complex phenomena where total activities, rules, norms and beliefs are intensively implemented for the fulfillment of objectives of the individual and the nation. Classroom discourse from this perspective has a different cultural disposition that both the students and teachers have to be oriented to. This demands an understanding of one's own social background and connecting that background to the students in the classroom to create a rich learning environment.

Teaching learning activities can deepen the understanding of the ways in which society influences the practice as a teacher. They learn about own history, heritage, community, family and culture, as well as other groups to which they belong, talk to friends and family, share stories, and listen to the stories of others' life experiences and family histories.

From social perspective, I argue that teacher should be able to write and reflect on the current culture in classroom and use the questions as guidelines for reflecting on own teaching learning practices such as how were students greeted in the classroom? Who was silent and who participated? What kinds of student interaction patterns occurred? Who raised question out of box? Who brought paradoxical ideas? Who went against the contemporary thoughts? Who challenged the teachers? Who gave clues for social transformation through educative process? Who evokes the concept of sharing knowledge about social identity? By doing this over time, the teacher might make classroom teaching learning activities effective.

The teachers also should be aware of the recognition and correction of students' customs and beliefs to make teaching and learning applicable in life. What kinds of conduct were allowed, and what kinds were not acceptable? What happened to

students who follow the rules and to those who did not? How did this affect their status in the classroom, school and their neighborhood? Questions like this were yet to be addressed in our classroom discourse.

Learning patterns differ from boys to girls, cultural to linguistic groups, and students with varying abilities. This demands a strong application of culture outside of the classroom. It also requires shared plans of the teachers and students. In other words, an inclusive culture is not just about sharing cultural experiences, but about using the diverse backgrounds, values, and experiences that individual students and teachers bring to the classroom to expand the understanding of how the school works.

Understanding our own and others' culture is about creating spaces to not only recognize and value diverse culture, but to support the inclusion of new values and beliefs into our everyday lives and activities. The classroom is in fact an epitome of this learning experience promoted by the teacher professionals to nurture the hybridized understanding giving opportunities to the teachers to reflect on their cultural heritage with peers' memory writing, artifact sharing, and shared cultural celebrations. It also paves the way for integrated storytelling, writing, speaking, drawing, and many more to enhance classroom discourse with a subtle touch of culture in an inclusive manner.

### **Classroom discourse from pedagogical perspective**

Teaching learning as the direct delivery of some preplanned curriculum, as the orderly and scripted conveyance of information, and as clerking, is simply a myth. It is much larger and much more alive than pain and conflict, joy and intelligence, uncertainty and ambiguity. Teaching is spectacularly unlimited; it requires more judgment, energy and intensity and is humanly possible (Ayres, 2001).

Teachers and students bring cultural matter themselves from their life experiences, histories and culture into the classroom. They bring their assumptions and beliefs about what teacher is and his/her education and content areas of knowledge.

The nature and habits of teacher as a part of their personality is shaped by social and cultural interactions. Some teachers may be extrovert, energetic and lively around their students, but all they need is to refuel and ground them to act as the true facilitators of students' learning.

Some of the teachers love daily routine and predictability, while other teachers become particularly excited when routines are interrupted and they can act spontaneously. All of these are shaped and reshaped by daily experiences in the classroom. The longer the teachers teach, the more their beliefs, knowledge are reorganized and sculpted by experience.

Thus, experience, culture and personality are the important parts of the teachers and they go wherever teachers go no matter it is their classrooms or elsewhere. For teachers from dominant cultural backgrounds, their own culture may not be something they are immediately aware of. It fits so seamlessly with prevailing opinions, beliefs, values, and expectations about behavior, education and life choices. Yet, many choices that teachers determine are more from their cultural background than from individual beliefs. The expectations of teachers from teaching and learning are grounded in cultural beliefs that may be unfamiliar to students and families from non-dominant cultures.

Teachers continually express their culture; the danger is to be unaware of that expression. Coming to an understanding of the ways in which one's beliefs,



experiences, values, and assumptions are linked to culture is an essential feature of culturally responsive practice.

In this context, Giroux (1992) suggested that teachers need to find ways of creating a space for mutual engagement of lived difference that does not require the silencing of a multiplicity of voices by a single dominant discourse. Cultural responsiveness requires teacher to acknowledge and understand their own cultural values and how this impacts their own teaching learning practices.

Cultural disconnect can occur when individuals from different cultures interact.

Schools in which the cultural backgrounds of teachers differ significantly from their students because of ethnic, racial, linguistic, social, religious, or economic reasons are especially vulnerable to cultural disconnect. For example, consider a situation in which both a teacher and the family of one of his/her students value education and family. The teacher's beliefs include a principle that students should always attend school because of the learning and continuity that takes place in the classroom.

In classroom teaching learning activities, dominant cultural perspective prevails unless teachers are able to create space to discuss and explore a variety of values, beliefs and expectations with the family. Teachers, students and families may disagree on the nature and value of schoolwork; work ethics may differ in definition; and the role of home, family and community may diverge in respect to school.

Teachers understand and value their own cultural identities, and recognize culture as a complex construction. In doing so, they create the possibility for deeper connections with their students and families. Cultural responsiveness comes from understanding self and others so that different values are understood and respected, rather than one set of values being imposed on all. Culturally responsive teachers can build robust

learning environments in which students and teachers can build richer and deeper understandings of themselves and each other as they investigate and uncover the school curriculum.

Variation in cultural identity recognizing that everyone has unique traditions, values, and beliefs that are important to them e.g. ethnic identity, language, religion and formal/informal community, neighborhood and family connections helps us to see how we are connected. In this context, Eleuterio (1997) and Hoelscher (1999) state that classrooms filled with teachers and students who openly share their lives, their cultural identities, and their life experiences build trust and foster stronger relationships. This climate leads to student engagement and excitement about learning together. Getting to this place requires an understanding of the factors that influence individual cultural identity. Classroom discourse aligned with this identity is both interactive and rewarding in nature.

In sum, the above issues about cultural identities and lessons are intermingled with the teachers, students, school family and community that have references and reflections with cultural theorists like Durkheim (1968), Foucault (1970) and Bourdieu (1984). In my study, I have found similarity in what Durkheim (1968) assumes culture as a force bringing social consensus or social integration. Its role in generating conflict or sustaining social exclusion or generating social stability and patterns of social interaction is assumed to be true. It also shows that interaction is interrelated with role force, power, interest or necessity as key variables in social life. The main issue that Durkheim (1968) advocated has provided a key resource for linking culture with social structure in a way that resists materialist reductionism. According to him, society is an idea or belief as much as a concrete collection of individuals and actions; and culture is not merely a system of practices but also a system of ideas whose

object is to explain the world, and more culturally, to explore sensitive form of social inquiry.

In this regard, Foucault (1970) states that discourse can be thought of as a way of describing, defining, classifying and thinking about people, things, knowledge and abstract systems of thought. He argues that discourses are never free of power relations, and should be understood as the products of sovereign, creative human minds and implicated in and arise of the power/ knowledge relationships between the groups of people that discourses themselves constituted and regulated. The main emphasis for him is that power and knowledge directly imply one another.

There is no power relation without the correlation constitution of field knowledge on the subject; and the objects to be known and the modalities of knowledge are to be regarded as so many effects of fundamental implications of power/ knowledge and their historical transformations. A classroom is therefore a breeding ground of both the differences and similarities that the teacher facilitator is expected to pay attention to. The interplay of classroom culture and discourse is an inevitable reality but this subtle relation is difficult to internalize. It is here that the teacher's interactivity counts much.

Discourse, be that in the form of classroom or other, provides a way of thinking about culture and power that is free from the intellectual baggage that comes with the concept of ideology. It is difficult to use the term ideology without invoking the vocabulary of students' class, mode of understanding, false consciousness and historical materialism and so on, with their associated tendency to relentlessly privilege the cultural sphere. Thus, the idea of discourse can offer greater potential

autonomy to culture and the intermingling of the duo is what we define as being the classroom environment.

Foucault's (1970) picture of the individual as an entity shaped by discourses and power and Bourdieu's (1984) focus on social order that are driven by rules and codes and practices reflect and reproduce both objectives of social relations and subjective interpretations of the world. The classroom as a miniature world has therefore a reflection of this juxtaposition that the teacher and students are engulfed in. Bourdieu (1984) raises the issue of cultural capital as habitus, a concept that has objective knowledge of the arts and cultural tastes and preferences which play active role in classroom teaching learning activities.

The ability to discriminate and to make distinctions has been categorized into good and the bad. The crux of the issue is that the teacher can play vital role in classroom teaching learning; the students can perform and change the acquired cultural attitude unknowingly from the school. Thus, the ideas about cultural and habitus provide exciting insight into the form and structure of culture. The autonomous role of culture and cultural struggles in determining both individual and institutional outcomes will be able to maintain relationship between culture and educational institution for the effectiveness of classroom discourse from cultural perspective.

Classroom discourse demands a communication style and other social norms. It means teachers and students ought to be purposeful about the lessons of teaching learning that are to be selected for reading. This situation requires the necessity of choosing the representation of cultures that vary from one to another classroom students they are participating from different communities. It also looks for the fact that teacher should cross the border and unfold his/her cultural baggage making a

move across caste and cultural groups. As the teacher in the classroom is expected to work with multiple cultural backgrounds, the classroom discourse is bound to have a reflection of this mix.

Classroom discourse is a method of investigating communication in a certain context of the subject matter, whether it may be formal or informal setting. And classroom teaching learning scenario creates a specific discourse between teacher and students. These strategies examine relationship between the questioners and respondents. It is where classroom discourse looks for opportunities to freely speak up in the classroom. In my research, I have found that classroom teaching learning is pictured with the teachers talking for a whole lesson while students' write-down the notes. This means the question comes who should be in control of the classroom? This question was important for me because learning should be fostered by teachers' facilitation and contrivance while learners should not be deprived of the opportunities for taking initiative. Classroom is the place where teachers and students work collaboratively to achieve the goals of learning and teaching. This suggests that students should be 'encouraged', 'be given space', 'be given opportunities' and 'enabled' for making the discourse a lively experience. In this context, Foucault's (1970) power theory can be considered applicable to the classroom teaching and learning as a controlling mechanism.

Durkheim (1968) stresses on education as a unique and principal means of creating and recreating society for its very existence with implications for classroom discourse. The key role of education in positioning human subjects in relations with the prevailing social order makes it an important site of cultural struggle and contestations. He further states the essentially conservative role of education in reproduction of the culture and the social division of labor while others have assigned

it a major role in building a new social order, notion of progress and empowerment. Naturally, classroom discourse cannot remain as an island to this intermingling process of ideas, experiences and practices.

My overall reflection is that classrooms should be marked by the active presence of both teachers and students. Interestingly, the interactive, communicative and ideational mode of discourse was visible to a limited extent only indicating the more mechanical nature of our classroom situation. Given this situation, classroom discourse is therefore expected to be more vibrant and interactive. This is still desired to happen to bear the true meaning of a rewarding classroom discourse.

### **Implications of the discourse**

The study has further led me to think that rigorous practice of self determination as to reach the objectives of life has been slightly reflected in our classroom culture and discourse. This is, however, yet to become a kind of motivational tool to guide our prospective endeavor to better the classroom discourse in particular and the school environment in general.

This realization, however, exists in the minds of teachers and students in a subtle form, somewhat at sub-conscious level. As this study is only a small peep into the window of classroom realities providing a directional shift for further research, Foucault's power and knowledge, Durkheim's social order and Bourdieu's cultural reproduction theories can provide a strong ground for making classroom discourse happen in a vibrant way.

Taking the above discussion in mind, I have identified some ways that can bear significant importance to better classroom discourse from cultural perspective:

- (a) The ways of managing classroom discourse at the school level are to be reviewed.
- (b) The role of teacher, families, societies and other concerned agents is to be highlighted for what we claim to make our cultural identity meaningful.
- (c) Teaching learning activities are the reflection of what the teacher and students perceive to be meaningful activities.
- (d) The ideational and communicative concept can be applied in classroom discourse because classroom is a ground for materializing our concepts and cultural reflection.

The society ‘we come from, the values we carry’ and the practice, we respect’ are the fore- runners of a successful classroom discourse. And the discourse undoubtedly comes to embrace our socio-cultural, psychological and even linguistic perspective. Rich language and understanding of global and local environment injected with vibrant cultural giving in the classroom prepare a ground for the successful discourse to happen in the classrooms of the schools, be they institutional or community schools.

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## ANNEXES

### Annex: 1

#### **Classroom discourse in Nepalese schools: A cultural perspective**

##### **Discussion guidelines for teacher**

- 1) Do you have prepared written notes/proper lesson plans before entering the class?
- 2) Do you use teaching materials?
- 3) Do you prepare plans of activities and questions to ask students to get more output of teaching learning situation in the classroom discourse?
- 4) Which factors are more effective to you to conduct the class smoothly in an interested way?
- 5) Which are the teaching methods you use in the classroom to have good classroom discourse? What are the purposes?
- 6) Do you satisfy from the classroom discourse? Why?
- 7) What are the differences between today's and previous classroom discourse? What are they?
- 8) Do you use one way, two-ways or multiple ways of communications skills in your classroom?
- 9) Do you think further learning work helps the students to learn and update for the next class?
- 10) What reinforcement process is used in the classroom teaching?
- 11) Do you have regular training programme in school or your school sends teachers for further trainings?
- 12) Do you teach in the classroom according to the salary paid by the school?

- 13) Are you happy with the school's facilities?
- 14) Do you have any suggestions to improve the school's teaching learning situation in a better way?
- 15) Does your head teacher supervise classroom-teaching activities? Which way & how often?
- 16) Any other comments?

**Annex: 2****Focus group discussion guidelines for students**

1. Do you enjoy learning situation in the classroom discourse?
2. Which factors are more effective to you to be interested to participate actively in the classroom discourse?
3. Which are the teaching methods you like the most? Why?
4. Are you satisfied from the classroom discourse? Why?
5. What are the differences did you find between today's and previous classroom discourse?
6. Do you find two way communications as in classroom discourse?
7. List the activities that you like the most during the classroom discourse.
8. What activities you suggest to conduct classroom discourse more effectively?
9. Do you have enough chances to raise questions in the classroom? How is it responded?
10. Are you motivated in the day to day classroom discourse?
11. Are you happy with the day to- day classroom discourse? Why?
12. Does your head teacher supervise classroom teaching activities? Which way and how often?
13. Do you find difficulties on the content delivery in the classroom discourse?
14. What is the reinforcement process applied in the classroom?

**Annex: 3**  
**Indicators of classroom discourse**

<b>School:</b>	<b>Class:    Subject:</b>
<b>Preparatory phase</b>	<b>Remarks</b>
Plans the lesson with objectives	
Plans instructional activities to achieve objectives	
Collects/prepares teaching materials	
Readies the materials for classroom use selectively	
Prepares an outline for classroom assessment	
Prepares an outline for classroom management	
<b>Introductory phase (Indicators)</b>	
Introduces the topic	
Organizes ideas to meet the objectives	
Initiates student talk	
Motivates students towards the lesson	
Uses methods of teaching according to situation	
Creates warmth and builds up relation in the class	
Links students' knowledge with lesson	
Provides /creates opportunities to explore new ideas	
<b>Elaborative phase</b>	
Elaborates ideas and topics as per the need	
Follows classroom rules and routines	
Provides clues for difficult concepts/ ideas as encouragement	
Stresses ideas of apparent importance	
Makes maximum use of prepared materials	
Models appropriate behavioral/ responses to the students	
Reduces confusion	
Builds on new ideas	
<b>Interactive phase</b>	
Uses questions to elicit (bring out) learning response	
Provides extended activities to strengthen builds ideas	
Rewards learners' attempts and success	
Speaks, writes and communicates clearly	
Engages all students in the class	
Shows clarity in giving directions	
Links ideas and activities of the lesson	
Gives prompt response and feedback	
Creates a pleasant learning climate	
Uses intrinsic and extrinsic rewards appropriately	
Rephrases subject matter appropriately	
<b>Recapitulation phase</b>	
Makes full utilization of the time available	
Evaluates achievement during the class	
Summarizes the whole lesson	
Assigns students task	
Provides room for further learning	
Concludes the lesson systematically	
Observer's signature:	Date:

## **Annex: 4**

### **Brief descriptions of the sampled schools**

#### **1. Janajagriti Gyan Rasmi Higher Secondary School, Balajutar** (High performing community school)

This community based school was established in 2037 BS and reorganized its structure in 2045 BS previously it was called as Janajagriti but later it was changed as Janajagriti Gyan Rasmi Primary School. In 2051 BS it was upgraded as lower secondary school and 2057 BS it received permission to be a secondary school. This school has got success to appear SLC candidates with 167 from 2058 to 2065BS in eight groups, 167 candidates appeared in the SLC examination.

It has three cemented buildings with 18 rooms. There are classroom, library, laboratory, playground and administrative blocks. It has provided training for teachers and given priority towards quality education. The main visions of this school are to provide English medium teaching, to encourage the total school going age children in admission within catchment area, to discourage dropout mentality and emphasis on regularity of teachers and students, to use maximum audio visual aids in teaching each subject.

According to school source, there were 746 (365 boys and 381 girls) students in the school. 43, 41 and 39 candidates appeared in the SLC examination in and all of passed the exam 2065, 2066 and 2067 BS respectively.

#### **2. Sitala Mai Secondary School, Balaju** (Low performing community school)

This school was established in 2047 BS for fulfilling the objectives of education for all targets. According to school source, the main targets are to minimize the dropout

rates, to enhance the Dalit and disadvantaged group children and to improve the quality education. The objectives of this school has to provide qualitative as well as practice based education, to create child friendly environment and to conduct the activities for enhancement of physical, mental, social and emotional development of the students.

There were 515 students (283 girls and 232 boys) from nursery to grade ten. SLC appeared candidates were 47, 32 and 40 respectively in 2065, 2066 and 2067. Out of them 16, 18 and 16 passed in the SLC examinations.

### **3. Holy Garden Boarding School** (High performing institutional school)

Holy garden boarding high school was established in 2033 BS for quality education. This is one of the high performance schools among running institutional schools of the Kathmandu valley. The main objective of this school was to nurture the physical, mental spiritual and intellectual development of the students. Since, then, the school has been able to maintain its reputation and impart high quality education. The concept of establishing a unique educational institution came from the motto- love all serve all. According to school source, there were 705,804,859 and 868 students studying in the school in 2065, 2066, 2067 and 2068 respectively. The candidates who appeared SLC examination were 55, 43 and 77 in 2065, 2066 and 2067 respectively and all of them passed with distinction. Among them 29, 19 and 34 girls and 26, 24 and 43 boys secured distinction.

### **4. Creative Academy School** (Low performing institutional school)

Creative academy school was established for quality education and its goals are to foster in each student self discipline, a positive self image and responsible decision making, to develop each students intellectually, physically, socially and emotionally



to his or her maximum potential, to integrate all the important subject areas into the whole learning process, to promote the best habits of being independent. To foster learning and research and to develop social awareness in the individual and evolve each student into a global citizen who will bear responsibility towards humanity.

The features of this school were discipline, co- curricular activities, English medium of instruction, exposure to modern education, professional teaching team and student centered education. The scheme of scholarship of this school was to provide to a number of deserving students on the basis of merit and financial need, the fund also assisted students in obtaining supplies, school uniforms, travel expenses etc.

According to school source, there were altogether 247 students (120 girls and 127 boys) in the school. The SLC appeared candidates were 25, 27 and 34 in 2065, 2066 and 2067 respectively and cent percent students got through the exam.

#### **5. Saraswoti Higher Secondary School, Lele (Low performing community school)**

Saraswoti higher secondary school was established in 2009 BS as the first primary school of Lele village. Since then the school is committed to provide quality education with slogan of “education produced human materials, equipped with knowledge skills and good attitude”. In the course of time, the school has been upgraded into lower secondary, secondary and higher secondary level. The objectives of this school have to focus on preparing students to pass the higher level of education in their chosen field viz. management, education or humanities and to enable students to survive in global challenges.

According to school source; there were 466 students (260 girls and 206 boys) and SLC appeared candidates were 55, 41 and 55 in 2065, 2066 and 2069 respectively among them 49, 39 and 49 passed the exam.

**6. Yuwa Prabha Vidhya Mandir Secondary School, Khokana** (High performing community school)

There was not any high school in Khokana VDC; the girls of that village were deprived of high school education. To create opportunity for girls' access in school education, social workers, educationists and all people of the village contributed immensely and established this school in 2046 BS. The government gave entire responsibility of school management to the community in 2064BS. Such provision has helped run school smoothly and effectively. Now the school management committee has decided to run the school in English medium.

The vision of this school is modern, scientific, qualitative and applicable in education for fulfilling today's needs. The aim of school is to impart the type of education that can meet individual and collective needs of students. The motto is to make students self confident, disciplined and self reliant by emphasizing scientific and practical education. Teaching methodology that they used was child centered and activity based. They focused on interaction and psychological dealing with children.

According school source, 208 students (123 girls and 85 boys) were studying there. Out of SLC appeared candidates 44, 38 and 34 (90.99, 97.34 and 85.29 percent) passed in 2065, 2066 and 2067 respectively.

**7. Tri-Ratna Co-operative Secondary School, Bungmati** (Low performing institutional school)

Tri-Ratna co-operative secondary school is a unique featured institute conducted by the Co-operative Society Bungmati Ltd. (CSB). The school is providing comprehensive education to the children in and around Bungmati village. The school has a tradition of comprehensive teaching and offering wide range of opportunities for

student services. The school experience is not limited to class room teaching. The school has well equipped science laboratory, workshop hall for vocational training, library with good collection of books and an eclectic selection of activities for interaction with local community and people from around the world by international voluntary services.

According school source, the total number students were 153 (Girls 63 and Boys 90) and SLC appeared candidates were 22, 24 and 17 in 2065, 2066 and 2067 respectively. Among them 90.99, 100 and 100 percent passed the exam.

#### **8. St. Xavier's School** (High performing Institutional school)

St. Xavier's school was opened in 1951 by the name of ST. Francis Xavier (1506-1552AD) as a Christian school under the management of the Society of Jesus, an international catholic religious order well organized and well appreciated by all in Nepal. The Society of Jesus, popularly known as the Jesuits, was founded by St. Ignatius of Loyola in 1540 and has been active in the field of education throughout the world since its origin. The objectives of this institute are to produce people for others, to produce people who are both free and responsible, sound formation based on Ignatian pedagogical paradigm, developing the students' imaginative, affective and creative dimensions on content, experience, reflection, action; all round development of the student.

According to school source, there are 1537 (boys 969 and girls 568) studying in the school. SLC appeared candidates were 104,109 and 110 in 2009, 2010 and 2011 respectively. Among them 102, 107 and 110 have passed the examination.

## **9. Kanya Secondary School, Bhaktapur** (High performing community school)

Kanya co education secondary school is one of the oldest community based public schools in Bhaktapur. It was established with the name of Shanti Bhakta School by a group of young enthusiastic social reformers in 2004 BS especially to aware people about the socio-political situation of that period. The aim of founding this institution was to bring positive changes in societies. Though it was a co –educational institution in early days, it was reformed as a girls school in 2013 and again for the last few years, according to the demand of community and time, this school has been running as a co-educational institution. The mission of this school is to provide quality education to all without any discrimination of race, religion, richness etc, to develop the institution as a model English medium school in the district and to establish peace and bring prosperity in society. According to school source the goals of this school are to provide students with quality education by developing their inherent potential in every sector, to encourage them to learn skills so as to cope with everyday problems, to inspire them to respect the national language, cultures and religions, to promote good conduct and discipline with full fledged and balanced courses as well as co curricular activities that fulfill the requirements of national curricula, to provide equal opportunities for them without any discrimination of caste, class sex, religion, ethnicity etc, and to offer special priority to the students from the communities of economically backward and Dalit etc.

The activities and programmes of this school are early child development class, child centered teaching, audio- visual classes, scholarships, free exercise copies, library, excursion and educational tours, school hour and tuition class, co curricular activities, continuous assessment, health programmes, parents’ meeting and exam results. The

total number of students in this school is 402. Among them 175 are boys and 227 are girls.

According to school source, in the SLC exam from 2065 to 2067 there were 32, 25 and 34 candidates out of them 90.63%, 100% and 94.12% passed the examinations respectively.

#### **10. Kalika Secondary School, Nagarkot** (Low performing community school)

This school was established as a private school in 2017 BS at Nagarkot VDC ward no.6 and named after Kalika temple. In 2055 BS it was upgraded to lower secondary school. According to school head teacher Tulsi Prajapati, the RCC building of school having 8 rooms in five Acres of land was constructed in the leadership of Surendra Pratap Shah the then chairman of school management committee. In 2063 BS this school was upgraded to secondary level with five new rooms added on the 1<sup>st</sup> floor.

According to school source, the total number of SLC appeared students were 17 in 2065 BS, 20 students in 2066 BS and 16 students in 2067 BS, and 6, 9 and 4 succeeded respectively. There were 196 (103 girls and 93 boys) total number of students studying in this school.

#### **11. Adarsha Janapremi English higher secondary school, Kausaltar** (Low performing Institute School)

Adarsha Janapremi English higher secondary school was established in 2046 BS as a professionally managed private school with major objectives of providing quality education for all at an affordable cost; focus on quality education from the best teachers, proven teaching methods along with opportunities for students to develop themselves personally has helped in its growth. Janapremi boasts an excellent academic history with 99 percent success in SLC examination and equally impressive results. The academic excellence, modern infrastructure, wide range of subjects, focus

on personality development of students among all basic facilities, beginning with a handful of students, the institution has grown into a hub of quality education serving students of different levels from pre primary to higher education. Janapremi produces new ideas, critically examines the phenomena of society and the environment from the point of view of different disciplines, and responds to the societal needs for education. In the forefront of the district, the institution offers a versatile, inspiring and attractive academic environment of the educational setting for talented and ambitious students, in which they can develop their potential in full. This was the first school from which students appeared in the SLC exam in computer science. The main objectives of this school are to provide quality education in nominal charge, to provide general, technical and vocational education, to establish and provide the opportunity of Montessori based child development centre and to establish a trust for the orphans, poor and helpless students for educational opportunity.

According to school source (2068 BS), there are 370 students (190 boys and 180 girls) studying at different classes. The SLC appeared candidates were 44, 34 and 46 in 2065, 2066 and 2067 respectively. Among them, 97.82, 94.11 and 100 percent passed respectively.

## **12. Mount View English Boarding School, Balkot** (High performing institutional school)

Mount view English boarding school was established in 1992 AD as a private boarding school with the view to do some unique and new and to provide quality education to the students. The school had only 63 students but within a short period of time, the school became more popular in the neighborhood. As a result, the school succeeded and gradually became popular among guardians due to the strong

management, transparent administration, visionary founder principal and smart working staff along with academic excellence, enough educational infrastructure and co- curricular activities. Mount view human resource production system with the slogan of educational tourism for economical revolution concept has also been established as a Montessori system.

The mission and vision of this school focused on internationally recognized educational foundation and able to develop educational tourism for economical revolution, that upgraded this school to higher secondary school, college and educational foundation with various world recognized educational programmes. The objectives of this school are to prepare the students with holistic personality by providing quality education, adopting various modern educational systems and wide area of life supporting activities so as to prepare them as potential and smart working civilized citizens for the nation, to help government for the promotion of education with the national values and ethics in the nation, to develop the school as a role model institution so that other schools could be inspired of its genius working style, to tie up with national international institutions and establish a social service fund to bear social responsibilities and to provide scholarship for students who are poor, handicapped, socially backward etc, to develop the school as a educational human resource development center, to upgrade the school as an international foundation and to upgrade the school up to higher secondary and college level with world recognized educational programmes.

According to school source, there are 414 students (boys 221 and girls 193) studying in Nursery to grade ten. The SLC appeared candidates from 2065 to 2067 were 31, 34 and 27 and all of them passed.

**Annex: 5****List of experts for validation of indicators**

Prof. Dr. Basu Dev Kafle (Special Needs Education/ Education Planning and Management)

Prof. Dr. Jai Raj Awasthi (English Education)

Prof. Dr. Chandreshwor Mishra (English Education)

Dr. Bal Mukunda Bhandari (English Education)

Mr. Kiran Pradhan (Social Studies)

Mr. Madhab Sitaula (Social Studies)

Mr. Nain Chaudhary (English/ Education Planning and Management)

Mr. Khem Prasad Timsina (Mathematics Education)



**Annex: 6**

**Classroom discourse, archaeological events and historical places**









The Obelisk in 1905. The obelisk was built in 1891 by the German architect Hermann Finckh. It was the first monument of its kind in the city. The obelisk was built in 1891 by the German architect Hermann Finckh. It was the first monument of its kind in the city.

