Practicing democratic values in the secondary classrooms of Bangladesh

Policy practice: Focus on the three secondary schools of Bangladesh

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Abstract

The democracy of Bangladesh undergoes numerous turmoil situations since its birth which always calls for the active practice of the democratic ideals in the learning system of Bangladesh. But the students' active participation in the learning process was always undermined that made the education system to depend highly on rote memorization and provided less autonomy for learners successful transformation. Because of the modernization, the country is at present experiencing a transition which makes it crucial for incorporating a constructive structure in the learning system of Bangladesh. Above all, the instability in the politics which is marked by violence keeps on suppressing peoples' democratic rights that demands for a constructive change in the education policy, for the development of critically conscious citizens. In 2010 the National Education Policy comes into existence with a more democratic outlook for making the students transformation. Therefore, by taking a qualitative multiple case study approach the present study is conducted on the three schools of Dhaka, the capital of Bangladesh to examine the level of practice of the policy requirements. A conceptual framework is formed by adopting three core democratic principles freedom, justice and tolerance to see the incorporation of these three values in the classrooms for the successful continuation of the future democracy. Subsequently, the research findings show that though some of the teachers are implementing some effective pedagogical tools but to fulfill the present requirements of policy is challenging. It still requires more understanding of the democratic values. As Bangladesh is in a transition period from a traditional to a modern society therefore, a sudden change cannot be possible. To accept and incorporate the new concept in the country's education system will take time. The country's political culture also creates restriction on teachers autonomy which makes the teachers reluctant to incorporate democratic values in their practices. It needs a collaborative effort of all stakeholders which can pave the way for learners practical transformation.

Key words: *Democratic education, democratic values, freedom, justice, tolerance, Bangladesh*

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Chapter 1: Introduction and Background

1.1   Overview

In education sector Bangladesh has made some remarkable successes in recent decades such as improving access in primary education and achieving gender parity in primary and secondary education. The major concern is at present the improvement of quality to address the real purpose of education. Recently, the National Education Policy (2010) comes into existence with aspiring objectives and one of these objectives is the development of the students through democratic education.

According to Featherstone (2011: 17),

> *In a democracy, people should be educated to be powerful, to tell their stories, to make their own voices heard, and to act together to defend and expand their rights.*

Unfortunately, in spite of being a democratic country the opportunities for democratic learning to achieve the above qualities have not been grounded firmly in the classrooms of Bangladesh. But the need for democratic education was strongly visible as the anti - democratic forces many of the times undermined the very essence of democracy of Bangladesh. Recently, the National Education Policy (2010) has prioritized the inclusion of the democratic pedagogy in the classroom with the view for a constructive change in the society. The recent policy requirements have drawn my attention and ultimately have created the ground to investigate the actual level of the policy practice in the secondary classrooms of Bangladesh.

The present chapter starts with the historical back ground of Bangladesh's democracy to understand the turbulent political history of Bangladesh, followed by the contextualization of education from pre independence to post independence to perceive the need for democratic education. Later the chapter presents the current education system, the rational for the study, the objectives and research questions of the study. The chapter concludes with the structure of this study.

1.2 Historical background of Bangladesh democracy

Bangladesh suffers from political volatility from the beginning of its birth. Bangladesh came into existence after the end of colonial era in 1947 when the British India Empire was divided into two regions India and Pakistan. The Eastern wing was known as East Pakistan which later became the 'Republic of Bangladesh' and the Western wing was known as West Pakistan that later named as the 'Islamic Republic of Pakistan'. Though the two countries formed as a unified nation but the geographical distance between both the countries was 1,600 km. At the same time, in spite of sharing the same religious identity 'Muslim', a huge gap was clearly evident in the distinct culture and language between the two countries.

Though, Pakistan began a 'viceregal system' but in co-operation with civil military bureaucracy dominated and controlled political power in Pakistan (Molla, 2000). As a result, the people of Eastern wing started to feel the authoritative regime because of the presence of the strong centralized administration that suppressed the people's very own democratic rights. Though Pakistan established parliamentary democracy in 1954 but for the economically powerful landlords and business groups of West Pakistan, people of East Pakistan start to feel the presence of neo- colonial people (Ahmed, 2004).

Moreover, the imposition of the state language 'Urdu' everywhere, which is the language of West Pakistan, bound the people of Bangladesh to experience the cultural oppression within its own land. Consequently, the oppression led them to launch a Bengali language movement in 1952 where several people were shot dead by the police. On the whole, the legacy of injustice, suppression, marginalization, deprivation from West Pakistan accelerated the foaming of distrust, dissatisfaction among the people of Bangladesh.

Finally, the West Pakistan's rejection of the 1970's first nationwide democratic election's mandate where only one single party from East Pakistan won the majority vote to form the government, triggered up the very nationalism of the people of Bangladesh and ultimately paved the way for the outburst of independence. Subsequently, with estimated death of 3 million people, Bangladesh had split from

West Pakistan and formed as an independent nation with the dream of restoration democracy in 1971.

Bangladesh's journey towards democratization started with great expectations with the adoption of the Constitution in 1972 with four guiding principles of nationalism, democracy, socialism, and secularism. In the preface of Bangladesh constitution (1972) it is written that,

> *Further pledging that it shall be a fundamental aim of the State to realize through the democratic process to socialist society, free from exploitation- a society in which the rule of law, fundamental human rights and freedom, equality and justice, political, economic and social, will be secured for all citizens;*

Unfortunately, Bangladesh again experienced the era of authoritarian military rule and two decades of unstable electoral democracy (Lewis, 2011) that makes people's aspiration for democracy as a dream to be unfulfilled. After the liberation, Bangladesh again plunged into deep political turmoil and observed repeated changes of governments including a long periods of military rule.

Even though the democracy restored after two decades of authoritarian regime, but it did not contribute for any positive change to mitigate the prevailing turbulence rather the country again started to experience an unstable form of democracy under the domination of the two powerful political parties, 'Bangladesh Nationalist Party' (BNP) and 'Bangladesh Awami League' in turns that ultimately summons the military rule to intrude again in 2007 under the name of neutral care taker government.

The military intervention was initially welcome by the people of Bangladesh with the hope that they would restore democracy. But soon the people of Bangladesh started to realize the absence of democracy because of their banning of the political activities strictly, their delay in election procedures unconstitutionally, and at the same time arresting, torturing, even killing people in the name of restoration of peace and order. (Human Rights Watch, World report 2008)

The care taker government was forced to take the election in 2008 because of the demand of political parties, prominent citizens and civil society (Prodip and Rabbani 2014) and the two powerful political parties again reentered the scenario and 'Bangladesh Awami League' taking the lead of the country. The political enmity again started to take place between the two most powerful parties that increased

tensions in the state and contributed immensely to violate the democratic rights of the citizen without facing accountability.

The recent election of Bangladesh is one of the most violent elections in country's history. Series of rampages occurred throughout the country as opposition activists staged attacks, strikes and transportation blockades to press their demands that caused the death of hundreds of people. Before the election a strong political unrest dominated the country that caused series of deadly attacks and eventually brought the tragic end of many innocent civilians including children (Human Rights Watch, 2014).

In recent years the country is plagued by the rise of the Islamic fundamentalist parties those have launched their deadly attacks from time to time in Bangladesh that questions the very existence of secularism of Bangladesh. The oppression on minorities in the name of religion is not a new issue in Bangladesh. Though after the liberation war these minor communities placed their hope for diminishing the prolonged communal tension but the independence did not bring any hopeful change in their lives.

The so called Islamic fundamentalist initiated a regime of terror to undermine these minorities that ultimately forcing them to leave the country out of fear and insecurity. In addition, attacking the minorities' after the election is a common phenomenon. Even in recent election series of violent attacks have been launched by the Muslim fundamentalist party (Human Rights Watch, 2014). The repeated atrocities on minorities push them increasingly in a perilous situation and eventually violating the moral codes of the democratic principles.

Ravitch (1990: 2) argues,

> *In a democratic society, the government does not hold all the reins of power; in fact, the powers of government are clearly defined and limited by law. In a democratic society, the rights of the individual are securely grounded in law, in the beliefs of the people, and in the daily life of the people.*

Democracy therefore, manifests itself to secure the rights of the people under the rule of law by the state. But in Bangladesh context, the above concept of democracy violated and distorted again and again by the most anti-democratic activities. The major political parties come in the power with the promise to keep democracy alive

but 'become undemocratic' (Rahman & Marjan, 2014: 5). As a result, in the name of democracy they are wittingly plunging the very existence of democracy into the quagmire of uncertainties.

1.3   Contextualization of education

Throughout the history of pre independence, the peoples of Bangladesh had very little voice to influence their own education. Before the colonial period the education was limited to only some selected people that was served by some religious schools where memorization and regurgitating were dominant characteristics. During the British Empire the emphasis on British education formulated a class of modern elite and the education system instead of developing practical skills rather emphasized more on classical, humanistic curricula to maintain the manners of the aristocratic taste (Rahman et al. 2010).

This kind of education system was purposefully attempted for the formulation of a working class to serve the clerical purpose for the administration who would ultimately serve their interest for economic gain and promoted rote learning to create a society that was 'incompatible with democratic processes' (Kulke & Rothermund, 1998: 252).

In Pakistan era education system was planned to restructure the British education system with prior focus on moral, cultural, scientific and technical education. But the lack of implementation turned the system to maintain the status quo of the colonial education. Pakistan education system was marked by instability because of the numerous factors such as the absence of political will, the barriers in language, changing the policies several times, conservativeness in religious leadership, low financial resources, the ignorance of the mass people (Rahman et el. 2010) and ultimately overlook the critical attribution of the real education.

In post-independence Bangladesh, the first Education Commission report was submitted in 1974 where emphasis was given on creating secular education at all level focusing mainly on the four fundamental pillars of the Bangladesh constitution- nationalism, socialism, democracy, and secularism. The aim here was to decolonize the education system and to create an equal, egalitarian, justice oriented society.

'The reality, however, bears very little relation to these constitutional provisions' (Kabeer, 2003: 1). The political turmoil followed by military coup again overshadowed country's quest for a progressive education. Though the democracy was restored in 1991 but the education system did not undergo a radical change rather remained deeply flawed by the absence of democratic principles and stuck in mere traditional practices, ultimately undermining the real purpose of education.

1.4   Present education system

Bangladesh practices a formal education system that constitutes of three major stages-primary, secondary and higher education. Primary education entails 5-year cycle, while the secondary education constitutes 7 year cycle that includes three sub-stages: 3 years of junior secondary, 2 years of secondary and 2 years of higher secondary.

The education system is highly subsidized. Beside the public schools, there are number of private schools. Public schools are fully government funded and private schools get subsidy from government of Bangladesh. 98% of secondary schools are private and subsidized by government (MoE, Bangladesh).

1.5   Rational for the study

Since the independence of Bangladesh, democracy as an institution has shown to be weak. Many of the times democratic principles are interrupted by numerous hostile forces that ultimately put the very democracy of Bangladesh in a delicate situation. At the same time, the present fragile state of democracy has raised concerns about the future course of democracy and demands crucially for the incorporation of the democratic values among the future citizens of Bangladesh for the successful continuation of democracy.

As the country is at present experiencing a transition 'from agrarian to urban, from feudal to democratic, from traditional to modern (Meisburger, 2012: 8), therefore, there is a strong need for the transformation of the education system as well. Recently, the National Education Policy (2010) comes with great expectation to make the transition from a dominating to a liberal education by incorporating the values of democracy. The policy emphasizes on the active participation of the students with

prior focus on the students transformation. The underlying implication of the policy is to turn the huge population of Bangladesh into a productive workforce by whom the future democracy will run successfully.

Several of the objectives of National Education Policy (2010) have focused on cultivating a healthy democratic environment in education.

- To inspire the students with the spirit of our war of liberation and develop patriotism, nationalism and qualities of good citizens (i.e., sense of justice, non-communalism, dutifulness, awareness of human rights, cultivation of free thinking and discipline, love for honest living, friendliness and perseverance)
- to foster creative and thinking faculties among the learners through a system of education that contains indigenous spirit and elements and which will lead to a life-oriented development of knowledge of the learners;
- To show tolerance for different ideologies for the development of a democratic culture and to help develop a life-oriented, realistic and positive outlook; (p. 1-2)

Previously the education system was dominated by the complete authority of the educators where students' role was limited only on memorization rather than on realization. The National Education Policy (2010) is implemented with the view to prepare students to be participating citizens who will be guided by conscience. Therefore, the rational of the study is to see the implementation of the policy as democracy can take a concrete shape if the citizens practice it.

Few researches in Bangladesh have focused to address the function of the policy into practice especially on the era of democratic practice. Meanwhile, Alam (2011) conducted a single case study research in the secondary school of Bangladesh with a view to explore the notions of citizenship by analyzing secondary curricula at the intended and operational level. Some researchers also have focused on inclusive education for ensuring social justice through equal opportunity.

The present study, has adopted a multiple case study with prior focus on the real classroom practice and where both the teachers' practices and students' perceptions are included to gain an understanding about the incorporation of the democratic values in the class room of Bangladesh. The implementation of democratic values has

become a significantly important issue in the present context of Bangladesh where democracy is overshadowed by numerous unfair practices. This kind of adverse situation calls for the young learners' active participation so that the present democracy can come out from its very turmoil situation and run successfully by this future protagonists. By taking a close look of the classroom practice the present study will construct an understanding about the productive transformation of the young citizens by whom the country's democracy can take a real shape.

1.6 The objective of the study

This study has aimed to explore relevant issues to understand the real practice of the policy. The objectives of the study are given below:

1. As the educators play a vital role for incorporating values in the classroom therefore, the objective is to see the level of the educators' facilitation to the young learners for their successful transformation to lead the future democracy.
2. At the same time, the target of the study also includes the students' perceived experiences in the field of the new learning system to better understand the democracy's future direction.

1.7 Research questions

The study focuses in the institutional level, practices those facilitates democratic learning and students' perception to the democratic practice in the classroom. The objectives results in the following research questions:

1. How and to what extent are the teachers practicing democratic values in the secondary classrooms of Bangladesh?
2. How do the students' perceive these values in their classroom practice?

1.8 Theoretical foundation

A review of the literature has ultimately helped me to develop an actual understanding on the field of democratic practice. As democratic state is characterized by numerous effective principles therefore, the adoption of the core values provides the guideline to analyze the situation on the ground. The analysis will take place with the spirit of

constructivism as Freire (1970) believes knowledge is not just transferring but it includes discovering by active engagement in the classroom for positive transformation.

As the present education system focuses on students' transformation by incorporating democratic values in the policy therefore, Freire's (1970) transformative approach will be the major focus to understand the democratic approach in three schools. At the same time, the theories of Ravitch (1990), Kesici (2008), Lumpkin (2008) will also provide the guideline for more clarification of the real situation.

1.9   Structure of the thesis

Chapter 1- includes the historical background of Bangladesh democracy including contextualization of education during post British Empire and the post-independence situation. It also entails the present education system and the main rational of the study. At the same time, objectives and the research questions on which the thesis revolves has been presented.

Chapter 2- presents conceptual frame work based on the literature review on democratic practice with particular focus on three significant democratic values.

Chapter 3- presents the research methodology that includes research design, tools for data collection, field work and problem encountered, limitations of the study, quality and ethical perspectives.

Chapter 4- entails the analysis of the findings. It includes the educators' practices and students' perceptions on democratic practice and examines the current practice by linking with the theories.

Chapter 5- ends with a discussion focusing on the research questions of the study and provides few suggestions, recommendations for future research.

Chapter 2: Conceptual framework based on literature review

2.1 Overview

The study focuses on the incorporation of the democratic values in the classroom and literature is reviewed accordingly to clarify the understanding about the function of democratic values. Subsequently, the review helps me to realize the significance of each democratic value and, a conceptual framework is constructed where three core democratic values are adopted as lenses which are freedom, justice and tolerance with the purpose to understand the present classroom situation of Bangladesh.

2.2 Conceptual framework

Figure 1: Conceptual Framework
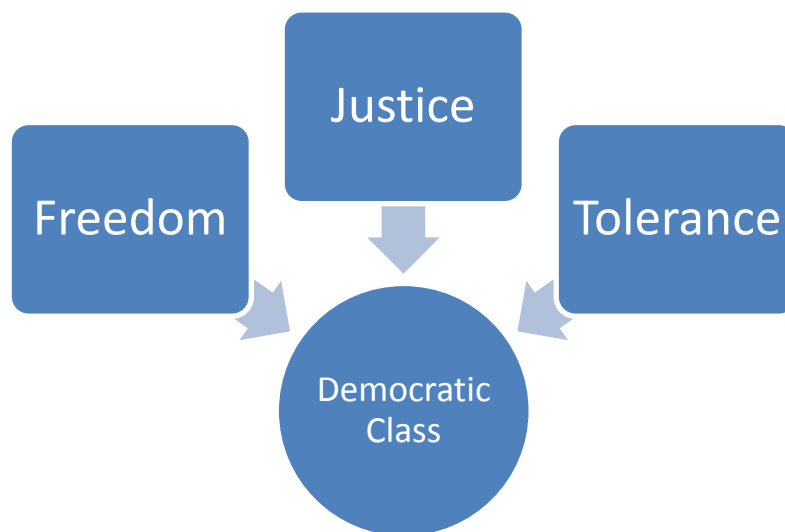
By adopting three core democratic values the above framework is constructed. In the following section these adopted theories are presented and rationalized.

2.2.1 Freedoms

The pedagogical concept of freedom that is outlined in this section is influenced greatly by Paulo Freire (1970). Freire's (1970) liberal pedagogy is the prior tool to

understand the current situation. At the same time, Ravitch's (1990) concepts are also used as she has emphasized on students' freedom for political socialization and discussed about the opportunities that school should provide for learners freedom so that they know the function of democracy.

The purpose is to examine the shift from traditional pedagogy towards a more emancipatory education where students are provided with the ample opportunities to exercise their freedom though active participation instead of memorization of information. The literatures have focused on the freedom for the learners' critical thinking abilities with the view to move from teacher centered to learner centered pedagogy for the achievement of the positive transformation.

Freire (1970) perceives education as a practice of freedom not a practice of domination. In his approach of emancipatory education, he develops the idea that education especially critical pedagogy is vital as by breaking the culture of silence it paves the way for attaining liberation from oppression. To Freire (1970) there are two distinct classes: oppressor and oppressed. Teachers here play the role of the oppressors by depositing information into the students who are the oppressed.

Freire (1970) criticizes this model of education by naming it the banking concept that serves the interest of the oppressor by destroying the students' creativity He uses the metaphor 'banking concept' for the traditional pedagogy in which knowledge is transmitted from the teacher to the student through a pre-determined set of curriculum. Teachers systematically transfer knowledge to their students, and students memorize it and regurgitate it back to their teachers.

> *Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize, and repeat. This is the "banking" concept of education, in which the scope of action allowed to the students' extends only as far as receiving, filing, and storing the deposits' (Freire, 1970: 72).*

This model of education is a dominating system that treats the students as empty bucket to be filled by teachers with knowledge, a key characteristic of passive traditional teaching.

Freire (1970) calls this type of teaching as the oppressed way where students are not provided with any opportunities to question or to critically evaluate the world in which they live and in this process they continue to experience dehumanization that creates obstacles to reach their fullest potential.

As one of the Freire's (1970) primary goals as an educator is the liberation of the students, therefore, he sees the transformative teaching method as an alternative to this traditional approach. To him the transformative method is an appropriate approach where the educators by providing freedom create possibilities for the students to critically evaluate the world and in this process brings the transformation to the students.

> *Freedom to create and to construct, to wonder and to venture. Such freedom requires that the individual be active and responsible, not a slave or a well-fed cog in the machine (Freire, 1970: 68).*

By liberating the education system they will be offered opportunities to develop their ideas and realize their abilities as active subjects in changing the world around them.

To make this transformation happen, Freire (1970) proposes a different education system which he calls problem-posing education that aims at liberating the education. To Freire (1970) this method aims to bring liberation of the students who have been subjected to domination.

> *Problem-posing education, responding to the essence of consciousness…intentionality... rejects communiques and embodies communication (1970: 79).*

In this learning system students play their role as subjects rather than objects of the world and construct knowledge through inquiry, action and experimentation, which is consisted of cognition not transferring information (Freire, 1970).

Freire (1970) refers to this process as praxis that leads to attain their transformation. He suggests for continual reflection and action which will bring the transformation of the students'. The focus is to transform the structure of the oppression and the society so as to re-humanize both the oppressed and their oppressor.

Problem-posing in education entails dialogue in which the educator and the student participation are equally involved in the process. To Freire (1970) dialogue is seen a

means of maintaining the problem-posing system. But only dialogue does not help to attain humanization as the inclusion of critical thinking is inevitable.

He believes true dialogue occurs when dialoguers engage in critical thinking. Therefore, educators need to offer more opportunities for students to participate actively and at the same time to reflect critically which according to Freire (1970) exposes the reality to the students.

Freire (1970) argues that this liberal pedagogy at the same time dissolves the teacher student contradiction and the relationship takes a new form through dialogue.

> *Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with students-teachers. The teacher is no longer merely the one who teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow. In this process, arguments based on "authority" are no longer valid; in order to function, authority must be on the side of freedom, not against it (Freire, 1970: 80).*

Freire (1970) sees in this kind of transformative method both are simultaneously teachers and students. Teacher values students by being not the sole authority and creates opportunities for the students to contribute, and thus paves the way for the collaborative logical construction of knowledge. Freire (1970) urges the humanist educators to jointly engage in critical thinking through dialogue that provides a space for both teacher and student to reflect and learn and attain mutual humanization.

At the same time, Freire (1970) believes that dialogue cannot occur without the presence of a profound love for the world and for the people. He views love creates the ground for students' liberation. When teacher and students enters into a dialogue that is based on love and humility, it transforms the classroom from a mere passive receiver of knowledge to an active critical practitioner. He believes that dialogue based on humility ensures mutual trust between the dialoguers. This kind of environment encourages students' active participation and in the process comes the holistic transformation.

Ravitch (1990) considers school as places to prepare the young generation to make productive contribution to the society. Like Freire (1970) she also advocates for students active participation that will make them to perceive the functions of

democracy. Ravitch (1990) believes schools by teaching the learners about the characteristics of democracy can make important contribution to the progress of democracy.

To Ravitch (1990) teachers can encourage democratic behavior by giving the students' floor to ask question which will make them informed citizens that is one of the significant aspects of democracy.

> *Students must learn that it is good to ask questions. It is an excellent way to gain information or to clear up one's confusion. Teachers should encourage students to ask question. Teacher should never be authoritarian or dogmatic. As a matter of course, they should intersperse their lessons with questions to the students : ''what do you think? Why did that happen? What does this mean? Does anyone have a different explanation? Is there another point of view that we should consider.'' In education, questioning is the beginning of wisdom (Ravitch, 1990: 9).*

Ravitch (1990) argues that students need to learn about their government which is the most important thing advocates also for students to be informed about the political situation and will have the full opportunity to discuss about the current political situation and give their opinions. Through the freedom of the political expression students will be able to grow consciousness about the current conflicts and controversies to a great extent.

Ravitch (1990) further states teachers instead of instilling their personal choices about politics the teachers need to teach the students to think critically through asking questions and reflections and get an understanding about the functions of democracy.

She suggests for making the students acquainted with the classroom election, to select their leader which will serve knowledge about democracy and students will understand their opinion counts. At the same time, Ravitch (1990) views changing leaders is good in democratic societies. So, to her when leaders fail they should be changed.

Freire (1970), Ravitch (1990) both have advocated for learners responsibilities. To them freedom and responsibility is inseparable. While offering freedom it needs to be guided by corresponding responsibility.

> *Freedom is acquired by conquest, not by gift. It must be pursued constantly and responsibly (Freire 1970: 47).*

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Similarly, Ravitch (1990) also believes that freedom includes responsibility and it governs people. Freedom means making students responsible by empowering students to demonstrate their knowledge, to meet the requirements of the classroom. Therefore, while exercising freedom teachers should make students realize their given freedom needs to be followed with greater responsibility and they are responsible for their acts. By endowing responsibility to the students teachers can lead students to work within the boundaries which will ultimately enable them to enjoy freedom by being in control.

2.2.2 Justice

In the study the pedagogical concepts of Freire (1970), Kesici (2008) and Lumpkin (2008) are adopted to examine the current situation in the classroom in relation to justice. Freire's (1970) emancipatory aspect of education has been re included as he believes that education can bring the emancipation from existing injustice, from being dehumanized. The concepts of justice of Kesici (2008) are taken with the view to understand how a teacher can ensure justice while building a democratic classroom. He suggests some ways through which teachers can ensure justice that contributes in making the students perceive justice in their classroom.

The concepts of Lumpkin (2008) serve the purpose to understand what a teacher needs to possess while ensuring justice which can turn the teacher as role model. Lumpkin (2008) views it is important that teachers place them as role model as they interact with students and they have an influential role on the lives of the students. Teachers' positive attitudes can direct the students to possess those qualities in them which will contribute in creating a just society.

To Freire (1970), to attain humanization the oppressor needs to win over dehumanization so that both the educator and learners can become 'more fully human' (Freire, 1970). Freire's (1970) liberal pedagogy suggests students to engage in active learning where students will construct knowledge through active critical dialogue which will bring consciousness to the students about the real world. Therefore, in the study Freire's (1970) liberal pedagogy will serve the purpose to raise consciousness to the students about the issues of injustices and this realization in the

long run can motivate the students' to challenge and take actions against the oppressive actions.

Thus constructive practices will enable them to come out from their 'false perception of reality' (Freire 1970: 86) as the students will be able to see the relation between the classroom discourse and the world beyond the school. The acquisition of critical consciousness makes them a responsible critique to address the prevailing injustice and in the process break the boundaries of dehumanization process.

Kesici (2008) believes justice can be ensured in the classroom by demonstrating fair behavior to the students. He views that individual feels freer when teachers provide justice neutrally and equally. To Kesici (2008) when teachers treat students in a fair way it instills a sense of being valuable among the learners and this feeling of being valued will make them feel motivated which lead them to willingly participate in classroom activities. By treating students' fairly teachers can make them to adopt the democratic attitudes which will lead them to demonstrate the similar attitudes in their lives (Kesici, 2008).

According to Lumpkin (2008) teachers who are fair, believe in each student's capability and provide their encouragement so that the learners can achieve at the highest possible level. Lumpkin (2008) further views that fairness is closely related with trust. Therefore, when teachers treat students in an unbiased way it instills trust among the students and contributes in building self-confidence among the learners (Lumpkin, 2008).

Lumpkin (2008) suggests that teachers can show fairness by showing respect to each student considering him / her as unique individual. To Kesici (2008) teachers can demonstrate respect by listening to the students explanations for misbehavior before making decisions. Kesici (2008) believes listening to the students before giving decision ensures justice in the classroom. By treating students with respect teachers can at the same time earn respect (Lumpkin, 2008). And this kind of learning environment promotes a bond of mutual respect.

2.2.3 Tolerance

In the study, Freire's (1970) transformational critical pedagogy again serves the purpose to examine the current classroom practice of tolerance. Freire's (1970) liberal pedagogy is adopted as it provides space for critical dialogue and practice through which the students' collaboratively construct knowledge and become sensible of the real world. In addition, Lumpkin's (2008) concept of moral reasoning is also taken as she views society is best served when students develop moral virtues in them.

Therefore, in teaching tolerance how the teachers of Bangladesh teaching values will also be examined. Both of the pedagogical views can emancipate students from stereotypes and prejudices and construct awareness and openness that can lead them to an acceptance of multiple and diverse identities and to stand against oppression.

Freire's (1970) critical pedagogy typically views students as a real subject where through deliberate mutual critical dialogues and praxis the educators help to grow consciousness among the learners. By engaging in constructive practices students will gain conscious ness that will further develop their understanding and in this process they will be able to stand against oppression and humanize them eventually. This collaboration helps to foster a supportive environment where students construct knowledge by thinking and reflecting critically and mature their own individual personality.

Lumpkin (2008) views to teach moral reasoning teachers first teach them the moral principles. Lumpkin (2008) further states when in teaching moral reasoning process teachers help students to learn the differences between the right and wrong as it will make the students to rationalize their immoral actions and make moral principled decisions. Therefore, educators can give ample opportunities to the students for becoming independent critical thinkers to investigate the truth from broader social perspectives independently. This kind of action will promote the capacities among the students to implement the moral-reasoning process that will lead them to make wise practical judgment.

Consequently, moral reasoning makes the students committed to their moral ethical actions that can ultimately serve the purpose of teaching tolerance. Teachers' practices for the cognitive development through moral reasoning plays a unique role

in shaping every learner's mind that can transform the classroom atmosphere to a productive one as this process helps to construct the critical component of moral judgment. Eventually, it can lead the way for growing consciousness, responsibilities among the students and develop them as a whole person that consequently enables them to contribute in the society in a caring and responsible way.

2.3   Rational for adopting three values

The recent National Education Policy 2010 has come with a democratic outlook to incorporate the democratic ideals in the classrooms of Bangladesh. In the policy these three core values have been prioritized with other values for the transformation of the learners which will in the long run make the students to grow up as conscious responsible good citizens and will contribute for the continuation of a peaceful true democratic society.

These three values have gained significant importance throughout the literature. As according to Kesici, (2008) the basic values of democracy are equality, freedom, and justice. Ravitch (1990) also emphasizes on the development of the concepts of liberty, justice, equality, tolerance as all serve the purpose for a successful democracy. But above all, the significance lies on the implementation of these values through profound critical attributions that is very much dominant in Freire's (1970) critical pedagogy as it can bring the transformation of the people to attain humanization.

In addition, the adoption of these three values is considered to be rational judging the country's present situation as they can contribute immensely in sustaining a healthy democratic culture in the society of Bangladesh. Bangladesh's existing situation is marked by the relentless political feud, tension, violence which indicates an intense absence of freedom, justice and tolerance and the practice of three core democratic values can restore the liberty of the people, contribute for minimizing the gap among people and promote the possibility to live together in peace and harmony. The successful integration of these values through critical attribution can bring the constructive change among the citizens in future.

More attempts will be taken now to explain the relevance for the adoption of these three principle values in the light of the country's present context for the clarification of the understanding.

To practice the value freedom is significant in the classrooms of Bangladesh for bringing the constructive change in the society. Previously Bangladesh education system symbolized Freire's (1970) dominating 'Banking concept of education' which was marked by supreme domination of the teachers where knowledge is transferred one-sidedly from the teacher to the learners and depended highly on rote memorization. In this dominating system the teachers by maintaining the sole power exercised their supreme authority that ultimately limited the students' scopes for freedom for active participation.

The most significant aspect for adopting freedom as lens is to examine the students' freedom for active participation so that they can grow up as critical reflective thinkers. As the political condition of Bangladesh is facing turbulence by several malevolent factors therefore, learners' freedom has become a vital issue for making the students critically conscious to challenge the oppressive power. To Freire (1970: 91), 'To glorify democracy and to silence the people is a farce;'

For Freire, it is impossible to learn in a system that claims to be democratic but on the other hand suppresses people's right of freedom through active participation. Freire (1970) advocates for learners freedom as it will emancipate them from the authoritarian relationship and leads to growth and ultimately helps to create a true democratic society.

At present Bangladesh education system is going through a transformation where present emphasize is mainly on quality. Therefore, the education practices need to be transformed from the dominating to a more liberating one by fostering critical and liberating dialogue between teacher and learner. Through the practice of freedom students will be informed, critical, active, responsible citizen and transform the present society into a more livable democratic society and where people's freedom will be protected under the rule of law.

Democratic society entails treating everyone in an equal manner as Ravitch (1990:6) argues,

> *In a democratic society, the law is supposed to treat every citizen as equals, regardless of race, religion, ancestry, or political opinions.*

Moreover, the effective practice of justice makes students realize the existing injustices surrounding them as well as enable them to place their own voice through active equal participation. In the introduction chapter it is mentioned that Bangladesh is often facing the problems of injustice and intolerance in the form of terrorism and violent activities those create threat to the country's very secular image and stigmatize the country as a non-tolerant country.

Moreover, in spite of being a multicultural pluralistic society, violent attacks took place on the minorities many of the times that violate the state's commitment to democracy. As Ahmmed (2013: 53) argues,

> *Hindu, Christian, and Buddhist minorities experienced discrimination and sometimes violence from the Muslim majority.*

Minority oppression has increased tremendously after the October 2001 National Election in Bangladesh that forces many of them to leave the country due to security threats. As according to Shakil (2013:16),

> *Many Hindus fled to India after the coalition took power in 2001 in order to escape attacks by sections of the majority.*

Even after the recent election in 2014 several attacks were plunged on the minority communities that shadowed the country's democratic nature with shame. Before and after election hundreds of homes and shops owned by members of Bangladesh's Hindu community were vandalized by the attackers in several places. The small Christian community also could not escape the similar attacks by the terrorists (Human Rights Watch 2014).

The violence towards the minorities as mentioned above become an ever growing problem and serves the purpose of terrorism and ultimately has turned the country's image as more of an intolerant nation. One example of the recent attack on the Buddhist and Hindu minorities questions the practice of secularism in reality. According to the International Religious Freedom Report (2012: 6)

> *Buddhists in Ramu, Cox's Bazar, and neighboring cities experienced communal violence on September 29 and 30. After rumors spread that a local Buddhist youth posted anti-Islamic photos on Facebook, thousands of protesters burned and vandalized Buddhist homes and temples. Local*

police called in supplemental security forces to quell the violence, but attackers had already set fire to at least 15Buddhist temples and 100 homes. The Home Ministry increased law enforcement presence around neighboring Buddhist sites. Violence spread in the following days to Patiya, Chittagong, where two Buddhist monasteries and one Hindu temple were burned, and to Ukhia and Teknaf, Cox's Bazar, where two monasteries and five homes were burned.

At the same time, political feud has almost become a daily to daily affair in Bangladesh society. Therefore, violence is a very common phenomenon in the different places of Bangladesh that has created instability as well as insecurity within the state and society. As Azad states (2006: 36),

> *Political violence is the biggest problem in Bangladesh that affects the society and family as well as institutions, especially the educational institutions. Many of the killings, kidnappings, rape and torture are somehow related to politics. Students and the younger generation are influenced by the political leaders and they are involved in different crimes and forms of violence.*

As Gandhi viewed,

> *Intolerance is itself a form of violence and an obstacle to the growth of a true democratic spirit.*

Unfortunately, in spite of constitutional guarantee for the freedom of religion the present situation of Bangladesh is so submerged by violence that it leads the nation to a quagmire of injustice and intolerance and undermines the true aspects of democratic society. Moreover, in the recent violent attacks, no matter political or religious, the inclusion of the young generation is surprisingly high. Therefore, the current anarchic situation clearly demands for the strong practice of justice and tolerance in the education for widening of people understands which can contribute for the construction of a democratic tolerant just society.

Through the adoption of these three values a close look has been given to examine the students' scopes for active equal participation which will help them to grow as critical citizen to address the societal injustices and intolerances and thus broadening their aspiration to create a just equitable peaceful society where people will rekindle their heart with the commitment to grow together in peace and harmony.

2.4   Summary

The current chapter presents the conceptual framework which is constructed by reviewing the literature where three values are prioritized for forming the framework. The adopted values are freedom, justice and tolerance those have worked as lenses to examine the present classroom situation. Meanwhile, three concepts are elaborated as well as rationalized. While rationalizing the three values, priority is given to the policy requirements, literature direction and most significantly examining country's present situation.

Chapter 3: Research Methodology

3.1   Overview

This study adopts a qualitative research strategy and case study design focusing on three secondary schools located in the capital. The present chapter will discuss the methodology of the research, including the research design and methods used for data collection. This specific research design will be justified along with quality issues and at the same time, the problem encountered in the field and the limitations of the chosen methods will also be elucidated. Finally, ethical considerations and the researcher's role will be clarified.

3.2   Rational for research strategy

The qualitative approach takes an interpretivist position as it is interested in the social aspects of the world i.e. how people make sense of their lives, how they interpret experiences, how they structure their social world (Bryman, 2012). This study takes a qualitative approach for two reasons. Firstly, as the research has focused on understanding in depth characteristics of the situation i.e. how the participants are interpreting their world, therefore, a qualitative research strategy is suitable.

Secondly, as Bryman (2012) argues the qualitative approach allows the researcher to see through the eyes of the people therefore, by taking this approach the perspectives of the people, their perceptions and personal experiences also come in the process. Since this study attempts to gain an understanding of the participants' views, experiences, perceptions, practices, a qualitative approach is considered to be appropriate.

Bryman (2012) argues research question directs the research design, therefore, the adoption of this particular approach plays a vital role in answering the research questions through the voices, interpretations and perceptions of those being studied. Through a conceptual frame work the study has focused on how the participants are making sense of the world in which they live.

3.3 Case study design

For choosing case study Bryman's (2012) view again is considered as the research questions of the present study have guided to select the case study design. Yin (2009: 2) views,

> *Case studies are the preferred method when: (a) "how" or "why" questions are being posed (b) the investigator has little control over events; and (c) the focus is on a contemporary phenomenon within a real-life context.*

At the same time, case study design helps to understand complex social phenomena to retain the holistic and meaningful characteristics of real-life events (Yin, 2009). In addition, Zainal (2007) states, case study is considered as a robust research method particularly when a holistic in-depth investigation is required and has become a more prominent research method when issues with regard to education, sociology and community-based problems are involved.

Therefore, for the nature of the case and also for the type of the research questions, the case study design is considered as the most appropriate approach for the investigation of the current study. The adoption of this particular design ultimately serves the purpose to gain a better understanding about the practice of policy i.e. how these democratic values have been carried out in the classrooms of Bangladesh. The close interaction with participants in the natural setting has helped to understand their strategies, perceptions, ideas, and challenges to practice these values in the classroom. All the collected data materials are collated in order to find the appropriate answers for the research questions which ultimately have helped to get an understanding of the actual setting.

3.4 Multiple case studies

The study takes a multiple case study approach as the main focus area is on the three schools with the view to understand 'the circumstances and conditions of an everyday or commonplace situation' (Yin, 2009: 48). Hence, the study provided with the opportunities to triangulate data in order to enhance my understanding. In addition, the study is also considered as a comparative design as it tries to answer the research

questions by seeking an understanding of the democratic practice within real dynamic systems in two types of schools of Bangladesh.

3.4.1 Sampling

The study focuses on the secondary classrooms of Bangladesh and a purposive sample technique was applied for obtaining the rich data related to the research question. As Bryman (2012) views the research questions suggests the selection of the sample units. Therefore, the main focus was given on the teachers and students from the two types of schools which are public and private schools as they are the main actors in the teaching and learning process. In addition, principals were also included here as they are in the supreme position of the institutions and play an important role in implementing the democratic value practice in the classroom.

The schools were also chosen purposefully to get the actual practice from the two different types of schools. But the priority was given only to those sample schools following the same national curriculum. The teachers' inclusion in the study was not only to answer the research question but also with the view that the teacher is the main character in building a democratic classroom (Kesici 2008). It is the teachers who play the vital role in the classrooms and who can foster democratic practice in the classrooms for making productive citizens for the country.

The inclusion of the students is important as students are in the center of the learning process and it is significant to see how they perceive the reality. The student participants with the age group of 15 year old were also selected purposefully on their different social, religious and academic identities with the help of the teachers to get each student's perceptions on the democratic practice in the classroom.

The research aims to understand multiple perspectives therefore; students from different backgrounds were included as research participants. The teachers' help was sought as it was difficult for me to know the students different backgrounds. Moreover, it was also difficult for the principals to place their trust on me to enter the classroom by myself and select the participants. .

Though, before going to the field the research focused on one public and one private school of Bangladesh but in the field the remarkable expansion of the schools was

noteworthy. Because of the educational development projects related to the Education for All (EFA), the enrollment in primary and secondary schools have increased to a great extent over the past two decades that has resulted for the expansion of number of schools (Kusakabe, 2012). Therefore, one more private school was included with the view that they may have added a wider understanding of the situations i.e. what is currently happening in the classrooms of Bangladesh.

3.4.2 Sites

The research is conducted in my own country Bangladesh. The capital Dhaka was selected which is the largest city of the country, with a population of 18 million people. Three schools were chosen from the capital to conduct the study. Table 1 delineates the school type and the total number of the students and the teachers in those schools. For the ethical issues, A, B, C is used instead of the real names of the schools.

Table 1: School type & number of teachers and students

School	Type	Number of students	Number of teachers
A	Public school	More than 2200	57
B	Private school	3000	52
C	Private school	7500	350

3.5   Methods for data collection

Qualitative research is naturally multi methodical (Denzin and Lincoln 2000). Therefore, the data are collected from multiple sources. In the study, the main methods applied for data collection are semi-structured interview, focus group discussion. The use of multiple methods and triangulation helps to gain an in-depth understanding of the phenomenon in question, hence to establish the validity of the study. Moreover, choosing each of these methods is determined by the purpose of the research. Table 2 outlines the techniques of data collection as well as participants of this study.

Table 2: Data collection tools and participants for this study

School	Data collection tool	No of participants	Participants type
School A Public School	Semi-structured interview	1	Principal
	Semi-structured interview	2	Teacher
	Focus group discussion	6	Students
School B Private school	Semi-structured interview	1	Principal
	Semi-structured interview	3	Teacher
	Focus group discussion	6	Students
School C Private school	Semi-structured interview	1	Principal
	Semi-structured interview	3	Teacher
	Focus group discussion	6	Students

3.5.1 Semi-structured interview

In the present study the interview was planned semi-structured following an interview guide[1] with the view to explore, probe and ask questions that will clarify the distinct subject (Patton, 2002). And emphasis was given how the participants interpret the real situation. Semi-structured interview is chosen for principals and teachers, and the data those were gathered, reflected the participants own practices and views on democratic value practice.

In the interview guide three thematic sections are developed: freedom, justice, and tolerance those ultimately had helped to get focused on these three particular values. The orders of the questions sometimes changed and additional questions were asked depending on the direction and new inputs of the interview. Subsequently, the guide helped to collect systematic information from the participants.

Patton (2002: 343) recommends,

> *The interviewer remains free to build a conversation within a particular subject area, to word questions spontaneously, and to establish a conversational style - but with the focus on a particular subject that has been predetermined.*

The semi-structured interview was conducted in a conversational way that helped the participants to feel easy and to narrate the issues they felt important. Consequently,

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[1] Semi structured interview guide: please see Appendix A

the semi- structured interview served the purpose to get important relevant data related to the research questions.

Bryman (2012) mentions, semi-structured interviews can bring certain disadvantages. There might be a chance of going out off track, or the risk of manipulating the interviewees or provoking somewhat preferred responses.

But in the study while conducting the semi-structured interviews the participants were fully informed about the project's aims in advance and how their valuable participation would add knowledge in the field of education and would serve as a contribution to future scholars and researchers. During the interview almost all the participants many of the times go out off track. But it gives an understanding about what interviewee consider as relevant and important (Bryman 2012).

3.5.2   Focus group discussion

Focus groups can be used to document how group members respond to each other's perspectives and beliefs (Bryman, 2012). The size of a focus group varies. As a general rule, focus groups work well when conducted with 6–10 people (Patton, 2002). For the study, focus group discussions were conducted with student participants following a focus group discussion guide[2].

There are 6/7 students in each group and students were chosen here from different backgrounds with the view that their arguments might provide the researcher more actual picture of what people think (Bryman, 2012). Subsequently, by conducting the focus group discussions the researcher is able to obtain detailed information about the participants personal and group feelings, perceptions, opinions and experiences in relation to the practice of the democratic principles in the classroom.

In the beginning of the most of the discussions, participants were reluctant to share their perceptions and experiences. For this reason a friendly environment was created and their confidentiality was reassured so that they could feel free to share their experience spontaneously. Moreover, it was also difficult for them to understand the topic as nobody had any knowledge about the National Education Policy (2010).

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[2] Focus Group Interview Guide: Please see Appendix B

Therefore, it took almost 10-15 minutes to make them understand the topic as well as the research purpose.

Each discussion with the students lasted for one hour. Though, the focus group discussion is intended to arrange during the lunch period or after the school. But the principals from all schools gave the permission to arrange the focus group discussions with the students during their class periods and assured that it would not hamper their study. But in spite of the principals' approval, it was mentioned to the participants before or during the discussions to leave the discussions whenever they wanted.

The focus group discussion with the students was also planned to be conducted after the school hour. But it was noticed that the academic pressure on the students of Bangladesh was so much that after the school, almost every student went to the private coaching centers that made it difficult to conduct the discussions after the class. Though, in one case it became possible to arrange the discussion after the school as the students became very much eager to share their thoughts with the researcher.

Meanwhile, as in the focus group discussion the researcher allows the participant talk most of the time by not becoming 'too intrusive' (Bryman, 2012: 501)), which is one of the disadvantages of focus group discussion as the researchers 'has less control over the proceedings than with the individual interview' (Bryman, 2012: 517), therefore, sometimes the discussions have added more irrelevant information those later have become 'more time-consuming to transcribe' (Bryman, 2012: 517).

3.6   Method of data analysis

In the present study, the processing of the data started in December, 2013 with transcribing the data from my own language to English and all the data relating to the research questions are coded and later categories are developed under each adopted value which are freedom, justice and tolerance. Finally, the newly emerged categories are discussed with the theories adopted for each value in order to draw an understanding of the real situation.

3.7 Trustworthiness in the study

There are several possible strategies and criteria that can be used to enhance the quality of qualitative research findings. Bryman (2012) mentioned Guba and Lincoln (1994) who suggested that trustworthiness of qualitative research can be established by using four strategies: credibility, transferability, dependability and confirmability. These strategies have constructed the criteria of the quality of the present research and a discussion is provided below.

3.7.1 Credibility

Credibility entails that research is carried out according to cannons of good practice and respondent validation that deals whether the research methods securing the researchers full understanding of the social world that is investigated (Bryman, 2012: 390). Keeping that in mind the research questions are constructed in such a way so that they can serve the research purpose. Furthermore, great endeavor is given to find out most appropriate theories or theoretical concepts that are related to the particular research field.

In addition, semi-structured interviews, focus group discussion, observation are conducted with multiple informants that ultimately fulfilled the need to achieve credibility through triangulation. Respondent validation is also adopted for credibility. During or after each semi-structured interview and focus group discussion an interpretation is given to make sure whether the interviews or discussion are correctly interpreted.

3.7.2 Transferability

Since this project is case study conducted in particular setting and that a social world is dynamic, it is difficult to generalize the exact findings to another social setting. Furthermore, the sample in the study is small that put in question the possibility of generalization. Therefore, to serve the purpose of transferability a rich, thick description is given as Lincoln and Guba (1985, as cited in Bryman) argue that thick description provides the other researchers to make similar judgments about the context of this research to other context.

3.7.3 Confirmability

Confirmability is addressed in the study 'to have acted in good faith' (Bryman, 2012: 390) that is a degree of neutrality is ensured with the view that the findings can take form by the participants own understanding. Therefore, after each interview and discussion my interpretation is given to the participants to trace out the flaw of my own understanding. In addition, by providing thick descriptions and at the same time by using triangulation the confirmability is addressed in this study.

3.7.4 Dependability

While describing dependability Guba and Lincoln (1994, in Bryman, 2012) said that to establish the merit of research in terms of trustworthiness the researcher should adopt an 'auditing approach'. This means keeping complete records of all the information and sharing with peers for validation of the data. The detailed account of research design given in this chapter seeks to address these aspects of dependability. But as Bryman (ibid) stated 'Auditing has not become a popular approach to enhancing the dependability of qualitative research' therefore, this approach is not adopted in the study.

3.8   The field work and the problem encountered

The field work of the current study took place in the capital of Dhaka, from 28th September until 13th October. Though before going to the field it was planned to stay in the field for 1 month, but for the political instability before the election, the duration of the stay was needed to be minimized for security issue. Moreover, tension was also looming as the members of the opposition party declared guilty for the war crimes committed during the 1971's independence war.

As a matter of fact, the field work had not proceeded smoothly in comparison of my expectation. The title 'democratic practice' itself remained as a barrier to conduct the study. As in Bangladesh the numbers of schools are mushrooming rapidly therefore, it was aimed to include more schools in the study for having a solid data. But in the field, it was in fact quite difficult to gain access in schools as for the title of the research has posed a huge challenge on the way of conducting research.

As the recent politics is stigmatized by violence, power, terrorism therefore, to discuss about politics creates unease and uncertainty among the people. As a result, the inclusion of more schools remained a matter of challenge in the study. Even, in the participant schools, it was difficult to put the situation at ease at first because of the study title itself.

Therefore, before conducting the research a rapport of trust was established and assurance was given for the confidentiality again and again to make participants comfortable so that the natural flow of the conversation could take place. Consequently, the assurance and the informal conversation contributed to build trust between the researcher and participants and helped to get insight of the setting.

Moreover, before going to the field, it was planned to include three teacher participants from each school for semi-structured interview, but it was noticed in the field that most of the teachers were reluctant to participate in the study. A complete confidentiality was ensured in order to make them free so that they could share their thought naturally without facing any fear.

But in spite of the assurances, many of the teachers remained reluctant to participate in the study, therefore, in school A the numbers of teacher participants are two instead of three that may have hindered to get in depth information of that particular setting.

In addition, it was also noticed that teachers are overloaded with so many classes and tasks that in some cases it was difficult to finish the interview within this short time duration. And interestingly, it also happened that when a teacher had stopped at certain point and had to leave because of the busy schedule then another teacher who had then free time joined to finish the interview. Therefore, in these cases to get the overall view of the participants on certain democratic practice was hardly possible.

Furthermore, recording the interviews was also challenging in some cases. Though some participants agreed to participate in the study but did not allow recording the interview; the reasons they mentioned that their voices would not sound good in the recorder and some gave their personal objections in recording the interviews. In this case researcher had no other choice but to write down the field notes that may have posed a threat to lose important information.

Though, Bryman (2012) stated that interviews need to be conducted in a quiet and private setting but in most of the cases it became difficult to find any quiet place for interviewing the participants specially the teacher participants and participants were also reluctant to give interview after the school was over for which they gave reason about their busy schedule.

Therefore, most of the interviews with the teachers were conducted in principals' rooms and teachers' rooms which lasted between 45 minutes to one hour and it was impossible in many of the cases to talk with the participants without the presence of other people. Therefore, there is the risk, that the participants will give information in a biased way or be afraid to narrate their true opinions or experiences.

Meanwhile, in one school the focus group discussion was held in the principal's room that made the participants as well as the researcher feeling uncomfortable. The environment of the focus groups needs to be more comfortable and enjoyable and the role of the moderator is to make 'the discussion flows well' ((Bryman, 2012: 509) so that every participant gets the chance to respond spontaneously.

But, interestingly, a man was constantly monitoring the discussion that had hampered the natural flow of the discussion. But in other two schools, the focus group discussion were held in library and in the empty classrooms that helped the participants to feel free and comfortable and to share their personal experiences in a very spontaneous way.

3.9   Ethical considerations

As the study included personal data therefore, before going to the field, it was mandatory to fill out a notification form that was provided by NSD[3] (Norwegian Social Science Data Services) for ethical consideration. The NSD provided with some ethical guidelines those are strictly maintained throughout the study. At the same time the ethical principles of Diener and Crandall (1978) were also considered to maintain the ethics of the research.

Both NSD and Diener and Crandall (1978) suggest to give written and verbal information to the participants. Therefore an information letter is given before the

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[3] NSD Letter : Please see Appendix E

each interview and focus group discussion where the research purpose was elaborated clearly. In addition, verbal information is also provided before conducting each of the interview and focus group discussion. With the information letter, the permission letter from the University of Oslo is also attached.

Both NSD guideline and Diener and Crandall (1978) entail the obligation to maintain confidentiality, which was also strictly maintained. All the participants' names are anonymized throughout the study which also follows the criteria of Diener and Crandall (1978) of not doing harm to the participants and keeping their privacy.

A cautiousness was maintained for not asking the participants any type of question that would make them feel uncomfortable. A transparency between me and the participants was maintained thoroughly all through the study to avoid the issue of deception (Diener and Crandal, 1978).

NSD guidelines include the participation is voluntary. The guidelines also suggest participants can withdraw at any time. In the consent form it was clearly written that the participation was voluntary and they could withdraw at any time they want. The participants were also verbally informed about this before conducting the study.

According to the NSD guideline, in the information letter it was mentioned that all the data would be saved securely in a pass word protected personal computer and it was also written clearly apart from me only my supervisor could access the data. At the same time the contact information of me and the super visor were also provided in the consent form.

Before each interview permission was sought to use the tape recorder. A strong cautiousness was maintained for not asking the participants any type of question that would make them feel uncomfortable. Therefore, a transparency between the researcher and the participants was maintained thoroughly all through the study.

3.10 Limitations of the study

It is undeniable that the present study has some limitations.

Firstly, as mentioned before that the election date was drawing nearer, several unexpected happenings were taking place in Bangladesh. Due to security issue it was

not possible to conduct the study in other regions of the country. The political crisis made the research to be done within a short period of time.

Secondly, the research only has focused on the principals, teachers and students. The study could have enriched through the inclusion of the parents of the secondary students or principals, teachers, students, parents from primary level or from the higher level.

Thirdly, as stated before that some interviews and focus group discussions are taken in the teachers' and principals' room and this situation restraints the participants' freedom to narrate the appropriate answer that put the research in real challenge to gather solid information.

3.11   Role of the researcher

The researcher plays an important role in the qualitative study. As a component of clarifying their role in the research, these researchers often position themselves as either 'insiders' or 'outsiders' to their research domain (Bonner & Tolhurst, 2002). Bonner and Tolhurst (2002) identified three key advantages of being an insider; having a greater understanding of the groups' culture; the ability to interact naturally with the group and its members; and a previously established, and therefore greater, relational intimacy with the group.

As the present study is conducted in the researchers own country, therefore, by being an insider it was easy to reach the participants. But these roles can vary when they are in the research setting.

These roles can range from complete membership of the group being studied (an insider) to complete stranger (an outsider) (Adler & Adler, 1994 as cited in Bonner & Tolhurst, 2002). I sometimes perceive myself as an outsider instead of an insider. As mentioned before, the title of the study has made me to assume the role of the outsider in the eyes of the participants.

At the same time, being a student of Oslo University has also placed me to be an outsider. But, the use of spontaneous use of the local language, understanding the values and norms of that very culture, consequently has helped me to establish a good

relationship with the participants. As the setting is a familiar one therefore, there is always a risk to become biased. Therefore, to minimize the biasness a strong consciousness is given of the possible biasness and the report is presented as well without any prejudice.

3.12 Summary

This chapter has attempted to provide the methodological approaches of the current study. By adopting a multiple case study design the research has collected data by using three different sources, to gain an understanding of how the research participants are interpreting the situation in which they exist. The study has also outlined the data analysis process. In addition, after providing the followed criteria for quality assurance of the study, problems that were encountered during the field work and the ethical issues of the study are explored. At the same time, the limitations of the study and the role of the researcher are also elaborated.

Chapter: 4 Analysis of the findings

4.1   Overview

This chapter presents and discusses the findings from the interviews with the teachers and students related to the two research questions. The discussion is drawn in the light of the theories which are freedom, justice and tolerance, focusing on the topics those emerged under these three concepts.

4.2   Freedoms

The section here focuses on the educators adopted practices of the democratic value freedom. All of the educators appreciate the present transition and emphasize on the democratic aspect of freedom as a mode of coming out from the teacher centered pedagogy. With the transition as well as for the policy's indication they are now concentrating on liberating the education from that past dominating system. Subsequently, the educators have elucidated their different practices and six categories are constituted based on the value freedom which are presented and discussed in the following sections.

4.2.1   Freedom for further developing cognitive skill

Some participants view that freedom takes a central role in further enhancing students' cognitive skill. The principal participant in school C, mentions about the existence of Science club, English language club where students are provided opportunities to further develop their cognitive domain through critical thinking that helps them to explore and discover. Similarly, the principal in school A believes in students' freedom that will foster their critical ability.

> *Students need to have freedom. This is mandatory. Teachers cannot play an authoritarian role. This will spoil their creative power. I motivate my teachers to give them floor so that they can nurture their creativity (Principal, school A).*

The principal's statement emphasizes on educators' avoidance of power struggle by refusing the authoritarian role. By giving motivation to the teachers she is trying to establish a learning environment that fosters students' creative power.

On the other hand, the first teacher in school C also visualizes freedom to provide students with opportunities to express their own feelings. For this purpose she is using story writing as a tool for the further development of students' cognitive skill.

> *Now for the last three days they are writing a story. There are 50 students in the class and they are writing the story all by themselves. Here they are applying their freedom to think and I assist them when they face difficulties (First teacher, School C).*

As Khan (2011) argues, freedom for self-expression is a prerequisite for creativity. Khan (2011) further stresses creative writing is an expressive art and leads the learners to construct valuable ideas and the students make meanings. It helps the students to explore and discover issues which contribute for their conceptual development by thinking critically about issues surrounding them.

The second and third teacher participants in school C mention about the open discussions in the classroom where students reflect on different issues.

> *In my class we discuss many contemporary issues and I ask for their reflection where different thoughts and opinions are expressed by the students (Second teacher, school C).*

Meanwhile, the concept of freedom to the students in school A lies in asking questions. Their discussion indicates that in the classroom they experience freedom through asking question when they do not understand anything complex in the lesson. They mention about a particular class where they are free to ask question for the clarification of many complex issues.

> *We have a chapter on Bangladesh Shongbidhan [constitution]. There are many things we do not understand. We are free here to ask question and teacher always helps us to make us understand' (Students' FGD, school A)*

The teacher by providing freedom is giving students scopes to be informed which supports the view of Ravitch (1990) that students should be provided with the information which is one of the significant aspects of democracy. Through asking question they are becoming better informed individual and growing sense about the constitutional requirements.

The students' in school C experience freedom of expression in some classes. They mention about a particular class where they are free to express their opinion through open discussion.

> *'The teacher also gives us the floor to express our opinions. Her teaching is not book centered. We here discuss many things apart from the book' (Students FGD, school C).*

Subsequently, the above statements indicate educators by recognizing the possible value of the development of cognitive skills are not considering their students as vessels to be filled rather creating opportunities to explore and construct new knowledge. Freire (1970) advocates for the development of cognition as it enables the students to be critical thinkers. Freire's (1970) pedagogy suggests knowledge constructs when students ask questions, share experiences, find out a solution.

The students are also engaging themselves in the process of inquiring, sharing their opinions, experiences and ultimately finding solutions of the problem. As true dialogue is taking place learners are 'no longer docile listeners' but 'critical co-investigators' (Freire 1970: 81). By engaging them in dialogue and praxis which are integral parts of problem posing concept of Freire (1970), teachers are liberating them from becoming 'subjected to domination' (Freire, 1970: 86).

The teachers as well are undergoing a joint process of exploring, reflecting on ideas. Consequently, through this joint process a new relationship emerges between the teachers and students 'teacher of the students and the students of the teacher' (Freire1970: 80).

The education system of Bangladesh previously marked by dominating traditional system that symbolizes Freire's (1970) 'banking concept of education', where students were merely 'receptors' of knowledge by their teacher. But the teachers' practices indicate their attempt to come out from that traditional dominant banking model of education.

The teachers are creating opportunities for the students for their active participation in the classroom. This freedom is allowing them 'to construct, to wonder, to venture' (Freire, 1970: 68). At the same time, this effort of the teachers helps them to come out from their authoritative role as Freire's (1970) views dialogue helps the teachers to come out from their oppressor role.

4.2.2 Freedom for voting but less classroom responsibilities

While defining freedom all of the educators in the study focus on providing students' freedom to choose their leader through voting system. The educators mention that by giving them the freedom to select their leader through an election process they are creating space for students' political socialization.

> *There is voting system in every class to choose their captain. They are applying their right to select their leader also to terminate them if they find fault (Second teacher. school B).*

Students' perceptions at the same time indicate that teachers are providing them freedom to vote which is helping them to develop their understanding about the function of democracy. Like the educators, their statements also indicate their freedom to choose and terminate their leader.

> *We select our own captain in a democratic way and terminate them if they fail to perform their responsibility (Students FGD, school A).*

The above statements indicate teachers attempts for making the students acquainted about the function of democracy that supports. Ravitch's (1990) view as one of the ways to teach democracy is to engage students' in elections. This makes the students feel empowered as their opinions are valued (Ravitch, 1990). Students are also given autonomy to terminate their leader which again finds similarity with the view of Ravitch (1990) that changing leaders is good in democratic societies.

But the study indicates that though teachers are providing them power to choose their leader but there is absence of endowing responsibilities on the students to make their empowerment. The scope of responsibilities is only limited in maintaining classroom silence.

> *Students' leader has the freedom to maintain classroom discipline such as keeping the classroom silent (Third teacher, school C).*

The students' perceptions also indicate that the leaders' works are limited in some daily normal activities which are maintaining silence in the classroom, collecting home works and class works.

> *Captain Leaders keeps the classroom silent. Everyday collects our home works and class works (Students' FGD, school B)*

Both Freire (1970) and Ravitch (1990) have advocated for students' experience of freedom through responsibilities. Responsibilities make the people to govern themselves (Ravitch, 1990). Therefore, classroom responsibilities require empowering students. This kind of empowerment will help the students' to appreciate the new freedom by being responsible of their activities and at the same time enable them to have a voice of their views and opinions. Freire (1970) also believes teachers by engaging in students constructive practices will make them active and responsible and at the same time will dissolve the rigid relationship between the teachers and learners.

Subsequently, the situation indicates while giving the students' power for voting teachers are not providing the scopes for taking responsibilities so that they can govern them and take the ownership and develop as free individuals.

4.2.3 Restriction on teachers' autonomy

For students' political socialization the students are provided with the freedom to engage in classroom election process to understand the function of democracy but it lacks critical dialogues to understand wider political issues. Only one discussion with the students' in school A indicates teacher's discussion on constitution that makes them familiar with the principles of constitution.

Ravitch (1990) suggests for providing information to the students about the current political situation and at the same time to encourage students in political discussions as through asking question they will get knowledge and will remove their confusion and wider their perspectives about democracy. Therefore, to understand the democracy in depth it needs more critical dialogues and practices.

But it is noticed that in every school the teachers' autonomy is restricted to discuss wider political issues.

> *As we are government teacher we can't do whatever we want. In some places we are helpless. We are blindfolded in some situations and being told to look straight (First teacher, school A)*

This kind of restriction blocks teachers' autonomy and turn them reluctant to discuss about wider political issues in the classroom.

> *I don't try to make them cautious about the political issues through my classroom practice. Actually political discussion is not allowed in the classroom (Second teacher, school C).*

All of the students' perceptions on political socialization revolve around classroom election but have not focused on any practice that includes critical dialogues for understanding the current political debates.

The situation indicates the dominant influence of the political culture that restricts teachers' autonomy for political socialization. Freire (1970) believes true dialogue unveils reality that helps to come out from oppression. Therefore, the success of an effective classroom depends on constructing true dialogue where every controversial issue will be discussed in an open productive way.

As Berman (1997) views an open classroom climate appreciates and successfully works with controversial issues and conflicts. This will enable the teachers as well as the students for generating deep reflections on these controversial issues and thus empowering students to think critically about issues surrounding them. As a result, students will be able to apprehend the current debates and in the process develop their conscience further to stand against all the social evils.

But the absence of the teachers' autonomy is creating obstacles to occur true dialogue in the classroom which is making the learners unable to engage in effective practice for growing consciousness. As a result, the transformation of the learners to grow as a critical conscious citizen becomes challenging.

4.2.4   New relationship but absence of critical dialogue and practice

Some teachers' give importance on building a positive relationship with the students as it will make the students' to overcome their fear to the teachers and hence will help them to express their opinions. The first teacher in school A and B also believe that students' success depend on building a positive relationship.

According to them students can experience freedom of expression and thought if teachers establish a learner friendly open environment for the students' as this kind of environment helps students to reach their fullest potential. At the same time, they

stress that bridging a positive relationship with the students' will make them to feel free, secured and comfortable for their self-expression.

> *I concentrate on building positive relationship. I think building a kind of friendly relationship with the students can provide them a safe environment where they can express themselves freely without any fear (First teacher, school B).*

The discussions with students also find similarities with teachers statements where in certain classes they have freedom for self-expression as in those classes they feel comfortable because of the teachers caring and friendly nature.

> *In Bengali classes and English classes we are free to express our opinions. Teachers are very caring and helping us to make the lesson understand, we can ask them question without any fear (Students FGD, school C).*

An effective relationship between the teacher and the students create a positive education process (Kesici, 2008). The pedagogical tool of the teachers indicate a positive environment that helps to create a classroom culture where students feel safe and can ask questions to their teachers. At the same time, it indicates teachers attempt to come out from the long dominated teacher centered education by dissolving the barrier between the teacher and the student.

But, on the other hand, it is revealed that though the teachers' caring nature breaking the culture of silence and the long term teacher student rigid relationship is taking a new shape but overall, this new relationship does not generate any fruitful dialogues and actions for making students empowered rather students' activities are limited in textual questions to get clarification. Interestingly, in school A the students are given freedom for asking questions only in certain subjects as those are difficult to understand.

> *The value freedom is exercised most in English, Math and Science classes as these are difficult subjects. We do not practice this value in other classes as those classes are not that much difficult (Students FGD, school A).*

The learning activity focuses on asking the text related question and teachers tasks are to provide them with the solution. But in the rest of the classes they do not need to ask questions because of the subjects less complexity.

Freire (1970) suggests dialogue cannot exist without love and it helps to establish mutual trust. But to Freire (1970), true dialogue occurs when the dialoguers engage in critical thinking as it unveils reality.

Similarly, to Ravitch (1990) students need to ask question in order to get informed, to clear confusion, in gaining wisdom. Both Freire (1970) and Ravitch (1990) believe that knowledge emerges through asking questions, arguments, practical activities, and thus students make meanings from everything they learn.

But the teachers' practices in these classes do not support the constructivist classroom where knowledge generates through critical dialogue and practical applications, where students and teachers work become jointly responsible for a process through which both of them achieve maturity (Freire, 1970). The teaching system in these classes rather resembles Freire's (1970) banking model where students are expected to memorize facts in order to get success. The teachers by ignoring to develop further learners cognitive potentials turn them into 'receptacle' of information which is detrimental in achieving freedom. The absence of relational dialogue fails to produce critical interactions with the realities around them that can eventually affect the students actual transformation.

4.2.5   Teachers' reluctance in providing freedom

The teachers' interviews at the same time shed light on their different opinions in their practice of the value freedom. In spite of believing in the students right to enjoy freedom, the dilemma lies when the freedom comes into practice. Both the second and third teachers in school B become quite skeptical in providing students freedom. They believe that this kind of freedom that students practice in Western education will provide students with increased autonomy and ultimately will destroy the respect that is a strong characteristic in country's social and religious culture.

> *The freedom which we see in the Western culture cannot be done as it will become a threat. A relationship, which was before i.e. a kind of respect, that does not exist anymore. Therefore, we do not appreciate that much freedom as we have social and religious barriers (School B, Teacher 2)*

Students' perceptions also unfold teachers' reluctance in valuing learners freedom that affects students' practice of the democratic value freedom. While discussing with the

students they express their different perceptions related to their experience of freedom. In school B the students perceive that in most of the classes they experience the practice of domination by their teachers.

> *We are 53 students in this class. Most of the students are passive. Most of the teachers are not encouraging us to express our opinions, or not making us ready to face the future challenges (Student FGD, school B).*

The students' statement indicates teachers' practice of power that deprives the students to experience the essence of freedom. By keeping them away from engaging in constructive practices teachers are making them unable to get introduced with constructive practices that affect learners successful transformation.

Similarly, in school C almost same kinds of issues are addressed by the students' by comparing themselves as 'birds in the cage' and 'chickens in the farm'. The learning cultures in these classrooms do not support the liberal pedagogy as it constraints the creative powers (Freire, 1970). This kind of environment represents Freire's (1970) banking model where teachers' authoritative role limits the learners' autonomy. By not allowing students' to engage in productive practices teachers are ultimately overlooking the transformative aspects of education.

Asian culture actually focuses more on obedience rather than respective identification (Richmond, 2007). In Bangladesh social relations are largely governed by traditional customs (Meisburger, 2012). Therefore, social values are strong parts in the identity of the country and are very much conservative, rigid and strong those demand unconditional respect and obedience from the young ones. And this kind of typical societal structure,

> *Fit with an authoritarian teaching structure, where the flow of knowledge was from teacher to student. The role of the student as a member of a group bound to obey the teacher, is to absorb information provided by the teacher, not to open it up to criticism, especially not to do so in a way that marks them out from other members of the student group (Richmond, 2007: 3).*

The teachers' statements symbolize the common beliefs and practices those existed in previous traditional education system of Bangladesh where educators maintained a distance from the students to uphold their supremacy and where unquestioned respect and obedience from students was prerequisite.

This kind of hierarchical relationship between the educators and students fails to cultivate mutual respect through positive inter-personal relationship and eventually creates barrier for the growth of students respective potentials.

Whereas, mutual respect is a very common aspect in Western education, that focuses on building 'good rapport with their teachers' (Hassan et al. 2010: 7), as this kind of relationship 'minimizes antagonism and maximizes mutual understanding' (ibid, p.7). Such a liberal learning fosters respect and obedience that comes out of love, not from fear and results in students' holistic outcomes with improved attitudes and achievement.

4.2.6 Lack of understanding of the value freedom

It is noticed that in every school the indiscipline issue is coming again and again which according to the educators has reached to an alarming situation. Almost all the teacher participants view that this practice of freedom will make the pupil undisciplined as they are too young to understand the essence of freedom. Moreover, the teachers who have already given the students power to exercise freedom all of them complain about students' acts of indiscipline. The second teacher in school A annoyingly says,

> *Yes I am giving them freedom but the thing is that they are becoming undisciplined. The students are not paying any attention to what I say. They don't care us. They are misusing this value (Second teacher, school A).*

In addition, the teachers who emphasize on creating a bond of friendship with the students express that students are taking advantage of their good behavior. The first teacher in school B who believes in establishing a friendly relationship with the students, describes in a distressed tone how the students are taking advantage of this situation.

> *But when I give them freedom students are becoming undisciplined, they are taking advantage. I went for a study tour in a museum with students. Five students went away without taking my permission. They went for smoking. When they wanted to enter again, the guard did not allow them. I felt very sad at that time as they took advantage of my friendly behavior (First teacher, school B).*

Freire (1970), Ravitch (1990) both suggest for experiencing freedom through responsibility. Ravitch (1990) suggests responsibilities are to govern people. When the students engage in classroom responsibility they start to act responsibly as it governs them and in the process take their ownership. Once they learn the ownership they realize that they are accountable for their own behavior and act in a controlled way.

But teachers lacking of the understanding about the underlying message of freedom deprive students to take the ownership and to be in control. As a result, it creates huge challenges for the teachers to manage the students outside the classroom as well as inside the huge classroom within the 40 minutes time limitation that turns the teachers reluctant in providing freedom to the students.

4.3   Justice

While interviewing the participants all of them have acknowledged that the present situation of the country demands practice of justice in the classroom which will turn the students to create a justice oriented society in future. Through the interviews and discussions four categories' have emerged those have been discussed below.

4.3.1 Treating students equally

To some educators the concept of justice is to provide equal treatment to the students. In this case, some educators put emphasize on providing the students equal opportunity for participating in the academic activities. Giving example of her reading class the first teacher in school C expresses that she ensures everyone's participation by setting out a rule.

> *Everyone should read, no matter her voice is low (First teacher, school C).*

The teacher's statement shows her attempt to make every learner's equal participation in the learning process. Her statement supports Lumpkin's (2008) view who thinks teacher who is fair believe in each student's capability and encourage them so that the learners can achieve at the highest possible level.

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The principal participant in school A also motivates her teachers for ensuring equal active participation in the classroom responsibilities for making them feel empowered.

> *A teacher is a judge; therefore, he/ she must have the quality to judge in a fair way. It is a must to do fair treatment to all. I motivate my teachers for ensuring everyone's participation. Every student should get the opportunity to be a group leader so that they don't grow any inferiority complex (First principal, school A)*

Principal's positive reinforcement suggests his emphasis in transforming the students' position from a mere passive receiver to an active participant. His statement also indicates through every one's equal participation in the classroom activity teacher can also instill confidence among the learners.

The above statements of the teacher at the same time resemble Freire's (1970) concept as instead of considering them as mere receiver of knowledge they are viewing the students as active participant in the learning process.

Their actions also support kesici's (2008) view as he argues teachers fair treatment instills a sense of belonging among the learners. Therefore, by giving importance to each student's active participation teachers are treating them in a fair way which is making them feel valuable (Kesici, 2008).

Many of the teachers in the study ensure equal treatments to the students by possessing a neutral role which they believe will make the students perceive justice. They mention that by controlling the personal weakness they keep themselves away from growing any biasness towards any particular student. They believe their neutral position is allowing them to treat every student in an equal way. In this respect, the first and second teachers in school A and the first teacher in school B, mention about maintaining their neutral role while treating the students.

> *I think fair treatment is always ensured in my classroom. I treat my students equally. There is no biasness. They all are my students (First teacher school, A).*

The teachers' views show their demonstration of fair attitudes towards the students. For ensuring their fair treatment they have adopted the practice to avoid their

favoritism towards the students. The educators by being unbiased are providing equal opportunity to the students and are considering them as a unique individual that creates respect towards the teacher (Lumpkin, 2008). Their statements also support Kesici's (2008) view as he sees individual feel freer when teachers provide justice neutrally and equally.

The students in school B and C perceive equal treatment from some of the teachers because of their non- discriminative attitude towards the learners. On the other hand, in school A everybody acknowledges that their teachers are all the time doing equal treatment to all of the students and in this relation they give an example of teachers' demonstration of equal treatment.

> *Our seats are rotated everyday so that every student gets the opportunity to sit in the front bench and teachers help them to trace their lacking and they get assistance from teachers (Students FGD, school A)*

The students here view that by rotating their seats teachers are giving opportunity to every student so that each one can be monitored and benefited. In Bangladesh seating arrangement can play a crucial role as the class size is big therefore, it is difficult for the teachers to concentrate on all of the students at the same time. By implying rotation system in the classroom they are giving equal opportunity to the students to get teachers attention and in this way each students needs are addressed by the teacher.

By treating all students equally teachers are placing their effort to bring success to each learner. At the same time, they are making the classroom more conductive by making them perceive that each of them are valued in their learning process (Kesici, 2008).

Fairness is closely linked with trust (Lumpkin, 2008), therefore, when teachers implement a classroom that reflects teacher's fairness, it helps to develop a more holistic trustful relation between the teacher and student. Lumpkin (2008) views trust contributes for developing self-confidence.

By treating students' fairly teachers are establishing a learning environment that makes students feel valued. And this feeling of being valued will make them feel motivated which lead them to willingly participate in classroom activities (Kesici,

2008). Eventually, teachers fair treatment can contribute to adopt the democratic values in their life (Kesici, 2008) that can lead them for enlightening their heart with appreciation and acceptance to diversity and thus to promote justice..

4.3.2 Showing care

Some educators visualize justice as showing care to the students. Most of the participants' here acknowledge that they demonstrate their caring attitude by listening to the students in the case of their misbehavior.

> *If anything wrong happens first I listen to them and after that take necessary steps (Second teacher, school B).*

Bangladesh's High Court has recently declared all types of corporal punishment in schools illegal and unconstitutional therefore, in the case of misbehavior instead of implementing any severe punishment the teachers providing their counselling based on care so that they can amend themselves by overcoming their behavioral problem.

> *I am continuously counseling them not to fight with each other. If I make them understand in a caring way then they understand. They remain silent. Actually if we show our care towards them, off course they will hear you (Third teacher school C).*

The teachers through their compassionate nature fostering an environment that ensures fairness towards the students which they believe can amend the unruly behaviors of the students.

The discussions with the student participants in school A also perceive justice through teachers' caring attitudes. They believe,

> *Teachers, who care, promote justice (Students FGD, school A)*

In this school all of the students' acknowledge that the teachers hear them first and in spite of being rude, providing them counselling so that they can amend themselves.

> *If we commit anything wrong teachers hear first. If they find fault with students they call parents. But they do not give us any severe punishment. Instead of giving us punishment or scolding us they always counsel us to overcome our behavior (Students' FGD, school A).*

But the students in school B and C perceive justice through some teachers' caring nature as those teachers' hear them first in the case of their misbehavior and all the

time motivate and encourage them so that they can overcome their behavioral problems.

Kesici (2008) views that teachers' show fairness by hearing to the students explanation of their misbehavior before making decisions and it is also a symbol of showing respect to the students. The teachers' statements and students perceptions support Kesici's (2008) view as by giving students opportunity to give explanations in the case of their misbehavior they are making students to experience respect. Lumpkin (2008) believes teachers earn respect by showing respect therefore, this kind of positive attitude is fostering a culture of mutual respect in the classroom.

Furthermore, the students in school A perceive justice through teachers caring attitudes especially to the learners who have low self- confidence. According to them they all the time encouraging those students so that they can grow confidence and eventually gain success. In this respect, one student says about the motivation that teachers are giving him as he is scared to be leader in the classroom.

> *Our teachers motivate the weak students who do not have the leadership qualities. I never take that position, as I feel I cannot do it properly, but teachers' are encouraging me very much. May be one day I'll have the courage to perform that responsibility (Students FGD, school A).*

The student's statement indicates that the teachers are making him believe that he is no less than others which is helping to make him feel valuable (Kesici, 2008). The student's statement at the same time supports Lumpkin's (2008) views who thinks teacher who is fair, believes in each student's ability and provides encouragement. Teachers' effort also symbolizes considering him as unique individual which is promoting respect among the students (Lumpkin, 2008).

Subsequently, teachers' facilitative approaches represent their care to each student. Students are also appreciating educators when they are caring them and considering them as unique. The teachers' unbiased attitude to the students' academic background are helping the students to make them feel valuable which can lead them to participate more in their learning process and get empowered (Kesici, 2008). The teachers fair treatment shows their endeavor to establish a democratic classroom which can contribute for adopting the democratic attitudes in them (Kesici, 2008).

4.3.3 Less focus on critical practice to grow consciousness

When comes the opportunities for students equal active participation to grow consciousness about the injustices of the society all of the teacher participants emphasize on group works where they are combining the strong and weak learners so that they can grow a consciousness to respect and accept others.

> *We give them group work by combining the weak and good students. They help each other with lesson (Second teacher, school B)*

But the findings show only one teacher's practice for involving students in active practice where he is enhancing the further development of the learners' cognitive skills.

> *I arrange presentation on some topics where I make groups combining the strong and weak learners. Though, it is indeed a tough task to motivate the weak learners as they do not want to talk. I encourage them always (Third teacher, school C).*

The teacher's statement indicates his effort to make the slow learner's empowered and to create a sense of acceptance among the students for each other. His statement supports Lumpkin's (2008) view as by believing on each student's ability he is encouraging them to achieve success. At the same time the teacher is allowing them to engage in active practice.

The students' discussions in school B and C indicate that group works are adopted in some teachers practices.

> *We have a teacher who does the group works where she combines the weak and good students so that we can help each other   (Students' FGD, school B).*

As Cabrera et al. (2002: 31) argued,

> *By using collaborative learning across the institution, everyone benefits. Students break down stereotypes, learn to work together in groups, develop listening skills, learn the art of compromising and negotiating interpersonal skills, and are exposed to variety of different people*

Therefore, the above discussions show that through the group work teachers are trying to instill positive qualities in them which will help them to overcome their conventional thinking and they will learn to value others. They believe by keeping

them in the group they will grow positive feelings which will contribute for showing tolerance to each other.

But overall the study findings indicate a lack of effective practice that contributes in growing consciousness about the injustices of the society. Learning system in these class rooms remain more focused to create an inclusive society. Teachers through their fair treatment are helping the students perceive justice which will lead them to do justice to others.

Though a new relationship is taking place but it does not generate the true dialogue to analyze the world in a different way. To Freire (1970) true dialogue helps student to critically analyze the world. Freire (1970) believes through actions, reflections the teachers and students will emancipate them from their false perception of the real world. This will enable them to see the world in a new way and they become critically conscious about the injustices surrounding the society.

4.3.4 Teachers' unfair practices

The study unfolds teachers biased attitudes which are making the students experience an unfair treatment from their teachers. The discussions with the students in school B and C indicate that teachers' practices do not address all students' equal participation rather it only facilitates the academically strong learners. The students discussion indicate that the students' who are lagging behind, are all the time deprived as teachers show their utmost care to the good students' academic success. They further mention that the good students are chosen to take leadership of the classroom as teachers don't believe in weak learners' ability and they consider it as a risk to select them to be leader.

> *Teachers don't want to take risk to make the weak students leader. But we think everybody should be given chance even for 1 or 2 days' (Student FGD, school B)*

Similarly, the interview with the second teacher in school B also supports the statement of the student.

> *We select captain according to their capability (Second teacher, school B).*

The discussions here indicate students' different perceptions towards their teachers that questions the teachers' very facilitative role. Here the teachers' own biasness has kept them away to adopt a democratic approach in their classroom.

In addition, this kind of unfair treatment of the teachers is making them frustrated because of their degradation of self –esteem.

> *Then a fear or inferior complexity comes in our mind that we can never be successful and all who are academically strong will be successful in future (Students FGD, school C).*

A striking finding is that in school C the students from commerce group are considered as 'naughty' and 'dumb' students and they are given a classroom separated from the others at one corner of the school. It is revealed through the discussion that commerce subject is considered as less prestigious compared to science therefore, the learners who fail several times have no other way but to choose commerce. They tell their own experiences of being treated unfairly because of being commerce students.

> *We who are from commerce are always underestimated. There was tree plantation week celebrated in the schools but as we are from commerce therefore, we were not allowed to join the activity, whereas the science students got the chance (Student FGD, school C).*

> *We have physics. But for being commerce students we cannot go to the physics lab. Teachers do not allow us to go to the lab. We have a chapter on electric cell. If we have a practical experience how to make electric cell, in that case we will never forget. Teachers draw diagrams and go through the book, which is not interesting at all. Those who are from science group, they are highly esteemed by the teachers, but what about us? Teachers should treat us equally. We should not be looked down upon.' (Student FGD, school C)*

The students' experiences indicate teachers biased attitude towards the good students that is leading them to possess different attitudes against the commerce students. This kind of learning system makes the students experience Freire's (1970) dominating pedagogy that suppresses learners innate potentials. The teachers authoritative attitudes lead them to undermine learners' enhancement of the critical power by directly affecting their self.-esteem.

Students statements also indicate that the school authority also has acceptance to do this kind of discrimination to the commerce students. The discrimination that they face the teachers are not to be blamed only, rather it is an illegal acceptance of the

authority that allows this injustice to take place in the school. Eventually, the institutions accepted rule to discriminate the commerce students in school C makes the students' to perceive injustice in their own classrooms.

Students' statements at the same time shed light on teachers private teaching practice. They perceive teachers biased attitudes when they give high scores to those who attend the private tuition to those teachers and deprive the students with poor marks who do not attend them.

> *Most of the teachers are doing private tuitions. Those who are going for a private tuition are getting good marks and those who are not going are given poor marks. In this way teachers are losing their morality. I failed two times in religion subject. But when I started to go for the private tuition to that same teacher I never failed (Students FGD, school C).*

The private tuition which is named as 'The shadow education system' by Bray (2007) is a very popular trend in present Bangladesh. Bray (2007) in his research while talking about the shadow education system in Bangladesh, Cambodia and Egypt argues,

> *Some teachers in those countries even deliberately omit from their mainstream lessons parts of the curriculum which they know are essential for success in the examination (Bray, 2007: 55)*

The same view is expressed in Alam (2011) as he argues that in private coaching centers students get the answers to possible questions by teachers which they have to answer in the exam hall. The students work is just to memorize the answers to the possible questions. By consuming 'massive amounts of money' (Bray 2007: 17) this private practice destroys the moral codes of the teachers and defames the teachers facilitative roll.

The students' discussions at the same time unfold more unfair practices of the teachers those affect the students psychologically and emotionally such as fear, anger, lower self-esteem. In school B and C it is found through the discussions of the students that they are experiencing fear through teachers' unfair treatment which is making the students feel insecure in their very own classroom.

Moreover, in school B the students denote that most of the teachers always threat them to summon their parents or remove from school even though they commit a trivial fault. Additionally, they express that teachers punish them or threat them

without hearing the fault. In this point they mention about the seating plans where the girl and the boy students have to sit separately and if the teachers find them to talk with each other they face unfair treatment by most of their teachers.

> *If the teachers see a girl is talking with a boy then and there they start to scold us, make us stand up and tell us to call our parents or give T.C (Students FGD, school B).*

In Bangladesh a student can be given T.C or 'Transfer Certificate' which means a certificate is issued in the name of a student by the school on his/her seeking a transfer to another institution by terminating his study right in that very institution. But schools have also the authority to issue this certificate in the case of extreme cases of misbehavior that is considered as a remedy to control that unwanted behavior of the students.

The discussions show that the teachers here are trying to control the students by inflicting threats to them such as summoning parents or giving T.C that creates fear in the students. Sharpe (2011) also expresses the similar view that teachers attempt to control child behaviors by inducing fear such as threatening to have the child removed from school. At the same time, this kind of adverse learning situation leading to the deterioration of the students' self-esteem that devaluates the students own efforts and progress and push them engage themselves in more passivity.

> *Our confidence level is degrading as teachers are behaving with us in such an unfair way and we become more passive in the class (Students FGD, school B).*

And, in school C the students' experience of fear through teachers' acts of humiliation is creating their unwillingness to attain the school.

> *Every day, I come to school with fear, fear of what will happen in the classroom. Most of the teachers rebuke us in such an insulting manner even if we commit a minor mistake. One day, one of my friends, did a silly mistake in math. She was so much insulted for the mistake that at one point she started crying. When there is strike I feel so happy that I don't have to go to school (Students FGD, school C).*

The students in these two schools experience insecurity, fear in their very own classroom through their teachers' unfair treatment. And this kind of unfair treatment from the teachers undermine learning and the ability for students to reach their academic potential (Sharpe, 2011)

Lumpkin (2008) views because of the teachers' powerful influence on the life of the learners' people still place their expectation that teachers should possess qualities reflective to moral virtues such as fairness and honesty. Lumpkin (2008) believes teachers' fairness to the students helps to grow trust among the students as the students realize all the students have equal opportunity in their learning process.

But students' different perceptions on justice in school B and C have shown the teachers practice of injustices which have placed the teachers in different role. Their biasness is allowing them to govern them which is making them to consider the students in a different way and impedes the growth of positive trustful relationship between the teachers and student. To Lumpkin (2008) trust replaces fear and creates ground for successful learning (Lumpkin, 2008).

For their trust on their teachers the students start to rely on their teachers, their confidence increases as for their mistakes they do not face fear rather teachers provide assistance to overcome their mistakes (Lumpkin, 2008).

But in the study the teachers fail to create a conductive teaching and learning environment that promotes justice rather they are inflicting fear, threat for the students' mistakes that generates disrespect, distrust among the learners towards their educators and ruins the possibility to instill trust among the learners. As Lumpkin (2008) views for their interaction with the students teachers need to place them a role model of character. But the teachers by placing them in a different role their image of role model starts to collapse in the eyes of the young learners.

At the same time, this kind of unfair treatment ruins the possibility to instill democratic attitudes in them as Kesici (2008) believes by treating students' fairly teachers can make them to adopt the democratic attitudes which will lead them to demonstrate the similar attitudes in their lives (Kesici, 2008).

4.4   Tolerance

On the issue of tolerance teacher participants express their practices through they are imparting the value of tolerance in the classroom with the purpose to create a peaceful tolerant society. Every participant here acknowledges that to instill the value of

tolerance is important, considering the country's present situation that is stigmatized by numerous intolerant factors and endangers the presence of democracy.

They believe that by practicing this value they can bring the positive change in themselves that can ultimately contribute for sustaining a peaceful democratic society. Four categories have emerged in the process those have been discussed below.

4.4.1 Teaching morals without moral reasoning

The findings on tolerance indicate that teachers are practicing tolerance through cultivating moral values among the students. In the practice of moral teaching the teachers practices suggest that they are following a lecture method through which they are instilling moral qualities in them.

> *Before the class starts I teach them moral values for 5 minutes. I always tell them not to harm others, to be respectful to other religions and opinions (First teacher, school A)*

The third teacher in school C also expresses,

> *Once in a week I give lessons to them about moral values (Third teacher, school C).*

Students' discussions similarly show that they are learning moral values in the classroom as teachers always tell them to achieve the moral qualities.

> *We are always taught to achieve good qualities such as truthfulness, respect, friendship, sharing (Students FGD, school A).*

The teachers and students statements indicate for constructing good character the teachers are teaching tolerance by focusing on transferring values to the learners which according to Freire (1970) 'transferrals of information' and this represents the dominant characteristic of Freire's (1970) banking model of education that focuses on memorization.

Good character does not generate just on giving lectures on moral qualities rather it requires active dialogues guided through 'moral reasoning' (Lumpkin, 2008). The teachers' practices do not include moral reasoning through active mutual dialogue; rather students' action is limited only in memorizing the values.

Lumpkin (2008) suggests for the need of critical reasoning process that helps them to make moral practical decision as it will guide the students to reason morally in an ethical way. Lumpkin (2008) further suggests this kind of moral reasoning will guide them to take right decision. Therefore, the decision based on moral reasoning can direct their behavior towards beneficial and fulfilling activities those lead them to do right thing under the challenging circumstances.

Moreover, teachers' statements also indicate that teaching moral in these classrooms is limited in a particular time setting not a day to day activity. But moral lessons can be taught through course content, during class activities, and in one- on –one interactions with the students (Lumpkin, 2008).

4.4.2 Engaging in group works without critical dialogue

In their practice of the group work the teacher participants consider that tolerance can be instilled among the students by engaging them in practical actions which will develop them as a cautious citizen. The teachers view that by doing group work they are attempting to engage students to participate actively in their learning process which will create a supportive environment.

> *There is group work in my class which creates a supportive environment and makes them tolerant. They are still kids, they don't understand everything. So, the more they will be kept in a group the more they will improve (Second teacher, school C)*

The discussions with the students in school B and C indicate few teachers are assigning group works for them through which they are growing tolerance in them. They believe that group work helps them to grow a close bond with each student and help them to acquire positive qualities.

> *We do group works where we are growing a kind of bond with each other. We become family. Here good students are also helping the weak students by sharing knowledge. We accept the opinion of others. We always prefer each other's opinion. We show respect, love to others (Students FGD, school C)*

The teachers and students statements indicate that by making the students engage into group works they are making the learners to perceive classroom as a community where students are learning from peers, expressing and appreciating the multiple perspectives and intelligence. At the same time, their compassionate nature to the

weak students is helping them to dismantle their attitudes towards the weak students which will contribute for in making them tolerant to the weak students.

Though by engaging them in the group work teachers are creating an atmosphere that promotes mutual love but the learning atmosphere does not generate constructive knowledge. The teachers' practices here indicate the lack of effective pedagogical tool for transforming learners in order to come out from the oppression.

To achieve a deep knowledge about tolerance it needs active constructive practice which according to Freire (1970) will make them aware about the oppression of the society to attain humanization. But teaching practices in these classrooms do not reflect Freire's (1970) transformative pedagogy where they attain transformation through actions and reflections. As a result, the absence of critical, dialogue and practice is making them unable to develop as a critical conscious citizen and turning them ignorant to perceive the intolerances of the society.

4.4.3 Academic pressure fails to instill moral values

The discussions with the students also unfold new issues those challenge the practice of tolerance in the classroom. The discussions reveal that the teachers are too much focusing on academic achievement which as a result dragging them away from teaching tolerance. All the participants acknowledge that the syllabus is huge and they feel too much pressure all the year round and because of the continuous academic pressure less emphasize is given in the teaching practices to learn the moral values.

> *It is true that the academic pressure is so much that the good values are not practiced to that extent. Our education system now is becoming too much competitive; there is little space to practice these values in spite of the teachers' willingness. Teachers' are always looking for the fame of the school. Actually everything here is like a race, like a competition. Anyhow we have to do good results (Students FGD, school A).*

In Bangladesh the students feel relentless pressure to gain academic success which leads them to be successful in the society and at the same time will make the parents to get relieved from the economic anxiety. Because of the globalization, the society of Bangladesh is becoming more and more competitive. Therefore, students are pressurized harder and harder to attain excellent academic success which will bring good opportunities in the long run and eventually economic solvency. Alam (2011) in

his research also has mentioned the same kind of materialistic attitude of the parents as he argues,

> *There is increasing pressure for parents to see student's gaining GPA[4] 5 as a matter of prestige and social esteem. This reflects a materialistic view which sees their children as sources of income (Alam, 2011: 90).*

The discussions with the students also indicate the behavioral change of the students due to the academic pressure. Many of the students narrate that the enormous pressure that they are facing is making the students frustrated and intolerant.

> *We actually face so much pressure that we are really now impatient and in disciplined (Students FGD, school C).*

The students' perceptions indicate that the practice of tolerance is jeopardized because of the relentless academic pressure they are facing in their everyday lives and this demanding academic pressure making the teachers bound to emphasis more on students' gaining academic success. This kind of competitive situation is ultimately suppressing the transformative aspect of education and turning the students to become 'subjected to domination' (Freire, 1970: 86). At the same time the healthy development of the students is also put at stake as it results in their intolerant attitudes.

4.4.4 Teachers' biased attitude

The discussions in school B and C indicate teachers biased attitudes towards the good students in the group works which impacting negatively on their creation of the qualities of tolerance. The students here mention that in the group work focus is given always on the students who are academically performing well. In this relation, the students in school C mention that groups are formed according to the students roll numbers[5] which are given in line with their merits. As a result, the weak learners cannot be benefited and any kind of positive relationship is not growing among the students in those group works.

> *The good students do not want to sit with the slow learners when teachers are doing group work. In our class I can see that those who are weak are in a group and they are making so many mistakes. If that group is formed*

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[4] Grade Point Average

[5] In Bangladesh annual examination is held at the end of the each year. After the examination students are sequenced by number based on their performances where no 1 goes to the best performing student.

combining good and weak students they could have done well. They are getting a poor mark which is not fair (Students FGD, School C).

The students discussions shed light once again on teachers biased attitude. By being biased to the good students educators are making the slow learners to experience low self-esteem for their own identity.

The discussions with the students also show how teachers are losing the respect and trust that they are supposed to get from the students as for not being passionate towards the students. In addition, teachers' unlawful practice of the private tuitions has made them also to lose interest in showing respect towards the teachers.

We don't respect our teachers as they do the private tuitions (Students' FGD, School C).

Subsequently, the teachers biased attitudes are creating an environment that facilitates distrust, disrespect among the students. Because of the teachers influential role on the lives of the students they need to demonstrate moral character (Lumpkin, 2008). But teachers biased attitude are moving them away from their ethical capacities which is hindering to instill moral qualities in the students.

The current chapter has presented the major findings related to the three values. It mainly revolves around teachers adopted practices and students perceptions in relation to the democratic practice. Meanwhile, several categories have emerged under the each concept. Forthcoming, the thesis will present a discussion by focusing on the two research questions of the study and attempt will be taken to propose some suggestions as well as for some recommendations for the future research based on the findings of the study.

Chapter 5: Discussions and conclusion

5.1   Overview

The concluding chapter will focus on the discussions of the findings that answer the research questions of the study. While analyzing the data some limitations also come in the process for the successful practice of the democratic value. Therefore, the current section will propose some suggestions. Recommendations for the future research will also be outlined.

5.2   Understanding the research questions

✓ How and to what extent are the teachers practicing democratic values in the secondary classrooms of Bangladesh?

✓ How do the students' perceive these values in their classroom practice?

On the practice of freedom some teachers' statements have shown their endeavor to come out from the dominating traditional practices. By adopting some effective pedagogical tools they are trying to contribute for the further development of the students' cognitive skills.

Students' perceptions unfold as well few teachers emphasize on the transformative approach of education through which the students are coming out from the culture of memorization. A new relationship has emerged in this process which according to Freire (1970:80), 'the teacher-of-the-students and the students-of-the-teacher'.

The findings at the same time shed light on some teachers' effort for establishing a positive learning culture to dissolve the contradiction of teacher and students. But this new relationship is not contributing for the construction of knowledge as true dialogue occurs when dialoguers engage in constructing knowledge through critical practices (Freire 1970).

Students perceptions also find similarities with teachers practices of building a positive relationship. But over all this new relationship is not offering any scopes for the construction of productive dialogues and the presence of memorization is visible in these classrooms.

For political socialization both the teachers statements and students perceptions indicate teachers practices for making learners acquainted with the function of democracy. Their attempts find similarities in some cases with Ravitch's (1990) concepts of political socialization. Ravitch (1990) proposes for engaging learners in election process, to terminate leaders if they fail which will make the learners to know how the democracy works.

But teachers' practices and students' perception simultaneously reveal an absence of effective responsibilities to grow student as independent responsible learners. The leaders' task is limited only in maintaining discipline and some routine ordinary works. Teachers providing of freedom therefore does not generate any responsibility that Freire (1970) and Ravitch (1990) have advocated for.

Moreover, teachers' reluctance to give freedom and students' unruly nature both indicate lack of freedom of the students to engage in responsibilities. Therefore, though the students are gaining knowledge about the election process but for the lack of responsibilities they remain ignorant for gaining more knowledge about the function of democracy.

The study also unfolds some teachers unwillingness to come out from the long preserved culture. They believe students' autonomy that the Western culture practice will create a threat to the country's long preserved values. Students also perceive the dominant culture in their classroom as teachers are restricting their autonomy. The learning systems in these classes are stuck in the traditional practices that symbolize Freire's (1970) banking concept suppressing learners critical attributes.

The most significant finding under the freedom is the absence of constructive dialogue to address the current oppression of the society. Freire (1970) suggests continual reflection and action will make the learners to come out from their silence and enable them to stand against oppression. But the study finds the lack of critical discussions on the wider political issues in the classroom.

The teachers statements suggest the restriction on teachers autonomy which is making them reluctant to include a democratic approach for learners political socialization. By putting restriction on teachers' autonomy the current political culture is suppressing the growth of the learners to develop as a critical conscious citizen.

As a result, the teachers who are putting their emphasize on the students active participation in the classroom but for the lack of autonomy their practices remain more focused on generating knowledge which is helping them to further enrich their creative power but this new knowledge is not connecting the students world to the real world to develop them as a critically conscious citizen of the country.

On the practices of justice the findings from teachers and students statements show that teachers are putting their endeavor more on to create an inclusive classroom. The practice of justice is ensured through doing equal treatment, caring attitudes and group works. Through these adopted practices teachers are making them feel valued and respected.

Teachers by their fair treatments are making the learners feel as valued members of the learning community that instills respect among the learners and at the same time they place trust on their teacher (Lumpkin, 2008). By being indifferent to the slow learners teachers are showing their fair treatment and are making them feel as 'unique individual' (Lumpkin, 2008). The fair treatments from their teachers at the same time are making the students to perceive their teachers in a new role that can contribute for possessing democratic qualities in them (Kesici, 2008).

But their different perceptions on justice offer a completely different image of the educators where teachers through their unfair treatment violating their moral codes and generating injustices in the classroom. Instead of establishing a learning atmosphere that ensures justice for all students, teachers on the contrary through their biased, unfair practices instilling disrespect, distrust among the learners and bringing deterioration of the students' confidence level. Teachers' unfair attitudes turning them away to place their trust on each student's ability and makes the students perceive exclusion from their learning process.

As Lumpkin (2008) views teachers need to possess good qualities as they have an influential role on the lives of the students. But the study findings place teachers in a different role. Teachers' has been degraded from their respective position as they through their biased and dominant attitudes positioning themselves as an oppressor in the eyes of the learners.

Teachers unfair attitudes mainly generates according to the students from their private practice, their inclination to the good students and from their authoritative attitudes. In Bangladesh teachers' salary is very low for which 'many teachers are forced to earn additional income from part-time, secondary activities' (Haq & Islam, 2005:10). In the study the teachers engaging in private practice also indicates teachers' poor salary structure. To keep their economic position secured they start to do injustice to the students.

Alam (2011) in his research shows that in Bangladesh to do good result is a matter of prestige. This kind of attitude generates biasness towards the good students. Moreover, the dominant traditional culture still has an influence that turns the teacher to do an authoritative attitude towards the students.

While examining the justice through Freire's (1970) pedagogy, the study finds an acute absence of constructive practice to address the prevailing injustice. The teachers' practices of justice have remained more focused for doing justice to the students for making them feel the inclusiveness in the classroom. Through their positive attitudes they are promoting a learning culture that makes the students to perceive justice so that they can learn to show justice in the long run.

Freire's (1990) pedagogy suggests to engage students in constructive practices that will make the students transformation as it will enhance further their understanding about the world and to stand against oppression. But teachers practices in these classrooms do not include productive practices. The students are not given opportunity to critically analyze the world that impedes their transformation.

In teaching tolerance teachers through group works are establishing collaboration among the learners in order to promote tolerance among them. But students' perception presents a different view as they perceive group work is less focused in teaching practices.

On the other hand, the findings in both cases indicate students are taught moral values through the lecture method that lacks moral reasoning. Therefore, teachers practices in teaching morals indicate a transfer of knowledge that represents Freire's (1970) banking model of education. Moreover, some teachers impart moral values in selected time whereas teaching morals can be a day to day activity (Lumpkin, 2008).

Teachers practices in tolerance also do not include any effective practices to raise learners consciousness to address the current intolerances of the society. There is an absence of Freire's (1970) constructive practices in teachers' pedagogical tool which are making the learners unable to perceive the intolerances in the society.

The students perceptions at the same time present a different picture where excessive academic pressure turning them away from learning moral values. The parental pressure also comes in the process for which the teachers are also focusing more on academic achievement rather than on achievement of the good qualities. Teachers' unfair practice also comes again as they through their biasness showing their discriminative attitude to the learners which as a result fails to instill the positive qualities in them.

Subsequently, the thesis highlights an absence of constructive approach in the teachers practices specially in raising the learners critical consciousness which is refraining the learners to develop an understanding of the country's existing situation. As a result, this absence is creating obstacle for making their successful transformation to the path of enlightenment which may push the democracy to experience a more fragile condition.

At the same time, the findings also show a lack of effective initiatives from the head of the institutions. The principals in all the cases remain more focused on giving motivation. Their practices do not include any practical pedagogical tool for the successful implementation of the democratic practice.

But the teachers are not all to be blamed. The country's political culture creates a restriction on teacher and this kind of restriction turns the teachers reluctant to adopt a constructive approach in their learning process and thus impeding the learners successful transformation.

But at the same time the dominant traditional culture has influences on the teachers that make them reluctant to adopt a democratic pedagogy in the classroom. Moreover, the competitive societal structure, the poor financial condition of the teachers all are contributing for keeping the teachers less focused on the practice of democratic pedagogy.

5.3 Implications of the Study

5.3.1 Enhancing further teachers' understanding

Ravitch (1990:2) argues,

> *In order to teach democratic values and behaviors, teachers themselves must first understand the meaning of democratic society. How does a democratic society function? What is a democratic society?*

In the study the teachers adopted practices in many cases have failed to serve the broader purpose of democracy that shows their lack of understanding about the holistic messages of democracy. The indiscipline nature of the students which is the present concern for all of the teachers turns them reluctant to provide freedoms to the learners. In every school there is lack in providing freedom to the students' to take responsibilities which suggests the lack of understanding of the teachers about the implications of freedoms.

The students' different perceptions on teachers, teachers' conservative attitudes, the rote learning indicate the lack of understanding of the real purpose of education. Therefore, teachers educators should give prior emphasize in teachers education about the holistic aspects of democracy. An actual understanding can lead the teachers to put emphasize on the transformative approach of education.

But Bangladesh is a developing country, to take such a huge effort for teachers development can be challenging. Therefore, further research is required to reach maximum teachers in a cost effective way for more developing their understanding.

5.3.2 Teachers own perception

'The practices of teachers are determined by their perceptions, experiences, attitudes and values about democracy' (Zehir &Yavuz, 201: 33). For the adoption of the effective pedagogy the teacher needs to possess a positive mind set up as it will enable them to think out of the box.

Freire's (1970) critical pedagogy can bring a possible transformation of the teachers that can help them for making a self- judgment. Freire (1970) proposes for both teachers and learners transformation through critical reflection. By being reflective

thinkers they can build rational of their activities and can achieve a deeper understanding of the situation around them.

At the same time, by positioning themselves as social reformers and critically examine the reality along with their students and make them critically conscious about societal disorders around them. As the present state of democracy in Bangladesh is in a vulnerable condition, therefore, there is an apparent need for strengthening the very root of democracy. Teachers' perception of the core value of democracy can bring the constructive change of the learners for the achievement of the truly democratic society.

5.4   Involvement of the stake holders

Kesici (2008: 201) suggests, 'teachers' efforts alone are not sufficient to build a democratic classroom'. He suggests for more involvement of the stakeholders who need to work cooperatively to build a democratic classroom. The study indicates the lack of teachers' autonomy due to the parental and political pressure that generates unwillingness in the teachers to integrate democratic approach in the classroom. This kind of situation demands more inclusion of these stake holders in the school community.

By making direct involvement of the parents they can engage in constructive dialogue with the teachers that can contribute for their realization of the democratic needs which can lead them to reduce their pressure on the students.

Ravitch (1990) argues that representatives of government involvement can contribute the young learners understanding of democracy. She suggests for engaging the government officials in active dialogue with the students that contributes in clarifying their idea of how democracy works.

The government representative instead of remaining as a shadow it is their responsibility in engaging themselves in the productive critical dialogue that can contribute in reducing the existing fear between the teachers and them. On the whole, the collaborative work of the stakeholders can serve knowledge about the broader purpose of the democracy and ultimately helps to construct more productive citizens for making contribution for the sustainment of the future democracy.

5.4.1 Teachers' motivation to improve classroom justice

The study unfolds that the teachers' private practice turning them away to adopt democratic approach in their practices. Therefore, to make teachers motivated their toilsome works can be addressed by providing fair monetary incentives.

Bakahwemama (2010) denotes that the motivation for teaching comes from good payment. A good salary helps teachers to meet their basic needs and concentrate on teaching activities. But as Bangladesh is a developing country to raise teachers salary can be difficult as the country herself is overloaded with numerous problems. But still the decision makers need to address the issue for improving the condition of the teachers' financial condition as this can direct their efforts in implementing progressive pedagogy in the classroom.

5.4.2 Effective steps of the school leaders

The study reveals a lack of effective steps from the school principals. The principals' statements in all the cases remain more focused on giving motivation. The principals can establish some grounded rules those suggest the expectation of the schools. The lack of effective steps can lead the teachers to adopt pedagogy according to their choice.

Therefore, the implementation of effective steps can direct the teachers to practice appropriate pedagogical tool and make them to incorporate democratic approach in the learning process.

5.4.3 Recommendations for further research

Further researches on the area of democratic practice are recommended to be:

As mentioned before due to security issue the duration of the staying in the field was minimized. It can be enriched if a longitudinal research is conducted as this kind of research design focuses more on the thorough observation of a setting (Bryman, 2012) by involving number of people.

The research focuses on three schools. It could be interesting if it focuses on more schools which can ultimately enhance the understanding further about the actual practice of democracy.

The present research has focused on only the secondary level. The future research can focus on primary or higher levels involving teachers, students and different stake holders.

Moreover, the research has focused on the schools of the capital. The future research can focus on the other districts or can make a comparative analysis between the capital and other districts of Bangladesh which can contribute to gain an understanding of the current democratic practice in the classrooms of Bangladesh.

To conclude, the National Education Policy (2010) comes into existence for restructuring education system with the view to make young learners transformation. But for the successful practice of the policy needs, it still requires an actual understanding of the democratic values.

As the country is going through a transition therefore, to expect a drastic change in education cannot be possible as it is a new concept for the country. The long term domination on education has made the teachers reluctant to come out from the previous system. Therefore, it requires time to come out from the traditional mind set up, to accept the new learning.

The positive thing is that some teachers have welcomed the new approach as a coming out from the dominating system. But the country's political culture has created an indirect restriction on teachers autonomy that generates reluctance in teachers to address the society's oppressions in the classroom.

But the present vulnerable situation of the democracy demands the need to incorporate the values in the classrooms of Bangladesh. Therefore, by taking a close look to the suggestions the decision makers as well as all the stakeholders of education can come forward and engage in collaborative works. A collaborative consciousness and actions can contribute immensely for the survival of the future democracy.

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6 Appendices

6.1 Appendix A: Semi-structured Interview schedule

Freedom

1. In the last 2010 Bangladesh Education policy certain democratic values are being given special emphasize for students transformation. One of them is students' freedom. Can you please tell me how do you visualize the practice of freedom in the classroom?
2. Can you please tell how do you practice the value freedom in the classroom?
3. Can you please tell how are you providing scopes for students' active participation through providing freedom?
4. How do you view students freedom for political socialization?
5. How are you providing scopes in the classroom for students' political socialization?

Justice

1. Can you please tell me how important do you think the practice of justice in the classroom?
2. Can you please tell me how do you practice this value in the classroom?
3. Can you please tell me how do you providing scopes for students' active participation to understand the value justice in the classroom that helps them to gain consciousness about the present situation?

Tolerance

1. Can you please tell me how important do you think the practice of tolerance in the classroom?
2. Can you please tell me how are you practicing this value in the classroom?
3. Can you please tell how are you teaching morals qualities so that students can possess those qualities in them?

4. Can you please tell me how do you providing opportunities for students' active participation to understand the value tolerance that will make them conscious about their surroundings?

6.2 Appendix B: Focus group discussion guide for students

<u>Freedom</u>

1. Can you please tell me your understanding about the practice of the freedoms?
2. How do you perceive the practice of freedoms in your classroom practice?
3. How are your teachers providing scopes for your active participation?
4. How do you perceive the scopes for freedoms for discussing political issues in your teachers practice?

<u>Justice</u>

1. Can you please tell me your view on the practice of the value justice?
2. Can you please tell me how do you perceive the practice of this particular value in the classroom?
3. How are your teachers providing scopes for your active participation in understanding the value justice to gain consciousness about your surroundings?

<u>Tolerance</u>

1. Can you please tell me your view of practicing tolerance in the classroom?
2. Can you please tell me how do you perceive this value in your teachers practices?
3. Can you please tell me how are you learning moral values in the classroom so that you can possess these qualities in you?
4. How are your teachers creating scopes for your active participation to understand this particular value for growing consciousness about your surrrondings?

6.3 Appendix D: The Consent letter for the participants

Project: Practicing democratic values in the secondary classroom of Bangladesh

The research project is part of my Master's thesis in Comparative and International Education at the University of Oslo, Norway. The purpose of this research is to explore the degree of practicing democratic values in the classrooms of Bangladesh.

I will be grateful if you kindly extend your co-operation so that I can collect necessary data to complete my thesis successfully. The project will follow some certain procedures to collect data those are,

- I will spend 2/3 days in selected school.
- My project requires the principal and three teachers' individual participation at a mutually convenient time to find out their democratic practice in the classroom. I will also arrange focus group discussion with 6-8 students' to have their perceptions on democratic practice in the classroom. The individual discussion and focus group discussion will last about 45 minutes to 1 hour.

The interviews and discussions with the participants will be audio recorded. The participation in this study is voluntary and a strict confidentiality will be maintained about the participating schools as well as the research participants. At the same time, participants will have the full right to withdraw from the study at any time. All data gathered during this study will be stored carefully in a password protected computer. The information will be accessible to only my supervisor.

Thank you very much indeed for your kind co-operation. If you have any queries about the research you can contact me or my supervisor. I have also attached the permission letter from my university authority.

Shaminaz Sultana   Heidi Biseth
Master student   Supervisor
Shaminazs@gmail.com /   Email: hbiseth2@gmail.com
shaminas@student.uv.uio.no

6.4   Appendix E: Letter of NSD

Norsk samfunnsvitenskapelig datatjeneste AS
NORWEGIAN SOCIAL SCIENCE DATA SERVICES

NSD

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Heidi Biseth
Pedagogisk forskningsinstitutt
Universitetet i Oslo
Postboks 1092 Blindern
0317 OSLO

Vår dato: 19.08.2013   Vår ref:35001 / 3 / AMS   Deres dato: Deres ref:

TILBAKEMELDING PÅ MELDING OM BEHANDLING AV PERSONOPPLYSNINGER

Vi viser til melding om behandling av personopplysninger, mottatt 15.07.2013. Meldingen gjelder prosjektet:

35001	*Practicing democratic values in the primary classrooms of Bangladesh*
Behandlingsansvarlig	*Universitetet i Oslo, ved institusjonens øverste leder*
Daglig ansvarlig	*Heidi Biseth*
Student	*Shaminaz Sultana*

Personvernombudet har vurdert prosjektet og finner at behandlingen av personopplysninger er meldepliktig i henhold til personopplysningsloven § 31. Behandlingen tilfredsstiller kravene i personopplysningsloven.

Personvernombudets vurdering forutsetter at prosjektet gjennomføres i tråd med opplysningene gitt i meldeskjemaet, korrespondanse med ombudet, ombudets kommentarer samt personopplysningsloven og helseregisterloven med forskrifter. Behandlingen av personopplysninger kan settes i gang.

Det gjøres oppmerksom på at det skal gis ny melding dersom behandlingen endres i forhold til de opplysninger som ligger til grunn for personvernombudets vurdering. Endringsmeldinger gis via et eget skjema http://www.nsd.uib.no/personvern/meldeplikt/skjema.html. Det skal også gis melding etter tre år dersom prosjektet fortsatt pågår. Meldinger skal skje skriftlig til ombudet.

Personvernombudet har lagt ut opplysninger om prosjektet i en offentlig database, http://pvo.nsd.no/prosjekt.

Personvernombudet vil ved prosjektets avslutning, 30.06.2014, rette en henvendelse angående status for behandlingen av personopplysninger.

Vennlig hilsen

Vigdis Namtvedt Kvalheim

Anne-Mette Somby

Anne-Mette Somby tlf: 55 58 24 10
Vedlegg: Prosjektvurdering
Kopi: Shaminaz Sultana, Lilleakerveien 45, 0284 OSLO

Personvernombudet for forskning

Prosjektvurdering - Kommentar

According to the notification form there will be obtained written consent based on written and verbal information about the project and the processing of personal data.

The written/verbal information must contain:
- That Universitetet i Oslo responsible (the data controller) for the project
- the purpose of the project and what the personal data will be used for
- which methods will be used to collect the personal data
- who will have access to identifying data
- that participation is voluntary
- that participants may withdraw at any time, without stating the reason
- the date the project ends
- the contact information of the supervisor and student

The personal information will be registered on a private computer. The Data Protection Official for Research presupposes that the use of a private computer is in accordance with the routines for data security for Universitetet i Oslo.

When the project is completed, by 30.06.2014, the data material will be made anonymous by deleting directly and indirectly identifying variables. In order for the data to be fully anonymised, all directly identifying data, such as names/referance numbers must be deleted, and indirectly identifying data in the remaining material must be deleted or changed.