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Reflecting on Values: Christian Values and ‘institutional body language’ in Indian schools – implications for the British teacher educator

Dr Sally Elton-Chalcraft and Dr Paul Cammack
University of Cumbria
TEAN 2017
Aston
Andhra Pradesh is now divided – Telangana + AP
Research question-

How do a sample of teachers and headteachers narrate the impact of their own faith and their school’s Christian foundation

- Listening to their stories using IPA approach and identifying themes which arose - ‘making sense of them making sense of their views’, (Smith and Osborne 2003)

Project funded by St Christopher’s Trust and University of Cumbria
Thinking deeply about teacher education

1. interconnectedness of values,
2. the Christian religion,
3. the context of the Indian education system
4. espoused values,
5. a teacher’s faith

impact on practice.

6. How the ‘institutional body language’ of the school (Dadzie 2000), are enacted in practice.
Research design and sampling

- IPA interpretive phenomenological analysis
  Smith and Osborn 2003
- Interpretivist paradigm (Denscombe 2014)
- Narrative approach (Clandinin 2007)
- Time and accessibility factors determined who was included in my sample –Convenience, snowballing and opportunistic sampling in Bengaluru, Chennai, Hyderabad, Kolkata, Jorhat and Aizwal providing a range of views from university, college, secondary, primary and nursery professionals
Main Themes

Interpretative phenomenological analysis – exploration of how participants narrate their personal and school ‘life world’ (Smith and Osborn 2003)

- Influence of Christian values in their schools (given that the majority of learners are from Hindu, Muslim or Sikh backgrounds)
- Impact of the teacher’s faith on teaching and learning
- Affinities between Christian foundation, an individual teacher’s faith and the Christian ethos as exemplified in the school’s ‘institutional body language’ (Dadzie 2000) -for example the displays, taught and hidden curriculum, relationships with the staff, equality of opportunity etc.
Three themes emerged which are mapped on to West-Burnham and Davis tree metaphor (2014):

1. Christian values provide deep ethical roots.

2. Biblical texts and Christian doctrine informs decision making – the tree trunk, and the day to day action – the branches

3. Differences and commonalities

- The presentation highlights the tension of conflicting values - Indian Christian teachers sharing God’s love whilst adhering to governmental policy not to coerce non Christians to convert.
## Findings

<table>
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<th>Tree metaphor</th>
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Biblical text in SEN school B

- Bible guides action
- Institutional body language (Dadzie 2000)
Display in 10 year olds classroom
Christian foundation school Bangalore.
Christian teacher
Chhota Beem (children’s cartoon hero) Unity in Diversity

https://www.youtube.com/watch?v=cULnX8iw8Sc
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Same religion, Christianity (tree not a flower); Different interpretations of Christianity (eg Assam Catholic priest, Presbyterian tribal, ... Bayan tree, Mango tree.

Bangalore Saint: SEN school
Assam Priest: secondary school
Bangalore liberal: SEN school
Presbyterian tribal: secondary school
Pluralist: Early Years setting

Tree images available at
https://www.google.co.uk/search?q=tree+branches+roots+images+free+download&tbn=isch&tbo=u&source=univ&sa=X&ved=0ahUKEwiCv6y339PSAhUCC5AKHXQtDRMQ7AkI Ug&biw=1518&bih=748
accessed on 13.3.17
Different Christian ‘world views’

- **Assam priest** – not only child but siblings
- **Bangalore** – not ‘deficit’ model, compassion
- **Bangalore ‘western’** not ‘traditional’ morals
- **Mizoram teacher** – tribal, hospitality
- **Assam Nursery Principal** – pluralism
1. Western versus traditional Indian Christianity – the Bangalore liberal

Christ is with you

So one principle I follow in my life is that Christ is with you wherever you go. So if you can do it when he is there with you then go ahead and do it.

Being professional

salaries were very low and I felt that it wasn’t right because .. when you do things out of, what you say, service, it’s different ..people shouldn’t be taken advantage of.
2. Compassion and obedience – the Bangalore saint

- The Christian foundation is important because the diocese wanted to have outreach programmes, so starting a special school was part of their outreach programme.

- You should expect not to receive anything from other people.
**DEFN of MENTAL RETARDATION**

Mental Retardation refers to significantly subaverage general intellectual functioning existing concurrently with deficits in adaptive behaviour and manifested during the developmental period.

**GROSSMAN**

**CAUSES of MENTAL RETARDATION**

**PRENATAL**
- Maternal infection
- Hormonal imbalance
- Maternal illness
- Maternal drug injection
- Radiation
- Maternal anoxia
- Maternal Malnutrition
- R.H. Incompatibility
- Intoxication

**NATAL**
- Premature babies are more frequently victims of damage.
- Prolonged pregnancy
- Long difficult birth
- Pelvis malformation
- Twisting of the umbilical cord
- Use of forceps
- Abnormalities in presentation
- Haemorrhages with in brain
- Anaemia (lack of oxygen)

**POST NATAL**
- Encephalitis
- T.B. meningitis
- Non in feotus
- Encephalitis
- Metabolic abnormality
- Nutritional deprivation
- Endocrine abnormality
- Metal Poison
- Associated with diseases
3. Hospitality trumps everything – the Mizoram ideal host

Sociable

- We are in and out of each other’s houses.

We are so sociable (laughs) unlike non tribal we are so close.

Discipline

- Christians have to be kind, but without discipline we cannot be kind. Most [problem children] have a bad background- family broken, so many problems. There are drop outs, some bunk classes. But when we look into their personal life we find out they have bad family. If parents didn’t teach good manners we see it in school it is due to bad parenting.
4. Exemplifying God’s love through procreation or celibacy - The Assam priest

- Yes, there are so many [SEN] children; they are very slow and maximum children are only children, so they are not normal children. And these children are really problematic. They behave abnormal and they want to have attention from everybody. We have to handle with GREAT care... This child has so much comfort... so they don’t know anything...
5. All ways lead to God - pluralist EY principal, Assam

- If they know about the love of God, they will know about Good and Bad. Everyone has a different religion, I cannot say Hindu is bad. God is present everywhere. We all worship the same God. . . . We don’t want to force them [to convert to Christianity]. So far parents don’t have any objection [to the Christian ethos – Christian singing, prayers etc] Parents come to the Christmas celebration, the gift exchange, refreshment and all.
Conclusions

• Head teachers’ Christian values underpin decision making and day to day practices are varied

• Findings reveal depth and richness of the varied expressions of the impact of Christian faith on practice

• The range of values in one faith, across a range of states, in India = variation of values and practice

• Implications of this case study – can teachers in UK learn from this case study in a foreign country: Dealing with Governmental directives counter to values and beliefs?
Implications for the British teacher educator

- Impact of Values on teacher education
- Whose values?
- Faith schools values?
- What happens when Government directives run counter to beliefs and values?


Macpherson, P. and Tyson, E. 2008 Ethical issues ch 5 in Elton-Chalcraft, Hansen and Twiselton Doing Classroom research OUP: Maidenhead


West Burnham, J and Harris, D (2014) Leadership dialogues – conversations and activities for leadership teams Crown House publishing available at https://books.google.co.uk/books?hl=en&lr=&id=hJa5BgAAQBAJ&oj=fnd&pg=PT6&dq=west+burnham+2014&ots=LyomacBk&sig=d2Pls3s77YILH5x6QNXcR0qhpZg#v=onepage&q=west%20burnham%202014&f=false