An investigation into the nature of and extent to which methods taught during Montessori teacher training in Bangalore are applied by teachers in Montessori and mainstream schools.

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Dedication

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Abstract

Montessori education has been practiced in India for over eight decades, with instructional techniques passed down since the time of Maria Montessori's residence in India from 1939 to 1948. The Indian Montessori Centre in Bangalore, India, has played a pivotal role in preserving this teaching history through its renowned Indian Montessori training courses. These courses provide extensive training to individuals aspiring to become Montessori teachers, initiating a process of self-transformation by challenging conventional beliefs about teaching and learning. This process often leads to the development of a distinct Montessori teacher identity.

However, despite its longstanding presence, Montessori teacher training offered by the Indian Montessori Centre has not received the recognition it deserves in India in terms of pedagogy, teacher training, and school policies. This research aims to investigate into the nature of and extent to which methods taught during Montessori teacher training in Bangalore are applied by teachers in Montessori and mainstream schools. By gathering data on the implementation of training approaches, this study aims to understand the impact of Montessori teacher training.

The research employed a purposive sample of 103 Montessori trained teachers, who provided initial data through questionnaires. To obtain comprehensive and in-depth insights, a case study approach was adopted, complemented by a mixed methods approach involving interviews and examination of relevant documents.

The analysis of data revealed that the Montessori method of training is teacher-centric, emphasizing continuous learning and fostering a positive reinforcement approach to teaching. Additionally, the data shed light on the gender perspectives, with women forming a major workforce in Montessori education, and highlighted the economic aspirations of Montessori teachers. The training experience was found to instill a sense

of satisfaction and personal transformation, cultivating openness to acquiring new skills and becoming more effective Montessori teachers.

However, the findings also indicate a closed-door approach to training, leading to a lack of critical evaluation, reflection, and limited accessibility as an educational pedagogy.

This research holds significance as the training of teachers in the Montessori method could serve as a valuable model for the implementation of the Right to Free and Compulsory Education Act (RTE, 2009), which mandates universal primary education in India. It also aligns with the objectives of the National Education Policy (NEP, 2020).

Keywords: Montessori in India, Indian Montessori Centre, Early Childhood Care and Education, Montessori Teacher Training.

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CHAPTER - 1

INTRODUCTION

This thesis reports an investigation into the nature of, and extent to which methods taught during Montessori teacher training in Bangalore, are applied by teachers in Montessori as well as mainstream schools. In the first chapter of the thesis, I introduce Montessori and her philosophy of education, explain how my own background has influenced the focus and nature of the study before introducing the context for the research and the rationale for the selected inquiry within the field of early childhood education. I then set out the study aim, objectives and the research questions.

1.1 The Background and Rationale for conducting this Research

My interest in investigating this topic stems from my role as the founder and Head teacher at my primary Montessori school for the last two decades. Along with this I am a part time faculty at the Indian Montessori Training Centre (IMTC) Bangalore, which trains teachers in the Montessori pedagogy since 1939 (Indian Montessori centre, 1999). Twenty-five years ago, I gave up my career as a lecturer at an undergraduate college in the department of Sociology in Bangalore to become a Montessori teacher. This shift in my career has given me the unique identity of a trainer and teacher. I changed my field after discovering the wonderful ways in which children learn in a Montessori. I recalled the learning obstacles during my growing years and said to myself 'How I wish I had been taught this way.'

I must confess that when I set out on this research journey, I was not completely convinced whether I was the right person to do this research as I was apprehensive that I might betray my trust and deep-rooted belief in a pedagogy that is so dear to me. I contemplated myself if this research would eventually question my faith and belief in Montessori learning as I have embraced Montessori to be an integral part of my life. I

realised the importance of conducting research, as there is limited evidence to support literature on Montessori's visit to India. The available sources are secondary in nature and mostly narratives.

While Montessori is often associated with, early years education, particularly in western education systems, this thesis is primarily concerned with the training of Montessori teachers. Although Montessori principles are in the public domain, the training to apply them tends to be limited to those who attend Montessori training. The practices associated with the training of teachers in the Montessori methodology are closely held within a guarded practical and oral tradition available to individuals who attend the formal Montessori teacher training (Joshi, and Taylor, 2005).

Montessori's contribution to the field of early childhood education has received its due share of importance in theory, however there is little or no knowledge about the radical change that the approach is reported to bring in the teacher who acquires training (Cascella, 2015). Montessori approach redefines the vision of childhood in which children are viewed as deeply invested in their own development and who can achieve their potential through self-construction (Knoll, 2010; Montessori, 1936). The teacher must fit into this framework of creation when the child is constructing his or her personality (Lombard, 2009; Lillard, 2011).

> '*The teacher, when she begins to work in our schools, must have a kind of faith that the child will reveal himself through work. She must free herself from all preconceived ideas concerning the levels at which the children may be. The many different types of children...must not worry her...The teacher must believe that this child before her will show his true nature when he finds a piece of work that attracts him. So, what must she look out for? That one child or another will begin to concentrate.'* (Montessori, 1949, p. 276).

1.2 Montessori trained Teachers in Bangalore-An overview

Montessori considered it essential to create a new type of teacher for her method of education (Montessori, 1936; Montessori, 1948). She even gave this teacher a new name 'Directress' reposing the trust that the adult is a guide and not a teacher accentuating the natural energy of children rather than being in control of the classroom (Montessori, 1948). With its educational approach, the Montessori method has placed the formation of values, beliefs, and teacher attitudes at the center of the process of becoming a teacher (Whitescarver and Cossentino, 2007). Preparing the teacher emotionally and spiritually is fundamental to Montessori teacher training popularly known as 'preparing the adult' (Montessori, 1949; Whitescarver and Cossentino, 2007). This is the underlying principle with which Indian teachers are trained at the Indian Montessori Centre, Bangalore (Indian Montessori centre, 1999).

The Indian Montessori Centre (Indian Montessori centre, 1999) is a recognised society that provides Montessori pedagogy training in four Indian states through the Indian Montessori Training Courses since 1939 (Tschurenev, 2021). It has been regarded as India's oldest training centre, with a history of Montessori-inspired training methods. After Montessori left India, trainers, instructors, and practitioners believe that little has changed in the training processes (Indian Montessori centre, 1999).

During my time as a Montessori instructor in Bangalore, I discovered that this system had some limitations with the trainees. Though pinpointing the specific flaws in the training was first difficult, I eventually realised that there were some ideological as well as practical issues and disparities in teacher training and its implementation in Montessori classrooms. Montessori colleagues, co-teachers, and trainers are willing to admit the difficulties of training and the resulting uncertainty in the classroom, but they are often torn between asking questions and keeping silent about it. They frequently believe that with experience, the obstacles will fade away, echoing Cossentino, (2009), who believes that with preparation, teachers

gain technical and cultural skills. Furthermore, in order to adapt to the Montessori environment, certified instructors require on-going learning programmes and teacher transformation skills (Boulmier, 2014; Borko, 2004).

Although technical aspects such as file preparation; material making and submissions on time are emphasised in a rigid and intensive manner, the Montessori teacher training in Bangalore exercises little emphasis on self-study, group discussions, or paper presentations to enhance professional teacher training of working Montessorians (Indian Montessori centre, 1999). The training does not seem to empower individuals to question pedagogy, methods or adaptability despite completing more than eighty years of training. Colleagues, peers, and even Directors of training often frown upon any change by saying 'this is how it is done here.' Most of the time, they dismiss fresh findings and difficulties, preferring to follow processes rather than the thought behind it.

There are a couple of training flaws that show up in the classroom. The training in Bangalore is based on the concept of an "ideal child," in which it is considered that children in Montessori environments participate, choose, and pace their own learning (Montessori, 1949). The teacher, on the other hand, is a guide who instructs and guides students in what is essential and sufficient (Montessori, 1936; Rathunde, 2001). However, in Montessori classrooms, this does not always occur since the novice teacher is not always able to translate the theoretical experience into practice. The situation may vary depending on the circumstances in the classroom. It consists of children of all ages and origins, and the unique needs of young children might range from feeding assistance to restroom assistance, in addition to presentations. This contradiction between training and reality frequently results in disappointment, which is reflected in the teacher's attitude and belief in Montessori pedagogy and as a teacher.

Another issue that colleagues and Montessori principals have in common is the use of spoken English. Montessori training is in English, and one of

the topics includes an English phonetic language programme. The phonetic method in English becomes a hindrance for most trainees who go to classrooms as certified instructors with competency in spoken English, as thinking occurs largely in the mother tongue and must be translated into English. This component of teacher training is a problem for teachers until it is thoroughly understood (Butzkamm, 2003).

Montessori teachers are not supposed to give approval, grades, or make corrections in a hurry, but instead they are supposed to redirect, encourage and suggest by guiding children through the materials while the children make choices (Montessori, 1949). Though the precise number is unknown, Bangalore has a large number of primary Montessori schools for children aged three to six years, but elementary Montessori schools are scarce. As a result, once a child has completed primary Montessori, he or she must enter a typical classroom where academic success, scores, and marks are valued highly. Classroom teaching takes precedence over Montessori in order to achieve this goal. Second, the teacher is responsible for ensuring that each child in the classroom achieves academic excellence in reading and writing in order to pass the entrance exam for admission to a private school in grade one. These activities are in direct opposition to the Montessori philosophy.

When I first learned about this approach and decided to become a teacher, I was influenced by Montessorian ideas. Reasoning has long been a foundational principle of Sanskrit literature education, which is still practiced in many Indian households (Tharakan, 2016). This was true during my childhood because I come from an Agnihotri's family (Berreman, 1964). The Brahmins who kept the sacred fire during the fire rituals were originally referred to as Agnihotris. Conflict resolution, reasoning, basic judgement, and harmony were all part of our upbringing since the fire was present in our home. As a result, I think that I am capable of sustaining my ideas and viewpoints, and that education, both modern and culturally indigenous, has provided me with an advantage in many parts of reasoning that are compatible with the Montessori philosophy. This helped me to better grasp pedagogy and training

methods that had been adapted through critical review. This research was undertaken because I wanted to completely comprehend the motivation for Montessori training, as well as the experiences of Montessori trainees, trainers, and instructors, as well as the impact of the training on teaching in Bangalore.

With the proper procedures in place, I quickly realised that obtaining the essential information and documentation would be difficult. The training manuals and guidelines that are regarded critical research papers are kept and preserved, and they are frequently out of reach of trained teachers and individuals. At the Indian Montessori Centre (IMC), which provides training, files and documents of historical significance are preserved and protected with reverence and are not accessible to everyone except the Director of Training. As a result, the materials used in this study are primarily secondary and narrative sources. The Indian Montessori Training Centre, the apical wing of this study, is primarily concerned with teacher training (IMTC). The primary interest of this research is training of teachers through the apex wing known as The Indian Montessori training centre (IMTC). The pursuit to research guided and gave me a perspective to seek sources along with the training manuals to find out not only about Montessori's stay in India, but also the impact that her method had on future teacher training.

Montessori's association with Theosophy (Blavatsky, 1930) paved way for her arrival to India in 1939. Though this association with theosophy is not my primary focus of research, I acknowledge that it may have an important bearing.

1.3. Maria Montessori and her Philosophy of Education- Introduction

Maria Montessori, born in 1870 in Italy, became the first woman in her country to receive a medical degree in 1896 (Kramer, 1976). Montessori's technique of teaching and learning is well known (Lillard, 2013). It must

be admitted that other from a keen interest in how children learn, there is minimal information available about her life-long devotion to women's rights outside of child education (Shute, 2002).

Montessori method, as it is known today began as responses to the observations of children in the Casa Dei Bambini, or the Montessori House of Children (Montessori, 1936). The Montessori method grew out of what children did naturally in the process of teaching themselves. These recorded observations and experiences embarked on a journey towards understanding that education begins with the child and not with the teacher (Montessori, 1936; Montessori, 1948). Montessori observed that education or learning begins at birth as children experience a series of sensitive periods during their growth during which they are keen to learn (Montessori, 1936; Montessori, 1948). In the child's early years from birth till four years of age education of the senses play a crucial role whose aim is to enhance the skills for learning through observation, understanding and exploring the world around them supported and internalized through the senses (Montessori, 1936; Montessori, 1948). With the growth of the child this learning is absorbed and internalized as intelligence takes over. This in turn supports the child to classify, compartmentalize, discriminate, evaluate and sequence learning (Montessori, 1936; Montessori, 1948; Pound, 2017).

The Montessori method was, and still is, a system of education that is radically different from conventional approaches to teaching and learning (Whitescarver and Cossentino, 2008). Though not the first approach to assume the central importance of the child as the constructor of knowledge, Montessori was the first to elaborate a comprehensive, child-centred, developmentalist philosophy in a concrete, pedagogical method (Jones, and Cossentino, 2017). Montessori was a doctor, an educationist, feminist and a children's rights activist. She was considered a charismatic speaker, and a staunch believer of world peace who passionately worked and thought with a vision about the evolution and oneness of life (Christensen, 2018). The cosmic task of man, Montessori believed was to further one's consciousness to live in harmony with nature (Fresco, 2019).

Understanding Montessori's life and the pedagogy is inspirational (Orr, 2013; Montessori Jr, 1976). Her life was not restricted to being a doctor or an educator. Montessori's work has a hint of theosophy though there is no significant record of the same. It was after the death of Montessori that C. Jinaradasa (1875–1953), the fourth President of the Theosophical Society, acknowledged that Montessori had joined the European section of the Theosophical society in 1899 (Introvigne, 2017). How the Theosophical movement might have had an influence on Montessori's work is not clear except for Montessori's reverence to the child, whom she often refers as the 'Master' (Introvigne, 2017).

The Russian seeker of higher awareness Helena Petrova Blavatsky coined the word "Theosophy" (Blavatsky, 1930). In 1875, Blavatsky along with Colonel Henry Steel Olcott (Prothero, 1991) an American national who had served the civil war, and William Quan Judge (Mater, 1996) an Irish Lawyer together with several others founded in the United States of America, that they chose to call The Theosophical Society (Wilson, 1987). Promulgating the ancient teachings of Theosophy, or the Wisdom of the Divine the founders arrived in India in January 1879. Blavatsky came to India from Tibet having completed her mystic journey in Tibet with the Spiritual Masters or 'Mahatma' as they were called and established the Theosophical Society at Adyar near Madras (Now called Chennai the capital of the Southern state of Tamil Nadu in India). Theosophy had its bearing on Montessori, and this was one of the reasons for her to come to India (Wilson, 1987).

As part of her theosophical work Annie Besant (1847-1933) a British national, noted theosophist, writer, orator and women's rights activist came to India in 1898, and was elected as the president of the Theosophical society in 1907 (Mortimer, 1983). When Montessori met Annie Besant is not clearly known. In 1907 after having established the Casa Dei bambini (House of Children) Montessori went to London and heard Annie Besant speak in praise of the Montessori method (Wylie, 2008). This marked the beginning of a friendship between Montessori and

Annie Besant. This is significant to understand the focus of this research that is primarily about Montessori's arrival to India and the establishment of the teacher training.

1.4 The context for the study

This section provides information about India and the Bangalore region where the study was conducted. The section then focuses specifically on Montessori early childhood education in India and Bangalore.

1.4.1 India

India, my country where this research is conducted is one of the oldest civilizations in the world with a diverse variety and rich cultural heritage (Geary, 2013). Geographically India covers the snow-covered Himalayan heights in the North to the tropical rain forests of the south. As the 7th largest country in the world, India stands apart from the rest of Asia, marked off as it is by mountains and the sea, which give the country a distinct geographical entity (Singh, 1971). India stretches southwards and towards the Tropic of Cancer, tapers off into the Indian Ocean between the Bay of Bengal on the east and the Arabian Sea to the west.

With an estimated population of 1.35 billion (ORGI, 2011) India is the second most populous country in the world (Mohanty, 2010). India is a federal union comprising 29 States and 10 Union territories. The states and union territories are further subdivided into districts and smaller administrative divisions. There are 122 major languages and 1599 other languages spoken in India (Annamalai, 2004). Hindi is the primary language spoken in most parts of India with each state having their own languages. Having a history of British rule, English is vastly spoken in most parts of India (Pandharipande, 1992). The main occupation of India is agriculture. About 70% of the population is engaged in agriculture (Saiyed and Tiwari, 2004). The economy of India is a developing mixed economy with a combination of Industrialization and agriculture (Basu and Miroshnik, 2016). India is a democracy, a political system in which citizens

govern themselves with elected representatives (Kaviraj, 2017). For almost all Indians the family is the most important social unit. There is a strong preference for extended families (Cohn, 2017).

1.4.2 Karnataka

Karnataka is a state (one among the 29) in the southwestern region of India. Originally known as the State of Mysore it was formed on November 1st 1956, with the passage of the States Reorganisation Act (1956) and was renamed *Karnataka* in 1973. The capital and largest city is Bangalore. Karnataka is the eighth largest state by population, comprising of 30 districts. Kannada considered as one of the classical languages of India, is the most widely spoken and official language of the state.

1.4.3 A brief description of the Education System in India

India's post-independence period, after 1947, has seen the launch of various schemes by the Government to promote education among the masses and to achieve universalization of elementary education in the country (Aggarwal, 2000). At the primary and secondary level, India has a large private school system complementing the government run schools, with 29% of students receiving private education in the 6 to 14 years of age (Singal, 2006). The Right of Children to Free and Compulsory Education Act or Right to Education Act, 2009 (RTE) (Ministry of Human Resource Development, 2009) is an Act of the Parliament of India enacted on 4 August 2009, which describes the modalities of the importance of free and compulsory education for children between the age of 6 to 14 years in India under Article 21A of the constitution of India (Soni, and Rahman, 2013).

Education in India is provided by public schools controlled and funded at three levels namely central, state, local and private schools. Under various articles of the Indian Constitution, free and compulsory education is provided as a fundamental right to children between the ages of 6 and 14. The school system in India has four levels: lower primary age 6 to 10,

upper primary 11 and 12, high 13 to 15 and higher secondary 17 and 18 (Agarwal, 2007). This is going to change with the new National education Policy-2020 (NEP-2020, Ministry of Human Resource Development, 2020) With this the new pedagogical and curricular structure will be called as Foundational of 5 years (ages 3-6 years, and ages 6-8 years called as Balavatika /Preschool/Anganawadi) Preparatory (Class 3-5 or ages 8-11) Middle (Class 6-8 or ages 11-14 and Secondary (Class 9 to 12 or ages 14-18).

The Government of India approved the National Early Childhood Care and Education (ECCE) Policy in 2013. The Curriculum Framework envisages that all children below six years of age is aligned with the Government's vision of ECCE as spelt out in the National Early Childhood Care and Education (ECCE) Policy. Early Childhood Care and Education (ECCE) encompass the inseparable elements of care, health, nutrition, play and early learning within a protective and enabling environment. Pre-primary education in India is not a fundamental right (Singal, 2006). However, with the National Curricular and Pedagogical Framework for Early Childhood Care and Education (NCPFECCE) for children up to the age of 8 as envisaged in National Educational Policy (NEP-2020), this will be developed by NCERT in two parts. The ECCE has sub-framework for 0–3-year-olds, and as sub-framework for 3–8-year-olds. It is envisaged that prior to the age of 5 every child will move to a "Preparatory Class" or "Balavatika" (that is, before Class1) which has an ECCE-qualified teacher. It emphasizes that the learning in the Preparatory Class shall be based primarily on play-based learning with a focus on developing cognitive, affective, and psychomotor abilities and early literacy and numeracy (NEP-2020, Ministry of Human Resource Development, 2009).

1.4.4 Bangalore

The capital of the Southern state of Karnataka, in India, Bangalore, also known as Bengaluru (Kannada) is nicknamed the Garden City and was once called a Pensioner's Paradise (Nagendra and Gopal, 2010). Situated at a height of 949 meters (3113 ft.) above the sea level, the city is

blessed with a pleasant climate throughout the year (Sudhira, Ramachandra and Subrahmanya, 2007). Bangalore is also known as 'The IT Capital of India' and "The Silicon Valley of India' (Ramachandra and Kumar, 2010). Bangalore consists of the closely built old town, together with several modern outlying areas or former suburbs laid out in a pattern to the north and south, with many parks and wide streets (Benjamin, 2000).

1.4.5 Education in Bangalore

Bangalore has been a centre of excellence in the fields of education and research for more than a century. With an average literacy rate of 88.48% (Kumar and Nandini, 2013), much above all India rate at 74.04% (Shah, 2013), Bangalore has some of the best educational institutions in India. There are three kinds of schools in Karnataka. Government schools run by the government, aided schools which suggests that financial aid is provided by the government and unaided private where no financial aid is provided by the government (Mehendale, Mukhopadhyay, and Namala, 2015). In majority of these schools, the medium of instruction is either English or Kannada (Sudha and Ravindranath, 2000). The syllabus taught in the schools are either Central Board of Secondary Education (CBSE), Indian Council for Secondary Education (ICSE) National India Open School (NIOS) or the state syllabus defined by the Department of Public Instruction of the Government of Karnataka.

Apart from the traditional schools, Bangalore has a very large option of alternate schools (Tharakan, 2016). These schools have moved away from the traditional methodology of teaching, and here the children are allowed to learn and explore in a more carefree and informal environment. Bangalore is a hub of early childcare education (ECE) and training in preschool and Montessori methods (JAIRAM, and CHOPRA, 2019).

1.4.6 Montessori Education in Contemporary Bangalore.

This section briefly discusses the prevalence of the Montessori method in contemporary Bangalore.

The term Montessori is an enigma in Bangalore (Tharakan, 2016). It is one of the most popular terms used among parents of young children as well as some practitioners of Early Childcare and Education (Selman *etal.*, 2003). Most often this term is widely used without most people knowing what it is (Sutton, 2017). Play-homes, kindergartens, and day care use the term Montessori (Roopnarine *et al.*, 1994). Urban well-educated parents who visit Montessori schools often question about exams and marks, uniforms to be worn, the desks for children to write and even homework. Montessori provision is often chosen as an alternative to the regular pressures of schooling by parents who do not wish to send their child to the 'big school' in early years.

To impress upon parents that Montessori is not an alternative, but a means of learning is still a challenge (Romero-Little, 2010). There is no evidence-based research to confirm if Montessori is a popular methodology of learning in Bangalore. Montessori system is gaining popularity in Bangalore as there are no exams or tests and due to the presence of the Indian Montessori Centre. The popularity of the Montessori methodology is gaining momentum in Bangalore over the past two decades, as the headquarters of the Indian Montessori Centre (IMC) is in Bangalore. Some schools in a bid to cash in on the popularity of Montessori methodology claim to be following the Montessori System while they seldom do so. Surprisingly, a few schools that claim to follow Montessori methods often do not have a single Montessori-trained teacher on their list of trained teachers. Added to this some schools do not have the basic materials that constitute the Montessori environment.

1.4.7 Indian Montessori Centre (IMC) An Introduction

This section and the one that follows introduce the Indian Montessori Training Centre and discuss its work. The Indian Montessori Centre (IMC) is a registered society with its headquarters in Bangalore, India. In keeping with its prime objective of promoting the Montessori Method of Education the IMC has been training students in the Montessori methodology of education through the training centres called as the Indian Montessori Training Courses (IMTC). The IMC awards diplomas to the successful students of the courses being conducted every year by the Indian Montessori Training Courses (IMTC). With the IMC headquarters located at the North-Western suburb of Bangalore city the IMC is the parent body authorized through recognition by the Government of India to conduct Montessori training courses, and to train teachers in the Montessori methodology of education. The diploma is recognized by the Department of Education, Government of Karnataka Vide No. ED 447-PGC 90 /3-12-91.

The aims and objective of The Indian Montessori Centre (2019) Sec.3b and 3d of KSR Act, '60 (Appendix, 14) is aimed towards the promotion of education, science and literature and for the instruction and diffusion of knowledge relating to useful knowledge about children. Further the objectives are to maintain, propagate and further the idea and principles of Montessori for the full development of the human being. The association aims to accomplish the objectives by all lawful means by furthering the study and propagation of the principles of education and human development by conducting conferences, seminars or workshops and Montessori Training courses. Promoting general recognition of the child's fundamental right as envisaged by Montessori, irrespective of racial, religious, political or social environments and assisting in the establishment of educational institutions functioning following the Montessori method and to help them continue functioning using the method effectively and thus protecting the name of ‘Montessori’.

Conducting teacher training and awarding diploma in the Montessori methodology of education the IMC came together to support the Indian Montessori Training Courses (IMTC) and propagate the Montessori philosophy and Method of Education. The IMC is a national organization that encourages institutional members as well as individual members. The IMC in its bid to reach out to more people launched an intensive Online Montessori Training Course. This course is basically aimed to cater to the needs of busy individuals, parents, and administrators at school who cannot find the time to attend regular classes.

The IMC is among the few Montessori organizations in India that offers a Director's Training Course to experienced persons to conduct, administer and direct training courses for teachers in the Montessori methodology. In its aim for further propagation IMC has been organizing workshops, conferences, and seminars on Montessori-related issues on a regular basis.

1.4.8 Indian Montessori Training Courses (IMTC)

The Indian Montessori Centre, IMC which is the parent organization for the propagation of the Montessori methodology and movement conducts training to teachers in the Montessori methodology of education and awards diplomas to successful students after the completion of the Montessori teacher training through its training Centre's called as the Indian Montessori training Courses IMTC. The duration of the training is nine and a half months and each calendar year the training commences on the 15th of July and completes on the 30th of April. The training is conducted in English as well as the state vernacular language. The IMC, for propagation and in its mission to impart Montessori teacher training, in India and overseas has local branches called as Chapters. There are four registered chapters of IMC at the time of research. These are located in the city of Chennai, the capital of the southern state of Tamil Nadu, Bangalore city in the state of Karnataka and in the city of Gurgaon in North India. In recent years, an overseas chapter was started in the

Southeast Asian country of Vietnam in 2016 for the training of Montessori teachers by IMC.

The diploma awarded to the student after the completion of the Montessori teacher training qualifies the holder to apply the Montessori method to the education of children between two-and-a-half years and six years of age but not to children over six years. The diploma does not qualify the holder to impart training in the Montessori method to adults in any form. It also entitles the holder to use the name Montessori in an institution for that group of children in his/her charge provided it is fully equipped, directed and organized, according to the requirements of the Montessori method as set forth during training.

Having completed 83 years of successful training to almost 5000 students, the Indian Montessori Training Course (IMTC) is considered as one of the oldest and the most authentic training Centre in India (Indian Montessori Centre, 1999). Bangalore's training techniques have remained unaltered since Montessori's original training session in 1939. The training manual at the Indian Montessori Centre belongs to Albert Max Joosten who was the representative of Montessori in India and continued the training after Montessori left India in 1949.The reference manual is the material file of Albert Max Joosten and till date the material files are made in the same manner. It is difficult to tell whether training methods have evolved or remained the same over time due to a lack of access to these material files. There is no evidence to suggest that the methods of training have undergone much change since the first teacher-training course conducted by Montessori herself in 1939 (Indian Montessori Centre, 1999).

1.5 Rationale for the location where the study data were collected

IMC provides classroom training along with a practical component that gives its students Montessori training that includes a sound understanding of the methods, sessions on psychology of the child and philosophy of the Montessori approach to learning. Primary Montessori teacher training is

conducted at this centre. Additionally, the Online Montessori Training Course (OMTC) offers training in theory with no practical component to school administrators or teachers who may be unable to attend the regular classroom-training programme. The training centre of the IMC along with the chapter office is located at Malleshwaram, a suburb in the North of Bangalore.

Table 1.1 lists training centres that provide Montessori teacher training in India on a regular basis as well as weekend training and elementary teacher training programme.

Table 1.1. Indian Montessori Training Courses (IMTC)

Location -Karnataka	**Course Name**
Bangalore North	Indian Montessori Training Courses
Bangalore South	Indian Montessori Training Courses
Bangalore East	Indian Montessori Training Courses
Bangalore Koramangala	Indian Montessori Training Courses
Mangalore	Indian Montessori Training Courses
Elementary Course-Bangalore	Elementary Course-6 to 12 years
Location -Tamilnadu	**Course Name**
Chennai	Indian Montessori Training Courses
Erode	Indian Montessori Training Courses
Pollachi	Indian Montessori Training Courses
Hosur	Indian Montessori Training Courses
Elementary Course-Chennai	Elementary Course-6 to 12 years
Elementary Course-Tirupur	Elementary Course-6 to 12 years
Location - Delhi –NCR	**Course Name**
Gurugram	Indian Montessori Training Courses

IMTC-North Bangalore- The IMTC-North Bangalore was chosen since it is the IMC's headquarters and one of the oldest training Centre. I have a strong personal connection to this because I received my training here.

IMTC-South Bangalore-The IMTC-South Bangalore was the first Centre to open in 2005. Prior to this only the North Bangalore Centre provided training. I chose this training Centre, as I am a part-time trainer. Indian Montessori Centre, Karnataka Chapter is headquartered at IMTC-South.

1.6 Research aim, objectives and research questions.

The research aim was to investigate the nature of, and extent to which, methods taught during Montessori teacher training in Bangalore are applied by teachers in Montessori and mainstream schools.

Having a well-defined understanding of my intention and the premise of my research I then had to have a clear outline of the objectives. The objectives were:

- To identify Montessori teachers' views concerning the vision, ethos and quality of the Montessori teacher-training centre in Bangalore where they trained.
- To identify 'Montessori teachers' views concerning the impact of their teacher training in Bangalore on their subsequent professional attitudes, motivation and practices.
- To identify factors that influenced teachers in Bangalore to select a Montessori training pathway.
- To establish if there is dissonance between Montessori teachers' perceptions of their training in Bangalore and their implementation of the Montessori methodology of education in pre-primary Montessori schools.

The research questions are set out in the next section.

Status of Montessori Schools:

The Indian Montessori Centre in Bangalore awards certificates of appreciation to authorised Montessori elementary schools. To preserve its certification, the House of Children must adhere to the IMC's requirements. It also consults with these Houses of Children on a regular basis and guides them in the implementation of Montessori concepts. These Children's Homes will be required to recertify on a regular basis. Bangalore had roughly eleven Montessori elementary schools at the time of the inquiry, but no Montessori high school.

Status of Indian Montessori Training Centre:

While I appreciate and recognise that the Montessori teacher training provided by the Indian Montessori Centre has been available since 1939, when Montessori arrived in Chennai, the capital of the Indian state of Tamil Nadu (then Madras). The Montessori training in India has not been reviewed or evaluated since that time. In my experience, practises are passed along without much improvement or adjustment. Similarly, in my professional experience, I have seen directors of training disseminate Montessori training principles with utmost regard and faith while maintaining a closed-door approach. With cultish adoration, 'Shadow the leader.' Materials pertinent to IMC policies are inaccessible because the Director of Training Centre defends them since any loss is considered irreplaceable.

As a result, training versus classroom adaptation has shifted. Most Montessori teachers adapt to the needs of the classroom, overlooking the life-changing experience of becoming a Montessori teacher. The reasons for doing so could vary depending on the school's mission and culture, management, and the need for a higher rating based on grades and performance. I began to ponder about a few things over time: What causes certain teachers to appear "out of place" in their classrooms? Why do some people seem to 'succeed' while others seem to fail? Most importantly, why do most Montessori-trained teachers struggle to

acclimatise to their new classroom environment? Why do well-trained teachers ignore the need of following the child? Most importantly, why do most Montessori-trained teachers struggle to acclimatise to their new classroom environment?

Status of Montessori Practice:

The Montessori educational method has existed for more than hundred years, but evaluations of its effectiveness are scarce (Marshall, 2017). Similarly, Montessori practise through preschools as well as elementary schools have existed in Bangalore, but its efficacy is not evaluated. Montessori preschools are hugely popular in Bangalore but surprisingly, many parents do not know that the Montessori pedagogy and practice extend beyond the preschool years and move to the higher grades too. Debs (2022) opines that India's new middle class has driven the demand for early childhood education, and in the last three decades this is leading to branded Montessori franchises, some bearing little resemblance to Montessori's original pedagogy.

I then proceeded to devise my research questions that were based on the objectives:

- What are Montessori teachers' views concerning the vision, ethos and quality of the Montessori teacher-training centre in Bangalore where they trained?
- What are 'Montessori teachers' views concerning the impact of their teacher training in Bangalore on their subsequent professional attitudes, motivation and practices?
- What are the factors that influenced teachers in Bangalore to select a Montessori training pathway?
- Can any dissonance be discerned between Montessori teachers' perceptions of their training in Bangalore and their implementation of the Montessori methodology of education in pre-primary Montessori schools?

The rationale for the first research question was to understand the thoughts or opinions that Montessori trained teachers have about the training centre in Bangalore and to help to figure out if there are any quality indicators for teacher education. This inquiry may provide with insight into how Montessori training is perceived by students in training.

The second research question seeks to determine the impact of teacher training on their professional attitudes, motivation, and practices. The grasp of Montessori pedagogy and methodology, as well as the resulting shift in their attitude toward children in Montessori, as well as the intrinsic motivation to teach and the unlearning of prejudices in Montessori practices.

What is the reason that individuals choose this training pathway? I find this subject to be quite important. What motivates people to pursue this particular career path? I am curious as to why this training is primarily chosen by women. During my many years of affiliation with the training centre, I saw that while knowing that training to be a Montessori teacher is not financially viable, people nonetheless choose to do so.

The final research question seeks to determine whether there are any changes in the way the training is conducted and implemented. This, in my opinion, can be helpful study in bringing about many improvements in the Montessori community and training centre.

The responses to the above questions were sought by distributing questionnaires in the first phase to obtain the basic personal and demographic information of the potential participants. In phase 2 the participants were interviewed to gain in depth understanding of the prevailing aspects of Montessori teacher training with specific focus on the research questions. The process of the above is described in detail through this thesis.

Due to limited resources pertaining to Montessori education especially about Montessori teacher training and the impact it has on teachers who

implement this methodology of learning in the classroom. The findings of this study are significant for the field of Early Child Education (ECE) using Montessori pedagogy which continues through the school years in India (Joshi and Taylor, 2005). The importance of this study might be linked to the fact that Montessori spent almost ten years in India between 1939 and 1949 (Standing, 1957), yet there are no relevant records or training materials accessible for Montessori teacher training in India. Montessori's books 'Cosmic Education,' 'Absorbent Mind' (Montessori, 1948), and 'Education and Peace' (Montessori, 1949) were published in India based on her recordings and observations.

1.7 The structure of the thesis

The two chapters that follow this Introduction chapter are reviews of literature. Chapter 2 focuses on Montessori within the context of early childhood pedagogy. Chapter 3 provides a review in the context of pre-independence India's early childhood care and education with a particular focus on Montessori in the Indian context. Two chapters that set out and justify the methodological aspects of the empirical study follow the two literature reviews. Chapter 4 charts the development of the research design, while Chapter 5 is concerned with how the data were collected, analysed and interpreted. In Chapter 6 and 7 the findings are presented, and then in Chapter 8 and 9 there is a discussion of the findings. Chapter 10 the final chapter summarises and concludes on the study and reflects on the findings, discusses the limitations and considers recommendations derived from this study.

1.8 Summary of Chapter 1

This chapter has introduced the thesis, as well as Montessori and her philosophy. The rationale for choosing the research focus, my background and the influence that this has had on the research is detailed. The chapter has also discussed the study location as well as explaining its context. The different training centres that were operational at the time of research are listed and a rationale for why they were chosen. The

research aim, and research questions and the structure of the thesis have also been set out in this first chapter.

Chapter 2 provides a review of the literature in the context of early childhood care and education with significance to teacher education, teacher effectiveness, professional identity of teacher and a Montessori teacher as well as Montessori teacher training with an understanding of women as a major workforce in ECCE in Bangalore.

CHAPTER - 2

LITERATURE REVIEW

2.1 Introduction to Literature Review

This chapter presents an overview of the literature in the field of early childhood care and education. Following that, there is a brief history of ECCE in India, as well as a debate of the topic. The importance and value of teacher education, teacher effectiveness, and teacher professional identity are all discussed further. The identity of a Montessori teacher, as well as Montessori teacher training versus other forms of training, are discussed further in light of the fact that women make up a large part of the ECCE workforce in India.

2.2 The Literature Search

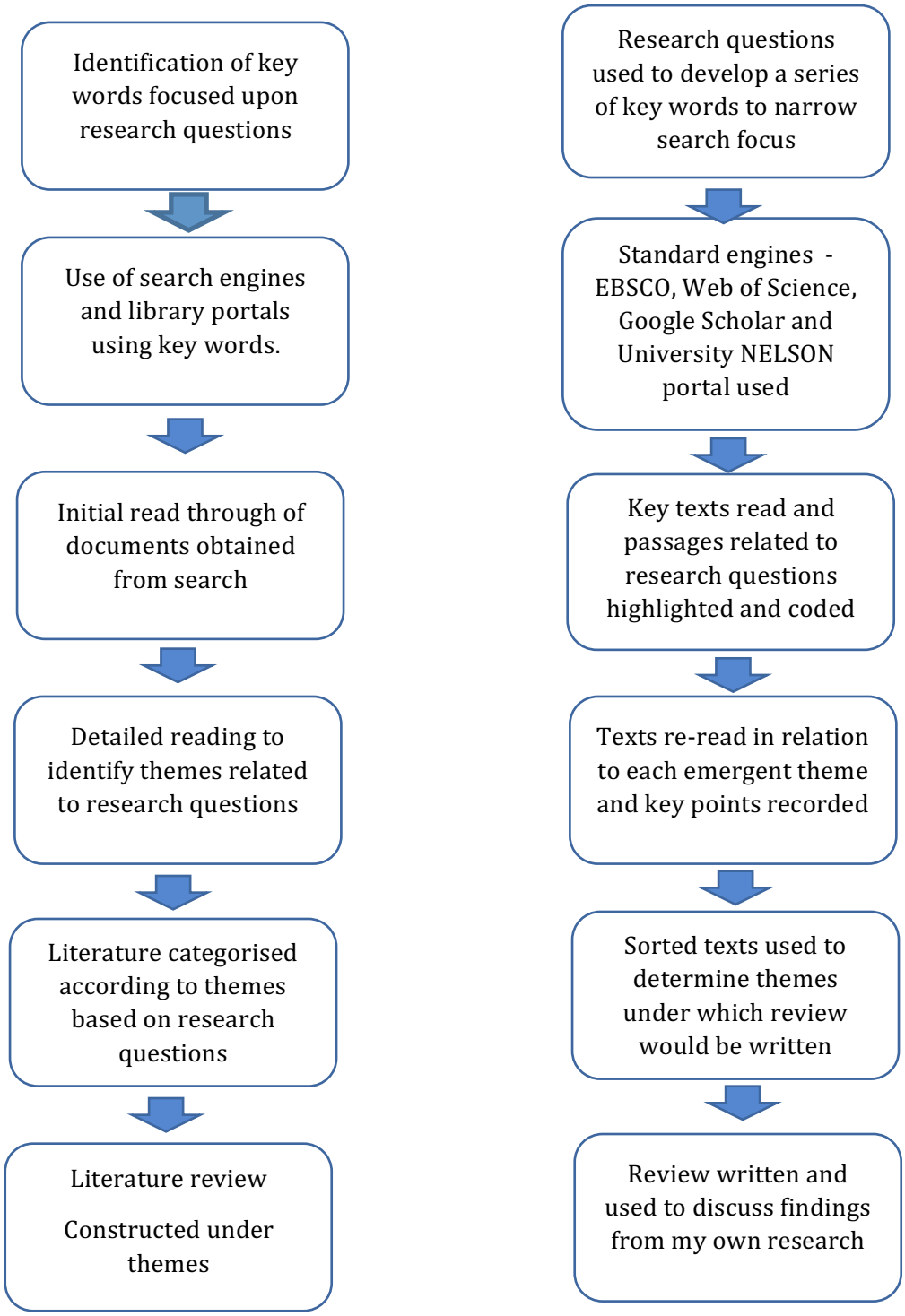
The major goal of a literature review, according to Cronin, Ryan, and Coughlan (2008, p.38), is "to give the reader with a comprehensive basis for understanding current knowledge." In order to read, understand, and discuss what is known about the subject to be investigated, the researcher must compile and discuss a body of work. The process of examining literature, according to Newby (2010, p.199), needs a structured method that allows the researcher to map the concerns, identify the essential topics under examination, pick search alternatives, and analyse the outcomes after following leads through these options. Rickson and May (2009) recognise that review procedures (even established ones) must be altered and developed for the distinctive aspects of individual review initiatives. They argue that it is critical for researchers to keep a laser-like concentration on their unique research topics while also acknowledging that an understanding of the larger context is frequently required when seeking to pinpoint the precise position of an individual study.

The literature examined in this chapter was chosen after a search of databases available through the Northampton library's Nelson search engine. I found papers and other publications using Internet search engines such as Google scholar, EBSCOHOST, Web of Science, and I was also notified of new material as it became available through Google scholar alerts.

An examination of previously published reviews (Rose, Shevlin, Winter, and O'Raw 2010; Price and Walker 2013) influenced the technique to doing literature reviews. These provided examples of how to organise literature and how to structure reviews. I was able to build my own review by considering the methodologies used by these scholars, with an emphasis on early childhood care and education, as addressed in this chapter, and in relation to Montessori pedagogy in the chapter that follows. Once references were received, the software Mendeley was utilised to keep track of them.

According to Haddad (2002), one of the most difficult aspects of studying ECCE literature is the wide range of classifications and terminology used to describe this demographic. She agrees that there has been a global paradigm shift toward an integrated approach to ECCE, but she also acknowledges that not all nations have progressed at the same rate. As Naumann, McLean, Koslowski, and Tisdall (2013) point out, when considering developments across European states and developing key words for searching the literature for this larger context, I was aware that acknowledging the differing approaches and stages of development in individual countries was critical. As a result, I expanded my search beyond the terms Early Childhood Care and Education to include terms like early childhood, early years education, early childhood education, care and development, nursery care provision and kindergarten into my key words.

Figure 2.1. Literature Review Process Map



2.3 Global perspectives on Early Childhood Care and Education (ECCE)

Early childhood care and education (ECCE) plays a vital role in society as it reflects the value placed on children's healthy development during their early years (Madani, 2019; Thompson, 2001). The United Nations Committee on the Rights of the Child highlights the importance of the early years (ages zero to eight) in establishing the foundation for learning, health and overall well-being (Kral *et al.,* 2021; DESD, 2014; Blackman, 2002; Linberg, Lehrl, and Weinert, 2020). The brain's rapid development during this period makes it particularly vulnerable and influential in shaping future success and identifying potential challenges (Thompson, and Steinbeis, 2020; DeWeerdt, 2018; Degani *et al.,* 2000; Reynolds, Wang and Walberg, 2003). Investing in early childhood is considered the most powerful investment with significant long-term returns. Social determinants including attitudes, resources, social norms, economic circumstances and exposure to crime impact early childhood outcomes (Blas, *et al.,* 2011). Plavgo, Ilze, and Hemerijck, (2020) Clark *et al.,* (2020), opines that early childhood care and education are crucial for children's overall growth and development since they are significant markers of adult society's favourable results. Quantification of resources cannot or should not be restricted to money or educational service allocation alone, but must also consider physical and mental health, as well as the developmental needs of the younger population (Griffith, 2021; Patel, *et al.,* 2018). These characteristics are not the same in all countries, as disparities may exist, particularly in developing countries (World Health Organization, 2008).

The 2030 Sustainable Development Goal aims to provide that everyone has access to quality, education for all (UNESCO, 2015). Target 4.2 of the 2030 Sustainable Development Agenda aims to ensure that all girls and boys have access to quality early childhood development, care, and pre-primary education so that they are ready for primary education. Additionally, Target 4.2 aims to ensure that all children, regardless of

their background or circumstances, complete free, equitable, and quality primary and secondary education that leads to relevant and effective learning outcomes (UNESCO, 2015). The Sustainable Development Goals (SDGs), which have been signed by the majority of countries (Swain 2017), emphasised a commitment to improve health, education, and environmental protection for all children, with the importance of early childhood development (Gove and Black 2016; Jamieson and Richter, 2017). ECCE navigates towards the social, emotional, cognitive and holistic development of the child rather than prepare them for preschool or primary education (UNESCO, 2015). The 17 Sustainable Development Goals (SDGs) reflect the new global Agenda's breadth and ambition (UNESCO, 2015). Physical and mental health, as well as basic health and nutrition, drinkable water, access to special needs care and inclusion, physical and mental health, can all be considered investments in long-term early childcare and education (Richter, *et al.,* 2017).

In order to ensure the long-term viability of Early Childhood Care and Education (ECCE), policymakers in most nations invest towards global programmes aimed at enhancing children's life prospects (World Health Organization, 2017; DESD, 2014). It should be noted that there could be potential gaps as, not all countries begin development at the same level, with some having a limited history of providing in the early years and others having a lengthy history of progress in this field (McMullen, *et al.,* 2005, Dalli and Urban, 2013).

The gap is partly due to the distribution and importance of resources and priorities in early childhood education, which varies among many countries including Asian nations (World Health Organization, 2008). In their efforts to stay up with global programmes, policymakers often overlook indigenous civilizations' learning styles, values, and cultural diversity (McMullen, *et al.,* 2005, Dalli and Urban, 2013). According to Nsamenang (2007, 2009), many ECCE models developed in wealthy western countries have failed to take into account existing child rearing norms in less economically advantaged countries. Most often ECCE frameworks usually

follow a sequential western paradigm, which encompasses everything from effective adaptation and implementation to data collection to support the framework. Citing the situation in Cameroon Nsamenang (2007) emphasises the differences in family structures and child raising responsibilities from those seen in other parts of the world.

Within the field of early childhood care and education, developmentally appropriate practices must be viewed against the backdrop of what has arisen as predominantly a Western perspective on childhood preschool education and school curricula (McMullen, *et al.,* 2005). Developmentally Appropriate Practice in Early Childhood Programs (DAP) is a phrase that encapsulates the principles that should guide decision-making based on what science reveals about development, learning, and effective methods, as well as what experience teaches us about intentionally teaching children (Copple, and Bredekamp, 2009). If appropriate practices are included, ECCE can be a powerful equaliser as well as acknowledging the relationships between teacher beliefs and pedagogies and furthering how culture and values affect childhoods through educational policies and practises (Irwin, Siddiqi, and Hertzman, 2007).

While an integrated strategy to providing early childhood care has been recognised as a desirable approach, Hayes (2010) claims that there are still a variety of solutions to ensuring that this happens. This will require adequate resource allocations, planning and prioritisation, as well as the development of execution standards (Reetu, Renu, and Adarsh, 2017). Towards an equitable education for sustainable development, Siraj-Blatchford and Pramling-Samuelsson (2016) emphasise that individuals who support ECCE must address an integration of survival, care, and health rather than just preschool readiness. Hayes, and Filipovi, (2018) report through their research from Ireland, that there may still be a lack of understanding of the pre-primary stage of education, which implies that policy and planning continue to draw a line between childcare and early education. Ireland has attempted to address this issue by developing

legislation and activities targeted at establishing a more suitable atmosphere for integrated early childhood care (Department of Children and Youth Affairs, 2013; Horgan, Martin, Cunneen and Towler, 2014). This has included a workforce development strategy (Government of Ireland, 2010) aimed at addressing inequities in job prospects and income for people working in caring professions, the majority of whom are women.

Pearson (2015) proposes a shift in policy and programming agendas away from the target setting approach commonly used at international levels, toward the recognition and support of localised, contextually grounded approaches to supporting policies and programmes in ECCE, based on the debates held at an Asian Regional Policy Forum on Early Childhood Care and Education in 2015. Reaffirming Pearson's (2015) support for a localised approach, Yasmin and Robert (2020) reported from Bangladesh, that children who attend pre-primary education had less school dread, in addition to ECCE being a fun experience reiterating that cognitive development in early years enhances the opportunities in subsequent learning periods (Alcott, *et al.,* 2020).

The relevance and execution of various early childhood development programmes are not always effective in some poor nations, including India, for a variety of reasons ranging from economic disparities to cultural perspectives (Reetu, Renu, and Adarsh, 2017). Consideration of socioeconomic circumstances and political instability may necessitate varying levels of emphasis on provisioning depending on the status, sustainability, and developmentally appropriate tactics of each country (Dahlberg and Moss 2004; Neuman 2005). Established ECCE models may not be universally effective unless the obstacles and variables that obstruct progress are addressed in connection to each separate nation and the skilled workforce or effective teacher training that can properly deliver it (Spiteri, 2020; UNICEF, 2019; Karki *et al.,* 2018).

2.4 Indian perspective and ECCE

Early Childhood Care and Education (ECCE) in India is influenced not only by the global events of the last few decades but also by the emerging factors that influence social, economic and demographic changes within the country (Ministry of Human Resource Development, 2009). The Global Monitoring Report UNESCO, (2010) in its annual review of progress toward the goal of Education for all (EFA) reports that India is home to one-sixth of the world's population, and with an adult literacy rate of around 65 percent, the country has approximately 350 million adult illiterates (ORGI, 2011; Kaul and Sankar, 2009).

Though attempts are being made to meet the goal for EFA in India, it is a challenge as certain parts of the country are developmentally emerging as a hub of knowledge and technology whereas certain other regions are deprived of basic education (Bandyopadhyay, Bardhan, Dey, and Bhattacharyya, 2021). While some south Indian states such as Kerala have achieved one hundred percent literacy, some other states such as Himachal Pradesh and Mizoram do not have enough participation in elementary or early childcare and education (ORGI, 2011; Chugh, 2009).
The importance and the role of quality pre-school education were recognized through the 86th Constitutional Amendment. Consequently, the Right of Children to Free and Compulsory Education (RTE) Act, 2009 recommended 'With a view to prepare children above the age of three years for elementary education and to provide early childhood care and education for all children until they complete the age of six years, the appropriate Government shall make necessary arrangement for providing free pre-school education for such children' (Ministry of Human Resource Development, 2009).Reiterating the commitment towards this Act and the affirmation to implement the same, the Ministry of Women and Child Development under the Samagra Shiksha or the Department of School Education and Literacy introduced the National Early Childhood Care and Education Policy bringing under its umbrella not only education, but the Right of Children to care, nutrition, health and education in early

childhood, highlighting the needs of children between the age group of 3-6 years and the important component of early years (Ministry of Human Resource Development, 2009). In India, the National Early Childhood Care and Education (ECCE) services are delivered through public, private and non-governmental organizations. Specifically, the Early Childhood Education (ECE) is provided for children in the 3-6 years age group through government run Anganawadi under Integrated Child Development Services (ICDS) and Rajiv Gandhi National Scheme for Working Women (Ministry of Human Resource Development, 2009).

While there is empirical evidence that ECCE can improve citizens' educational, health, and economic outcomes, this may differ in various developing nations, including India, due to the following challenges:

The sustainable development goals (UNESCO, 2015) are envisaged as being implemented at the national level, in countries including India. Considering challenges of geographical, cultural as well as economic diversity is important as in some instances, poorer access to household resources, child marriage, sexual exploitation and gender discrimination are witnessed throughout the life cycle of many rural as well as some urban women in India (Haridarshan 2015; Haridarshan and Rose, 2021). Current challenges include the extremes from female foeticide to female infanticide alongside issues of child labour, child and mother malnutrition (Kumari, *et al*., 2019; Singh and Mishra, 2018). This in turn affects not only the health and wellbeing of women, but it has an impact on the children of these women (McLaughlin, Sheridan and Lambert, 2014).

In India there is a divide between many urban and rural learners and in some instances a majority of the population who are living in rural environments as well as semi-urban dwellers experience a sense of being marginalised as they have limited access to quality education or no education (Gulati, 2008; Singh and Mishra, 2018). However, the pace of change and the influence of the Convention has differed across countries

and in some instances the reporting of actions taken, and the progress made has been far from transparent (Davis and Powell, 2003). Chopra, (2015) writes that in India the application of the principles expressed within the Convention has varied both across and within States where despite a willingness to engage, issues of poverty, culture and tradition have at times inhibited progress.

The ultimate dream and aspiration of most parents in India is to provide a quality education to their child/children (Kingdon, 2007; Serneels and Dercon, 2021). Most often parents who are financially stable choose private schools as they find the medium of instruction and the mode of communication to be English, which is regarded as the stepping-stone towards economic and social mobility (Hill, Samson and Dasgupta, 2011). The private schools are recognized by the central or state government but not funded, so they have their own standardized practices and structures adhering to the board of studies that they are part of (Rhines-Cheney, Ruzzi and Muralidharen, 2005). This is not applicable to schools in the early years that come under the umbrella of various names such as pre-schools, play schools, nursery schools and crèches as compulsory education recognizes schools only after the age of 6 (Ministry of Human Resource Development, 2009).

To coordinate the operations of pre-schools, the Government of India issued Regulatory Guidelines for Private Preschools in 2013 NCPCR, 2013) under the National Commission for Protection of Child Rights, dubbed "Regulatory Guidelines for Private Play Schools" (2013).The obligation for service providers to get recognised as preschool facilities was made necessary by this regulatory act, which included a set of established norms and practises (Ministry of Human Resource Development, 2009).Due to a lack of other policies or designations most Montessori schools in India are accredited under the same parameters and are referred as Pre-schools for official purposes due to a lack of other policies or designations (Chandra, 2021).

In order to reduce or close the gap in quality and accomplishment, collaboration between teaching and learning is essential for equity, efficacy, and improvement in pre-primary education (Gupta and Williams, 2006). Hindrance is through expectation of excellence in young learners and academic achievement, to learn beyond their appropriate developmental needs (Bhavnagri, 1995). Added to this, replicating a western model may or may not be effective due to the existence of multiple ECCE pedagogies, limitations of an age appropriate and developmentally correct curriculum, and lack of trained and qualified childcare givers such as teachers and skilled staff responsible for the implementation of ECCE (Verma, 1994).

The Directive Principles of State Policy articulate social and economic rights that have been declared to be "fundamental in the governance of the country and the duty of the state to apply in making laws" (Article 37) (Ministry of Human Resource Development, 2009). This ensures that the government has the flexibility to undertake appropriate legislative and administrative measures to ensure children's rights. As these are essentially directives, no court can make the government encompass them. These directives have enabled the judiciary to give some landmark judgments promoting children's rights, leading to Constitutional Amendments as is in the case of the 86th Amendment to the Constitution of India that made Right to Education an Act of the Parliament of India enacted on 4 August 2009 as a fundamental right (Ministry of Human Resource Development 2009). It must be noted that the 86th constitutional amendment of 2002 releases the state from its obligation to provide care and education for children below six years.

The amendment concludes that Early Child Care and Education (ECCE) must be brought under the framework of Education for all (EFA) and Universalization of Elementary Education (UEE) with responsibility and accountability for all programmes for children above 3 years lying with the Department of early education and learning (DEE & L) and programmes for children below 3 years will be the responsibility of the Department of Women and Child Development (DWCD) National Council for Educational Research and Training (NCERT, 1961). According to many ECCE

practitioners, the needs and rights of early learners may not be recognised by this change (Raina, 2020). The documentation is biased towards education with little mention of the social aspects of child development as has become more widely established in many other countries (Qvortrup, 1994). Whether this sustainable project addresses the intent to create this service, or the implementation of NEP-2020 is awaited. An emphasis upon early childhood as a period of preparation for formal education persists in India with limited attention given to the importance of encouraging the development of socialisation, and those essential elements of discovery through play (Kaul, 2019).

2.5 Early Childhood Education in India (Post-Independence)

In India, pre-primary education is largely private, sometimes functioning in an informal manner. Though the history of early childhood education dates back to the 1890's there was not much growth prior to India's independence. In 1944, Sir John Sargent, the Education advisor to the Government of India compiled a memorandum for the development of Indian education in the post-war reconstruction period that came to be popularly called as 'The Sargent Report' (Sharma and Sharma, 1996) This report was submitted to the Central Advisory Board of Education, 1944, commonly called as 'The scheme of post-war Education Development in India' (National Portal of India). This report can be considered as a comprehensive plan towards the development of the national education system in Pre-Independence India that attempted towards provisions of standards of education comparable with those already attained in other western countries including Britain. However, it was estimated that it would take around forty years to effect. Among the significant recommendations, the report suggested a comprehensive pre-primary education through nursery schools for children in the age group of 3-6 years (Sharma and Sharma, 1996). Though the board recommended that Nursery education was as essential as any national system of education, it also expressed apprehension at the implementation of the same due to the apathy of provincial government that thought the report represented the interests of the British rather than the Indians. Moreover, the report brought forward

some concerns regarding the lack of interest compounded by ignorance and indifference of Indian parents towards early childhood education (Wilson, 1987).

The Central Advisory Board for Education (CABE) made suggestions about the re-organization of preschools in India after independence in 1947. This was reinforced and influenced by Gandhi's views on pre-basic education for children under the age of seven (Richards 1991). It was, however, only in 1951 that the Indian Council for Child Education was formed, and financial provision was made during the first five-year plan (Rao, 1998).

The Indian government began promoting 'Balwadis' (kindergartens) and Indian pre-schools in 1953. Balwadis were preschools run by either government or non-government organisations (NGO). It was with the launch of the Integrated Child Development Services (ICDS) in 1974, that a major breakthrough came in the area of childcare services in the age group of zero to six years (Swaminathan, 1996). This initiative was aimed at an approach of ensuring that rural healthcare; nutrition and education services would be integrated. This national programme gave birth to what is popularly known as the Anganawadi. To give a brief introduction to this integrated child and mother care programme that is one of the early childcare centres, Anganawadi or the courtyard area is the social derivative of a household where most of the social activities or conversations of the household takes place. In most rural households the *angan is the open place of gathering*. It is sometimes referred as the heart of the house as food is prepared in the angan, and some members of the household also choose this place to rest, and it is a holy place where the gods are worshipped (Havanur *et al.,* 2017).

The Anganawadi system is managed in an area, or a small hamlet of villages, by one trained person-usually a semi-literate female adult. This trained person is allotted to a population of 1000. This person is the Anganawadi worker. Given the nature of this versatile nature of this space, the public health worker who works in an angan, and also visits other people's *angans*, helping with their healthcare issues and concerns,

is the Anganawadi worker (Ravi and Gopalaraju, 2016). Anganawadi workers are considered as the messengers of healthcare. They are the primary health care workers who reach out to the masses with messages and the abilities to provide services to villagers, in helping them to access healthcare services, by reaching out to pregnant women, nursing mothers and adolescent girls. They are functionaries who co-ordinate activities towards education, development and health services. In India there are about 13.3 lakh (a lakh is 100,000) Anganawadi and mini-Anganawadi centres that are operational (ORGI, 2011).

The structure of the Anganawadi is very clear and accessible. The Anganawadi centres employ only female workers. For every 10 Anganawadi workers there is a supervisor called as the Mukhya Sevika (Head worker) who trains and gives guidance in the areas of malnourishment, assessment of the correct age of children, methods of weighing children, and plotting of height and weight parameters, to report any disabilities and methods of providing health and nutrition education to mothers. The supervisor or the Mukhya Sevika reports to the Child Development Projects Officer (CDPO).

The ICDS Anganawadi scheme is a grass-roots initiative. Typically, the worker is from her hometown. As a local, she develops an understanding of household concerns, disease, and healthcare difficulties. An Anganawadi worker is familiar with the villagers' customs to the point where she not only knows their names but also interacts with them on a regular basis. They are adept at communicating and persuading others by use of appropriate words, metaphors, and allusions. They respond best to religious customs and sentiments. Their expertise is the crucial to implementing government projects involving day-care centres, health and nutrition, and early childcare and education. The ICDS is therefore considered as a primary health care programme for preschool children under 6 years old, as they are day care centres managed by the local government agencies (Swaminathan, 2003).

Early Child Care Education (ECCE) as an organized initiative was the effort of Gijubai Badheka and Tarabai Modak was influenced by Montessori and became the pioneers to establish preschool education (Swaminathan, 1996; 2003). It was in 1986 that ECCE was made as a policy framework for a National policy of education. The ECCE evolved as a concept of education and care for children with socially and economically disadvantaged group who were in the age group of zero to six years of age. Like Early Child Development (ECD) the ECCE emphasised on joyful learning for children in the age group of 3-6 years and discouraged formal instruction at this early stage (Kaul and Sharma, 2017).

2.6 Montessori Pedagogy within the context of ECCE

Towards an understanding of pedagogical knowledge of teachers and the teaching profession Guerriero (2014) highlights the importance of not only the academic knowledge of teachers but also the capability to incorporate the same through practical as well as experiential experiences. Learning to teach involves an understanding of how teachers construct the process of teaching, which in turn navigates towards a reflection on pedagogy as well as the teaching practices and goals (Young, 2010). Pedagogy is not always about how we approach the curriculum or the content of learning but to understand how learning happens especially in the early years (Mishra, 2017). This is largely influenced by the role of educators, their views and relationships with children and re-examining perspectives on what it means to be a teacher. This considers the complexity and diversity involved in teacher education and training (Malm, 2009).

Although pedagogy has a firm place in the sphere of learning, in early years, curriculum and pedagogy often co-exist and the efficacy of it is determined through effective implementation by the educators and teachers (Wall, Litjens, and Taguma, 2015). Murray (2015) notes the significance of pedagogy as a disputed and dynamic domain that may be defined as well as experienced in various ways. Brinkmann (2016) suggests that the spectrum of pedagogy experience might take the form

of a teacher-centred approach or a child-centred approach to the actualization of learning outcomes.

Most often in early years debate on play and pedagogy cannot be demarcated to determine which may be most influential (Brinkmann, 2016). They go together in social learning mechanism and development as they complement each other (Samuelsson and Carlsson, 2008). Hence the focus on positive outcomes of ECCE must consider quality pedagogical practises along with education and care (McMullen *et al.,* 2020). Educating children cannot be viewed as a transfer of a fixed set of topics, but rather as a process of involvement involving observation, analysis, and reflection, regardless of methodology or curriculum (Levine and Marcus, 2010). Though quality is tangible in absolute comparison it can encompass practitioners, regulation as well as effective implementation towards optimum learning outcomes (Taguma, Litjens, and Makowiecki, 2012).

How children must be taught and what should be taught are choices and decisions evaluated not only in respect of academic excellence but also by the values, and culture of the society and the image of children and their learning (Edwards, 2005). Montessori can be considered as one among those whose pedagogy is central to learning by doing, or education through activity, that are the built-in features of the 'Montessori method' recorded through observations at the House of Children or 'Casa Dei Bambini' (Montessori, 1936, Montessori, 1948). 'Montessorian philosophy' is considered special as it not only takes the developmental needs of the child but teaches that every child carries within oneself the person he or she will become, and hence those in Montessori care and education are compelled to treat each child with dignity and respect (Montessori, 1936, Montessori, 1948). Applying the fundamental principles of nature to the education of children is perhaps the most enduring legacy and lasting value of the life and work of Montessori (Standing, 1998).

On how teachers create their professional identities Malm (2009) opines that, in addition to knowledge and pedagogy, a competent teacher must

be able to see the child. This echoes with Montessori's emphasis on the adult's 'spiritual preparation' (Montessori, 1936). The use of pedagogy, lessons, and materials introduced in the first house of children established the framework of teaching oneself to be a 'Montessori adult' (Kramer, 1976; Standing, 1957; Montessori, 1976). Montessori (1948) reiterated that the most challenging component of the training is preparing adults to be learning assistants; without which the Montessori setting is to no avail. This is fundamental to Montessori education (Montessori, 1936).

2.7 Teacher Education

A teacher-training course is crucial in ensuring that teachers have the necessary skills to manage a classroom and students (Darling-Hammond, 2009; Hargreaves, 2009; Harris, and Sass, 2011). The teacher-training programme is for those interested in pursuing a career as a teacher (Johnson, and Birkeland, 2003). These training courses are designed to suit a specific demand in a short amount of time (Darling-Hammond, 2009; Beauchamp, and Thomas, 2009). The pattern may vary from course to course, the overall purpose remains the same (Hiebert, Gallimore and Stigler, 2002). The idea is to get teachers ready for what they will see in the classroom. Although some people outside of the education field may mix up the term's teacher education and teacher training, education theorists distinguish between the two (Seidenberg, Borkenhagen, and Kearns, 2020; Fenstermacher, 1994). Training refers to the acquisition of practical classroom abilities, whereas education refers to the acquisition of more abstract facts regarding learning and instruction methods in the context of teacher preparation (Lee, 2018).

Teachers are considered to be the most important resources, in ECCE in schools as they can have an influence on student's future academic success and lifetime outcomes (Burroughs *et al.,* 2019). Formation of new knowledge by the teaching community not only involves comprehension of existing learning but the ability to modify this to the needs of their young learners (Grierson, and Woloshyn, 2013). The effectiveness of teachers is

at times correlated to the ability of student accomplishment rather than their learning abilities (Corkett, Hatt, and Benevides, 2011). This is an important element in understanding the processes of teaching, both in early as well as later years.

The answer to what makes a good teacher can be attributed to teaching qualifications, classroom management skills, and learning skills among others (Burroughs *et al.,* 2019). The ways in which these are defined or determined are often vague and, in some instances, contentious (Weingarten, Hicks and Kaufman, 2018). Kim, Raza and Seidman (2019) argue that a lack of context-specific understanding of teaching and an associated narrow focus upon meaningful ways of supporting teacher professional development has led to generalized statements about those skills that are essential to effective teaching. Kim, Raza and Seidman (2019) suggest that competencies, including critical thinking, problem solving, creativity, meta-cognition, communication, digital and technological literacy, civic responsibility, and global awareness are generally recognized as essential to effective teaching (page 100), but emphasise that the interpretation of each of these may differ according to socio-economic, environmental, or cultural influences.

The Organization for Economic co-operation and Development (OCED) consider 'teacher quality' as one of the most important variables that can be an influencer in the achievement of the learner (Holden, 2005; Schwartz *et al.,* 2007). Darling-Hammond (2004) further stress that teacher quality is one of the most important factors contributing to student achievement, and this can be more significant than class size or management. It must be acknowledged that differences in teachers are bound to exist that can influence variations in teaching (Borg *et al.,* 2014; Darling-Hammond, 2004). This is in part to be expected as in common with all adults, teachers have a range of life experiences, beliefs and aspirations that are likely to shape their interpretation of the world in which we live and how learners can best be equipped to live within such an environment.

On building teacher quality, Tatto (1998) emphasizes that along with quality the need for flexibility and new learning, is an important contributor towards teacher efficacy, as quality alone cannot be considered as an isolated factor. Hence it is generally accepted that teachers need to have a specified level of academic attainment, though this varies considerably across countries and even between different education systems within an individual nation. Ingvarson and Rowley (2017) conducted a study of quality assurance in teacher education in 17 countries in North and South America, Asia, Africa and Europe. Their findings suggest that the assessment of teacher quality is essential in ensuring positive learning outcomes in schools, though in common with Kim, Raza and Seidman (2019) found that the ways in which quality was defined varied across countries. This is important when considering those factors that may determine effective teacher education wither in initial of post qualification professional development.

Examples of the challenges of determining quality and effectiveness can be seen in the implementation of 'No child left Behind' (NCLB,2002) in the United States (US Department of Education, 2002), which mandates access to highly qualified teachers to ensure that learners have access to effective teaching. Though licensing and qualification for teachers was mandated through this Act, in reality grading and testing of students took priority over any consideration of the effectiveness and appropriateness of teaching approaches (Duffy, *et al.,* 2009; Berliner, 2005; Wong, and Sunderman, 2007). A similar situation can be seen in the interpretation of the Right to Education Act (2009) in India. This Act mandates primary schooling accessible to all children below fourteen years of age, which is free, and compulsory (Ministry of Human Resource Development, 2009). Though there is universal accessibility to education, the effectiveness of its implementation through teachers is not known. Furthermore, there has been little effort made to define those teacher skills that are necessary for implementation of this legislation (Miles, and Singal, 2010).

2.8 Teacher effectiveness

Measuring teacher efficacy is often a challenge as highly qualified teachers need not necessarily be good teachers or vice-versa (Csikszentmihalyi, 2014). A consistent factor in the interpretation of teacher effectiveness, is the teacher and learner relationship. Whilst this is difficult to quantify, it is evident that teachers who are effective at communicating with their students, are able to demonstrate empathy and learning outcomes are likely to be effective (Slater, Davies, and Burgess, 2012). These characteristics are seen as enabling learners to become more effectively engaged with the activities and demands set by teachers and are likely to produce positive results (Mc Laughlin, *et al.,* 2005; Lopez-Agudo and Marcenaro-Gutierrez, 2017). The efficacy of teacher learner relationship can be seen through the values and beliefs of some educational philosophies and pedagogies that are not only effective but also accepted as an alternative. Some teaching philosophies can be viewed like a map that directs teachers to decide the path of teaching as it can inspire and define their relationship with the learners, such as those developed by Montessori, Waldorf or Krishnamurthi (Bressman, Winter, and Efron, 2018; Giardiello, 2013; Kramer, 1976). The training of teachers in preparation for working in institutions led by these philosophies tends to place emphasis upon the development of personal relationships, understanding learner diversity and effective communication (Ben-Peretz and Feiman-Nemser, 2017). The educational philosophy of Montessori is constructed around the teacher-child relationship, where learning takes priority over evaluations based on scores and grades replaced by working towards the development of the personality of the child. This invariably shapes the provision of the training provided to teachers working within this area.

The nature of teacher training requires teachers to follow a set pattern of basic educational qualification in order to train themselves, to teach effectively (Alexander, 2018). Indian teachers are not different from their global counterparts as it is essential to have a teacher training

qualification to enter into teaching from primary to university degrees (Muralidharan, and Kremer, 2006). Set patterns such as age of enrolment, basic graduation or plus two that is equivalent of school completion is mandatory to become a teacher. In-service and Pre-service teacher education is conducted through Government, Private and Public-private partnership. The National Sarva Shiksha Abhiyan (SSA), National Council of Educational Research and Training (NCERT), Regional Institutes of Education (REC) and District Institute of Education and Training (Diet) are giving the necessary training to teachers apart from the many states level private colleges that offer Bachelor of education B.Ed. and Masters in Education M.Ed. degrees which are a prerequisite for teaching in schools at state and central level (Ministry for Human Resource Development, 2009).

2.9 Professional Identity as teachers

The question of teacher identification is a complicated one (Beauchamp and Thomas, 2009). Teachers and their belief in the learning patterns, values, beliefs, and dedication that they hold towards the dynamic profession of teaching is a crucial avenue towards learners' empowerment (Tennant *et al.,* 2019). Interpretation of it has ramifications for both student teachers learning and practicing teachers' professional growth. Furthermore, identity of the teacher is a constantly developing process rather than a static reality (Beauchamp and Thomas, 2009). Professional identity has been linked to teacher's concepts or images of self, and it has been suggested that these concepts or images of self-have a significant impact on the way teachers teach, their professional development, and their attitudes toward educational changes (Claudia, 2019; Chandran, 2021; Friesen, and Besley, 2013).

Development of Professional identity is a method involving a variety of knowledge sources, including affect knowledge, human relations instruction, and subject matter knowledge (Olsen, and Buchanan, 2017). It is frequently portrayed as a struggle because teachers must contend with and adapt to a variety of varied and sometimes conflicting ideas,

expectations, and roles (Friesen, and Besley, 2013; Clarke, 2009). Early career research into professional identity can assist educators in emphasising the multidimensionality and complexity of the teaching profession (Friesen, and Besley, 2013; Beauchamp, and Thomas, 2009). Identifying as a teacher frequently entails having a vision of the type of teacher one aspires to be or is currently pursuing (Sehgal, Nambudiri, and Mishra, 2017). This might include a variety of experiences, skill development, and classroom connection building, all of which are regarded important in the production of knowledge for both the instructor and the students (Malm, 2009). Co-construction of knowledge aids in the achievement of learning objectives, (Damşa, and Ludvigsen, 2016). Though traditional teaching approaches may not be supportive of student empowerment, Broom (2015) contends that adopting it in its entirety improves not only the pedagogy but also the students. There can be discrepancies between what is to be taught and what is taught (Timperley and Phillips, 2003). This is significant considering the numerous factors involved in teaching, which includes gender, learning styles, practitioner capability, and teaching abilities, which frequently necessitate on-going professional growth (Damşa, and Ludvigsen, 2016; Malm, 2009, Cossentino, 2009).

The expansion of one's knowledge and understanding of oneself as a teacher backs Teacher identity (Beauchamp, and Thomas, 2009). Pearce, and Morrison, (2011) add that early career teachers who successfully engage in the processes of self-reflection and self-understanding while maintaining a constant sense of personal identity are more resilient.

2.10 Identity of a Montessori Teacher

One of the most important aspects of the Montessori classroom is the teacher, who is not only technically equipped to use the Montessori materials but is also sensitive of the belief, attitude, and spirituality of the students (Kramer, 1976; Montessori, 1936; Standing, 1957).

Montessori (1946) proposed that the teacher's role in the traditional school had to change, and this had to be done radically, so that the teacher would not be in a position to command children but to direct them in the process of constructing oneself (Montessori, 1946). The teachers of the Montessori method would be facilitators or what come to be termed a *Directress* who teaches very little and observes much (Montessori, 1964). Montessori stated, "a man is not what he is because of the teachers he has had, but because of what he has done" (Montessori, 1948, p. 174).

Who is this new teacher? Montessori describes this "new educator" with different personal qualities: 'Instead of facility in speech, she has to acquire the power of silence; instead of teaching, she has to observe; instead of the proud dignity of one who claims to be infallible, she assumes the vesture of humility' (The Advanced Montessori Method, 1917, p. 100). This teacher would not be the authority of the class or the centre of attention in the classroom, and would not direct teaching. This new educator came to be called the 'Directress' or a 'guide,' the one who directs the children's energies and assists development (Montessori, 1948). Montessori (1936) refers to the teacher as a guide, who is not only knowledgeable about the technical aspects of the material but can be like a tour guide, someone who leads the way and can offer helpful information to make the journey enriching. Montessori (1948) emphasised the teacher's preparation to be of utmost importance that would result in a transformative journey of the adult. For this transformative journey to commence the adult must be prepared at three levels: physical, intellectual and spiritual.

The Montessori teacher provides an environment that is prepared to meet the needs and interests of the children (Cossentino, 2010: Christensen, 2018). The 'trained adult' must understand and direct the child's innate energies into creative channels (Montessori, 1936; Thayer-Bacon, 2012; Quiros, 2016; Carey, 2012). They observe the children regularly to assess their progression, development, and interests, and use these observations to guide the children through their next learning steps (Kramer, 1976; Boulmier, 2014; Blount, 2007). The Montessori teacher must strive to aid

the learning of the child, through the natural course of development, unlearn the conditioned pattern of teaching the child (Cossentino, 2009; Malm, 2004). To develop this predisposition is called *'preparation of the adult'* (Montessori, 1948).

Along with a focus on the child Montessori brought into being a new teacher or recognising the individual willing to learn that required 'spiritual preparation' or being mindful towards learning (Smith, 2001). Spiritual preparation, Montessori added, is necessary before one is fit to be entrusted with children (Standing, 1998). Montessori argues that the teacher needs to acquire a deeper sense of dignity of the child as a human being, a new appreciation of the child's significance of his/her spontaneous activities, a wider and more thorough understanding of the child's needs and a reverence for the child as the creator of the adult-to-be (Standing, 1998). The crucial point is the way in which the teacher regards the child as a constructor of oneself (Montessori, 1948). This must not be mistaken for the acquisition of virtues but rather the means to equip, the teacher with the ability to relate to children (Montessori, 1948).

2.11 Montessori teacher education versus other training methods

Due to the wide range of developmental standards, educational policies, teacher's beliefs and social values present in an early childhood educational environment, teaching dilemmas are common (Helsing, 2007). Dilemmas are especially difficult for teachers because they frequently need them to take decisions, which often result in good enough compromises (Cuban, 1992, p.7) that are made by compromising part of one's belief to accommodate the expectations of another belief. This sacrifice can be disturbing but it can also be a temporary remedy, leaving the problem to be restructured again and again because it is so profoundly rooted in who we are and the tradition of teaching (Cuban, 1992, p.7).

Although ambiguity can provide opportunities to recognise, resolve and enhance teaching practises, it can also lead to tension, dissatisfaction and burnout (Helsing, 2007). All early childhood educators need assistance in

navigating dilemmas and overcoming confusion (Hall-Kenyon *et al.,* 2014; Sumsion, 2002). As a result, recognising the kind of dilemmas that may arise in the context of Montessori Early Childhood teacher, as well as their possible impact on one's identity is important.

Considering that these responsibilities are essential for effective early childhood education (Bartik, 2014; Copple and Bredekamp, 2009; Graue, Kroeger and Prager, 2001), research has shown that their values obtained, and cultural practices are the potential to cause ideational disputes (Cuban, 1992; Hall-Kenyon, Bullough, Mackay and Marshall, 2014) trying to pit one sense of identity against the other. These conflicts are known as dilemmas, which are described as conflict-filled situations in which choices must be made because of confliction and highly valued principles cannot be fulfilled (Cuban, 1992, p.6).

How children must be taught and what should be taught are choices and decisions evaluated not only in respect of academic excellence but also by the values, and culture of the society and the image of children and their learning (Edwards, 2005). Today's teacher's particularly early childhood teachers, have responsibilities that reach outside the classrooms (Beard, 2015). Developing and maintaining parent-teacher interactions, using culturally appropriate pedagogy, managing early childhood education guidelines and restrictions, are just a few of the external demands put on teachers (Bawane, 2021).

Montessori pedagogy has emphasised the empowerment of learners, with an emphasis on the child's independence and development, as well as the teacher's role as an aid to the child's learning (Montessori, 1936; Montessori, 1948). The finding that the child has a mind capable of absorbing on its own through experiences influenced the development of Montessori's methodology on teacher training. 'The Absorbent Mind' (Montessori, 1948) was the catalyst for the creation of Montessori's methodology on teacher training.

The Montessori methods focus on personal training in teacher education and practise is distinctive and it is often considered to bring about a unique transformation process (Cossentino, 2009; Lillard, 2005). This procedure resulted in a faith in the Montessori teacher; a devotion to a certain way of life and a sense of duty and desire to uphold cherished philosophical values (Malm, 2004). This subjective experience shapes not only a teacher's identity but a Montessori teacher's identity as well (Malm, 2004). A Montessori teacher adopts a new social identity with unique characteristics and aspirations to be met and retained, while the transition emphasizes on internal reflection and improvement, such as self-concept and emotional association with self-descriptions (Joosten,2015).

In understanding and disseminating how children learn, Montessori saw a spiritual dimension to learning as she viewed the young child as more than just a growing body and mind (Edwards, 2002). Most importantly Montessori believed in the importance of learning in the sensitive periods that has an impact on the child's development as a conscious individual connecting to the living world (Montessori, 1936; Joosten, 2015). This is the fundamental principle of Montessori theory influencing teachers around the world (Malm, 2004; Cossentino, 2008). The goal of education Montessori believed firmly is to allow the child's intellectual, physical, emotional and social optimal development to unfold (Marshall, 2017). The transformative pedagogy by Montessori aimed towards better educational practices, to move from oppressive education towards a progressive pedagogy influencing teachers and learners alike (Isaacs, 2018).

Montessori's pedagogy redefines its framework of a practical approach to learning rather than a theoretical framework, in which children decide their path of development and the teacher needs to 'follow the child' (Rathunde, 2001). Montessori proposed that the adult community should not assume children are whatever we make them to be, rather that they are individuals who are capable of creating their own path of learning and development (Lunenburg, 2011). According to Montessori, Children during their development soon realize their differences, which cause them to ask for different help at different stages from their teachers (Montessori,

1936). The on-going and constant transition in the early childhood educational environment has the potential to produce various challenges and situations of uncertainty in a Montessori teacher's practise (Malm, 2004). This is true of any early childhood care instructor, not just Montessori teachers (Bhavnagri, 1995). Unlike an early year's teacher who is in control of the classroom, the teacher in a Montessori classroom is an assistant to the learner and does not direct the learner (Whitescarver, and Cossentino, 2008). Teaching is an emotional occupation, especially for Montessori teachers, who must do a lot of self-reflection and preparation as part of their job. Teachers must learn to cope with and handle the changing system successfully (Kilgallon, Maloney and Lock, 2008).

2.12 Women as a major workforce in ECCE in India

Early Childhood Workforce Index (2020), reports that the ECCE workforce comprises of two-thirds women, either as staff or as childcare givers (McLean *et al.,* 2021). Empowerment of girls and women is one of the initiatives among many other global issues of importance in the twenty first century (Mandal, 2013). Target 5 (4.2) of the United Nations Sustainable development goal for 2030 aims to achieve gender equality and empower all women and girls (UNDP, 2019). The World Bank and the Organization for Economic Co-operation and Development (OECD) have prioritized their developmental goals in order to bridge the current gender gap that is evident in many societies (Nielson, Tierney, and Weaver, 2006). In their report to the World Bank on Poverty and gender, Malhotra, Schuler, and Boender, (2002) identified the key element of poverty reduction as a critical factor in the empowerment of women and recognised this as a development goal of priority. While these organizations on global platforms are striving in the direction of closing gender gaps, women are not represented equally in all sectors of many societies (Shannon, *et al.,* 2019; Bhattacharya, Mohapatra, and Bhattacharya, 2018.).

Though there is advancement of women in leadership positions and increased representation in various areas of the workforce it is not the same globally, due to cultural and socio-economic variables (World Health Organization, 2019). Occupational segregation is visible in the workforce as women, are a majority in the healthcare sector and education. Teaching and nursing are the two main highly skilled professional occupations open to women in most parts of the world (World Health Organization, 2019; García, and Weiss, 2019). Inequality in terms of promotion opportunities and pay persist for many women (Devillard, Hunt and Yee 2018).

Boyle (2004) in her essay on feminization of teaching in America, opines that Industrialization, and the perception of education affected the degree to which teaching became feminized. Perceptions on women being the primary care givers could have provided women the opportunity for teaching as a profession since men had found better employment due to industrialization (Butler, 2020). Gender has tremendously influenced the public's opinion of teaching; it has never been regarded as a profession on par with others such as law and medicine (Place, and Vardeman-Winter, 2018). Science and engineering are still dominated by men and jobs that are care related services are still considered as women's job according to a report on gender segregation by the European Institute of gender equality (EIGE) (Hubert, and Stratigaki, 2011). Though teaching provided paid work for women till the late nineteenth century it did not advance their careers or the status in the same manner as it did for men (Blackmore, 2017). Education and women's history scholars often debate the causes of the feminization of teaching (Llewellyn, and Smyth, 2019). The primary driver of feminization of teaching can be attributed to the economic need for cheaper teaching labour as education became more widely available universally (Klasen, 2019).

There is a slight change in this perception in the Asian countries as women in employment in the profession of teaching are considered as being employed and as a step towards better socio-economic status

(Brinton, and Oh, 2019; Jayachandran, 2021). This may vary demographically and culturally across Asian countries due to diverse educational policies (Gupta, 2014). Gender differences in social roles and preferences could be one reason for the concentration of women in the teaching profession especially in Asian countries including India (Bishu, Guy, and Heckler, 2019). Further segregation can be noticed in preprimary and primary teaching as it has more women than men especially teaching in early years (Sullivan, *et al.,* 2020; Kumar, and Chowdhury, 2021).

The gender imbalance is evident in elementary and middle schools in India where more than two-thirds of teachers are women as they choose to become teachers for young children while men often choose to teach higher grades or opt for administrative roles (Meinck and Brese, 2019; O'Connell, 2018). Teaching in India is regarded as a high-status profession, with considerable respect afforded to teachers, (Kacharakanahally-Ramamurthy 2018; Bawane 2021). The most significant contributor to inequality has been pay scale distortion (Bashtannyk, *et al.,* 2020). While this disparity has lessened significantly over time, many individuals still perceive that teaching is not as lucrative as other occupations (Pena-López, Rungo, and Sánchez-Santos, 2021). One of the main reasons for this trend is that school schedules make it easier for women to balance work and family life (Kang, 2017). As a result, women who are ambitious and career-oriented while still caring for their families find teaching to be the most convenient and valuable vocation critical for early education field to thrive in many countries including India (Ray, Bala, Dasgupta, and Srivastava, 2020).

2.13 Summary

In this chapter I have considered the position of Early Childhood Care and Education within an international context through a scrutiny of the literature. I have considered this in relation to the global perspectives in

ECCE, the Indian perspective, early childhood education in Post-Independent India, Montessori pedagogy within the framework of ECCE, the function and importance of teacher education, effectiveness of teachers and professional identity of teachers. This is further discussed in terms of the significance and value of the identity of a Montessori teacher and Montessori teacher training versus other models of training and women as a major workforce in ECCE in India.

CHAPTER - 3

LITERATURE REVIEW

3.1 Introduction

This chapter provides a literature review in the context of pre-independence India's early childhood care and education, with a particular focus on Montessori and the Indian context. This chapter also traces the Montessori movement around the world and in India from 1913 to 1935, as it is critical to comprehend the impact of the Montessori movement in India. This is important information about Montessori's trip to India and the start of teacher training in India as there is little clarity in international literature concerning Montessori's travel to India. There is limited mention in international literature, to the relevance of Montessori's stay in India and this is critical as it is not clearly documented in the training materials in Bangalore and the chapter summarises with present training.

3.2 Early Childhood Education in India (Pre-Independence)

In India, early childhood education, such as kindergarten, pre-school, play-way, or Montessori, has a particular cultural challenge that is referred to as "Indian Childhood and Western Education" (Hay, 1985). Religion, region, language, caste, social, and economic identities all play a role in Indian childhood in ways that are distinct from those connected with similar times of life in other countries (Hay, 1985).

Early childhood education in India has traditionally focused on the formation of essential values imparted to children through stories passed down by the child's grandmother rather than institutionalised schooling, according to India's cultural legacy. To sustain and improve this strategy, the traditional Indian joint family was socially appropriate. Foreign governments, mostly the British, imposed approaches to modern education and its birth in India

(Venkatanarayanan, 2013; Sen 2015). Many schools and educational institutions in India date from the colonial period, and basic education garnered attention in pre-independence India primarily between 1901 and 1922, thanks to Lord Curzon's efforts (Venkatanarayanan, 2013).

To a considerable part, missionaries are responsible for popularising early childhood education, often known as kindergarten, which later became known in India as "Balwadis" or "Shishuvihars" (Wal, 2006). Such institutions have influenced the creation of a more thorough understanding of the services required by children and their families, but their development and focus have varied across the country (Nijairul 2018). Preschool or play-based learning approaches were part of the Western approach that spread over the world in the 19th and 20th century (Wal, 2006). This influence was brought to colonial India, and the country was forced to embrace English education, with the risk that more vernacular systems, with their many dimensions, would be abandoned.

Lord Curzon prioritised primary education as the most essential agenda item for the country in 1904 (Basu, 1995). In pre-independence India, primary education received increased attention and Anglicization mostly between 1901 and 1922 (Venkatanarayanan, 2013). In the then-presidencies of Calcutta (now Kolkata) and Madras (now Chennai), teacher training plans were created with the goal of improving and disseminating primary education (Basu, 1995). Long before Independence, prominent personalities such as Gijubai Badheka and Tarabai Modak built a few educational institutes for young children as well as teacher training centres (Swaminathan, 2003). During the 1920s, Modak founded the Nutan Bal Shikshan Sangh (New Child Education Society) in Bombay, while Badheka worked extensively in Dakshinamurthi, Gujarat (Swaminathan, 2003). Another pioneer, Anutai Wagh, devised the Anganwadi system, or the concept of a modest childcare centre, often known as the courtyard garden, during this time (Gupta and Williams, 2006). This latter initiative has remained important to this day.

Rabindranath Tagore (Pearson and Chandra Dey, 1916), Mahatma Gandhi (Richards, 1991), and Annie Besant, among others, helped popularise pre-school education in India (Singh 2019). Though there is little literature on the history of preschools in India, the work of various pioneers in early childhood education, the most well-known of whom is Maria Montessori, who travelled to India in 1939 at the invitation of educators, philosophers, and theosophists (Lillard and McHugh, 2019).

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3.3 Montessori and the Indian Context

Montessori's methods garnered international notice and sparked major interest in her theories after she worked with children in the little village of San Lorenzo in 1907 (Whitescarver and Cossentino, 2008). Individuals from various educational backgrounds had developed an interest in the Montessori methodology as a result of a few visitors and early adopters (Kramer, 1976). It was not just the pedagogy that piqued people's curiosity; the teacher development programme, which had a significant impact on educational procedures, was also noteworthy (Whitescarver and Cossentino, 2008). Montessori arrived in India at a time when the nationalist movement was rising in India, looking for ways to break free from British domination (Vandenbosch, 1931). During this time, opposition to many aspects of the imposed British education system grew, particularly the provision of English-medium instruction in the top urban schools and the prioritisation of the teaching of English history over the teaching of Indian history (Chakrabarty, 2006). Montessori's views of education appealed to the neo-educated first-generation elite folks of

India, despite the fact that the method and the person were foreign, having their origins in Italy (Jodhka, 2002).

The relevance of a western system of learning had made a significant impact and was being questioned as India was moving towards a movement of self-sustenance or 'Swaraj' and rejecting everything that was part of the imperialistic or foreign domination (Sarkar, 1970; Mishra 2002).

3.4 Montessori Movement around the world and in India from 1913 to 1939

Montessori began the First International Training Course in Rome in 1913, under the patronage of Queen Margherita of Italy (Moretti, 2011). The tremendous appeal of Montessori's method, which grew into an educational movement, necessitated teacher training (Whitescarver, and Cossentino, 2006). As trainees, students from all around the world had enlisted (Harrison, 1914). In 1908, an earthquake struck Sicily, Italy, and orphaned children cared for by Christian missionary nuns established a Montessori Children's House, managed by Anna Maccheroni, the first Montessori adult named Directress in a prepared Montessori environment (Rubin, 1983). This school served as a demonstration school for all students enrolled in Rome's First Training Course.

The inaugural training course drew students from all around the world, including Americans, British, Japanese, and Russians (Willcott, 1968). Between 1907 and 1913, Paul Chinnappa, a young Government middle school Headmaster who was educated at the Methodist Boarding School in the Princely state of Mysore, India, underwent Montessori training (Wilson, 1987). The Maharaja of Mysore, an Indian king who was regarded progressive and aspired to expand educational opportunities supported Paul Chinnappa (Attewell, 2014). On his return to India, the enthusiastic headmaster Paul Chinnappa wrote about the Montessori method in an article that appeared in the national newspaper of the day,

and it was presumed that Paul Chinnappa had written it in English due to the lack of a signature on the article. Paul Chinnappa progressed through the ranks to become to become the Deputy Director of Public Instruction for the state of Mysore. (Indian Montessori Centre,1999).

Despite the fact that students from several nations attended the inaugural Montessori teacher-training course in Rome, including Chinnappa, more than 80% of the students were from America (Willcott, 1968). Montessori was concerned about the technique's success and widespread acceptance in America in such a short period of time, so she decided to travel to the country that had made her method so popular (Willcott, 1968). There were about 100 Montessori schools in America between 1911 and 1916 (Coleman, 2011). During her first visit in 1911, Montessori was warmly welcomed and received with tremendous enthusiasm (Whitescarver, and Cossentino, 2008). The second worldwide Montessori teacher-training course in Italy was successfully completed in Rome in 1914 as a result of this popularity.

Montessori returned to America in 1915, where academics and influencers questioned her technique (Shortridge, 2007). Montessori spoke at the International Kindergarten Union and the National Educational Association (NEA), and led a training course at the Panama-Pacific International Exposition in San Francisco, where a Montessori class was set up in a glass pavilion for visitors to view (Standing, 1998). After visiting Montessori schools in Italy in 1912, William Heard Kilpatrick (Kilpatrick, 1914) wrote about the Montessori system, the theory, and science underlying it in 1914, with more critical comments than favourable ideas (Kilpatrick, 1914; Thayer-Bacon, 2011). Kilpatrick's criticism was one of the causes for Montessori's loss in popularity in America at the time (Thayer-Bacon, 2011). This rejection of Montessori's approach is also thought to be one of the reasons why Montessori kept her method in the hands of a few trusted members and made it her duty to protect its purity and integrity. Her method's major vision was to comprehend the importance of the child, and she believed that this was the method's value (Whitescarver and Cossentino, 2008). After this critical assessment, the

American Montessori movement was inactive until Nancy McCormick Rambusch (2007), who was trained by Montessori as a little girl in Canada, became an advocate for its resuscitation in the United States (Povell, 2005). Mario Montessori, Montessori's son, formed the American Montessori Society (AMS) in 1958, with Nancy Rambusch at the lead (Whitescarver and Cossentino, 2008).

In 1916, the fourth international training took place in Barcelona, Spain, which remained Montessori's home until 1936, when General Franco took power (Preston, 1994). While living in Spain, Montessori released her fourth book, The Advanced Montessori Method (Montessori, 1917). The fifth international training course, held in London in 1919, is regarded as the first standardised course because the format was divided into fifty hours of lecture, fifty hours of teaching with materials, and fifty hours of observation of Montessori classes, a pattern that was adopted for future training (del Pozo Andrés and Braster, 2018).

In 1920, a series of lectures were held at Amsterdam University as part of the training, followed by training courses in London and Milan in 1921 (Cohen, 1974). Furthermore, until 1939, training courses were held every year in the Netherlands, as well as in London and Rome (del Pozo Andrés, and Braster, 2018). A Montessori congress was designed to complement the training provided to anyone interested in studying and learning about this approach, as well as to advance the movement's propagation. The first congress was held in 1929, and Montessori established the Association Montessori Internationale (AMI) in the Netherlands as a non-profit organisation to spread her approach to as many children as possible (Giardiello, 2015). AMI holds an international conference every four years, and Montessori attended the ninth AMI congress in London in 1951, which was her final public appearance before her death in 1952 (Kramer, 1976).

3.5 Montessori in India

Montessori's educational theory had grown through time, and by 1920, it had earned a reputation as a programme that could carry pupils from

kindergarten to university (Gutek and Gutek, 2016). The sixth International Montessori Congress, held in Copenhagen in 1937, had the theme of peace and education, and delegates and influencers in the fields of childcare and education attended (Chişiu, 2018). Montessori met George Sydney Arundale, the head of the Theosophical Society, and his wife Rukmini Arundale in 1937 (McCann, 2019). During Montessori's time, she had encountered dictatorial opposition to her technique, and she believed that the method required a revision (Rossini, 2014; Moretti, 2011; Povell, 2009). Montessori was invited to come to India by Arundale, the President of the Theosophical Society, with which she was affiliated in her early years of life, to present her approach to the Indian populace (Wylie, 2008). Montessori eagerly accepted the offer, knowing that her technique had been well received in India and had been praised by famous Indians and educators such as Tagore and Gandhi (Wylie, 2008).

Theosophists founded Montessori schools in India as early as 1922. Miss Barrie, a Montessori trained teacher from England, was appointed as the Director of the Children's House at the International Headquarters in Adyar (Wilson, 1987). In 1918, Annie Besant launched the National School, which included a Montessori class (Shodhganga). G.V. Subba Rao, the school's principal, had visited Montessori schools throughout Europe and met Montessori and her son in 1920. After the National School on Guindy Road (in Chennai) was damaged in a typhoon in 1930, Subba Rao became Principal of the Rishi Valley School founded by Jiddu Krishnamurthi (Schools, K, 2013). He remained a staunch advocate of the Method and attended several of Montessori's courses in India.

On November 4, 1939, Montessori arrived in Karachi (today in Pakistan, although in 1939 it was part of India). J.R.D Tata (1904-1993), an Indian industrialist, philanthropist, and visionary, piloted a jet from Karachi to Madras (now known as Chennai, the capital of the Indian state of Tamil Nadu). Montessori was escorted from the airport to the Governor's mansion and then to the Theosophical Society in Adyar, Madras, by a guard of honour (theosophicalsociety-adyar.org). The Montessori students were accommodated at the Olcott Gardens residence, where they were

welcomed with open arms by the Indian community (Wylie, 2008). Gandhi's associate C. Rajagopalachari was the premier of Madras in 1939 (Copley, 1978). There were nearly 300 students from all over India when the first course began on November 11, 1939, including Tehmina Wadia and Gool Minwalla, a student who later founded the Pakistan Montessori Association in 1949, who had travelled three days from Karachi and were looking forward to being trained by Montessori. Burma, Sri Lanka, and areas of Africa had sent students (Middleton, 2017). The course was inaugurated by Arundale, President of the Theosophical Society and was joined by a number of notable figures, including Rajagopalachari (India's first president) and S. Satyamurthi, an Indian independence campaigner and politician (Pandian, 1996).

The Montessori teacher-training course was generally three months long and entailed a demanding schedule. As a result, the students were housed in the Theosophical Society. When Montessori lectured in Italian and her son Mario Montessori translated into English, there were no constraints on the period of the lecture. It could go on from dawn to evening (Burnett, 1962). From December 1939 to February 1940, the first training session in India was held (Appendix-11). The training course was a success, with 106 women out of 266 students participating and completing the course. Montessori decided to extend her stay because of the enthusiasm of the Indian pupils, their hospitality, and her familiarity with famous Indian figures. Montessori remained at Adyar, at the Theosophical society, despite the fact that she was not a member. Arundale and his wife Rukmini funded the training. Due to the on-going war in Europe, Montessori and her son decided to stay in India.

Montessori and her son completed their journey to Gujarat from Adyar at the invitation of the Sarabhai’s (Standing, 1989). With their enthusiasm and the honour of being the first to introduce the Montessori method to India, the Gujarati community has pledged their continuous support (Basu, 1995). Montessori wanted to see Gandhi at the Sevagram Ashram near a town in Maharashtra, India, on her journey. From 1936 till his death in 1948, it served as Gandhi's home (Gandhi, 1981). Montessori

was unable to attend the ashram owing to unforeseen circumstances (Gandhi, 1981). Montessori did, however, visit the Gujarat Vidyapeeth, Gandhi's national teacher training college in Ahmedabad, at the invitation of the New Child Education Association (NBSS) (Dutta, and Das, 2001). Gujarat was part of the Bombay presidency prior to Indian independence, until the restructuring of States in 1953 (Sarangi, 2006). Sarabhai and her affluent industrialist husband Ambalal, who was very powerful in Ahmedabad, welcomed Montessori to their magnificent mansion in Shahibag (Shah, 2016). Montessori visited the Sabarmati Gandhi Ashram in Ahmedabad, where she launched the Bal Mandir, and considered it not only a privilege but also an auspicious event in her life, despite her inability to travel to Sevagram (Wilson, 1987).

Following her visit to Gujarat, Montessori resumed her journey to Bombay with the goal of reaching out to people who were willing to accept her technique. Montessori came in Bombay on March 9, 1940, and was welcomed by Theosophists (Trzciska and Wierzowska, 2017). Montessori talked in Italian about changing education and placing the child at the centre of society and becoming worthy of the child at a banquet thrown by the then mayor of Bombay, Behram Karanjia, which was attended by many influential individuals, the bulk of whom were Parsis (Hinnells, 2007). Her lectures, based on her observations and the growth of the child, included titles like 'Society and the Child' and 'The Child and the Montessori Method' (Wilson, 1987). The Cowasjee Jahangir Hall, where her lectures were given, was full of people interested in learning more about the child and the new job he or she had been assigned (Cowasjee and Kamal, 2012).

In India, Montessori was impacted by the Second World War (O'Donnell, 2012). In 1940, Italy declared war on the Allies (Reynolds, 1990). All Italian nationals were incarcerated in India as 'enemy aliens,' including Montessori and her son. Montessori's son was incarcerated in a civilian camp in Ahmednagar, a district in Maharashtra, western India, however Montessori was allowed to remain in Adyar. Montessori was deeply distressed by the separation from her son because, as a non-member of

the Theosophical group, she was uneasy, assuming if she would be asked to leave.

The objective of Montessori's allies, particularly C. A. Claremont, co-principal of the Montessori Training College in London, was to put pressure on the British to release Mario, and as a result, the British permitted Montessori to meet her son (Claremont, 1952). With rising pressure and recognising Montessori's love of peace, the then Viceroy of India decided to release Mario as a 70th birthday present to Montessori (Wilson, 1987). Montessori and her son were reunited at Adyar, but limitations remained in place, and the British kept an eye on them. They were not permitted to travel more than five miles from the location of Montessori's lectures. Montessori was interested in her teacher training work and continued the Montessori training classes at Adyar. The classes were held from November 4th, 1940, to January 27th, 1941, and again from November 1st, 1941, to February 8th, 1942 (Wilson, 1987). At the end of 1940, the Indian Branch of The Association Montessori Internationale (AMI) had been created, with continuous lectures and to expand the teacher-training programme (Montessori-ami.org, 1929).

Montessori broke down barriers in 1941, on the 28th of December, when she delivered her lecture in English on the occasion of the Convention address at Adyar under a Banyan tree, where the Indian thinker and teacher Jiddu Krishnamurti had delivered a lecture on the same date in 1925, about 'the coming world teacher' (Trzciska, and wierzowska, 2017). (journal.kfionline.org). Montessori's work was revered not just by the Theosophical Society, but also by her students, who elevated her to the status of 'Guru,' a 'divine teacher' who had come to reveal the inner potential of the child. The Theosophical Society's Besant School served as a demonstration class for the teacher-training course. Montessori equipment was created with Montessori's agreement by Kalakshetra (Kalakshetra.in), which obtained the rights to develop and market the item in India. K. Sankara Menon, the principal of Besant School, became a constant companion and lover of Montessori's work, referring to her as "mother."

Despite the continued efforts, the turmoil of Indian nationalism and the preference for 'swaraj' (self-governance) economic and financial freedom in India took its toll on Montessori's teacher training programme, and what had begun with close to 300 students dwindled to 70 students by the third course, resulting in low income. The travel limitations reduced her profits even further because she was unable to offer lectures in other parts of the country or travel, culminating in the deterioration of Montessori's health at the age of nearly 70. When the Japanese joined the war in 1942, the British ordered all foreigners to leave India. After completing three Montessori training courses, the Montessori's were permitted to relocate to Kodaikanal, a city in the highlands of Tamil Nadu with an elevation of 8,000 feet. Montessori was devastated because she had to leave the secure life of Adyar. Again, the Theosophical Society came to the Montessori's aid, providing the "Rose Bank Cottage," a small house with a large garden in Kodaikanal. Despite the uncertainty of relocating, being separated from their family in Holland, and being labelled as 'enemy aliens,' Montessori persisted in her work. Montessori was undaunted by Kodaikanal's seclusion. Together with Mario, she created materials and charts that comprised the subject for the Advanced Training course, which was designed to train teachers in the Montessori technique for children aged 6 to 12. Primary teacher training courses were held from November 1942 to August 1943, and Advanced courses were held from August 1943 to March 1944.

Elizabeth Caspari, who had doctorates in music and trained teachers in music pedagogy, was exploring monasteries in India and Tibet with her husband when the Second World War broke out (Lombard, 2009). They met Montessori under unique circumstances, since they were forced to stay as guests at the Theosophical Society, where they were introduced to Montessori, who was training teachers in Adyar. With few travel options and nowhere else to go, Caspari enrolled in Montessori's course and eventually became a strong advocate for Montessori's inventions and ideas (Lombard, 2009). What began as an interest quickly grew into an inspiration for Caspari with Montessori's vision, and they accompanied

Montessori to Kodaikanal. Caspari was invited to teach music at the Kodaikanal International School, which accommodated children from many countries in a hamlet. What began as a friendship with Montessori lasted four years, during which time Montessori's writing took shape (Lombard, 2009).

Montessori continued to educate teachers in Kodaikanal and desired a school to exhibit her technique, which led to the selection of Caspari's Cottage. Caspari, with her expertise of Montessori education, quickly became a part of the training sessions, as she grasped the precise nuances and specifications of Montessori supplies. Montessori was enthralled by the details of how the Caspari's themselves painted the home and shelves with different colours depicting each area of work separately (Lombard, 2009). Lena Wikramaratne, a Montessori training student from the 1941-42 class, was chosen as the teacher for this cottage school. Caspari left India in 1948 for personal reasons and remained in the United States as a 'Montessori Gypsy,' spreading the movement not just in America but also in Mexico until her death in 2008, making the Montessori method her life's goal (casparimontessori.org).

'The Kodaikanal experience,' a collection of excerpts from two interviews with Mario Montessori and Lena Wikramaratne conducted by David Kahn, is a story about Montessori's time in India and the inspiration that led to cosmic education and, finally, the Advanced Montessori curriculum (Kahn, 1998). Lena Wikramaratne, a Sri Lankan who completed the Third Training Course, joined Montessori in Kodaikanal alongside another colleague, Joyce Gunasekhara. Children of European parents who were interested in education sent their children to Montessori's school at the 'Rose bank cottage.' Wikramaratne's father from Madras procured the necessary equipment for the demonstration at the Caspari cottage. Wikramaratne and Gunasekhara produced Montessori-inspired materials for making cards and learning charts in Biology, Geography, Botany, and Geometry (Namta, 2013). It was here that Montessori's son Mario, along with Wikramaratne, led the children on nature walks and assisted in the development of the essential educational plan based on children's natural

instincts and learning patterns. The emphasis on presenting reality to children while considering local geography and landscapes became a feature of advanced Montessori courses.

After nearly two years of experimentation, Montessori designed the Advanced Training Course to train teachers in the Montessori methodology for children aged 6-12 years. In 1943, Montessori delivered the first of her 53 lectures for Advanced courses, which were later published by the Kalakshetra press in Madras in 1948 under the title 'To Educate the Human Potential.' Many prominent educators and thinkers of the time, including Tarabhai Modak (NBSS), Sarla Devi Sarabhai, and G. V. Subba Rao, a theosophist, attended the advanced training. Another ardent Montessorian, C. N Vaidheswaran, and his sister Devayani, who had travelled to Kodaikanal to take up the training but remained as staunch supporters and assistants of the course, supported the course through practical classes and demonstrations.

Montessori resumed her lectures in Kodaikanal, making the classic difference between the necessity of realism for young children and imagination for older children, tracing the progression of nature and man into 'Cosmic education' (Grazzini, 1997). Though Montessori was forced to stay in Kodaikanal, her work at the Olcott Memorial School and the Besant Theosophical School in Adyar continued in her absence. August 1941 is significant in Indian history because it marks the start of the 'Quit India Movement,' or civil disobedience push that set-in motion a movement to remove all foreign objects from the country (Dash, 2010). The existence of Montessori in India was viewed as alien by many government organisations and education departments, and the educational value of Montessori was weakened as a result. The educational importance diminished with the national fervour of ‘Be Indian and Buy Indian’ (Prabhath, 2010; Sweta, 2018).

Despite the fact that Montessori's visit to India was marked by promises from famous figures, Gandhi among them, Gandhi's political journey and self-reliance for the country and its independence movement diverged

from Montessori's emphasis of basic education. Gandhi, on the other hand, used a concept akin to Montessori's four planes of development of the child, from infancy through adolescent to adulthood, in his 'Nai-Talim' or Education for Life' plan for basic education (Prabhath, 2010; Sweta, 2018).

The Montessori's were free from their internment in March 1944, although the war was far from over. The Montessori's were asked to deliver courses and give presentations in Ceylon by the Association of Headmistresses of The Good Shepherd Convent (now Sri Lanka). Lena Wickramaratne had returned to Ceylon and established a Colombo Children's Home. Mario was accompanied to Ceylon by Joyce Gunasekara, who was trained by Montessori (TEFELNEROV, 2011). They were warmly welcomed, and in August 1944, the Association Montessori Internationale-Ceylon was established (Wilson, 1987).

The Montessori's returned to India in December 1944, at the invitation of the Sarabhai family, to begin lectures and training in Ahmedabad (Shah, 2016; Kramer, 1976). Montessori's lectures were attended by enthusiastic students as well as young mothers who wished to better understand their children (Montessori, 1998). The lectures were based on Montessori's observations of children during her imprisonment in Kodaikanal, which was eventually published under the title 'The Absorbent Mind' (Montessori, 1949). Montessori was requested to deliver a Montessori course in Srinagar (the capital of Kashmir) by the then Maharaja of Kashmir, Shri Hari Singh, after completing the Ahmedabad course (Wilson, 1987). Montessori remained at the school until September 1945.

Montessori received the tragic news of Arundale's death on the 12th of August 1945, while on a tour to Kashmir. Montessori's friend and main supporter during her crisis was Arundale, who was essential in bringing Montessori to India (Wilson, 1987; Theosophical society,1875). Montessori came to Adyar from Srinagar to initiate and build the Arundale-Montessori Training Centre, a Montessori teacher training college named after her dear friend (Wal, 2006,). Montessori had realised by this point that the

training would have to be prolonged beyond three months because the Montessori principles and practises could not be learned in such a short period of time. A central training college was established, as well as periodicals and manuals being published. Rukmini Arundale welcomed the establishment of the college (Wilson, 1987).

In December 1945, an All-India Montessori Congress was planned in Pilani, Jaipur (now in the state of Rajasthan). The conference was organised by Montessori after Birla Education Trust invited her. In 1944, G.D. Birla, a philanthropist and industrialist, established the Birla Educational Trust to establish a Montessori school for his grandchildren. The conference included notable philosophers and educators, including Sarla Devi Sarabhai. Radha Raman Pathak was supported by the trust to get Montessori training in Adyar (Wilson, 1987). Radha Raman was named principal of Shishu Mandir, the Birla Montessori School, which opened on August 31, 1946, as a gift to Montessori on her 74th birthday. Vidya Nikethan was the name given to this school when it was renamed (Vidya Niketan Birla Public School,1944).

Following Arundale's death, AMI's office bearers were re-elected, and the organization's headquarters was relocated from Adyar to Pilani. Another reason for the move was the financial backing provided by the Birla family, who became its sponsors. Under the leadership of Montessori, a big Montessori school was established in Pilani with the support of the Birla Education Trust.

After returning from Pilani, the work of building the Arundale-Montessori College was tackled with zeal, since Montessori was eager to give the training an institutional structure. The goal was to open the centre in 1947, giving Montessori and her son the opportunity to see their home and relatives after being away for so long. Before returning to Adyar, Montessori decided to take a brief journey to Europe. Enroute, Montessori conducted the seventh Indian Montessori training session in Karachi (present Pakistan) The AMI's Karachi chapter was established in June 1946, with the help of Gool Minnwala, who had attended the first Indian

Montessori training course in Adyar. With the support of a Parsi industrialist named Jamshed, Nussurwanjee Mehta a Montessori manufacturing company was set up in Karachi to prepare Montessori apparatus. This was with the future vision that the planned Arundale-Montessori training would increase Montessori schools and Kalakshetra alone may not be in a position to meet the requirement of material. The Montessori's returned to Holland after a long separation from family and friends in Europe in July 1946.

In July 1947, Montessori returned to India to open the Arundale-Montessori Training Centre at the Olcott Gardens. Because Montessori had planned the training for a longer period of time, close to a year, it was determined that trainee students would be provided with a hostel as well as lectures and practical activities. Theosophical society without Arundale was struggling to maintain the courses, therefore registrations for training began in March 1947 with financial help from the Dewan of Travancore Sir. Ramaswamy Iyer, who contributed an initial amount of twenty-five thousand Indian rupees (C.P. Ramaswamy Aiyer Foundation). On this occasion, Albert Max Joosten, a former Dutch pupil, delivered the formal speech on behalf of the Montessori's.

Montessori hoped that the training institute would be recognised by the Department of Public Instruction, and that the diplomas would be deemed equivalent to university-level training (Wilson, 1987). Montessori hoped that her technique would be accepted in India as a possible solution to the rebuilding of a newly independent country. The Arundale-Montessori Training Centre, Kalakshetra, and the Besant School were merged and renamed the Besant Cultural Centre in October 1947. In remembrance of the former president of the Theosophical Society, Anne Besant, fifty acres of land near the Adyar beach were allotted for the construction of this new institution, which was built along the lines of the famous Nalanda University.

Unfortunately, due to factors such as political unrest in the country, the relocation of AMI's headquarters from Adyar to Pilani, and the subsequent

establishment of an AMI branch in Adyar, this could not be realised, causing a schism among Montessori supporters. The partition of India and Pakistan in August 1947 added to the country's communal violence. Fearing communal unrest, students did not enrol in training, and those who had arrived from Nepal and Ceylon (now Sri Lanka) were housed at the Adyar training college and continued their education.

The Arundale-Montessori Training Centre marked the end of its first academic year of training in March 1948. The then-Governor of Madras, Sir Archibald Edward Nye, stated that the Government of Madras would support the acknowledgment of training. However, the Vice Chancellor of the University of Madras, Sir A. Lakshmanaswami Mudaliar, who had inaugurated the training, was not keen on recognition, believing that the regulations of a university degree would suffocate the course's vitality, potentially hindering the Montessori teachers' creative abilities (Heitland, and Mudaliar, 1970; Wilson, 1987).Montessori emphasised that if the problem of achieving human peaceful coexistence in the postwar era is to be solved, it must begin in early childhood, when all men were equal (Montessori, 1948). To commemorate the occasion, Kalakshetra released 'Education for a New World,' which included lectures given in India's elementary schools and was subsequently recommended as the textbook for training at the Arundale-Montessori Training Centre. Along with this, Kalakshetra released Montessori's Lectures from Sri Lanka, titled What you should know about your child (Montessori, 1948), The Absorbent Mind (Montessori, 1948), and The Discovery of the Child (Montessori, 1948), which was a revised version of The Montessori Method (Montessori,1948).

The Montessori’s visited Bombay in October 1948 at the invitation of the NBSS organisation for a two-week tour to organise the start of a training course in Poona (City in the state of Maharashtra renamed as Pune) Montessori opened the AMI branch in Bombay before continuing on to Pune. Dr. M. R. Jayakar, vice-chancellor of Pune University, started the tenth Indian Montessori programme at S.P. College in the Lady Ramabhai Hall (Sir Parashurambhau Mahavidyalay, 1916). With more than 400 pupils, this was also Montessori's final training session in India.

Montessori got some unfavourable correspondence from the Theosophical Society in Adyar during her training course in Pune, requesting that she leave India in April 1949. Although the actual cause for this correspondence is unknown, it is thought that the Montessori's and Rukmini Devi Arundale's relationship was strained due to financial concerns and a collision of beliefs.

Despite the setback, Montessori completed the course in Pune and travelled to Gwalior (in the state of Madhya Pradesh), where Maharani Scindia of Gwalior promoted the Montessori system by opening Shishu Vihar, or the House of Children, for children aged six to twelve years old, in her palace (Wilson, 1987). Shanta Dravid, who was taught by Montessori in Kodaikanal in 1940, was named the school's director.

The Montessori's arrived in Bombay from Gwalior on April 17, 1948, and were honoured at the Siddhartha College Hall before departing for Europe. Montessori was handed a portrait of Mahatma Gandhi as a leaving present. The Montessori's travelled to Karachi to begin the first Montessori Training Course in independent Pakistan before departing for Europe from Bombay (Zameer, 2013).

As the Montessori's returned to Amsterdam in May 1948, Albert Max Joosten (Joosten, 2015), considered the personal representative of Montessori and who had finished his training in the fourth batch, was entrusted with the responsibility of administering and maintaining the training courses in India (Joosten 2015; Joosten and Sivaramakrishnan, 2015).Joosten was unable to continue in Adyar after being ordered to quit the Theosophical Society, and he had to restart the Indian Montessori classes (Joosten 2015; Joosten and Sivaramakrishnan, 2015).The Arundale Training Centre was taken over by P.S Krishnaswamy, a theosophist and former Montessori pupil.

Montessori never returned to India, and the ambition of establishing a Montessori university remained elusive. This did not, decrease the spirit of

the Montessori movement that had been planted on Indian soil. Her spiritual as well as inspirational presence in India raised awareness among parents and teachers of the necessity of early childhood education. Montessori spent nearly nine years in India, where she trained close to a thousand pupils (not recorded) in primary and higher courses and spread her approach across the Indian subcontinent (Wilson, 1987).

Joosten's dedication to continue the training and the Montessori movement was recognised when he was named general secretary of AMI and president of the twenty-fourth All-India Education Conference, held in Mysore in December 1948, to honour Montessori's contribution to India via her teaching to see the child as the master.

Montessori highlighted the master who was 'the child' in her address to the Ninth International Congress in London in May 1952, which was her last before her death (Whitescarver and Cossentino, 2008).

Due to the upheavals of partition, Gandhi's killing on January 30, 1948, and the post-independence readjustment, early childhood education was given the lowest priority (Banerjee, and Iyer, 2005). Following independence, several national development Five Year Plans allocated funds for early childhood services, which were quite little and mostly welfare focused. Following the publication of the Kothari Commission Report in 1966 (Kothari and Chairman, 1966), the importance of early childhood care and education became more widely recognised.

3.6 Training at Present

The Indian Montessori Centre (IMC) under the direction of Meenakshi Sivaramakrishnan made the courageous decision to dissociate its training from AMI (Association Montessori Internationale) and establish IMC as an independent training authority in 1999-2000. IMC has since become a renowned training centre for Montessori studies, offering training for teachers at both the primary and elementary levels, as well as for trainers who aim to provide Montessori education in India and Southeast Asian

countries. The primary objective of IMC is to promote the Montessori movement. To spread the Montessori movement, the Indian Montessori Centre has been actively involved in various regions and engages in a range of activities. They utilise distance education through Online Montessori Training Courses (OMTC) and the Montessori Insight Programme (a postal correspondence course) to provide training. Individual chapters, such as Karnataka Chapter, Tamil Nādu Chapter, Delhi-NCR Chapter, and Vietnam Montessori Centre (VMC) work in collaboration with IMC to streamline its operations.

The Karnataka Chapter of IMC specifically focuses on spreading Montessori through various initiatives. They conduct workshops called Avalokana, which are aimed at Montessori trained teachers. They also conduct workshops called Paraspara for non-Montessori trained teachers, parenting workshops, and operate a Montessori House of children called Madhurya, catering to the children of migrant workers in Bangalore. Additionally, the chapter publishes a bi-annual magazine called "Follow the Child" and is involved in managing publications, e-newsletters, recognising Houses of Children, Consultancy services to start a House of Children, and publishing books, rhymes, and stories for children. Through these activities and initiatives, IMC and its chapters work tirelessly to disseminate the Montessori movement and provide quality Montessori education and training opportunities in India and Southeast Asia.

Montessori's visit to India was more than eighty years ago (Kramer, 1976; Standing, 1957;1962;1998). With its different languages, cultures, and climates, India was not easy for her. Despite this, Montessori continued to advocate for the interests and rights of children via peace and education. Montessori's vision of childhood, in which she believed that the world would be a better place, if adults learned from children with affection and respect rather than forcing children into adult ways of thinking, (Montessori, 1948). Montessori spent more than nine years in India, where she made significant contributions to the understanding of children through her training methods.

3.7 Summary

This chapter has considered literature on India's early childhood care and education, in the context of pre-independence with a particular focus on Montessori and the Indian context. This chapter has also traced the Montessori movement around the world and in India from 1913 to 1935, as it is critical to comprehend the impact of the Montessori movement in India. Due to limited international literature on Montessori's the relevance of Montessori's stay in India is important. Since Montessori's travel to India is not clearly documented in the training materials, this is crucial. The chapter closes with the current location of training.

CHAPTER - 4
METHODOLOGY - SECTION 1
DEVELOPMENT OF THE RESEARCH DESIGN

4.1 Introduction

This chapter presents the approach chosen towards this research, the research questions and justifies the theoretical framework within which the research reported in this thesis was conducted, providing a rationale for choosing the research methods and the methodology: the case study approach.

4.2 Approach chosen towards this research

The focus of the research stemmed from three influences. Firstly, there has been no previous research conducted to understand the impact of the Montessori teacher training by the Indian Montessori Centre in India, which prompted me to undertake a unique study in this area. Secondly, as the head of a Montessori school, my interactions with trainee teachers lead me to wonder whether the Montessori training empowers them or dissuades them. Though these teachers are enthusiastic enough to manage classrooms, they have limited understanding of reflecting upon their work which further prompted me to investigate this aspect. And lastly, as Montessorian, it was important to obtain a greater understanding of the importance of Montessori movement and methodology (Chapter 1 of this thesis). Hence this research was conceptualized with an objective of not just seeking answers to the research questions but to acknowledge that the research would be the first of its kind conducted about the Montessori teacher training in India.

The aim of this research was to investigate the nature of and extent to which methods taught during Montessori teacher training in Bangalore are applied by teachers in Montessori and mainstream schools.

The intention was not just to collect data, through mixed methods but also to understand if the collected data would reveal any new knowledge. According to Guba and Lincoln (1994), the researcher's perspective is important and can be influenced by some fundamental questions that may articulate how the study may generate new knowledge.

It is important to consider the nature of research as well as the influences and impact that it can have on a study. Hence during the research development process, as well as while undertaking field work for this research, factors relating to the nature, influences and impact of research were considered such as the attitude of teachers, the beliefs and the intrinsic motivation to choose a training pathway in the Montessori methodology of learning and the impact that the training centre has on choosing the Montessori pedagogy. Along with this the intent throughout the research was also to try and understand if there were any quality indicators, about the Montessori training to gain insight into the training. This aspect was considered bearing in mind that the findings from this research would not only affect the final outcome, but it could have an impact on the process of research undertaken (Bowen, 2008).

4.3 Research Questions:

The following research questions were devised keeping in mind the aim and objectives of the research.

- What are Montessori teachers' views concerning the vision, ethos and quality of the Montessori teacher-training centre in Bangalore where they trained?

- What are 'Montessori teachers' views concerning the impact of their teacher training in Bangalore on their subsequent professional attitudes, motivation and practices?

- What are the factors that influenced teachers in Bangalore to select a Montessori training pathway?

- Can any dissonance be discerned between Montessori teachers' perceptions of their training in Bangalore and their implementation of the Montessori methodology of education in pre-primary Montessori schools?

These questions were developed with an aim to investigate the nature of and extent to which methods taught during Montessori teacher training in Bangalore influence the practice of teachers in Montessori and mainstream schools in India. The objectives were:

- To identify Montessori teachers' views concerning the vision, ethos and quality of the Montessori teacher-training centre in Bangalore where they trained.
- To identify 'Montessori teachers' views concerning the impact of their teacher training in Bangalore on their subsequent professional attitudes, motivation and practices.
- To identify factors that influenced teachers in Bangalore to select a Montessori training pathway.
- To establish if there is dissonance between Montessori teachers' perceptions of their training in Bangalore and their implementation of the Montessori methodology of education in pre-primary Montessori schools.

Throughout the process of developing the research aim, objectives and research questions I was aware that I was an insider researcher so I acknowledged my positionality and bias rather than trying to eliminate it and have been conscious and ethical about it.

As per Brooks and Maguire (2014), it is always advantageous in qualitative research if the researcher and the researched share a good working relationship as it helps in rapport building and extracting information. Both being "insiders" in the same culture proves helpful but is also challenging as the researcher needs to gather data pretending,

he/she knows nothing about the population under question. (Asselin, 2003). I was also aware that there was close proximity with the participants and was conscious of how one goes about negotiating previously established professional relationships (Taylor, 2011), acknowledging that it can be an advantage in qualitative research if the participant and the researcher share a good rapport (Finlay, 2002). This necessitated me to consider appropriate methods for obtaining relevant data to answer the research questions, as well as consider the nature and value of the researcher such as my positionality and assumptions (Collins and Stockton, 2018).

My thoughts closely resonate to Osanloo and Grant, (2016), as they emphasize the importance of a framework by comparing it with the blueprint of a house because they believe that without a master plan, constructing a house is not possible. Similarly, without a theoretical framework it is not possible to understand the approach, or the steps taken towards conducting the research in question (Crotty, 1998). This analogy helped to understand that the framework in research would assist me in understanding which methods would be appropriate to be used (Mackenzie and Knipe, 2006). The theoretical framework would provide the backdrop of my research by setting the motivation, intent and expectations for the research in question (Mackenzie and Knipe, 2006; Baxter and Jack, 2008).

4.4 Theoretical framework central to this research

The choice of a theoretical framework within which to conduct the research is not an easy one for the researcher, as rightly said by Shevlin, and Miles, (1998). It comprises of many factors to be considered such as the nature of concepts involved along with the type of questions that are of interest to the research and can take the central perspective. Along with this, it is the researchers' perspective that has an important influence on the questions of research. These factors lead to an effective combination of an overall theoretical perspective from which the researcher conducts the study (Ganga and Scott, 2006).

The theoretical framework central to this research is built within the ideas expressed through social constructivism. Social constructivism is based upon the idea that reality is negotiated within the context of *social interaction* (Kim, 2001). I chose social constructivism for two reasons. Montessori method was constructed around the social realities of child development as the children were co-constructors of knowledge. The teacher is the catalyst in a Montessori environment, facilitating the environment, and it is their expertise and attitude that helps the discovery and learning of children. Montessori surroundings are constructed, and things are put for the child's hands and eyes through explorative activities. This is why children are regarded as co-constructors since they help teachers learn. The chosen framework tends to shape the research questions through a culture of co-operative learning as the participants are also the co-constructors of knowledge (Smith, 2001). Secondly, children build their learning with interaction in their environment facilitated by the adult*, and* it is the attitudes and the experiences of teachers, as well as the impact that the Montessori teacher training has on their subsequent professional careers that I wished to investigate through my research questions (Chapter 1 of this thesis). I wanted to understand not only how people conceptualize the world around them, but also attempt to explore their knowledge that have led to their interpretation of this world (Glaser, 2002).

Initially, my first choice of a framework was Husserl's phenomenology because the core reality of phenomenology is based on the 'lived experiences' of the participants who are an integral part of research (Mohanty, 2008). The interactions with the participants were the most important, as that forms the focus of this research. However, phenomenology was not the most appropriate framework for this research as I realized that since phenomenological approach is based on lived experiences of participants, this could pose certain challenges and limitations. Though this approach would have supported me to get rich data in understanding the attitudes of teachers, their experiences and the inter-relation between them, I was looking for something more than just

the attitudes and experiences of teachers in order to answer my research questions. I wanted to choose an approach which would enable me to understand how people conceptualize things around them, which in this case, was Montessori philosophy of learning and how knowledge is constructed through interaction with others (Crotty, 1998) and also recognising that children are an essential element in the construction of knowledge. Hence adopting a constructivist approach was the next choice as social constructivist's view knowledge and truth as created by the interactions of individuals within a society and not just 'lived experiences' (Andrews, 2012).

I recognize that knowledge is a form of social reality with the understanding that the researcher's interpretations are not just subjective but have been subject to verification through the use of appropriate methods. Individual interpretation of knowledge is most often bound with values and cannot be viewed only objectively (Fiss, 1982). I also believe that schools and teachers are integral to the society in which they exist. They are the extension of society as schools are fundamentally social institutions. Hence the research reported in this thesis is located firmly in a social constructivist framework. It acknowledges that I too can be the co-constructor of knowledge.

The purpose of this framework was to provide a bird's eye view through which it would be possible to understand the research under consideration (Usher, 2002). The relationship between the theoretical perspective and the questions integral to this research have been investigated through the use of mixed methods because of my interest in the relationships between individuals and their response to specific issues associated with the Montessori interpretation of child development and pedagogy. The social constructivist approach has been described as a broad overarching theory that can encompass a number of methods of conducting enquiry (McCaslin and Hickey, 2001). This provided me with a good starting point for this research as it does not specify, or prescribe any particular way, of doing research giving me the freedom to choose my path towards answering the research questions (Robson, and McCartan, 2016). The social

constructivist framework permitted me to investigate the interpretations of reality in multiple ways that are perceived to exist by developing appropriate research instruments (Krauss, 2005). Inherent to these multiple realities is the realisation that I am an integral part of the development of these realities as I am equally actively engaged along with the participants. The identification of multiple realities is coherent with the basic principle that reality is socially constructed (Robson, 2002).

The unique characteristics of acknowledging the realities directs me towards a fundamental understanding of the nature of concepts involved and how they relate to each other, giving way for an interpretative approach as it is the effective means to investigate them (Willis, Jost, and Nilakanta, 2007). The nature of the concepts involved such as understanding the Montessori training, policies of teacher training, Montessori's visit and teacher training in India, the impact that the training has on both Montessori as well as mainstream schoolteachers, the ethos and beliefs that the teachers carry forward after training, leads me to this approach.

4.5 Interpretivism-definition and justification of the interpretive approach.

Interpretive methodologies have been developed to place the processes of "meaning-making" by those engaged in research investigations at the centre of explanations of observed phenomena (Prasad 2005). Unlike the positivist tradition which has been largely adopted by those engaged in the "hard sciences" (such as physics or chemistry), researchers who adopted an interpretivist approach recognise that society is constantly undergoing change and is greatly influenced by factors such as culture and socio-economic conditions. It is therefore less likely that absolute truths can be established when investigating human behaviours or those conditions surrounding them and that when conducting research, it is necessary to present evidence that assists in interpretation of what the researcher has recorded. Mason (1996) suggests that "interpretations of meanings, experiences, accounts, actions and events, can be developed

into explanations and understandings," (page 139) and that this approach has found favour with many researchers working within the social sciences.

In my research I have gained the accounts of professionals trained in Montessorian approaches and examined my data to consider their experiences and the events that have shaped their professional lives, thereby adopting an interpretive approach that has informed my work.

In qualitative research and particularly that which is of small-scale, it is rarely possible to generalise findings far beyond the location in which it was conducted. Generalisation of findings considers the extent to which the extension of the findings and conclusions from an investigation carried out with one sample could inform our understanding of a broader population (Guenther and Falk 2019). In respect of my research that was conducted with a small population and within a limited geographical region it is not possible to generalise beyond my sample. However, in research of this nature, which investigates a specific issue in a focused context with a purpose of identifying effectiveness and possibly influencing change, generalisation is not regarded as a priority (Boddy 2016).

Bassey (1999; 2016) argues that generalisation is a useful means of presenting findings from a study that is undertaken in a limited area, such as in an individual school or local authority area. He suggests that where findings from research are obtained in one location, it may be surmised that there is a possibility that similar findings might be obtained by conducting identical research in another location with near identical conditions. For example, research conducted in a local English medium government school in central Bangalore might produce findings that may be different or near identical school elsewhere in the city.

In my research, the sample and location were limited to a single Montessori training centre in Bangalore. This institution is unique within the city and therefore it is not possible to generalise my results and findings. However, using Bassey's theory of fuzzy generalisation it is

possible to say that there is a chance that research conducted in a similar Montessori training establishment in India could produce similar findings.

4.6 Case Study Approach

This research facilitates case study using a qualitative approach towards understanding the phenomena under research within its context by using various sources of data such as questionnaire, interview transcripts and available document analysis. Baxter and Jack, (2008) considers this as an issue that is explored through multiple dimensions of the phenomena under study. Stake, (2005) strongly opines that case studies in qualitative research is not just a method, but can evolve as the researcher can construct the case analytically or holistically. Baxter and Jack, (2008) further supports the researcher to understand case study approach better for research through the two key approaches of case study methodology that is the design and implementation as proposed by both Stake (1995), and Yin (2003, 2006) who emphasise the importance of a thorough and systematic approach to case study research, which involves careful attention to the research question, the selection of cases, and the collection and analysis of data.

A question always arose in my mind as to when one must use a case study approach? Yin (2006) considers that the case study approach must be used when the researcher aims to answer the 'how' and 'why' questions. The study here is to understand the types of decisions made by the Montessori trained teachers and the factors that influenced this process for the participants. Yin (2006) further adds that one cannot manipulate the behaviour of those involved in the study during research and it is important to understand the contextual conditions of research failing which the phenomena cannot be understood. A case study approach was chosen because the case was the decision making of Montessori students, but the case could not be considered without the context, which is the Montessori teacher training centre, and more specifically the training and classroom settings. It was in these settings

that the decision-making skills of the Montessori trained teachers were developed and utilized. It would have been impossible for me to have a true picture of the student's decision making without considering the context within which it occurred. Baxter and Jack (2008) suggest considering what the case study may be while keeping the research questions in mind. An instrumental case study allowed me to gain an insider view of the case studied involving a group of individuals who experienced the impact of the Montessori teacher training (Stake, 2005).

Case study was the chosen method as it provided an insight into the organization to gain an understanding of the teachers' responses to Montessori training courses to re-draw generalizations or build theory (Stake, 2005). The process of data collection was undertaken only after obtaining written consent from all the participants and this was followed by data analysis of the existing documents related to the Montessori Training Centre in Bangalore. The participants in this study were Montessori trained teachers working in Montessori schools as well as mainstream schools as well as participants undergoing the Montessori teacher training. This case study can be considered as a typical case study as the Indian Montessori Centre can be considered as representing a case, in order to gain an understanding an insight into the complex phenomena of teacher training (Yin, 1981).

Reporting the findings of a case study approach can be challenging due to its nature of complexity (Baxter and Jack, 2008). This is because it is difficult to report the findings of case study in a precise manner due to the approach undertaken. Baxter and Jack (2008) reiterate that it is the responsibility of the researcher to present the case in a readable and understandable manner to the reader. Since the study on the Montessori training centre in India is the first of its kind, I acknowledge that the goal must be to present the case in such a manner that the reader feels like an active participant in the case study. I also understand that there is no one way of reporting the case study as it can vary from being a narrative story to a comparative or chronological study (Yin, 2003).

Trustworthiness of data is of utmost importance in this study because it measures things that are subjective in nature which numbers might not be able to define (Nowell *et al.,* 2017). The researcher understands that a case study approach is the most useful method for arriving at hypothesis and generalisations. Hence care is taken before making generalizations the reason being that subjectivity adheres to the fact that every perspective is valid, and needs no justification to exist, Flyvbjerg, (2006) refers to this as 'fuzzy generalisations. It may be right to say that the findings of this research are exclusive to the Indian Montessori Centre Bangalore.

In this chapter, I have stated the influences for my choice of a research approach. Considering my positionality and the nuances surrounding the phenomena that I was researching; it was also imperative for me to understand the challenges associated with trustworthiness and reliability of the obtained data. In this chapter, I have attempted to highlight the theory underpinning my research that not only answer the research questions but will also justify the research approach. The subsequent chapter will discuss the various methods used and how I went about implementing them to collect data.

CHAPTER - 5

METHODOLOGY - SECTION 2

5.1: Mixed Methods Approach

Choosing appropriate methods for research required me to consider several factors to ensure that they were not only feasible but also practical to achieve (Mack, 2010). These factors ranged from the availability and access to data, willingness and co-operation of the potential participants and time factor that is crucial and necessary in conducting research. Hence while choosing methods to answer the research questions, I considered any challenges that could occur during the process of data collection. It was also necessary that the methods chosen not only facilitate investigation of the phenomena that were of interest to me but were also compatible with the theoretical framework within which the research was conducted. The chosen methods for this research were a combination of questionnaires, semi-structured interviews and document analysis. Conducting effective interviews, as well as mining data from documents can be effective procedures for researchers that are effective in the collection of data (Merrian, 1998). Stake (1995) upholds the use of questionnaire, interview and analysis of documents for qualitative case study research. The basic premise of this research design is a systematic integration, or "mixing," of quantitative and qualitative data within a single investigation towards a more complete and synergistic utilization of data (Creswell *et al.,* 2006). The methods used for data collection were gathered from a purposive sample.

Using more than one method to collect data in order to develop a comprehensive understanding as it supports rigour in case study research is Data Triangulation (Patton, 2002). Denscombe, (2008) lists the benefits of triangulation, firstly by questioning or comparing the data obtained by multiple methods and secondly by complementing the methods by adding new value to the research. Hence the techniques included for gathering data was by using questionnaires, semi structured one-on-one interview

and document analysis available through multiple sources to support research. In these ways the researcher attempted to be transparent and true to the data. Triangulation was also implemented to test validity through the convergence of information from different sources (Creswell and Miller, 2000).

5.2 Selecting the Sample

The crucial challenge in the selection of participants for my research was to ensure access to those who not only consented for research but those who could be followed up by telephone without causing them discomfort (Banerjee, and Chaudhury, 2010). Since one of the criteria of selection of my participants was that they had to be Montessori trained teachers, there was no need to seek further samples using any other specification (Sim *et al.,* 2018; Watts *et al*., 2017). This was done considering my sample was purposive and related entirely to specific questions related to teacher training within the Montessori context. Other than 12 participants who could not speak English, all the others in my sample were fluent in English. All participants were eighteen years of age and above, the youngest being eighteen years and the oldest participant being sixty-eight years of age with thirty years of experience. I did not have a choice of gender criteria, as there are few men who had completed training who were accessible. One is the Director of training, a founder and a principal in an elementary Montessori school (Chapter 6, Findings: Section one Table 6.2.1-B and 6.3.2-B Gender Distribution). There were no other criteria to choose the participants such as income, religion or marital status (Harding, 2018). Geographically all my participants were from Bangalore as the Indian Montessori Centre has its headquarters in that city and includes the longest established training centre in India and I chose my sample and participants from Bangalore.

To summarize the nature of my sample, in order to gain in-depth understanding the sample was drawn from,

- The Indian Montessori Training Centre (South-Bangalore)

- The Indian Montessori Training Centre (North-Bangalore)
- The Trained Teachers working in Montessori schools in Bangalore.
- Trained Teachers working in mainstream schools in Bangalore.

5.3 Sampling Frame

The sampling frame was drawn from the demographic makeup of the sample that represented the target population. This sample was chosen with the intention that in the initial stages the researcher would visit the groups which would maximize the possibilities of obtaining data (Coyne, 1997). The process began by talking to the most knowledgeable people to establish relevancies and thus to be able to elicit more data and to understand where and how to locate oneself for a rich supply of this data (Coyne, 1997).

The sample was selected in a non-random fashion, as there are more women in the training courses than men and the sampling frame needed to ensure fair representation drawn from the selected population. Early childhood education is a female dominated profession in India (as in most parts of the world) and it may be seen as a cultural norm that more women and few men choose to be teachers in the area of early childhood education and care (Pardhan 2009; Oberhuemer 2017). The enthusiasm with which the research unfolded and with which I approached this task aimed at a large sample size, without fully understanding the challenges that may arise in the process of data collection. However, after consultation with my supervisors, the sample size was reduced by not just understanding the nature of the phenomenon under study (Marshall, 1996) but taking into consideration the quality of the information collected against the uses to which it would be put, the particular research method and purposeful sampling strategy employed, and the research product intended (Sandelowski, 1995). Keeping all these parameters in mind the sample size was determined at 103 for questionnaires and 33 for interviews. Dworkin (2012) suggests that sample sizes used in qualitative research methods are generally smaller than those advocated for quantitative research. This she states is because qualitative research

methods are concerned with gaining an in-depth understanding of a phenomenon and focused on extracting meaning from data which are often centred on the how and why of a particular issue, process, situation, subculture, scene or set of social interactions. This was true in respect of my research that examined a specific phenomenon.

Purposive sampling is virtually synonymous with qualitative research (Palys, 2008). There is an imperative to obtain the data and select the manner from which the data will be acquired (Tongco, 2007), and this has informed my work from the outset. The researcher must decide what needs to be known and must then set out to find the sample that can provide the necessary information and remain focused on how to go about selecting people willing to rewrite their experiences or information (Tongco, 2007).

At the beginning of my data collection, I had a sampling frame that comprised the entire population from whom the participants were taken. The criteria used for identification and selection was that all participants had to be in Bangalore, so that if they agreed to be interviewed it would be convenient for me to conduct the semi-structured interview. Though there was a lot of planning into selecting the sample I had to identify a location from which I could gain access and maintain contact with participants. As part of keeping the Montessori community together, the Indian Montessori Centre hosts a meeting on second Saturdays of every month, which is called IMC-connect. Heads of houses of children, school principals, and working Montessori teachers participate in these meetings that are usually of two hours duration. I chose one such meeting that had a gathering of about 75 members and spoke to them about my research. This was a positive step as I had an opportunity to interact with them and gauge the response from some who were my potential participants. I took this opportunity to ask my potential participants to suggest others who would qualify, and this is how I networked towards getting my sample. I was aware that this method of snowball sampling could not guarantee the numbers I hoped for (Dragan and Isaic-Maniu 2013; Sharma 2017). Three school principals also supported in nominating eight teachers, who

became my participants. Though my sample had the necessary numbers initially, that was close to two hundred participants, I had to refine this by eliminating some participants from the research who initially signed the consent form but did not participate. About forty of the participants did not complete the questionnaire for reasons unknown in spite of many reminders close to the deadline of the date mentioned. I could not explore the reason for their non-participation. Few of the participants promised that they would complete the questionnaire but did not do the needful and a few of them seemed disinterested completely. The consent form was a common form for both questionnaire and semi-structured interview, and the participants had the choice to participate in questionnaire or semi-structured interview or both. Hence the sample selection strategy that has been adopted by other researchers (Teddlie and Tashakkori 2010; Castro *et al.,* 2010) was used keeping in mind the necessary number of participants required to ensure the possibility of addressing the research questions.

Through the course of this research, I understood that sampling is not a straight-forward process. There was a need to be clear about who among the participants might hold the required information that would help in eliciting the required data for my research. Identifying the sample as Coyne (1997) reminds us, researchers will take the path to go to those groups that they believe may maximize the possibilities of obtaining data that leads to more data on their question. Where the inquiry is focused upon a specified population, as was the case in my research, the range of sampling is limited and may therefore be seen as self-determining (Robinson 2014).

The research questions chosen to elicit the necessary responses from the sample paved the path towards purposive sampling or selecting a sample based on the inference that the researcher's knowledge of the population, its elements, and the nature of the research to ensure that the aims are met (Babbie, 1998). This technique of choosing the sample was based on the understanding that it would be a non-probability sample or "qualitative sample" as it is based on a specific purpose rather than

random selection (Teddlie and Tashakkori, 2003). This further reiterated the belief as defined by (Coyne, 1997) that purpose is an "idea or aim kept before the mind as the end of effort, power of seeking the end desired, a definite intention" and purposeful as 'directed towards a purpose'.

It was important to consider that the sample would meet the criteria of the proposed study, whether it would be practical, ethical and efficient (Marshall 1996). Teachers trained from the Indian Montessori Centre, in the Montessori methodology of education considered eligible to work in the Montessori Pre-primary Schools, which is an early childhood education centre, would comprise the sample. The purpose of this sample selection was also to aim towards the representation of the group that would provide a fair reflection of the population of interest so that the results derived from the study could be to some extent generalized within Bangalore and later reflected upon (Altmann, 1974).

The purposive sampling technique, also called judgment sampling, is the deliberate choice of a participant due to the qualities the participant possesses. It is a non-random technique that does not need underlying theories or a set number of participants. Hence the trainees at the Indian Montessori Centre training courses were the chosen participants to elicit the data. The two Directors of training one male and another female were also chosen as part of the group as they represented the aim of the study (Coyne, 1997). They also represented the ideology of the organization of interest and had a distinct designation that I considered was a rich source of data (Patton, 1990). The other sample developed for this investigation were the teachers trained in the Montessori methodology of education, but who have chosen to work in a mainstream school that does not have access to a "Casa" or a House of Children, and where the practices do not adhere to the philosophy in which they are trained nor the methodology to be practiced. A Montessori classroom is quite different from a nursery school or a kindergarten and undertaking this specific training does not necessarily imply working in an early year setting. Montessori believed that the children were capable of learning by practicing an elementary

form of discipline and directing their own learning. (Montessori, 1936) The "preparation of the adult," as Montessori refers to such professionals, rested almost entirely in a deliberate re-casting of the adult's relationship to the child (Montessori, 1967). Hence the trained teachers are the participants from which I drew a sample. This focus upon training teachers, is important as many continue to believe that Montessorian principles are focused solely upon children in the early years, whereas the principles initiated through the training courses are intended to support teachers in a child centred approach no matter where they work.

5.4 Contacting the Sample

Accessibility, geographical proximity, availability at a given time, or the willingness to participate are all important considerations for the researcher when selecting a sample (Marshall, 1996). Accessibility was relatively straightforward for the study reported in this thesis as the researcher and the training centres are situated in the same city. Hence the training centres in Bangalore were chosen. This geographic accessibility was considered convenient to the researcher and enabled a practical approach to where the data would be collected. A letter was drafted and introductory statements explaining the purpose and intent of research keeping in mind the ethical considerations, the confidential nature of research and a note explaining the possibility of interview at a later stage in order to begin the process of establishing my sample (Appendix 3) were included.

As a part-time and unfunded researcher, I was following a similar path of many doctoral students before me in being aware of the need to ensure that I could gain easy access to those who were in possession of the data I required. The main assumption associated with convenience sampling is that the members of the target population are homogeneous in nature (Ross, 1987). This to me is an ambiguous statement as the members may be representative of the same ideology or philosophy but they may not be readily available or agree to participate. Though my study sample can be considered as one of convenience and purposive in nature, participation in

the study was dependent on the availability of my target population (Latham and Locke, 2007). This leads me to further consider the 89 women participants who typically represented gender assumptions embedded in female-oriented occupations like teaching. In India women dominate teaching of children in the age group of two to six years as they consider themselves to be more nurturing towards young children. This occupation is therefore not gender neutral (Williams, and Heikes, 1993). The ways in which the teachers reflect their personal values, convictions and beliefs in the professional roles of being a teacher and regard the role of Montessori education at present as well as the future is a central part of the investigation that I conducted (Malm, 2020).

To investigate the issue, the study sought to illuminate participants' approach to the policies, processes and relationships involved in their teaching by asking them to describe and reflect on these, so that understanding regarding the significance of those experiences to the issue could be secured (Hickman and Kiss, 2010).

5.5 Developing Instruments for the Research

Through literature review, I realised that there is no evidence-based research on the Montessori training institutions in Bangalore or elsewhere in India though it is one of the earliest countries to adopt Montessorian principles and has one of the oldest training centres as started by Montessori in 1939. Hence with the aim to answer the research question, and to obtain the relevant data that would answer the research questions I realised that relying on one research instrument was not sufficient (Patton, 2001). With a review of methods that could be appropriate to this study, questionnaire, semi-structured interviews and analysis of documents were considered as the most efficient tools to elicit the necessary data. Hence a mixed methods approach built upon the analysis of qualitative as well as quantitative data was used as a methodology to enable triangulation and to obtain rich inputs from respondents.

5.5.1 Questionnaires

A questionnaire was the primary choice of data collection instrument, as it allowed for the collection of large amounts of data in a specific time frame, physically as well as through other sources such as emails, posts and courier services as well as initiating collation of responses efficiently (Michaelidou and Dibb, 2006). In the initial stage of data collection, the data sought was mostly factual and demographic in nature. Question numbers 2,4,5,6,7,8,9,10,11,12, were factual questions and they aimed at obtaining personal, demographic details as well as details pertaining to the impact and growth of the teacher, motivation for teaching, perception towards teaching young children, how Montessori is different from other pedagogies, the differences between training and its implementation, as well as the vision and ethos of the training. Question numbers 1 and 3 were Likert scale questions aimed towards understanding the career choices of the teachers and the reason to choose the Montessori training from IMTC. The last question that is question number 13 was an open-ended question, the first one asking if the participant would like to change anything about the training programme and the second part asking the participant's consent for participating in an interview (Appendix-4-Questionnaire).

Since the nature of the data required also influences the methodologies adopted to collect them, a questionnaire was an appropriate choice to elicit findings to answer the research questions. Questionnaires can be considered as the primary stage of data collection as it is an efficient mode of eliciting views and opinions on the area of research from participants. Added to this it is also a cost-efficient tool that supports data to be collected easily and efficiently. Patton (2016) opines those questionnaires yield responses that are usually easy to tabulate or score and the resulting data are easy to analyse. It is easily administered in a large geographical area even by post for collation of data (Walker, 2018). The questionnaire as a research instrument facilitates the analysis of data as the data is easily transferable into a excel sheet for further analysis.

Chapter six, section 6.3.1 of this thesis provides a complete discussion of the construction of the questionnaire and the structure of analysis.

Designing a questionnaire that would provide access to the required information was not an easy process as the characteristics of the questionnaire had to be compatible with the social constructivist framework that was adapted (Parrish, and Linder-VanBerschot, 2010). The intention was to collect data specific to the research questions to assist in investigating the multiple realities that exist among the participants. A questionnaire was designed adhering to guidelines to support the ability of respondents to answer the research questions with minimum ambiguities for interpretation thus avoiding any potential shortcomings (Charlton, 2000). Individual questions were designed with great focus with a combination of the questions, the type of questions appropriate to elicit the required data, and with recognition of the constraint of completion that supports acceptable responses (Ornstein, 2013). Considering that questionnaire could be easily administrated physically or through electronic mail over a large geographical area, the researcher was confident that the response rate would be high. The questionnaires were distributed to potential respondents providing an introduction to the research and since the participants were trained Montessori teachers, they were keen to participate in the study as they felt they could voice their opinion with confidence that they would be respected. Along with this there was the positivity of choosing this instrument as it allows for efficient collation of data.

A structured questionnaire, with a set of predefined questions was constructed to gather the perspectives and attitudes of the teachers in the sample and gain insights into their interpretation of key issues related to my research questions. Though initially I had contemplated the idea of constructing two different questionnaires, one for the teachers working in mainstream schools and one for the teachers working in Montessori schools, I soon realised that the outcome of my research was to primarily understand the impact that the training courses had on the teachers,

irrespective of the type of school in which they were employed hence I constructed a common questionnaire for all the participants (Appendix 4).

The intention was to ensure that the questionnaire was simple, easy and quick to complete. It was a combination of open-ended questions, closed questions and a rating scale (Likert scale).

Respondents were offered a choice of five pre-coded responses with the neutral point being "neither agree" nor "disagree." Out of 13 questions, 2 were open-ended, 3 were on the Likert scale and the remaining 8 were closed or a fixed response questions with just a 'Yes' or a 'No'. The questionnaire was not long keeping in mind the need not to intrude unduly upon the time of those completing the instrument, and the accuracy required to complete the questionnaire without rushing to finish it (Adams and Cox, 2008). I was also conscious of the fact that the participants who had consented to participate in interviews would require more time with me. Once the questions were drafted, a consent form (Appendix-3) was attached stating the relevance of the questionnaire and to seek the participant's approval to participate in this stage of the research.

5.5.2 Piloting the questionnaire

Piloting or pre-testing is an essential part of developing a good research instrument (Robson, 2012). Pilot studies are often mini versions of the feasibility of full-scale study, which involves pre-testing of a particular research instrument such as a questionnaire or an interview schedule (Babinea, 2013). Most often a researcher without any prior exposure in the field can be involved with abundant and fascinating information and observations that may result in the researcher not knowing "where to start" (Sampson, 2004). Conducting a pilot study need not necessarily guarantee success in research or the main study, however (Sampson, 2004) suggests that it does increase the likelihood of success, as piloting is crucial to a good study design. Developing a questionnaire to yield relevant data is difficult (Gillham, 2008). Most often it is not possible to

get it right the first time given the complexity of designing a questionnaire (Leung, 2001). Hence the draft questionnaire had to be tested on a sample of people to understand if the questions were simple, clear and unambiguous (Robson, 2012).

The draft questionnaire was tested with another colleague, and this enabled me to verify if the questions were being interpreted in the ways that I had intended (Adams and Cox, 2008) and to identify if the questions might have meaning only to Montessori trained teachers. I was aware that some jargons or words used within the Montessori training might be relevant only to the language of a Montessori trained teacher. For example, Montessorian environment, Casa or similar situation. Following a few changes in the structure of the questionnaire based on feedback received from this individual I commenced with a formal piloting procedure. For the formal process of piloting, the respondents were chosen on the primary basis that they would each be consistent with the subgroups which would comprise the final sample, a sub-group (each group would have at least 20 respondents for the actual survey after pre-testing), which was categorized as,

- Montessori trained teachers working in mainstream school-1 participant.
- Montessori trained teacher working in Montessori school-2 participants.
- Montessori trained teacher employed in any other sector other than teaching-1 participant.
- Trained in Montessori methodology but did not complete the Diploma - 1 participant.

Of the five respondents in the pilot study, there were four females and one male. The overall design of the questionnaire attempted to ensure that the respondent had the freedom to express their opinions and experiences and that the data could be used to inform the development of interview schedule. Out of the 5 respondents, the questionnaire was sent through e-mail to 2 of them with prior introduction, discussion and

consent. A hard copy was presented in person through introduction, discussion and consent to the remaining 3. All 5 respondents were willing to participate in the piloting though 2 participants, working in Montessori schools were very apprehensive about the outcome, as they wanted to know why research of this nature was being conducted and how the responses mattered. Detailed explanation of the research question and a clarification that there would be a non-disclosure of the responses reassured them and they completed the questionnaire without further concern. The respondents returned the questionnaires following a gentle reminder within three to six days after it was given to them.

5.5.3 Outcome of Piloting the Questionnaire

With the research questions in mind, the process of piloting the questionnaire, revealed the following observations:

- The questionnaire was administered to the subjects successfully and thus it would be appropriate to administer the substantive instrument in exactly the same way.
- Feedback for clarity, simplicity and ambiguity of questions were taken from the respondents. All participants felt that the questionnaire met required parameters.
- A check was conducted to make sure if all questions were answered and this was the case.
- A record of time taken by the respondent to answer the questionnaire was monitored to decide whether the questions were lengthy or reasonable.
- The questionnaire was assessed based on establishing whether each question gave an adequate range of response. This was found positive.
- It was also established that the responses were clear enough to interpret the necessary information that the question sought to elicit.

The piloting procedure also revealed that the questionnaire needed some re-wording and change of structure. This enabled me to review the questions and group them in a structured manner. I also realized that the questionnaire did not have a category for adequate collection of

demographic data such as age, sex, educational qualification which was necessary for later understanding of the data. Once I was convinced that the questionnaire was designed appropriate enough to elicit the responses desired, I began thinking of how it could be used to design the interview questions and schedule.

5.5.4 Distribution of questionnaires

103 questionnaires were distributed to the teachers, and 92 were duly filled and returned. The questionnaires were handed out personally to most of the participants when I met then during Montessori meetings and outreach programs. Though the primary criteria to be included in this study was for them to be Montessori trained teachers, their interest and enthusiasm levels also played a contributing factor in including them in the study. Those teachers who seemed reluctant or disinterested were not approached. Among the participants some were also very shy and apprehensive, yet they were eager to participate as they felt their voices would be heard. I appreciated that whilst the data collected through this instrument was crucial to my understanding of the phenomena being investigated, questionnaires may give information into the attitudes of teachers, but they are unlikely to provide deep insights or enable reflective thought (James and McCormick, 2009). Hence the decision to use this instrument as only the first stage of data collection was adopted followed by semi-structured interviews to obtain a deeper understanding of the phenomena under investigation.

Out of the questionnaires, that I had targeted to distribute I was able to distribute about 13 successfully to teachers during the first session of Montessori meeting who were eager to participate. I had gently reminded them at the time of distribution that there was a time constraint and gave them a two-week period to return the completed questionnaire. I promised that I would visit their school or home and collect the completed questionnaire at their convenient time. However, at the end of the two weeks I was able to get back only 5 questionnaires. The others promised to return them. Over a period of three months the process of distribution

of questionnaires was possible. The distribution ranged from 22 questionnaires during some meetings to just 2 questionnaires at other times. The return of the duly filled questionnaire had to be through multiple gentle reminders. About 17 questionnaires were sent through courier to the school address shared by the participants after signing the consent form. These questionnaires did not come back to me despite multiple reminders, hence I had to give up on them.

The response to the questionnaires reflected that the participants were eager to participate in the research as they felt that they had a say in the Montessori training courses and also felt that there was a forum in which they could voice their opinion about the training and reflect on their personal commitment, though this was not the primary objective of the responses required in the questionnaire. There were a few participants who asked for clarity over the last question that aimed to answer if the participants wanted to bring about any change in the training methods. There was some questioning among some participants if they could express their thoughts on this point. I asked them to use an extra sheet of paper if they wished to write more about this question. With an elated sense of achievement at having gained a good data set through the questionnaires, the next phase of data collection was approached.

5.5.5 Semi-structured interviews

The second phase of data collection was to interview the participants with an intent to investigate in detail and depth the specific research questionsand examine the perspectives of the participants in the context of specific research questions. The rationale for choosing to conduct interviews in the second stage of data collection was to engage the participants in a process of thinking about the issues being addressed through the specific questions.In the first stage of data collection the focus was on collecting data that was considered appropriate and useful with a focus on understanding the social setting, demography, and perspectives of the participants, whereas the second stage of data collection, which was managed through interviews, was focused on

investigating the specific research questions partly investigated in the questionnaire. The perspectives of the participants were also the primary focus of the second stage of data collection coordinated with the identified themes during the analysis of data. The rationale at this stage of research was to engage the participants to think in terms of what they thought about the issues being addressed with regard to the research questions, how they perceive changes have to be addressed in the training programme as well as what if any changes they would like to bring about in the training courses to make sure that the degree of dissonance between the training and its applicability in the classrooms gets minimised.

The interview questions were designed in a progressive order of 15 questions (appendix 7). The questions were designed to learn about respondents' educational qualifications, years of experience as a Montessori teacher, and choice of training centre (questions 1,2,3), which focused on answering the first research question, Montessori teachers' views on the vision, ethos, and quality of the Montessori teacher-training centre in Bangalore where they trained. The second research question, on Montessori teachers' perceptions on the impact of their teacher training in Bangalore on their subsequent professional attitudes, motivation, and practises, was addressed through interview questions (4,5,6). The third research question, variables that impacted persons in Bangalore to choose a Montessori training pathway, was addressed in questions 7, 8, 9, 10, and 11.

The interviews also sought to acquire an understanding of their attitudes and beliefs, as well as the benefits of Montessori education from their viewpoints. The final four questions (12,13,14, and 15) were reflective and focused on the final research question, Is there any dissonance between Montessori teachers' perceptions of their training in Bangalore and their implementation of the Montessori methodology of education in pre-primary Montessori schools?

The interview was planned to take anywhere between thirty and forty minutes, however estimating this was always going to be difficult (Gillham 2005). The order of the questions was constructed to ensure that there was progression of focus that would lead respondents towards answering the research questions. The initial few questions were designed to build a relationship and rapport between the researcher and the respondent, and it was the questions in the second half of the interview that aimed to ensure acquisition of essential data. "Prompt" questions were used if required to encourage further information from the respondents as a means of understanding the experiences, perspectives and attitudes of the teachers by gaining insights into their experiences and attitudes. For this research, semi-structured interviews were seen as most appropriate allowing for variation in the degree of structure, from almost being a structured interview to allowing the interviewer much more freedom to participate by expanding on their responses and providing exemplification of ideas (Robson and Mccartan, 2011).

To get a deeper and better understanding of the teachers and their behaviour while answering the questions, a 'face-to-face' interaction would be appropriate. The issue of subjectivity is addressed in Section 5.4 in the context of theoretical framework and case study. An example of this is the researcher asking the participant to specify or clarify any particular issue in the question by an additional question. The participant may be more participative when asked questions than is possible when using just a questionnaire. As Stake, (2005) clarifies, the subjective nature of the interview can sometimes be an inherent problem as there is a thin demarcation between the actual truth and the subjective version of the truth as presented in this format. Care was taken to be aware of this while conducting the interviews.

Throughout the process of instrument development, data collection and analysis the literature review was an on-going and continuous journey, which provided valuable information to assist with the development of a frame for analysing the data as well as ensuring its validity, verification and trustworthiness. The interviews were designed with a clear link to the

open-ended questions presented in the questionnaire. Since the consent form was a common one for both the questionnaire and the interview, the participants were reminded of the ethical issues associated with the research before the interview.

5.5.6 Piloting the interview

The interview was piloted with two teachers, who had participated and completed the questionnaire, both trained in the Montessori methodology from the Indian Montessori Centre. One participant was working in a mainstream school and the other in a Montessori school. Since both the respondents were approachable and had consented to be interviewed the piloting was implemented with relative ease. Before the commencement of the interview details about audio recording and the instrument used that was my mobile phone was clearly displayed and explained to them. It was also mentioned orally that they had complete access to the recorded interview at any time if they wished to listen to what they had said. However, on the designated day of interview both the respondents were unavailable to attend physically. It was a challenge as both the interviews could not be conducted 'face-to-face'. Piloting was done telephonically at a pre-designated time and was recorded using a recording appliance with the participants' prior consent.

5.5.7 Outcome of Piloting Interviews

The schedule of the interviews worked well in terms of time management and hence there was no need to either lengthen or shorten the interview.

- The interview session provided a reflective phase of listening and did not require too many interruptions
- The need to warm up the participant with personal questions was identified as a matter for further consideration.
- There was some reservation about answering all questions, as the participants were aware of my relationship with the Indian Montessori

Centre and therefore further clarification of how the data would be used was necessary.

The piloting procedure revealed that my questions needed some re-wording and change of structure. The questions posed were predominantly of an open-ended nature to encourage active participation and invite the participant to speak openly and freely without any inhibitions. The intention was to elicit their opinion, expand on their ideas and include their responses as relevant. The pilot interviews were transcribed and sent to the interviewees as promised. Both the participants seemed happy with the transcripts and did not express any need to change the wordings or the structure. The pilot interviews proceeded as planned to indicate that there was no need for any changes or adjustments in the schedule. This piloting of the interview provided me with the opportunity to understand my role and responsibility as an interviewer primarily allowing the participant to speak without interrupting and proved to be a valuable lesson in conducting research.

5.5.8 The Process of Interviewing:

Having successfully completed the piloting process, I felt more confident of the research instruments and proceeded with data collection. Of the 103 participants who returned the questionnaires, a total of 33 consented to be interviewed.

The process of interviewing commenced with diligent planning as I had to seek the permission of the participant to plan a day and date of interview at their convenience. Scheduling the interview at an amenable time and location was of utmost consideration. Since all the participants were working, the location was generally the school of their employment. Mainstream schools and Montessori schools were located using Google maps and the distance and time approximate time of travel was planned well ahead (this is a particular challenge in Bangalore, which has traffic anomalies). Though it was mutually decided that the interview would last for about forty-five minutes it was a challenge to complete the interview

in the time frame as the participants wanted to speak in great detail about one or two questions that they believed could be a change maker. The interviews were conducted over a period of sixteen weeks as there were time constraints owing to holidays and other personal commitments that the teachers had. The participants were very clear that their names or that of the school would not be mentioned in any part of the thesis and that was also assured to them through the principles of Confidentiality and Anonymity (as discussed in the later parts of the chapter).

Interviewing can pose some advantages and disadvantages. The advantage was that it helped me to make notes about their body-language, behaviour and also get a first-hand information about their understanding of this research. The disadvantage was that since all participants were teachers, they were often interested to know what their colleague had said about the questions rather than what they wanted to say. This was not an option and steering away from this while maintaining a focus on wrapping up the interview was a challenging task, yet one that had to be done. Constantly emphasizing the aspects of Confidentiality and Anonymity helped in these situations thus also enabling participants to talk freely.

Personally, transcribing the data was of utmost importance as I did not want to lose the essence of the interview. To ensure this, the transcription was made on the same day as the interview or within a week's time frame. Since all my participants were fluent in English transcription did not require any translation. However, there were certain colloquial terms and phrases that were meaningful to me and fluent in Kannada, which is the spoken language in Bangalore, I could comprehend without difficulty and utilise this in my data.

Table 5.1 represents the mixed method design and how the findings were merged.

Method	Purpose	How Data Was Used
Questionnaire 103 distributed – 92 returned	To provide a broad understanding of the experiences of a sample of Montessori Professionals. To inform development of interview schedule.	Data was used to report perspectives and experiences of the broader sample. This enabled reporting of more elaborate data obtained through interviews
Interviews (N=33)	Used to obtain more detailed data related to the personal experiences of a sample of Montessori Professionals To enable triangulation with the questionnaire data	Data was used to seek information that elaborated on the broader perspective obtained through questionnaires.
Literature review	The literature was used both to develop the instruments and to compare findings from previous studies with those reported in the thesis	Data from the literature was used to inform understanding and discussion of the data obtained through the study reported in the thesis

5.6 Challenges faced during fieldwork:

5.6.1 Questionnaires:

Data collection was conducted according to the ethical framework, approved for this research by the University of Northampton. All participants had given their written Informed Consent before I commenced data. When it came to signing the consent form, they were very sceptical. 72 of them wanted to consult their spouse to see if they

should sign on the consent form. This is a cultural phenomenon that is not unusual in research conducted in Asian contexts (Shah 2004).

The participants had to be assured and reassured that their signatures and the consent forms would not be used for any other purpose other than for this research and this was achieved with a lawyer's help. The Directors of Montessori training supported me with this and paved the path for completion of questionnaires (This is further discussed in section 5.9.6 of this thesis).

All of the questions looked appropriate at the time of designing the questionnaire and during the piloting period. Question 6 (appendix 4) sought opinions on the distinction between Montessori educated teachers and kindergarten/preschool instructors. This is obvious to Montessori trainees in Bangalore, which is why this question was posed. However, during data collecting, the problem of wording this question was understood when the respondent's choices overlapped. It was administered with the participants because there was no turning back.

5.6.2 Interview:

Though the process of conducting the interview was not a challenge, accessibility to reach the participant became difficult at times. Navigating through traffic on working days to reach schools involved anywhere between one to four hours of travel. And if the teacher was in a meeting it involved further waiting time. One participant who is also a principal of a school once asked the purpose behind conducting this research and its benefits. Teachers at small Montessori schools were very co-operative, but teachers in mainstream schools had to seek permission from the school principals to talk to me. This involved waiting for the participant through lunch and coffee breaks. The process of reflexivity involved in data collection supported me thus ensuring fair transcription of data received during fieldwork.

5.7 Document Analysis

Document analysis was used as a means of bridging and addressing some salient features arising from the questionnaire as well as the semi-structured interview. Bowen, (2009) considers documents contain text (words) and images that have been recorded without a researcher's intervention. Stakes, (1995) and Yin, (1994, cited in 2007) consider document analysis as a research method; document analysis is particularly applicable to qualitative case studies—intensive studies producing rich descriptions of a single phenomenon, event, organization, or program. This justifies the inclusion of document analysis in this research that is interested in understanding the current structures of training, guidelines and procedures of the training methods, the relationships around the trainees and the Directors of training in the Indian Montessori Training Centre Bangalore. Inaccessibility of documents had been discussed with my supervisors. Secondary sources and narratives are supportive documents.

5.8 Segmentation and Coding of data:

Qualitative data analysis is an on-going and reflexive process that begins with data collection and continues until it is completed, making it a laborious method to data preparation for interpretation. To ensure the credibility of the interpretations, the researcher must be systematic and organised in the administration of the analysis pathway. The researcher begins by reading over the data, analysing it, and identifying points of interest or significance along the process. In other words, qualitative analysis is not a procedure that occurs at the end of data collection; rather, it is an on-going activity that occurs throughout the course of the research (Basit, 2003).Most qualitative researchers analyse their own data based on what they know throughout the research, refining their interpretations. This was certainly true of the findings presented in this thesis. It is also possible to say that qualitative data focuses on meanings rather than statistics, a strategy that necessitates a thorough examination of the data. Data sets generated in qualitative studies are frequently

based on fewer examples than those obtained from large-scale surveys, but they often allow the researcher to investigate more facets of the study subject in greater depth.

Researchers are typically individuals with strong viewpoints and beliefs that impact their fields of inquiry. This necessarily means that their professional experiences and personal notions while reading data impact them. Such a circumstance is inescapable in any research, regardless of the paradigm used for the investigation. However, when used wisely, thorough data scrutiny coupled by triangulation techniques will assure fair interpretation and reporting (Shenton,2004; Bratlinger, Jiminez, Klinger, Pugach and Richardson,2005). This belief is confirmed by Ely *et al*., (1991, cited in Basit, 2003), who argue that qualitative research is founded on our study and comprehension of past work, fields, and professions, as well as the models we have internalised from what we have read.

As a result, when I started analysing the data after my fieldwork, I discovered a lot of unneeded and additional information in my transcripts that needed to be cleaned up. Tesch (1990, p.139) mentions data condensation or data distillation, which suggests that the full chunk of data in study does not simply diminish. Because it is organised, it becomes more manageable, and it is thus a vital aspect of assuring a full process of interpretation and organising.

My research began with the collection of data via questionnaires, followed by interviews with persons who had agreed to participate in this procedure. These interviews were transcribed (Appendix-12) on a worksheet to facilitate analysis. Looking at and segmenting the data in respect to each research question started the cleansing process while also increasing my familiarity. All of the interview questions that revealed information on the first research question were coded in red, second in a different colour and so on. This made it easier to go through the large

amount of data collected and was a very successful method of handling the data set. After segmenting all transcripts based on the research questions, the process of comprehending the responses and assigning codes began.

Coding is a key step in interpreting and making meaning of textual data during analysis (Basit, 2003). According to Gillham (2003), data coding is a process that becomes more robust as the researcher advances through transcripts and has a more thorough picture of developing themes and ideas. It is critical to thoroughly read the segmented transcript before assigning codes during coding. Coding is the process of analysing qualitative text data by taking them apart to see what they yield before putting the data back together in a meaningful way" (Creswell, 2015, p. 156, cited in Elliott, 2018). Some researchers feel that all data must be coded and that every aspect of recorded field work is to be considered, but I considered only data that was relevant for me to answer my research questions, segmented these and assigned codes (Hashimov, 2015). While assigning codes, the research questions had to be kept in mind. Since qualitative data is non numerical, assigning codes helps in making sense out of it along with making it more manageable.

Importantly, codes must be provided while keeping the fundamental notion of the research question in mind. For example, whenever a teacher spoke about the training ushering in a change in teaching perspective the designated code was CLP (continuous learning process), LR (limited reachability) and so on was issued. This abbreviation (code) was then defined in straightforward terms (Appendix-8).

According to Miles and Huberman (1994, p.58), there are two methods for assigning codes. In the first technique, the researcher collects data first, then examines how many variations he or she obtains and how the data nests in its context. The other strategy is one favoured by Miles and Hubermann (1994) in which codes are constructed prior to data collection

based on the research's conceptual framework. In this study, I used the approach of data collection, followed by code assignment based on the research questions and responses qualitative data is textual and non-numerical, codes help in organizing and making sense of it. This in turn facilitates a better understanding of the underlying and emerging phenomena thus helping in gaining a conclusion (Basit, 2003).

Following the transcription, segmentation, and coding of all interviews, clusters of overlapping (similar) codes had to be found and reduced to a more manageable amount. This was first done by identifying all the codes that related to the first research question that aimed at understanding Montessori teachers' views concerning the vision, ethos and quality of the Montessori teacher-training centre in Bangalore where they trained. Aspects of career choice, pedagogy, continuous learning process, aspirations and teacher transformation, teacher centric, and similar ones were grouped as one. Similarly, codes that pertained to the second research question which discussed on 'Montessori teachers' views concerning the impact of their teacher training in Bangalore on their subsequent professional attitudes, motivation and practices were highlighted as one group. These encompassed aspects of work ethics, building relationships, job satisfaction and being open minded about learning and the importance of Montessori pedagogy and its training.

The third group comprised of questions related to the third research question that discussed the factors that influenced teachers in Bangalore to select a Montessori training pathway. Under this, I clustered aspects of geographical proximity of the training centre, financial independence, empowerment, and positive reinforcement of being Montessori trained teachers. I coded each of them using colours in electronic colour shades. The fourth group comprised of questions related to the last and fourth research question which discussed if there were any dissonance between Montessori teachers' perceptions of their training in Bangalore and their implementation of the Montessori methodology of education in pre-

primary Montessori schools. Aspects included the orthodox approach of training, limited reachability and breaking assumptions.

Since analysing qualitative data is textual and not numerical, development of codes and utilizing these to identify the segments supports the researcher to connect the data together to answer the research questions. Considering that all the transcript data were segmented and coded, any overlapping codes were removed, and they were collapsed into relevant codes for managing the quality of data for interpretation (Richards, 2014). Once coded, and identified according to the research questions, they were further organized into themes to discuss. The themes were grouped under each research question that were discussed in chapters nine and ten of this thesis.

5.9 Ethical Considerations:

It was important in my study as in any other research to ensure that all of the work was conducted in an ethical manner. The ethical processes that I adopted were informed by the British Educational Research Association (BERA, 2011) and the University of Northampton's Research Ethics Committee (REC). Whilst there are organisations within India supporting the development of research within the department of humanities, little attention has been made to ensure that a code of ethics wholly focused upon India is established. This inevitably required that I should consider the documents used and procedures that I developed for my research in terms of the cultural requirements of the population that I studied. Ethical procedures were checked and discussed with my supervisors after which I obtained ethical approval from the appropriate university committees. Before conducting any research, I had obtained informed consent for conducting interviews and sharing the data to be obtained with my supervisors and those in my sample through a written informed consent form. An Information Sheet was also given to all the participants to ensure the aim of the research was clearly understood. One of the intentions of this research was to give all the participants an opportunity to state their opinions and have them heard and to ensure that all the

questions were relevant. The research instruments had to be piloted and the consent procedures were in place for this.

5.9.1 Informed Consent

The data collection procedure was commenced keeping in mind the procedural practices of ethical considerations. The process began with seeking approval (Appendix-3) from my university after the approval of my supervisor. Approval for giving out questionnaires, followed by interview was obtained after a group discussion with potential participants who had an opportunity to ask questions and then sign up the consent form. An attached information leaflet was also handed over to the participants. The leaflet had all the necessary information about the aim of the research, the challenges and opportunities the outcome of research would secure and the importance of conducting this research by understanding the perceptions of the participants.

The consent form clearly stated that the potential respondents approached were not obliged to answer any question or participate in any of the research activity if they did not want to. In order to make sure that all aspects of my research were clear, a leaflet containing the details of research was attached with the consent form. The leaflet was read out and explained to the participants. Leaflets were printed in the native language, Kannada, for those participants who did not speak English. My contact details were clearly mentioned if they wished to contact me or meet me in person about any queries they might have had about my research. University details were provided for those participants who requested for the same.

5.9.2 Respect for the Participant

All participants were treated with utmost consideration, professionalism and respect and care was taken to ensure that this was maintained throughout. Questions were framed considering the views and standpoint of the participants, as I did not want any of them to assume that they

were different or left behind in any way while answering the questions. All questions were asked in a manner that it gave the impression that the participant's opinion was definitely the most sought after one to eliminate any discrimination because I did not want them to think that they were different or lesser in any way or answer questions, which they might find embarrassing. It was entirely up to them if they wanted to add any personal comments.

I always bore in mind that it could be possible that the participants had sufficient knowledge of the implications of my investigation probably because of my positionality at the Indian Montessori Centre. I encouraged them to discuss any aspect of the questionnaire and made sure that it was conveyed very clearly that their answering the questionnaire or participating in the subsequent interview would not have anything to do with my professional status. If a participant hesitated at any point during our conversations or if their body language suggested that they were uncomfortable, they were given assurance that they need not answer that particular question if they so wished.

Once the data had been collected it was discussed with the participants to seek clarifications and avoid any misconceptions. The interviews were recorded with consent, and it was played to the participants if they wished to hear what they had said. This was to give them an opportunity to delete or change statements they felt that I may have misinterpreted or misunderstood.

5.9.3 Confidentiality and anonymity

Interviews that were to be conducted in-person were conducted in the room that the participant wished. This ensured that the participants had privacy when they answered questions, so as to avoid embarrassment in front of their colleagues or school principal. In order to protect the identities of all the participants during research, pseudonyms were used throughout, and all personal details were securely maintained. Care was taken not to mention the name of the school.

After the analysis was completed, all the data that could in any way reveal any of the participant's identities was deleted. The data was stored and secured in such a manner that no one was able to access this information other than myself. All the data collected was stored on my personal computer and was password protected with access available only to my supervisors and myself.

5.9.4 Validity, Reliability and Trustworthiness

Being able to assure effectiveness and efficacy of research is an important consideration in terms of ensuring the quality of an investigation. Bassey (1995) has written about the need to conduct research in the field of education that addresses three important ethical issues. The first of these he refers to as the research ethic of respect for persons (page 15) whereby individuals engaged in the research study, either as researchers of the subjects of research have their personal experiences valued and are treated with respect. This requires an emphasis upon protecting the confidentiality and anonymity of individuals and ensuring that their opinions are valued.

The second issue Bassey (1995) refers to as the research ethic of respect for truth (p.16). This he suggests is most readily attained by the maintenance of detailed records of the processes followed and data obtained through research that can be made openly available to scrutiny by other researchers. In principle he states, it should be possible through an examination of the data to verify statements made in any research report.

The third issue he describes as the research ethic of respect for democratic values, (p. 16) through which the researcher works to provide a fair representation of the views and experiences of the subjects of research. This can again be achieved through a transparent presentation of data and by ensuring that any presentation of the voices of individuals is accurately relayed without interference from the researcher. This is a

principle that has been further developed by other researchers (Rose and Shevlin 2017; Shevlin and Rose 2003; De Bortoli *et al.,* 2010).

These principles Bassey (1995) describes as being essential in ensuring that research is trustworthy, a term that he believes to be more useful in qualitative studies of an interpretative nature through which researchers are attempting to gain insights into the lives experiences of those whose lives are under consideration. The role of the researcher is seen to be one of gaining an understanding of the experiences of those at the core of an investigation, in the case of this study, those who have undertaken the Montessori training, and then making a fair interpretation of what has been learned through an analysis of data. Trustworthiness is therefore seen as a means of verifying that what the researcher has said in any report can be trusted by an examination of the data.

Bassey (1995) and others (Connelly 2016; Stahl and King, 2020) have recommended that in qualitative research where the use of statistical measurement and procedures is seldom used, the notion of trustworthiness is of particular value whereas the term validity is less so. Validity has been described by Coolican (2009 p. 36) as a statistical term, which is used, for researchers to confirm that an instrument of measurement is actually measuring what it states. However, in qualitative research where the intention is not to measure a phenomenon but to examine it through methods such as interviews or observations, validity is a term that has less significance. Golafshani (2003) has recognised the challenge in terms of expressing the development of qualitative research using terms most commonly associated with quantitative studies. He recognises that while some qualitative researchers have argued that the term validity is not applicable to qualitative research, they realise the need for a means of qualifying the efficacy of their studies. This is an argument with which Bassey (Bassey, 2001; Bassey and Pratt 2004) agrees, having recognised that in qualitative research the need to be able to say that the stated findings of research are justified requires systems that make them trustworthy. Bassey and Pratt (2004) argue for what they

term a best estimate of trustworthiness (BET) in recognition that unlike quantitative research where validity can be achieved through inferential statistics, qualitative researchers enter into a contract of trust with the subjects of their studies whereby ethical practices can ensure a fair (trustworthy) interpretation of data.

Franklin, Cody and Ballan (2009) describe how in positivistic quantitative research, reliability is seen as being concerned with the replicability of a study and understanding how this is likely to produce similar results across other samples. In many qualitative studies, including the one reported in this thesis, there is a focus upon a specific phenomenon that attempts to gain an in-depth understanding of a situation. In my research I have been investigating a training system that is unique in India and therefore my intention is not to replicate the study elsewhere. Because of this I have developed internal reliability by consistently using the same instrument across my sample and ensuring triangulation through multiple methods.

5.9.5 Reflexivity

Within this study, I used a journal as a means of reflection to explore areas of possible conflict to ensure the data was accurately and honestly recorded not to have one's own preconceptions about the research process (Tufford and Newman, 2012). Specifically, I employed the practice of journal writing for reflection during the data collection process to not prejudice the research as introspection can enhance the capacity to turn back upon oneself, and to evaluate one's own values (Houghton *et al.,* 2013). During the preparation of this study, I used a reflective journal to record issues that may be taken for granted.

5.9.6 Ethical Challenges

Keeping in mind the ethical framework, which had been approved for this project by the University of Northampton's Research Ethics Committee (REC) I had to ensure the application of a series of processes before

collecting data. One of the underlying objectives of this study was to ensure that the Montessori trained teachers were heard in conjunction with the training centre. To ensure this, getting written consent from them was mandatory. However, a significant number of teachers were fearful to give consent as it involved signing on the Informed Consent form (Appendix 3). As suggested by Corrigan (2003), obtaining consent ensures that participants have reviewed and considered the information given and then freely chosen whether to participate or not. During the distribution of questionnaires, these teachers verbally agreed to consent, but when I insisted that without them reading and understanding the reasons for this research, and signing on the consent form, I would not proceed with administration of the questionnaires, they were in a state of conflict. A few of the women from the sample requested me to allow their husband to give consent/ sign on their behalf as they were worried about their signatures being used for any legal binding document. Explaining the purpose of this research as well as the roles of the participants consumed a lot of time to ensure that once 100% comprehension and confidence was achieved, I could proceed with distribution of the questionnaires. The lawyer attached to the Indian Montessori Centre was very supportive in explaining the significance of signature on documents and this eased the participants' concerns. Ultimately, informed consent was given voluntarily by all participants prior to their participation. Having crossed this hurdle, the rest of the process was uneventful and satisfactory.

CHAPTER - 6

FINDINGS: SECTION ONE

6.1 Introduction

This chapter provides an overview of the findings for the first two research questions as well as demographic factors and participant information. The findings of research question three and four are provided in Chapter 7. For the generation of questionnaire and interview data, both qualitative and quantitative processes were used, and basic statistical procedures were used to display the demographic information of the sample using raw figures and percentages.

The first phase of data collection focussed on questionnaire. The questionnaire data consisted of thirteen questions, starting with those that enquired about the participants' demographics, gender, educational qualifications, and years of teaching experience. The questionnaire (appendix-4) had a mix of closed and open questions, as well as a Likert scale-based combination of questions. The open questions served as a bridge between interview questions and allowed for more in-depth investigation of concerns using the interview. Participants who consented and accepted to participate in the questionnaire were given the option of being interviewed if they so desired. This was viewed as a critical component since it provided an opportunity to learn about the perspectives of the participants that could be used to further verify findings through triangulation and analysis.

The second phase of data collection included semi-structured interviews with thirty-three participants who had agreed to participate after completing the questionnaire via a written informed consent form. Using representative excerpts from transcripts to emphasise points made during the data collection process, findings from the questionnaire and interview data were presented. Where these excerpts are used, they are provided

exactly as expressed by the interviewees to maintain the data's authenticity. Where excerpts have been utilised, they are in accordance with the typicality of reaction perceived in connection to individuals, and hence may be taken to represent a broader view than that represented by a single person (Williams-McBean, 2019: Duffner, 2020).

A remark is put next to each research question, such as Q-3, Q 4, for a clear comprehension of the findings obtained from the surveys. This shows that the conclusions have been backed up questionnaires 3 and 4. Similarly, if the findings are derived from interview data, the indicators are I-2 or I-6, indicating that the findings correspond to Interview question 1 or 6.

This section provides an overview of the responses received from the questionnaires as well as the semi-structured interviews. From a questionnaire sample size of one hundred and three participants, a response of ninety-two was obtained. This does not include the pilot questionnaire as there were minor changes made to the questionnaire following piloting.

The interview questions were not changed after piloting, the results of the pilot questionnaire are included in the total findings. According to Sax, Gilmartin, and Bryant (2003), response rates vary widely among samples, but are likely to be greater when surveys are performed among specific interest groups. Description of the sample and its demographics are detailed.

6.2 Demographic details regarding the trained teachers

The demographics of the sample, educational qualifications, gender distribution, and years of teaching experience of the study participants are represented in Table 6.2.1 and its subsets (A to G).

Table 6.2.1 provides a numerical representation of the number of questionnaires distributed and the numbers returned.

	Total number of questionnaires distributed	Total number of questionnaires returned	Total number of questionnaires not returned
Montessori teachers working in Montessori schools	91	81	5
Montessori trained teachers working in Mainstream schools	12	11	6
Total number of questionnaires distributed	103	92	11

A total of 103 Montessori-trained teachers were requested of which 92 responded the questionnaire, resulting in 89.32 response rate. Three of the teachers did not offer any demographic information (3.2%). The majority of respondents (70.6%) were graduates, with roughly (4.3%) having a degree below graduate level or plus two, and (9.7%) having a post-graduate degree. Professionally qualified teachers, such as doctors, engineers, and others, were (11.95%). (See Table 6.2.1-A)

Table-6.2.1-A Level of Educational Qualification

Qualification	Number	Percentage
Under-graduation	4	4.347%
Graduation	65	70.652%
Post-Graduation	9	9.782%
Professional Qualification- Engineer/ MBA, Doctor	11	11.956%
Did not respond	3	3.26%
Total	92	100%

The vast majority of respondents who participated in this questionnaire were women. (96.73%) Only three respondents were men (3.2%) (See Table 6.2.1-B)

Table 6.2.1-B Gender Distribution

Participants	Number	Percentage
Women	89	96.7391%
Men	3	3.2608%
Total	92	100%

Teachers had a range of experience. While the largest subset had been teaching for less than one year (46.74%) over a quarter had been teaching for more than one year, but less than five years (30.43%) A rather smaller set had five to ten years' experience (13.04%) while just (8.7%) had eleven to twenty years of experience. Just one participant (1.09%) had more than twenty-five years of teaching experience. (See Table 6.2.1-C)

Table 6.2.1-C Years of teaching experience

Years of Teaching Experience	Number	Percentage
Less than 1 year	43	46.74%
1-5 years	28	30.43%
5-10 years	12	13.04%
11-20 years	8	8.70%
More than 25 years	1	1.09%
Total	92	100%

The vast majority of participants comprised trained teachers working in Houses of Children (Casa) (82.61%) while (11.96%) comprised of teachers working in Montessori classrooms attached to a mainstream school. A rather small percentage (5.43%) worked in non-Montessori mainstream schools (See Table 6.2.1-D)

Table 6.2.1-D House of Children / classroom / Mainstream schools

Participants	Number	Percentage
Houses of Children (Casa)	76	82.61%
Montessori Classroom	11	11.96%
Mainstream Schools	5	5.43%
Total	92	100%

The majority of participants were trained from the Indian Montessori Centre (96.74%) while a small minority of participants were from other training Centre's such as the Indian Institute of Montessori studies (1.09%) and the Associate Montessori Internationale (2.17%) but were

employed by schools or Houses of Children recognized by the Indian Montessori Centre (see Table-6.2.1-E)

Table 6.2.1-E Training Centre's

Participants	Number	Percentage
Indian Montessori Centre (IMC)	89	96.74%
Indian Institute of Montessori Studies (IIMS)	1	1.09%
Associate Montessori Internationale (AMI)	2	2.17%
Total	92	100%

Most of the trained teachers (89.13%) had been teaching children in the age group of two to six years referred as the pre-primary environments. Some 10.87% of the teachers had been teaching children in the lower elementary that is six to nine years of age schools (see Table 6.2.1-F)

Table 6.2.1-F Age Group Taught

Participants	Number	Percentage
2-6 years-Pre-primary	82	89.13%
6-9 years Lower elementary	10	10.87%
Total	92	100 %

The trained teachers had little or no knowledge to other forms of educational practices. They had not attended any workshops or seminars to understand any other educational methods. Montessori and Mainstream school awareness was 100% (see Table 6.2.1-G)

Table 6.2.1-G Pedagogy

Participants	Number	Percentage
Montessori methodology	92	100%
Any other pedagogy	0	0
Mainstream-State/ICSE/CBSE.	92	100%
Total	92	100%

6.3 Details of sample from semi-structured Interview

The demographics of the sample, the educational qualifications, gender distribution, years of teaching experience, and specifics of the training centres where the participants were trained and whether they were teaching at Montessori or mainstream schools are represented through the tables.

Table 6.3.1 provides a numerical representation of the number of interviews conducted.

Number of participants who responded to questionnaire	59
Number of Interviews conducted	33
Total	N= 92

Table 6.3.2 shows the demographics of the sample, the educational qualifications, gender distribution, years of teaching experience, and specifics of the training centres where the participants were trained and whether they were teaching at Montessori or mainstream schools.

Table 6.3.2 provides a numerical representation of the number of interviews conducted.

Total number of people who took part in the interviews	33
Interviews conducted over telephone	2
Interviews conducted 'face-to-face'	31
Total	N= 33

The majority of respondents (39.39%) were graduates, and about (6.06%) undergraduate level or plus two, and (21.21%) held a post-graduate qualification. Professionally qualified teachers such as doctors and engineers or others were about (33.33%) (See Table 6.3.2-A)

Table-6.3.2-A Level of Educational Qualification

Qualification	**Number**	**Percentage**
Under-graduation	2	6.06%
Graduation	13	39.39%
Post-Graduation	7	21.21%
Professional Qualification-Engineer/ MBA, Doctor/	11	33.33%
Total	33	100 %

The vast majority of respondents who participated in the interview were women (93.94%). Only two respondents were men (6.06%) (See Table 6.3.2-B)

Table 6.3.2-B Gender Distribution

Participants	Number	Percentage
Women	31	93.94%
Men	2	6.06%
Total	33	100%

The participants comprised trained teachers working in Houses of Children with teaching experience that ranged from less than one year to more than twenty-five years (See Table 6.3.2-C). Teachers had a range of experience. While thirteen teachers had teaching experience between eleven to twenty years (39.39%) twelve of them (36.36%) had five to ten years of experience five participants (15.15%) had one to five years of experience over a quarter had been teaching for more than one year, two participants (6.06%) had less than one year while one participant (3.03%) had more than twenty-five years of teaching experience. (See Table 6.3.2-C)

Table 6.3.2-C Years of teaching experience

Years of Teaching Experience	Number	Percentage
Less than 1 year	2	6.06%
1-5 years	5	15.15%
5-10 years	12	36.36%
11-20 years	13	39.39%
More than 25 years	1	3.03%
Total	33	100 %

Most participants (96.97%) were trained by the Indian Montessori Centre, while one participant (3.03%) was trained by the Associate Montessori Internationale but worked in Indian Montessori Centre-accredited schools or children's homes (See Table 6.3.2-D)

Table 6.3.2-D Training Centre's

Participants	Number	Percentage
Indian Montessori Centre (IMC)	32	96.97%
Associate Montessori Internationale (AMI)	1	3.03%
Total	33	100%

Among the trained teachers (90.91%) have been working with children aged two to six years in pre-primary settings. 9.09% of the total participants, or three teachers, have previously taught children in lower elementary schools (ages six to nine) (see Table 6.3.2-E)

Table 6.3.2-E Age Group Taught

Participants	Number	Percentage
2-6 years-Pre-primary	30	90.91%
6-9 years Lower elementary	3	9.09%
Total	33	100 %

Trained teachers had little or no knowledge of other forms of educational practices. They had not participated in any workshops or seminars to understand any other educational methods. Montessori and Mainstream school awareness was 100% (see Table 6.3.2-F). The data regarding the participants' knowledge of pedagogies have been collected through the interview questions. The first five questions of the interview schedule were designed to gather information about the participants' educational qualifications. The second set of questions were related to the number of years of teaching experience, which prompted the participants to provide information on the specific teaching boards, such as ICSE/CBSE/State or Montessori, in which they had taught. This information helped to inform

the researchers' understanding of the participants' level of experience and familiarity with different pedagogical approaches.

Table 6.3.2-F Pedagogy

Participants	Number	Percentage
Montessori methodology	30	90.91%
Any other pedagogy	0	0
Mainstream-State/ICSE/CBSE.	3	9.09%
Total	33	100%

The demographic details of the participants provided the necessary details to identify whether the individuals of this particular study are the representative sample that may support the generalization of the findings.

6.4 Research Question 1:

What are Montessori teachers' views concerning the vision, ethos and quality of the Montessori teacher-training centre in Bangalore where they are trained?

6.4.1 Career progression and Montessori teacher training

Most participants enrol in teacher training to obtain a teaching diploma. During the training process, they realise that the Montessori teacher training approach places a strong emphasis on how children should be taught and how a child-centric approach is incorporated into the training procedures. Participants look out for a change in career or seek career progression. Regarding the choice of career advancement or change, 32 out of 92 participants said that they strongly agree and 32 indicated that

they agree. There are also five individuals who disagree, and three who strongly disagree, that their motivation for pursuing Montessori training is to alter or advance their careers. There were 20 participants who said they neither agree nor disagree. (Data gathered from questionnaire questions Q-1 a, b, c, Q-4, Q-10, and interview questions -7, 8,9,10, and 12). (Appendix-7)

Table 6.4.1.A Represents the questionnaire responses for Career progression or career change.

Strongly agree	92	32	34.78%
Agree	92	32	34.78%
Neither agree/disagree	92	20	21.73%
Disagree	92	5	5.43%
Strongly disagree	92	3	3.26%

Data from interview indicate that most participants chose the training as a substitute to their previous career rather than their primary choice of employment. This training course, unlike many other educational courses in India, has no age limitations.

> *I started at 33, though there were no career opportunities. But the course was so fulfilling that this was just amazing. It was 100% attendance because of choice as I prioritized my life, as I wanted to do it (participant 4)*

Some participants thought that enrolling in the Montessori Training programme was beneficial whether they were looking for inspiration or starting a new job. One of the participants signed up for the programme since her children went to a Montessori school.

I was not sure of my career path, and I loved teaching young children. I had worked at many pre-schools, but I knew that that was not the way teaching had to be. So, when I joined a Montessori for volunteering, I was so impressed that I joined for the training (participant 28)

The Montessori training programme equips future teachers with teaching methods and skills that will help them succeed in their professions.

Because of my daughter, she revealed child development to me I visited many schools and I felt that it was not right for my child and one of my husband's friends mentioned about the Montessori course and that's how I started (participant 25)

Montessori seems to be the appropriate decision for some, such as this participant.

I had gone for an observation to a school and that is how I developed interest in this approach and decided to join. By this time, I was tired of working in a corporate (participant 19)

The training inspired this participant that she refused to consider other career options.

This training is impactful as it gave me clarity to think, to make decisions about career choices in my life and teaching children. It is an on-going career for me as I do not have to look at any other career choice (participant 26)

Another parent had quit her engineering job and enrolled in the training, as she believed she needed to learn more about the Montessori methodology

I was in the US and once I came back, I joined this training as my children attended a Montessori and I wanted to know more

about it as I liked the thought that I am not an authority but a catalyst who brings the child and the material together (participant 15)

6.4.2 Becoming of a Montessorian

Data gathered from Interview questions-I-7, I-8, I-9, I-10, and I-12 and Questionnaire questions Q-1, a, b, and c.

When asked why they chose to become a Montessori teacher, responses ranged from personal to professional. For some, the training had opened avenues to begin thinking of teaching as a real learning endeavour rather than a casual occupation.

The results of the questionnaire suggest that with 40 people strongly agree and 32 agree that they chose the training to help children learn. 19 participants said that they had joined the training to support their own children though the question was intended to understand if they choose the training to support children's learning. They expressed they could become 'better parents' through this training.

Table 6.4.2.A represents the questionnaire responses to support children's learning

Strongly agree	92	40	43.47%
Agree	92	32	34.78%
Neither agree/disagree	92	1	1.08%
Disagree	92	None	0 %
Strongly disagree	92	19	20.65%

Academic demands and school curriculum are incredibly difficult was the concern of participants, but they felt it could be made simple with the right information through Montessori training.

> *I attended one of the second Saturday meeting with a colleague and it was so enriching for me that I wanted to be a Montessorian (participant 13).*

> *I was working as an assistant in a company. But after my daughter was born, I got interested to know more and joined the training (participant 27).*

> *I had done my MBA and was not working as I had a small baby. It is to understand my child better that I joined the course (participant 30).*

Because family members or acquaintances had already completed the training, or a few participants hoped that the training would enhance the skills to raise children

> *I didn't know anything about Montessori but my sister who did the course influenced me a lot and she wanted me to jump into this. She made me observe the method for one year in her school. I was impressed a little but not much. But I had lots of doubts about this system as I did not know anything about this but once I observed and did the course 50% of the Montessori came to me. I am still learning. That's all I can tell and nothing else (participant 2).*

Data reflects that not all of the respondents who chose to participate in this course thought about the training itself. Participant 4 opted to take the training because she had nothing else to look forward to owing to a marital situation and became a Montessorian.

Frankly, it just happened and when I got to know about the method it was a brief discussion and seemed like it was my calling and I happened to take it. I really did not know anything much about the method and since I stayed in Malleshwaram, I was aware that there is something like this and hence I joined this training (participant 4).

Or like participant 8 who was found the training as a source of contentment

Spiritually this training connected me to my inner self as I realised this was my calling and I felt that I had finally found myself (participant 8).

There are individuals who want to open a preschool without realising that the Montessori pedagogy differs from that of a nursery school. Some people enrol in teacher training in order to obtain a government licence, which requires a teacher training degree in order to open a school.

I wanted to start a school. Though I had an MBA from a reputed college I realised that I needed a teacher Training certificate to start a school in Bangalore, as parents are very aware. Hence, I enrolled into Training, and I did not have much knowledge about what it was about (participant 14)

6.4.3 Economic aspirations of Montessori teachers

Data gathered from Questionnaire Q-1 c, Interview Questions, I-6, I-7. 31 participants firmly believe that they are training to be teachers to supplement their family's income. 18 disagreed with this assertion, and 9 strongly disagreed. 32 people were neutral, meaning they didn't agree or disagree with anything.

6.4.3.A represents the questionnaire responses to economic aspirations of Montessori teachers

Five-point Likert Scale	Participants	Responses	Percentage
Strongly agree	92	10	10.86%
Agree	92	21	22.82%
Neither agree/disagree	92	32	34.78%
Disagree	92	18	19.56%
Strongly disagree	92	9	9.78%

The training to be Montessori teachers opens avenues towards economic mobility.

> *I can't talk much about the impact, but it has made me economically independent. I can earn some money for my expenses now and I don't have to depend on anyone (participant 2).*

Another participant's goal in taking the course was to build a franchise with numerous schools. It was a goal-oriented corporate expansion, so completing teacher training was critical in order to open schools

> *I wanted to start a school and I was looking for franchises but then I came to know that the Montessori is better and then I went in for that and hence I came across the Montessori. This will help me in earning money too as it is a good business proposition (participant 15).*

The route to individual economic stability and independence seems to have empowered some of them like this participant who said that it has given her a newfound identity.

Absolutely, much more than what I had expected. In the personal, professional and even in all relationships it feels like nothing is impossible with this course (participant 4).

The findings reflect a positive impact on economic independence of the participants.

I am more confident, can manage a school all by myself, which I had never imagined I could do. The best part is I am also financially independent which is what I like the most. With two children of mine I am able to have a good work life balance (participant 10).

Participant 6 had resigned from a multinational organisation and contacted the Montessori centre for training. She required a half-day job and was willing to settle for a quarter of her salary, but she insisted on earning money.

The first thing I wanted to do after resigning was to find a half day job so I could earn and be independent as well as be a teacher that I had always dreamt of (participant 6).

This participant had no idea what schools would pay in terms of salaries

When my children joined Shishu Griha Montessori, I came to know about the Montessori environment, and I became so keen on it that I joined the training though I knew there was no money in this it was for passion (participant 27).

Participant 29 had a similar experience to share

I enrolled my son into a Montessori, and I watched him learn so well. I was impressed with the way he was learning and hence wanted to know more about it. I joined the IMTC-S as it was

closer to my place at that time, I never thought of how much I would earn (participant 29).

An experienced senior teacher who had previously served as the Director of Training had agreed to take part in the interview. She stated that money was never a factor in her decision to pursue the training, and that she had worked at a Montessori school for almost three decades without ever requesting a raise or additional salary. It was because she loved being a Montessori teacher and had such a fantastic experience that she could take home with her every day. Every day, this participant used to drive more than twenty kilometres to get to school. When I asked her about her feelings regarding the Montessori training centre, she was apprehensive and said she was not sure what she wanted to say

For many years, my aunt who was Dr. Montessori's first student in India was running a Montessori school in Indore. I have wanted to do the training especially after I had my children. I was very keen after my second son was born; it was happening in Bangalore. I took the form also. But then I realized that younger son was too young, and I needed some help. So, I didn't do it. I gave the form to my cousin who did the course. Then we shifted to Hyderabad by the time he was 2 years old, when S (her husband) went there first, he heard about the schools, and he told me "It is already there, and I have registered your name". He registered and he did everything. He knew that I was very keen on doing this course. The good thing is because my aunt was a Montessorian. I did not know anything about Montessori. I just learnt the whole thing that's all. The whole idea of picking up to be a Montessorian and also because I love children and I knew that I had a wavelength with children. I understood them even before I did the course (participant 32).

6.4.4 Teacher transformation and the vision of Montessori training

Interview Questions 7, 8, and 12 (Appendix 7) was directed to understand the impact that the training had on individuals and if it had made any difference in their ability as a Montessori teacher. Questions on the vision and transformation of the trained adult are presented as understood by the participants. The person quoted below has fifteen years of experience as a Montessori instructor. She was the first to respond without hesitation to this inquiry. She was careful, though, as she was concerned that if her school principal learned of what was stated, she would not approve. She requested this must be included.

> *Definitely, they have done a good job, IMTC is doing a good job. They are doing a good job in upholding the vision of Maria Montessori. The guidelines are upheld like a bible. But nowadays, even I have felt, and when I was doing my training, I felt that there are a few issues that they have to take into account and do a few changes. I feel they should have very well equipped and knowledgeable people. I don't mean they have no knowledge but the ones who is teaching the Montessori the trainer needs to have more knowledge. The impact will be more on students, and they can do better, and learning will be better, and they can do better in a Montessori (participant 2).*

Only seven out of the 33 who took part in the interview wished to answer this question. 'No comments,' or 'I don't think I have anything to say about this,' were common responses. Participant 4, a post-graduate computer science expert who spent many years working for a multinational corporation, discovered that the training centre frequently forgot to respect the trainees in the course of keeping the training values. She was perplexed as to why the instructors were so dismissive of the students

100% because I am an insider to IMC, and I know what they are doing is great. I call Dr. Montessori a spiritual genius and I am a great follower of Sadguru. There are lot of similarities between Hinduism and Montessori, so I strongly feel that she was sent by the creator to implement some knowledge to change the world. This is completely understood by IMTC. I feel they have understood this, and they are trying best to implement this as the trainees have different capabilities (participant 4).

A participant in additional training to become a trainer who is also a member of IMTC's annual visioning activities was quite vocal regarding the training centre's dynamics, saying,

This is a very dynamic question. Vision of the centre is wonderful but how it is implemented is questionable (participant 21).

The Director of the elementary training courses, a head teacher with two large schools in Bangalore, expressed confidence in the training centre's ability to continue training while respecting the training centre's values

I think it does. As what we want to be with the child, is not the teaching, it's not about that but it's the other things like, how the adult is so just like the way we want to treat the children we treat our adults, and it is about living what Montessori has said so that the trainee can carry it into classes. I have to live it, that aspect of living of Montessori (participant 3).

Participant 7, who runs a Montessori school and works part-time at the training centre, pondered this issue for a long time before responding

To a large extent maybe in the sense of, without any conditions they are also working like that. Understanding the child is one

aspect. Somewhere I think they do carry it with them through the students (participant 7).

This person has been a Montessori teacher for about 10 years and is eager to make the required adjustments. She works tirelessly to hear the views of students and colleagues alike through interactions at meetings and forums linked to Montessori propagation

Some uphold but some do not. Near my house there is a school, and they say they are following Montessori, but I am sure they do not. They are even offering training to teachers and among them are IMTC trained people (participant 9).

Participant 26 runs both a pre-primary and an elementary school, and she is always looking for additional instructors. In response to the inquiry, she had the following to say:

Pre-primary they uphold the vision, and it is very clear. But I am not aware about the current trend. I think it is the child, the moment the social question of the child that they uphold (participant 26).

6.5 Research Question 2:

What are Montessori teachers' views concerning the impact of their Montessori teacher training in Bangalore on their subsequent professional attitudes, motivation and practices? The resulting themes are provided.

6.5.1 Growth and motivation as a Montessori teacher

All respondents agreed that the training centre had an impact on the teacher's growth and motivation.

(Findings are gathered from Questionnaire data Q-2, Q-4, and interview questions 7 and 10) Whether or if the Indian Montessori Centre's training

has had an impact on the teacher's growth and motivation elicited these responses.

Table 6.5.1.A Reflects if the training from Indian Montessori centre has an impact on the growth as a teacher

Responses	Participants	Percentage
YES	92	100%
NO	None	0%
DON'T KNOW	None	0%

Asked to reflect on their professional development, teachers' replies ranged from being a classroom influencer to encouraging individual development and being involved in the Montessori movement. Participants were eager to respond to this question, and regardless of their professional backgrounds, whether as a principal, a long-serving teacher, or a newcomer to the field of education, they all stated that this training was extremely beneficial and made a significant difference in their lives.

A teacher with eight years of experience who was having home difficulties enrolled in training and emphasised how beneficial it was.
She described going to school and educating youngsters as being like walking into another universe

> *Yes, definitely it has made a lot of difference. First of all, it has made me think. What is good and what is not good in my life too. Whatever decisions I have to make I think about myself what I was before and what I am now. That much of difference that I can feel in family life, in personal life wherever I go this Montessori is haunting me. Managing myself, patience it is there with me in every walk of life (participant 2).*

A teacher who is in charge of a Montessori classroom on the same campus as a mainstream school said that though the school offers both nursery

and Montessori programmes, parents are increasingly favouring Montessori since the teachers are so confident and enthusiastic.

> *Yes, it has made me learn more for the sake of children. Now I know that I must also be in a constant state of learning to make sure that I can cope with children's learning (participant 18).*

Because she married young and had to go through a difficult phase in her life, this participant first described her struggles in completing matriculation, which is equivalent to the 10th standard, and then completing a correspondence graduation course along with Montessori training so that she could be a better mother and contributing member of the family. She also discussed the changes in her life as a result of this

> *Yes, it has made me a lot more patient that is the primary change (participant 7).*

When asked what variables, other than the methodology itself, would motivate people to choose this training, perspectives differed,

> *Yes, it had indeed given me some direction in life. Now that I work for a Montessori for children with special needs, I feel great sense of contentment though the job is very challenging at times (participant 29).*

As this participant, a Montessori teacher and life skill coach, remarked,

> *Yes, this has made a huge difference to me. It is great in terms of that one thing led to another. My initial ambition was to start only a school, but I learnt a lot about human nature new things to learn and new things to grow (participant 14).*

The trained teacher is more likely to reflect the same patterns of behaviour if the trainer is respected for time management, classroom discipline, and timely submission of work. Alternatively, a trainer who has

no impact on trainees may indicate a culture of "being in a job" for monetary rewards rather than passion for teaching

> *I learnt the basics of teaching and then realised that Montessori can become my way of life. I have made my life a Montessori way of life because of my trainer and just as a job. So, every day is learning to me (participant 21).*

6.5.2 Professional development and continuous learning

(Findings gathered from Semi-structured interviews I-7, I-5, I-6, I-8)
Findings indicated positive reinforcement, a shift in viewpoint, attitude, and a desire to continue learning as a teacher. Montessori teacher education aims to keep students engaged in relevant learning activities that are not restricted to the training Centre or the length of the training. It is defined as a continual learning curve, a process that fosters personal and professional growth.

The Montessori teacher's technical expertise not only aids in the formation of a profound understanding of child development, respect for the purposeful activity, and use of each material, but it also aids the teacher in understanding and maintaining classroom harmony

> *I really did not know how to bring up my child. Many times, I did not know how to manage his temper, talk to him or relate to him. This training has definitely enhanced my understanding of my child better and in turn I have developed myself (participant 29).*

The Montessori adult's education includes not only studying the technique and pedagogy, but also the art of loving the child. This is how a Montessori school principal, who is very compassionate and kind to both her teachers and students, expressed her feelings

This course has helped me to understand the child better, the milestones of the child, should I approach the child differently and what needs to be done about the psychology of the child and to understand Montessori better (participant 15).

This Montessori trained adult with fourteen years of experience in the Montessori methodology, uses an approach that clearly articulates that she not only considers nurturing a work culture in children, but also building a respectful attitude to learning, taking into account the age group of children.

It has. I am an independent woman with a lifetime of career and every day is an enhancement of my skills, learning and introspection (participant 28).

Montessori education places a greater emphasis on the spiritual preparation of adults than on academics. Adults are encouraged to identify their own personal limitations and to unlearn any preconceived notions about children through the teacher training. The teacher-student relationship is based on the adult's inner attitude, which must be positive, scientific, and spiritual

Yes, it has helped me to handle not only my personal life as you know the trauma that I am going through but also become a better mother (participant 2).

Preparation is required to become a Montessori teacher. Most of the interviewees shared the belief that transformative change necessitates observation and contemplation

I came to know I must not teach but help. I am a born teacher and I have unlearnt a lot of things and it has helped me so much (participant 8).

A teacher from mainstream school said that there was a pattern among teachers that reflected on continuous learning practices

> *Yes, definitely my personality itself got changed. More than the teacher, life itself has become a stage of learning just like how the children live to learn (participant 25).*

For a Montessori teacher, learning never stops. Unlearning and relearning, as it is commonly referred to, is the first step in the training process. Learning the fundamentals of Montessori philosophy and then building on them. A teacher and coordinator who was at odds with the school administration over some issues represented this

> *Yes. Absolutely. I was into event making prior to this. I also had a company of my own. In this world of artificial and materialistic stuff, this course came in as a breath of fresh air(participant 17)*

Workshops, internship mentorship, conversations, and meetings help teacher's progress in their teaching pedagogy by providing opportunities for continual learning. The second Saturday meeting, which brings together all the qualified Montessori instructors, is a two-hour learning and discussion session designed to improve learning

> *Yes definitely. I was a very shy person. I would not even speak to anyone with proper eye contact. I had studied in Tamil medium and could not even speak Kannada or English well (participant 11).*

This person has worked as a teacher for almost twenty-five years, in both a Montessori school and a large mainstream school with a reputation for academic excellence

> *How a teacher must teach a child and how an adult must be is what I learnt. Patience is something that I developed, and in the community how one must behave is something I got to*

know, and I gained clarity of thought and that has impacted my growth as a teacher (participant 9).

Being a Montessori teacher establishes both professional and personal identities, and the programme itself has given some participants an identity that they are very proud of. One of them, a qualified teacher who was forced to resign, remarked,

It is not just the impact of the training, but this training has done a lot of changes to me. The impact is tremendous on my personal life. I would like to learn more through conferences and seminars, as it will be supportive to work with children (participant 21).

A set of soft skills is required to be a good teacher, in addition to educational degrees and a firm knowledge of one's subject. Among the most important are order and clarity, as well as an analytical mind-set.

I am a maths honours graduate, and the precision of materials fascinated me, and it still does. This has enhanced my learning in a better way (participant 27).

Empathy and care are essential qualities to have while dealing with youngsters from various backgrounds. A sense of self-assurance, a desire to learn new things every day, and dynamism would give you an advantage; otherwise, this work will be exactly like any other.

6.5.3 Breaking assumptions through adaptation

(Evidence from, Questionnaire-Q8, and Semi-structured interview- I--13, I-15)

The results of the survey show that once participants begin implementing the principles and practises in the classroom, their beliefs about educating young children at Montessori schools are likely to undergo a process of review and refinement. Question 8 of the questionnaire data sought to determine whether there were any differences in the training and the implementation of practices in the Montessori schools. 71% of participants believed that there were differences 13% said that the training and execution in the classroom were not different and 15% were undecided and did not respond to the question.

Table-6.5.3. Beliefs about differences in the training and the implementation of practices in the Montessori schools.

Response Scale	Participants	Responses	Percentage
YES	92	66	71.73%
NO	92	12	13.04%
CAN'T SAY	92	14	15.21%

The participant quoted below is a newly trained teacher who is required to work in a classroom with another senior teacher as part of a team. She claimed to have very strict notions about how children should be taught in accordance with norms of Montessori environment and how these should be adjusted in the classroom

> *I have realised that there is no one specific way or kind of teaching. We need to adapt to many styles (participant 28).*

After working at a Montessori school with young children in the pre-primary environment, a college lecturer with around thirteen years of experience who had quit teaching at college and finished the Montessori training had this to say:

> *I don't call it as disadvantage, but I feel that there is a requirement of certain qualifications of the adults as the preparation of adults needs to be a lot to convert him or her consciously and that is where I find that this course has some limitations and I find this conscious effort becoming a challenge among adults (participant 13).*

The job of a Montessori teacher, according to the head teacher at a Montessori school, does not end when the regular school day ends.
She claims that discussions about the children at school and their day-to-day experiences, as well as the importance of adaptations, take place even at the dinner table. She had this to say about it:

> *We need to move forward in terms of teaching in accordance to time. There must be a change in the training too. That is not done in this training and that I feel is the biggest disadvantage (participant 17).*

There are other teachers like the one mentioned here, who believed that there were times when it felt that what was taught was not sufficient for a few children. As a result, adapting some practises that were more traditional than the expected standard, such as making the child write spellings 10 times in the hope of aiding their learning was realised after the training

> *I always look for various other ways of teaching a child who may not benefit from the traditional way and not even the Montessori way (participant 11).*

Another participant, a teacher with more than seven years of experience, expressed scepticism, claiming that some alterations in the Montessori for a few children were required, without which she believed that including all of the children would be impossible.

> *See with Montessori we come out assuming that every child is perfect but my journey with children have led me to the thought that Montessori works 90% of time but there are children with mixed method of learning works. It is follow the child to make sure that the child benefits with a little bit of blend of learning. It should be based on the need of the child and that is what I feel that the methodology does work (participant 15).*

And there was an experienced marketing professional who had this to say,

> *Yes. I have changed my profession completely. I enjoy teaching in the Montessori now (participant 24).*

6.6 Conclusion

In this chapter I have presented the findings that were gathered in response to research questions one and two. The next chapter comprises a presentation of findings in response to research questions three and four.

CHAPTER - 7

FINDINGS: SECTION TWO

In this chapter I have presented the findings from the data collated for the research questions three and four. The findings will be discussed in detail in the next chapter along with literature relevant to my findings. It is to be noted that the data presented here is representative of the responses obtained from the interviews and questionnaires.

7.1 Research Question 3:

Question-3 the findings that will be presented in this section of the chapter relate to the findings specifically related to this question that was: What are the factors that influenced teachers in Bangalore to select a Montessori training pathway?

7.1.1 Motivation to teach young children

The fundamental element of Montessori teacher training is to follow the pedagogical principle of observation, and this is an element that is constantly emphasised in training courses. It is important to develop keenness towards the child's expression of interest and tendencies to learn and to be aware of what to present, and how to present the appropriate materials to encourage learning. The environment must be constructively designed to enhance the interest and activities characteristic to every plane of development of the child and the young adult. Hence the adult directing the environment must be trained in the practical application of the materials, the principles, and the appropriate manner to direct and guide the children with utmost emotional and social sensitivity. The evidence of findings from the research reflect that the training centre brings about a change in perception and motivation towards teaching through the Montessori trained adults.

(The Findings here reported are from Questionnaire, Q-5, Q-6 Q-7, Q-8, Q-9, and Q-10 and interview questions-I-8, I-9, I-11 and I-12).

Asked what the influencers could be other than the methodology itself that drives individuals to choose this training the responses varied from the choice of the Director of training, the Montessori method to geographical proximity. The responses of the participants show that 43 per cent strongly agree that they chose a centre because of the director of training there.

Table 7.1.1 A Impact of The Director of training.

Strongly agree	92	40	43.47%
Agree	92	26	28.26%
Neither agree/disagree	92	18	19.56%
Disagree	92	8	8.69%
Strongly disagree	92	None	0 %

Teachers tend to look towards leaders for cues on strategies of management and techniques to adapt in a Montessori classroom.

> *The trainers. I chose the training as I had heard MS speak at a yoga convention and I was keen to do the course (participant 28).*

It is a mixed response towards the impact of the trainers as this participant said

> *I think just like all other courses that have advantages, and disadvantages, this course also falls under the same as the trainers come from different backgrounds (participant 16).*

What is important is not just to be trained in Montessori pedagogy, but also to recognise the influence it can have, and one factor that could help with this is the trainer's attitude and approach.

> *I am not qualified as I have not been to other centers. But if you want, I can give it on what is based on what I have heard from other people, but I have no experience. Yes, you can. But as I have heard from my students, I tried to know that the other courses have no great convictions even AMI, though they have better technical command but converting the same to doable is lacking in other courses. The other trainers are go-getters. And I feel this is possible because of our convictions as the trainers are not just qualified to be trainers but are also experienced that I found to be the outstanding feature (participant 13).*

There were others like this participant who was very sure that IMTC and its training are better when compared to others and the Director of training may be better equipped to teach psychology

> *I have come across two centres; one in Marathahalli and the other is trained brain. They impact the technical part and some psychology and what they lack is the psychology portion. My *amma at school also knows how to work with the material but the psychology is not there as IMTC. The philosophy is what makes it better in IMTC (participant 15).*
>
> (*The support staffs at schools are called as amma's)

Training to be a Montessori teacher opens avenues through the training to realise that the teaching methods are better in comparison to kindergarten or playschool. Table 7.1.1B represents participants, who shared their perspectives and perceptions of Montessori trained teachers compared to other teachers. Although there wasn't a specific

questionnaire item explicitly asking if Montessori teachers are "better," the responses from participants offered insights in terms of their teaching approaches, management of children, and commitment to the Montessori movement.

Table 7.1.1.B Represents the questionnaire responses on Montessori teachers being better than Playschool or Kindergarten

Responses	Participants	Percentage
YES	92	100%
NO	92	0%
DON'T KNOW	92	0%

Asked what motivates them to teach young children participants expressed the view that there is no pressure in teaching young children especially through the Montessori method and the materials.

> *The usual demands of paper corrections, setting homework, managing classrooms with only chalk and talk or the pressures of grading are not there in Montessori unlike other pedagogies that looks at and this is the main motivation to teach young children (participant 17).*

This participant decided to start a Montessori with the intention of better schooling for her daughter as she felt that the pressure of regular schooling was very intense in Bangalore

> *I thought there is no good school for my daughter no preschool or play-home, and hence I joined the training (participant 25).*

The training at technical level is very important to enable teachers to understand the pedagogy, concepts of control of error, the three period lessons, maintaining student interest with minimal conversation and learning to manage the environment.

This participant said that she thought it was a good pastime to go to a Montessori school and teach, but when she actually enrolled for the training was when she realised that there is a lot more to teaching than just spending time with young children.

> *Yes, definitely. It has changed the complete perspective of teaching. I understand that teaching is so diverse and unique and not simply make 45 children sit in a classroom full of benches and desks (participant 28).*

When asked to share thoughts on the advantages of teaching children in the Montessori methodology a trained teacher of more than ten years' experience has this to say

> *Discovering what the children are doing and in spite of what you think there are so many things unfolding when you witness the happening and that is what you see with every stage in the Montessori and it gives you an insight into their personality and as many children are there are so many variations in the method and that is the best that one can bring in the child. To this there are other variations. I don't think there are any disadvantages as there are other methods and there is nothing ultimate. There are many approaches to every method there is no negativity in the method (participant 3).*

Montessori teachers are keen observers of the children. One participant went on to add that the teacher provides necessary resources, including opportunities for children to function in a safe and positive environment unlike a kindergarten. The focus of activity in the Montessori setting is on learning, and can be enhanced further

> *In Indian scenario, there are some disadvantages, as we need to get them ready to school. I think the method has covered all the fields. I think physical education and sports must be inculcated*

in the Montessori, though it can be implemented. If Montessori training could include it will be nice. Advantages are great too many. It is complete holistic method on all aspects, and I have seen the results of the child. I feel the advantages are much more than what I can perceive (participant 6).

The daily pedagogy in the child's work environment at a Montessori is guided by direction or assistance that is often referred as intervention. This indicates a specific benchmark towards guiding not only the child but also oneself in the preparation of the material, the approach of Montessori materials and personal training the perspective and spirit. This training of one-self requires practise and patience, and it is a personal and transformative journey of the adult as it is a departure from previous accepted notions on learning and education. The responses in Table 7.1.1 C represents the themes that emerged from the data collected through the questionnaire and interviews, rather than a direct reflection of the question items asked.

Table 7.1.1.C Responses to Question 6. How are the Montessori trained teachers different from other teachers? Like Kindergarten/Preschool?

Teaching pathways	Participants	Responses	Percentage
Trained to teach children	92	62	67.39%
Equipped to guide children without formal training	92	8	8.69%
Passionate to work with children and training therefore unnecessary	92	22	23.91%

67% of the participants shared that believe they are different from trained teachers to teach children in the Montessori pathways after the completion of training. 8% shared that they assumed that they were equipped to guide children without any formal training and about 23% shared that training was not necessary if they were passionate about teaching.

32 participants strongly agree and 42 agreed that Location proximity of the training centre motivated participants to choose this training. 10 neither agreed nor disagreed. 5 participants disagreed and 3 strongly disagreed that location was the reason for them to choose the training.

Table 7.1.1.D is the response towards Location Proximity

Strongly agree	92	32	34.78%
Agree	92	42	45.65%
Neither agree/disagree	92	10	10.86%
Disagree	92	5	5.43%
Strongly disagree	92	3	3.26%

The location and its motivation towards training was not discussed in detail in the interview as the focus of the study was primarily on understanding the impact of Montessori teacher training on the participants' pedagogical practices and personal transformation, rather than on exploring the factors that influenced their choice of location.

7.1.2 Montessori teachers and gender dimensions

In the context of Montessori education in Bangalore, where this research was conducted, it is worth noting that women teachers predominantly occupy the field. Additionally, within Indian culture, there exists a cultural

dilemma where some parents may not be comfortable with the idea of a male teacher in the early years of their child's schooling.

To provide further clarity on the gender distribution findings, Table I in the previous chapter (Findings) represents questionnaire data. In Table 6.2.2-B, which reflects the results of the questionnaire, the gender distribution analysis was conducted among a total of 92 participants. From this sample, it was observed that three participants identified as men. Therefore, the gender distribution in this questionnaire data indicates the presence of three men, accounting for approximately 3.2608% of the total participants.

Conversely, Table 6.3.2-B presents the demographic data obtained through interviews. The sample size for this dataset consisted of 33 participants who voluntarily agreed to be interviewed. Among these participants, two individuals identified as men.

By differentiating between the questionnaire data (Table 6.2.2-B) and the interview demographic data (Table 6.3.2-B), it becomes clear that the gender distribution findings are specific to each respective data collection method.

It is interesting to note that a participant explained how her family had approved her role-play of a teacher even as a child. This had reaffirmed her belief that would eventually become a teacher

> *I have no children and I wanted to be engaged and hence I joined to the course. Even when I was young, I would enjoy teaching and even when I was working in the industry this kind of interest was not there. I never thought in my dream that I would change my career. It just came my way and I think I just grabbed it. I understand a lot better to handle children now (participant 30).*

The principal of a well-respected school in urban Bangalore said that most women choose teaching as a profession for its respectability, security, as

well as giving them the flexibility to manage their homes. However, she added that a few teachers made a conscious choice because of the inherent "nobility" of the profession

> *Whatever I was craving for in my home, I was able to get that at school. It changed my attitude to children. There were instances when I realized that my service is to the children of the world and not just my own if I had. I realized that I am destined to serve these children and I am very happy about it (participant 5).*

Head teacher with thirty years of experience had this to say

> *It is commonly believed that anyone can teach, especially for women in India. But most often it is thought that to be a teacher for young children there is no need of any training. Technical knowledge is just one thing that a teacher should have among other things. Personally, how I learnt to be a teacher is different from what I have learnt to be a teacher and I think we have been taught the correct way (participant 16).*

Two men who had participated in the questionnaire were also interviewed. One of them had quit the advertising industry after completing the Montessori training. The dilemma was expressed in his anguish as to why he cannot teach the children directly,

> *You know after all the incidents of abuse reported from the other big schools. Parents are very apprehensive when they see a male teacher in the classroom. They are quite comfortable when I am in my office. They meet me and discuss any issues of school if they want. But for some reason they do not like it when I say I teach children in the classroom. But since I am so fond of children occasionally, I do enter the class to teach (participant 32)*

Continuing upon the same theme, when asked how the young children who came to the Montessori were comforted as they had to be carried around sometimes to help them settle down, he said,

> *Though I am tempted to hold and comfort a child I consciously restrain and just touch the head of the child or seek the help of my colleague to come and comfort the child (participant 32)*

Another participant, who took a sabbatical from work to do the training, reiterated this. Though he had invested heavily into starting a Montessori school he could not do so as there were hardly any admissions. He was disappointed with the Indian Montessori Training centre as he felt they could not support him. After some enquiries he got to know that parents in the locality were very apprehensive to send the children to his Montessori, as he was a male teacher. In his words,

> *I cannot tell you how much I struggled towards setting up the school. I was so motivated after the training and wanted to have a Montessori of my own. I hired teachers, rented a building and brought materials and now everything has gone waste. I donated the materials to a school in Tamil Nadu, informed my landlord and cancelled the lease and told the teachers to look out for some other school. Can you believe all this because I am a man? But you know I have 2 daughters of my own and I have single-handedly raised them. So, I can be a good teacher (participant 6).*

Though the Montessori training is open for all students, most of the individuals who undertake this training are women. When asked if there was any reason for this the Director of training at the North training Centre said,

> *I am not sure why, only women do this training. Maybe as they are naturally more inclined towards teaching little children or*

they have natural mothering abilities. I have never given this much thought, but you have a good point (participant 23).

Another head of school with about fifteen years of experience in teaching as well as training teachers had this to say,

I think women are more inclined towards teaching and hence they take up this training. The amount of cutting paper and colouring that they need to do and the writing of files for all topics is unimaginable by men. I don't think men have the patience to do this training (participant 31).

7.1.3 Montessori Pedagogy and teacher transformation

The findings from the questionnaire reflect that most of the participants considered the Montessori pedagogy, as the most appealing factor that influenced them to choose the training. The Findings are responses reported from Q-10, 9, 12, and 13 and interview questions 8,10 and 11. Montessori pedagogy and teacher transformation captured in the table contributes to the overall exploration of the compatibility between the vision of training perceived by Montessori and the training of teachers in Bangalore. Importantly understanding the perceptions and experiences of the participants.

A teacher trainer and an elementary school teacher had profound things to say about the learning methods and the way children learn and how it transforms the adult. Without understanding this there is no point of becoming a teacher is emphasised

It leaves a thirst to go into furthermore. When I started, I was just an adult, but I wanted to learn more and the method itself was a motivation and when I went back as a trainer there is so much more to enhance oneself and the adult society. Here was one method that showed that you can be with any type of people, any group and you can still be there (participant 3).

A senior teacher who had just completed the training after a gap of many years was in awe of the course.

> *Tremendously. It is about maybe the spiritual aspect of looking at, mainly the child- that is look at the child as an adult, like respect, empathize, and the Montessori philosophy touched my heart, and the psychology was wonderful, and it was my walk of life. The same was at IIMS and the philosophy definitely touched me. As an individual, I could relate to education is the ground for peace as I was looking for that in my life and that education brings in peace (participant 5).*

Another participant, whose child attended a Montessori school was so impressed with the teaching apparatus, that she joined the training the consecutive year and is now the principal of a large elementary Montessori school. She had this to say,

> *Yes definitely. At an individual level I got a great clarity with regard to the psychology of the child, psyche of the child, importance of the childhood and this was effective by the technical knowledge I got (participant 13).*

This teacher had no idea about what Montessori was all about. However, once she observed the Montessori school that was in her neighbourhood, she decided that it was her calling and joined the training. She was so fascinated by the method that this year she completed her directors training successfully which allows her to be a teacher trainer. She said,

> *Who says children can't sit? I hope they enter the Montessori and see for them to believe this. It is like a sacred place and these children are like bees, buzzing around and doing their work without disturbing one another (participant 18).*

This participant is a high school teacher who would have been promoted to be a principal. However, she got interested in Montessori after her

nephew was admitted into the Montessori school and watching his learning she decided to know more and hence was drawn to the training.

> *I am so glad I quit high school teaching and screaming all the time. Here at the end of the day I hardly feel I have done anything. I still have the energy to go and teach my children. I wonder why all schools cannot have this Montessori learning (participant 10).*

This participant stumbled upon the Montessori method as she decided to volunteer at a school. She wanted to be engaged for a couple of hours. Once she started at the school she was so fascinated by the material and the way children learnt that she was sure that she had to do the training to support children who had difficulties in learning.

> *I am not a special educator or anything but having followed the child and with an attempt to understand the child I now realise that the Montessori material is definitely going to help him as it is a lot of doing and learning and this child need not have to talk at all unless he wants to (participant 26).*

A senior teacher with more than twenty years of teaching experience and who makes material for children in geography, botany and elements of human culture in the Montessori environment said,

> *I learnt that there is no one way of teaching. Just like there are so many ways of learning for children, similarly there are various ways of learning for a teacher too. As a teacher I am so fascinated with the material, and I want to offer them more and more. The geographical distinction of what I can offer to support the culture of my community is so clear that I love this method. I wonder why I did my training so late (participant 20).*

This participant has nothing but regrets that she was unable to send her children to the Montessori. She still thinks that had her older son got the

kind of learning that the Montessori school provides he would not be experiencing the learning difficulties or his difficulties with anger and temper tantrums

> *My regret is that my children have grown up and I did not have the opportunity to send them to a Montessori, as I was not aware of this. But once I did the training, I have tried to implement many things at home. I have even made some arithmetic material for my sons. This is the best that could have happened to me (participant 12).*

Some participants like the one below shared a view that they experienced a deep sense of transformation and developed a strong sense of commitment towards children. This participant who is a school head for the last ten years, had this to say about the difference and motivation of doing the training from the Indian Montessori Centre,

> *With the IMC I think it has been, and there is a lot of depth and insight since I have been trained in other centres too. It's not a stop but its open-ended as I wanted to seek more, and it is not the end of it. That motivation I saw from here. The knowledge content is there in other centres but there is nothing more (participant 3).*

The same opinion was shared by another participant who is an active member of the committee for further development of the Montessori movement and the founder of her school which has both a pre-primary as well as an elementary Montessori programme,

> *For me when I did the course I had no clue, but when I started the school, I started mingling with other courses and there were times when I had to hire teachers from other centres, and I realized the attitude- the commitment toward the child in other courses was missing. Their whole perspective was that this was just a job absolutely no spiritual preparation. No commitment*

toward the child or the organization. This is the difference that I found from other centres, but the technical expertise is better at IMTC than other courses. All are offering only 6 months part time and they call NTT and Montessori mixing up everything. Knowing the child is different and how to reach the child is different. We need to support this (participant 4).

This participant who has work experience of more than twelve years and who has recently started a school was in a dilemma on the right and wrongs and the opportunity that the Montessori training Centre provided to understand children

Where the trainer has the freedom to give the certificates only when the student is completely ready. But the trainers must have the freedom. I would like a greater emphasis on real working with children and only then the certification must be given and not otherwise, it is not just writing exams or passing them, but they must understand the reality of working with children (participant 14).

Commitment to teaching and the spiritual development of the adult is the expected result of being trained at the Indian Montessori Centre. But whether this is actualised is not known

Content is good in IMTC. But with other training Centres I have worked with adults of other Centres, the biggest difference was the spiritual difference. The IMTC adults have a sense of serving the children. For others it is a job and to see how to mould a child, which is never heard from an IMTC adult. It is only to help them, and the spiritual preparation has a definite connect with the child. I don't know much about the other Centres (participant 25).

Having a Montessori school in the outskirts of Bangalore and completed the Director's training

Most enrol for various reasons, either to be a better parent or to get a job as I explained earlier. When I did my training, I did not know about the other centres. However, once I had given up teaching to pursue training, I started looking at the other centres. But IMTC is the most efficient one, as the training is more organised, technically proficient (participant 20).

The above-mentioned responses were gathered to address the question on the factors that influenced teachers in Bangalore to select a Montessori training pathway.

7.2 Research Question 4:

Can any dissonance be discerned between Montessori teachers' perceptions of their training in Bangalore and their implementation of the Montessori methodology of education in pre-primary Montessori schools?

The themes that emerged from the analysis of data will answer this question. It is important to note that these findings were extracted from an open-ended question, meaning that no data was gathered from the questionnaire. The findings presented in this section are solely from the interviews and the open-ended question included in the interview schedule.(The Findings are from interview questions Q-5, Q-6, Q-8, Q-12, and Q-13).

Montessori teachers who are guides often feel like their interests and ideas are valued, as they need to design their classrooms to meet the individual needs of the individual child. The essential difference in theory from a traditional classroom is that instead of information passing from the teacher to the student, the teacher is putting the child in touch with the environment.

7.2.1 Limited reflection and critical thinking

Some participants who were school principals had one common thing to share that surrounded the issue of why we may not have Montessori approaches in all schools, or why is there no awareness of Montessori in many schools. They expressed through the interview that this research provided a platform to voice their concerns. Although the purpose of the research was not to facilitate an opportunity for expression of such questions, their views were allowed to be aired. This situation commonly arises in research of this nature, and it has been suggested that limiting opportunities for such personal expression may result in greater inhibition in interviewees (Rowley 2012).

A head teacher and a school counsellor who is very keen to start branches of Montessori institutions in urban Bangalore felt challenged as the Block education officer was asking questions on what a Montessori was

> *The Montessori methodology of teaching has already completed more than one hundred years; still there are not many evaluations of this system of education in India. Since it may have some methodological limitations there is no clarity in convincing the policy makers of the necessity for a uniform adaptation of this methodology. In most cities such Bangalore, schooling from early years is considered superior depending on the score and grades of a child. I think with experience we can manage otherwise for a newcomer it is very difficult (participant 5)*

Having a master's degree as a speech and hearing specialist from a renowned foreign university this recalls that there were many hurdles in understanding the content and there was none to resolve or share her concerns. As there were no forums for discussion nor was there any sharing of ideas and issues through healthy debates there was a sense of being constricted

The Montessori training courses over a period of time has acquired reverence to such great proportions that it can be accused of being similar to a cult. This approach has brought in a structure of an "inner circle" where no one from any other field or subject is welcome to share ideas or evaluate the system. This has created a situation of limited reachability and a sense of reluctance towards any form of change. Neither is there higher acquisition of learning or sharing ideas in National and international forums (participant 12).

Training at IMTC encourages school heads to share their experiences as well as teach a class or two. This is a great opportunity for the trainees to have first-hand knowledge of how to start a school, or how to manage parents. However, these individuals may not have the expertise or skills to impart the training that is required at the training courses as it may be the first time that they may be addressing a large group of teachers. One participant was so disappointed that she had this to say,

The visiting faculty is most often not ready or prepared to handle the training. Apart from the Director of training who handles classes, both theoretical and practical, there is usually only one assistant and sometimes a few topics are taught by trained students with some years of experience as teachers or Directress of houses of children. The ability of the visiting faculty is sometimes questionable (participant 17).

The contention was that the visiting faculty were in an open discussion on what was the right manner of presentations, as they themselves had no clarity or as another teacher stated

See theoretically it was very good. We had a trainer called MS. So, it was very good. Hence theory was very good. But the other subjects were terrible. Geometry when I did the course was terrible. Just to finish the course, it was given to someone and completed. The theory was ok but practical knowledge was very

bad. The adult was not in a position to show if the practical knowledge was correct or not. The trainer of practice classes had no clarity and was in a great state of confusion (participant 2).

Taking this further another participant adds that this may be one of the reasons why trained teachers are not able to do their work with confidence in Montessori schools adding that the earlier Director of training was the best as she was very knowledgeable, and the training benefitted,

If this is the way, it is taught to us with practical demonstrations how will we have any confidence to work with children? We will be wondering what is right and what is wrong rather than having any clarity. I wish they practiced first before they come to the class (participant 2).

7.2.2 Orthodox approach towards Montessori training.

In the Indian context, an "Orthodox approach" towards Montessori training refers to a more traditional or conservative approach to teaching that is based on the original Montessori method as developed by Montessori. Alternatively, the title "Orthodox approach towards Montessori training" is a critique of a lack of innovation or adaptation within Montessori education in India. Overall, the choice of the title "Orthodox approach towards Montessori training" reflects a desire to explore the current state of Montessori education in India and in a way developing as well as challenging current practices.

The findings from the interviews gathered pointed towards the orthodox approach of the training centre. Participants who were interviewed wanted to contribute their thoughts to answer this question. I present here a few excerpts, which are relevant to this sub-theme.

At the end of Montessori training the students are asked for feedback about their experiences of the Montessori training that must be written without their names being, revealed, and put into a box. The feedback is considered as a stepping forward for bringing in any changes. This is not a uniform procedure in both the centres that has been considered for this research. This practise is followed only in the South training centre of the Indian Montessori Training Centre, and this is what a teacher trained at this centre had to say,

> *Change cannot happen by one and it must happen by everyone, the so-called director, the committee members and all the trainers. They must take feedback from the students like what they did not get, and that feedback must be collected honestly. They say they will do but they never correct considering the feedback. This must be corrected. When feedback is given, it is to bring about change, not just a piece of paper (participant 2).*

Adding to this was another teacher who was very keen that certain changes must be brought about so that as teachers they do not feel that they are left behind. One of the factors that she expressed was the need to bring in some standardized processes and one of these was introduction to technology rather than just writing the material files demanded during training. She had this to say,

> *We need to put in a lot more of technology not the hand work or making material as human touch is important but when we want to impart what is happening about Montessori in the other world, we need to offer the current scenario to enhance that part better (participant 2).*

Another participant who is the principal and co-ordinator of a mainstream school added the same thought

> *Writing must be reduced. We are spending a lot of time in writing and practically we are not learning much. So, writing can*

be reduced. We need to focus on the practical approach much as we did not get much time for practical lessons as that is the main part of the work. I think there must be more exploratory activities to gain more experience and knowledge as we can think and then do a lot of work. Otherwise, the training is good (participant 8).

Among all my participants there was a senior teacher of about 19 years' experience. She was the only one who pointed to the need to make the course more inclusive. She wanted individuals with any background to join in the training. She felt it was the need of the hour and she had this to say,

About the training, one thing is to make it more inclusive, we have to reach out to many more by having many training centres, and we need to have more trainers and make it slightly less time consuming (participant 16).

The following participants feel that the training is very restrictive and there is no scope for freedom of speech. Participants expressed a view that it is not just speech but there is no concept of freedom at all. When I asked a participant about this during my interview, she had this to say,

If you allow me to talk about the changes in training I can go on for a whole day. The trainers need to learn more, must have knowledge and must have a macro approach to learning. They are closed completely (participant 18).

Another teacher who is a volunteer at the training centre reiterated the same thought

I would definitely want some freedom, good trainers and visionaries in training (participant 17).

There is a sense of unwanted authority around the training of teachers. Whether this is required and for what purpose is not clear. The line

between hierarchy and authority is very thin and this has become a norm at the training centre. This participant was very upset when she had to say this,

> *The training needs to be revamped. Anyone whom we ask, that is the trainers just say that there is a higher authority. Who is this higher authority? Are we fools to believe them? There is no clarity in anything (participant 27).*

There was another participant who had a completely different version of discipline at the training centre to be implemented. She has the opinion that Montessori training requires self-discipline and must be implemented in the trainee teachers

> *I feel it should be stricter as we are dealing with adults. Time management must be taught and things that are hidden must be given most importance. Training is loosened it is not rigid, they do not follow what is said and sometimes the student does not understand and there are many more. They must understand and join the course. Consistency is not maintained in the course (participant 7).*

This participant supports students at the training centre in making presentations as well as being a grader to clarify any doubts that may arise in training. She was very sceptical in answering this question, but she also confessed that there could be changes brought in only if she said what was right. She had this to say,

> *Primary training, we need to bring in the special alignment, the knowledge is transferred but they are looking only for the school children, and it is not the Montessori alignment and co-ordination that is missing. That has deviated completely. I have shared this with the Directors of training. It is not the same IMTC and that is what I want to change. There is something missing and I cannot pinpoint to it (participant 26).*

A senior mentor who has been training teachers who join schools and complete the probation period before they are hired as full-time teachers.

> *The students who have completed the training lack basic patience in teaching. That is an indication that there is a lack of spiritual preparation on part of the trainees. That is something that has to be change (participant 27).*

Another teacher who was trained recently shared this thought. She feels that the rules are not the same for everyone at the training centre as there are no processes and the trainer can decide on granting leave as attendance and participation in training is taken very seriously. She said,

> *There are many aspects that can be changed. They treat us like small children with no dignity and respect. I had to take off for two weeks and I was treated like I had committed a grave mistake. We have families and households and children. Shouldn't I take off if my child is sick too (participant 30)?*

And about the training itself and the quality of teachers that are hired at school the principal of a Montessori as well as a mainstream school had this to say,

> *IMTC, training I feel the students need more time for practice. The trainers also need more clarity as each one is not sure what the other wants to say and hence there is no co-ordination, and they are not sure if the students are practicing properly. There is too much writing, and all this re-do must be reduced. It is taking too much time. Some of the student's only copy files and knowing that they are not learning anything is done about it. I feel if they practice it is better than writing. They must practice more is my suggestion (participant 10).*

Asked about the training and its implementation in the classroom the responses ranged from reflecting on individual perception to the rules of the school

> *That is very individual because if you have taken the course well you would want to apply it but not all do it in the way one perceives it to be done. They give up very quickly due to lack of exposure and assume that it doesn't work (participant 6).*

Another teacher was very vocal to say

> *Mostly no. Once they are out of training the way they are with the children is dependent on their environment and the adult must be inspiring. They lack inspiration (participant 7).*

> Not all felt that the training was not being applied in schools as participants had many positive responses such as this teacher

> *Yes, in my school I am applying. In each school it is applied differently with the experience with their children (participant 8).*

> This teacher felt that they required more support to become better teachers reflecting thus

> *This is a very difficult question to answer. Most teachers do not know what to do we have to support (participant 14)***.**

7.3 Conclusion

This chapter has presented the findings from the questionnaire and the semi-structured interviews conducted for data collection in respect of research questions 3 and 4. The findings of the four research questions will be discussed in Chapter eight and nine of this thesis.

CHAPTER - 8

DISCUSSION: SECTION ONE

8.1 Introduction

In this chapter I discuss the findings of my first and second research questions.

8.2. Research question 1

What are Montessori teachers' views concerning the vision, ethos and quality of the Montessori teacher-training Centre in Bangalore where they are trained?

8.2.1 Montessori teacher training as a career choice

Due to the rapid development of information technology, Bangalore is experiencing economic mobility unlike any other Indian metropolis (Narayana, 2011). The changing nature of job patterns in Bangalore has led in a number of professionals seeking new career prospects, as the digital economy has flourished. In order to strike a work-life balance, many women enrol in Montessori teacher training, which provides an entrée into teaching. Bhaumik, (2018) on the social and cultural relevance of motherhood in India and the expectation of the mother being the primary caregiver states that women's careers are either jeopardised or put on hold since sending an infant to day-care centres is frowned upon by the extended family. Working mothers are frequently faced with the challenge of managing home and work during their maternity leave and postpartum periods. Additionally, some women are impacted by their husbands' need to relocate due to new job prospects.

Flexibility in school timings, holidays, and balancing home and work front emerged as one of the possibilities and incentives for becoming a

Montessori teacher. 64 participants together agreed and strongly agreed that they had selected the training considering a career change (Findings chapter 6, section 6.4, Table 6.4.1 A). For others, it was the novelty of the Montessori pedagogy since they were ignorant of the pedagogy's special nature and were exposed to the training through a friend, acquaintance, or because it was close to their home. Some participants stated that they were unclear about the pedagogy when they enrolled, but that at the end of the training, the decision to become a Montessori teacher seemed like the right one.

When asked why they chose to be Montessori teachers, they gave a variety of answers. Some participants stated that they stumbled upon this course rather than looking for it (Findings chapter 6, section 6.4.1). Others said that they were parents whose children attended Montessori schools, and that watching their child's development and learning influenced their decision to pursue training, while others said that observation sessions at nearby Montessori schools, had a significant impact on their decision to pursue training (Findings chapter 6, section 6.4.1 participant 25). Five participants were certain they wanted to do this programme because they intended to teach in mainstream schools, whether or not they had a Montessori environment.

Participants reported they discovered the methodology after enrolling in the training, and several expressed regret that they had not been educated in this manner when they were younger (Findings chapter 6, section 6.4.1 participant 4). They stated that they were aware that this pedagogy was different, but that it was only after they engaged in the training that improved their comprehension of the Montessori technique of learning that they realised what these distinctions were whether they were seeking to learn or looking out for a job (Findings chapter 6, section 6.4.1 participant 28).

Emphasising the importance of the role of the Montessori teacher Malm (2008) says that the voices and visions of the these teachers is a major contributor for any improvement in the profession as a whole, suggesting

that some choose to become Montessori teachers either through a critical circumstance or having been influenced by friends or being attracted to new ways of working, or even having been influenced when they were on the lookout for a similar approach to their child.

Like Participant 25 (Findings chapter 6, section 6.4.1) who joined training as she could not find the right school for her child and decided to join the training. They recognised the inner and outward surroundings of the classroom, the quiet and serenity of welcome the child into the classroom, and the respect with which a child is treated as learning in and of itself. This supported the choice of Montessori teaching rather than other career options (Findings chapter 6, section 6.4.1 participant 26). This was seen as a stark contrast to a traditional schoolteacher, who is accustomed to commanding the classroom and directing students to complete their work rather than the freedom of choice that is inherent in the Montessori approach.

The participants had an experience that indicated that teaching is an experience in and of itself, thanks to their fascination with the Montessori material (Findings chapter 6, section 6.4.1 participant 26). The unlearning of a few teaching techniques, such as the rigidity of a classroom with benches, desks, black board, and chalk, was paved by the role of a teacher who became an assistant who supports the child's learning.

8.2.2 Becoming of a Montessorian

To become a Montessori teacher, one must undergo extensive and on-going personal transformation, as well as a challenge to preconceived assumptions about teaching and learning, which often aids in the building of teacher identity. The term 'Montessorian' was coined to describe this identity in Montessori education (Christensen, 2019).

What exactly is this new identity? The participants noted that after completing or in the process of completing Montessori teacher training, they discover a novel ability to relate to one another as a specific group

with a specific set of beliefs in Montessori philosophy known as 'Montessorians.' They stressed that they are members of the Montessori community, a group of educators who believe in following a set of ideas or practises not only in the classroom but also outside of it. They described themselves as "advocates for children's rights." This idea of Montessorians as advocates has been investigated before, and it has been identified as a significant feature in the profile of effective leaders for critical change in children's assistance (Du Charme, 1992; Crane and Fitt, 2013). The social question of the child's nature and needs is instilled in the training, which the participants defined as always working for the child's physical, emotional, and social upliftment. Participants said they enjoy a meeting of Montessorians every second Saturday of the month when they meet and revisit their views and ethos of being a "genuine Montessorian" to ensure that they do not forget their mission and stay in touch with one another (Findings chapter 6, section 6.4.2 participant 13). The participants also agreed that this strong sense of oneness is comparable to being a member of a cult with its own set of beliefs and activities. A study on Montessori teachers' professional identities and how they develop them was conducted by Malm (2004) who distinguishes between being a teacher and being a Montessori teacher by emphasising the importance of dedication and commitment. This dedication manifests itself in the ability to stick to a specific teaching philosophy, to understand the concepts, and to identify oneself with them (Findings chapter 6, section 6.4.2 participant 1).

The participants also noted that this is frequently supported by learning practise throughout the Montessori training, which aims to foster a strong commitment to the Montessori movement while simultaneously emphasising the child as the centre of this concept. What makes somebody qualified to be a Montessori educator? The duty of the Montessori adult is to spiritually prepare oneself, among many other parts of training such as studying presentation strategies, understanding didactic content, child developmental psychology, and uncovering the true nature of the child. The emphasis upon spirituality within Montessorian educational thought has been emphasised by Bennets and Bone (2019),

who opines that the preparation of the adult, as an element of the Prepared Environment, has a spiritual aspect that is an important focus of Montessorian philosophy, designed to encourage the holistic development of the child as both a hope and a promise for the future of human beings.

The participants realised that they needed to train themselves spiritually or develop a moral order, which Montessori emphasised in The Secret of Childhood (Montessori, 1936) when she said, "The preparation of the adult does not here consist in acquiring notions not merely in study, but there is needed a preparation of a moral order." (Montessori, 1936 pg. 149).

Participants aim to become Montessorians via spiritual preparation (Findings chapter 6, section 6.4.2 participant 8). This is difficult to assess because there are no indicators and the methods, we may use to assess its effectiveness are limited (Marshall, 2017). This was a topic on which the participants had differing opinions. The Montessori trained adults shared their commitment to being in the service of the child as closely as possible to the concepts they had learned in their training courses. Whereas trained people who worked in mainstream schools as instructors or Montessori teachers in Montessori classes attached to a mainstream school shared that they were constrained in many philosophical practises by management norms. They also stated that they had to follow school policy and, as a result, had to abandon several Montessori methods. All of the participants, however, agreed that becoming a Montessorian has transformed their perspective on life. It could indicate that the teacher's professional development has changed, or that the trained teacher's personal ideas and engagements have changed significantly (Whitney, 2008).

8.2.3 Economic aspirations of Montessori teachers

Students enrolled in Montessori training were cautious to say if they decided to be Montessori instructors for the money. It is clear that the majority of those who enrol for training are middle and upper middle class urban settlers who want to build an identity for themselves as teachers

rather than earn money. Preschool and Montessori teachers in Bangalore do not earn high salaries, and there is no set and standardised income for them, as a Montessori teacher's remuneration is directly proportional to the school's income, and pay scales and the management decides increments.

The findings show a mixed response to Montessori teachers' economic goals, with 18 disagreeing and 9 strongly disagreeing that they chose the training for monetary gain. 21 agree and 10 strongly agree that they chose the training to improve their pay, while 32 neither agree nor disagree that money was a factor in their decision to do the training. Because the Parse community influenced it, Montessori education has been seen as privileged since its inception in Bangalore (HAMAZOR, 2012). Individuals that enlist are largely well-educated women who are not anticipated to create income (Findings chapter 6, section 6.4.3 participant 27). Some people, on the other hand, want to use their diploma to obtain better-paying jobs. Others believe that training will help them become better parents or discover a way to 'express themselves' through training (Findings chapter 6, section 6.4.3 participant 27 and 32).

In Indian society, women's job is still seen as a secondary role to homemaking, particularly for married women, and is seen as a fall-back option when males fail to provide (Rustagi, 2013; Sarkar, Sahoo and Klasen, 2019). This claim is supported by the outcomes of a study that chronicled the experiences of Anglo-Indian teachers in Bangalore (Belliappa and deSouza, 2017). An 'Anglo-Indian' is someone who resides in India and whose father or male ancestors are of European descent. The Government of India Act of 1935 defined the phrase "Anglo-Indian" (Blunt, 2002). The community's commitment to education and the armed forces is well known and valued in India, where they were once known for their desire for employment in the Indian railways (Blunt, 2002). The career narratives of Anglo-Indian women employed as schoolteachers in Bangalore reflect on how these women entered the teaching profession as early as the 1960s and 1970s in Bangalore due to insecurities about marriage, mostly to European men, and how they paved the way for other

women to enter the profession. This is to emphasise that the extended Indian family approves of a woman supplementing her family's income by working as a schoolteacher (Findings chapter 6, section 6.4.3 participant 15) owing to the nobility and social status of being a teacher, paving the way for women to choose teaching as a source of income, which may be one of the reasons for the high number of women working as teachers in Bangalore schools.

Montessori teachers' employability is directly proportional to their financial status, ensuring that they are not the family's sole source of income (Findings chapter 6, section 6.4.3 participant 2). They chose to be Montessori teachers because they can return home after school hours, usually before their children arrive home from school. This is supplemented with vacations during the summer and Dasara (winter) vacations, as well as the ability to earn an income that can assist them manage their expenses (Findings chapter 6, section 6.4.3 participant 10). Similar parallels may be seen in the 'Douglas-Arisawa law,' or the married women's labour supply hypothesis, which verifies the association between the husband's income and the wife's direct relationship to stay at home or work to augment the income, as demonstrated by a study done in Japan (Kobayashi, 2002). The Douglas–Arisawa Law, which has its origins in Japan, establishes a negative relationship between a husband's income and his wife's employment rate (Nagamachi and Yugami 2015). Cultural pressures to maintain women's status as housewives, as reported by these Japanese academics, are common in many Asian nations, including India (Voumik, 2019: Najeeb, Morales and Lopez-Acevedo 2020).

8.2.4 Teacher transformation and the vision of Montessori training

Montessori training includes spiritual preparation, which contributes to the transformation of teachers (Montessori, 1936). It is critical to recognise that spiritual transformation or readiness cannot be taught, but that awareness must become a part of the teacher's transformation.

Twelve participants interviewed stated that the Montessori adult's position in the Montessori environment differs from that of a traditional teacher. The participants' deep dedication to the Montessori approach also encouraged them to work on self-improvement on a regular basis. The participants were not satisfied with past accomplishments such as being a teacher like any other. Montessori, according to Frierson (2015), defines a moral "sense" as the ultimate source of moral "knowledge." He emphasises her point that there is a type of "sensitivity" that is important for a child's growth and adds significantly to moral instruction. Montessori, according to Frierson (2015), thought that while the education of the senses was crucial to the teaching of the intellect, we all have a specific inner sensitivity to anything we consider to be good or evil, and that this should be at the centre of how we educate children. A regular teacher cannot be changed into a Montessori teacher; instead, she must be constructed from the ground up, free of educational biases' (Montessori, 1936 pg. 115).

The participants believed that because the Montessori training focuses on the spiritual preparation of adults as well as other aspects of child development, this dedication would lead a teacher to a higher level of thinking. In light of the new perspective or the new individual that one is transitioning into, it is vital to learn new knowledge as well as go over it frequently (Findings chapter 6, section 6.4.4 participant 1).

The teacher, according to Montessori, serves as a dynamic link between the prepared environment and the child. Montessori teachers do not instruct. Instead, an adult watch and directs the children as they learn from the activities and other children in the environment's social group. The findings supported the participants' perception that an adult's presence fosters a calm, orderly, and joyous environment in which children develop their unique capacities as well as their ability to engage in and contribute to the social group. The trained adult understands when to intervene and, more importantly, when to take a step back. As what we want to be with the child, is not the teaching, it’s not about that but it’s the other things like, how the adult is so just like the way we want to treat

the children we treat our adults, and it is about living what Montessori has said so that the trainee can carry it into classes (Findings chapter 6, section 6.4.4 participant 3).

In the classroom, there may be a need to balance power struggles between the teacher and the students, as this is critical to the success of any educational programme. The Montessori teacher, on the other hand, creates a learning environment that is full of purposeful activities that are tailored to the developmental requirements of the children in it (Findings chapter 6, section 6.4.4 participant 4). The participants' perspective on the vision of training was unclear, as evidenced by the fact that only 7 participants desired to respond to this question (Findings, chapter 6, section 6.4.4).

8.3 Research Question 2

What are Montessori teachers' views concerning the impact of their Montessori teacher training in Bangalore on their subsequent professional attitudes, motivation and practices?

8.3.1 Growth and motivation as a Montessori teacher

The results of the survey show that all participants agree that the training has aided their professional development and motivation as educators (Findings chapter 6, Table 6.5.1.A). One participant stated that she had assumed that teaching children consisted solely of the ABCs and numbers, but after enrolling in the training, she understood that teaching young children entails a thorough comprehension of the teaching philosophy, as well as practise and perfection. Though the trained instructors' goal was to envision themselves in the role of good teachers, they were motivated to do so through training. Motivation to train to be a teacher in young children has been considered as a desire that pushes people to select a job motivated by an inherent energy or positivism to teaching (Han, and Yin, 2016).

What exactly was the understanding of motivation, by the participants to undertake the Montessori teacher training? Responses varied from personal reasons to those of a more professional nature. For some the training had opened avenues to start thinking about teaching as a serious learning challenge rather than to consider it as a casual profession (Findings chapter 6, section 6.5.1 participant 2). Montessori training is often a revelation to the candidates, whether they are fresh from college, or experienced teachers from schools. When individuals enrol into training content and course material on child education and theory classes on child psychology are considered as eye openers paving a way to consider child development as a critical feature of training. This understanding, of child development, gives the participants a professional identity as 'Montessori teachers' and not just teachers (Malm, 2004).

Participants said that training to be Montessori teachers helped them unlearn previously held beliefs about what it means to be a teacher like making them think, what is good and what is not good in life. Adding how decision making has changed in rethinking about oneself and how Montessori has made a difference in personal life to the extent of managing oneself with patience as Montessori is almost haunting (Findings chapter 6, section 6.5.1 participant 2). Giving information alone is not enough to teach young children; it takes a lot of 'being with them' and sharing a similar identity to guide them through the learning process.

It is an experience, a sense of awakening, for some of the trainees that help them appreciate their importance in beginning to contribute to the learning of the children in their care (Findings chapter 6, section 6.5.1 participant 14). They build a sense of belonging by linking themselves with the joy of discovering a child's development in accordance with nature. They are awestruck and enthralled by it (Findings chapter 6, section 6.5.1 participant 21).'You may exhibit the pink tower for the 200th time, but remember that it is the first time for the youngster,' my trainer would often say. She would frequently remind us of the importance of being a Montessori adult and the inherent necessity to be involved in the child's development.

Another key element revealed by the data is the Montessori teacher's capacity to influence parents and lead them in their child's growth and development as well as their interactions with them. This is a significant trend for many Indian parents, as they frequently demand better grades and competition among their children, beginning with preschool settings (Deb, Strodl, and Sun, 2015). The Montessori teacher's role is to assist in the transformation of parent’s authority from scores and exams to developing a role of prioritising support for children to learn naturally by respecting the Montessori philosophy's foundations rather than pushing their students into unhealthy competition (Findings chapter 6, section 6.5.1 participant 18).In contrast to other frequent competitive pedagogical techniques, Williams and Keith (2000) looked at how Montessori teaching educates children to live and work together. They believe that "properly educated adults can guide and assist the unfolding of healthy, self-aware, caring, responsible young beings by understanding and satisfying the developmental needs of each infant or young child as she or he moves through the different stages of growth within appropriately prepared environments" (Montessori, 1948, p.218). The replies gathered through interviews support this assessment of a helpful element of the Montessori system.

It is believed that the move toward a non-competitive learning environment instils in adults a sense of social responsibility that can lead to their becoming active social workers or working for the betterment of their communities. This can be seen in many Montessori teachers in Bangalore, as evidenced by my research into how they work for a more harmonious community and many social issues, as well as children participating in or involving themselves in any voluntary activity organised by the Indian Montessori Centre. Many Montessori teachers, for example, are active members of 'Teach for India,' a non-profit organisation dedicated to achieving educational equality in India (Subramanian, 2018). Teachers begin to realise that their work is not static or confined to teaching, but rather a highly dynamic manner of constantly improving via

experience and learning by directly associating with the new knowledge of child development (Rathunde, 2001).

8.3.2 Professional development and continuous learning

The display of a Continuous learning process and positive reinforcement of the teacher has also influenced the trained teacher's later professional development. Based on the interviews with Montessori teachers (Findings chapter 6 section 6.5.2), it is critical to emphasise that the role of a teacher or adult shifts from being an authoritative teacher who simply wishes to impart knowledge to becoming an observer who understands the child's needs and then plans presentations toward learning.

The Montessori adult's goal is to plan and organise the classroom or learning environment to fulfil the children's developmental needs and interests while also promoting independence. This necessitates the Montessori teacher's goal of intervening as little as possible in the children's learning and becoming more of an observer. One of the most important aspects of aspiring to be an observer is the individual's desire to learn new things on a regular basis (Findings chapter 6, section 6.5.2 participant 28). Andresen, Boud, and Cohen (2000) conducted a study on how instructors examine their experiences by not just reflecting on them, but also analysing and rebuilding them. This observational experience is a critical component of the Montessori teacher training's on-going learning process. In many teacher education programmes around the world, this type of continual learning is regarded one of the aspects of continuing professional development (Mizell, 2010). It is especially crucial in India, where instructors are typically hesitant to continue their education once they have started teaching (Atiya, 2017; Dyer *et al*., 2004).

The Indian Montessori Teacher Training Courses (IMTC) aims to keep students engaged in relevant learning activities that are not limited to the Training Centre or the term of the course. The participants clearly expressed their belief that there is an attempt to maintain a continuous

learning curve that promotes personal development and academic ability (Findings chapter 6, section 6.5.2 participant 17). They wanted to know if there were any discussion groups or conferences where they could further their education (Findings chapter 6, section 6.5.2 participant 27).

The participants were confident that school administration or the principal would be unable to assist teachers who were ill-prepared to teach or lacked the expertise and skills to challenge students toward better learning because the focus is usually on completing the syllabus and academic year portions, rather than professional development, as granting paid leave or sponsoring may not be an option to consider (Findings chapter 6, section 6.5.2 participant 21).This highlights the difficulty in providing professional support to these teachers in order for them to not only learn, but also become more effective in their work with children (Hord, 1997: Gunning *et al.,* 2020). The training process begins with unlearning and relearning, with the student first learning the fundamentals of Montessori philosophy and then reflecting on it. Workshops, internship mentorship, conversations, and meetings help teacher's progress in their teaching pedagogy by providing positive reinforcement (Roberts, Woods, and Chivers, 2017). This is a significant finding from the research, and it will allow me to think about how we might improve professional development options for Montessorians in Bangalore and elsewhere.

It was found that in some cases, teachers who have received training outside of Montessori teacher training, or who have acquired higher degrees, may have a greater favourable impact on Montessori learning outcomes because they are able to combine and reflect on their own learning (Findings chapter 6, section 6.5.2 participant 27).

A study on the impact of teaching pedagogy, which teaches adults to acknowledge their own personal limitations and unlearn any preconceived notions about children, backs up this claim (Duckworth, Quinn, and Seligman, 2009). Despite the fact that this is an excellent predictor of teacher efficacy, due to the nature of Montessori's methods and

philosophy, as well as its concrete measurement, there are no genuine Montessori teacher evaluations (Marshall, 2017). This could be a good starting point for others and myself when thinking about professional development in the future. Participants stated that being trained in the Montessori pedagogy enables people to adopt a clearly outlined strategy as a result of their Montessori training as gathered through participants (Findings chapter 6, section 6.5.2).

It frequently represents the trained adult's duty for cultivating a work culture and a responsible attitude to learning. The trained adult organises and maintains the classroom or prepared setting (Findings chapter 6, section 6.5.2 participant 9). Though the Montessori teacher serves as a guide, the child/children have control over the amount of time he or she spends learning rather than being dictated by an adult (Montessori, 1936). The child can work with any material for as long as he or she wants, and an adult's responsibility is to create, motivate, and drive learning to fulfil the child's developmental needs. Even if learning results are measurable, they may not be precise enough to grasp the positive influence of teaching experience, which clearly shows that some Montessori teachers are more effective than others even without additional learning chances.

8.3.3 Breaking assumptions through adaptations

There were some participants who expressed that the training and the implementation in classroom was not different. But most participants stated that they had inflexible beliefs about how to teach children, but in reality, they had to alter and adapt to the requirements of the children (Findings chapter 6, Table-6.5.3. A, and section 6.5.3 participant 13). Adults' adaptations may differ from one another, especially if they work outside of a Montessori setting. This could include anything from school-mandated teaching practises to the use of learning assistance tools. Furthermore, there are no established standards for creating annual developmental reports for children, and each school has its unique format.

For the teacher, training at the Montessori Training Centre creates a picture of an ideal child. Once the teacher begins working at the Montessori school this assumption of the child may go through a process of reflection and introspection (Findings chapter 6, section 6.5.3 participant 15). One reason could be because 'role-play' is used to practise presenting material to children during training. One teacher plays the part of a child, while the other plays the part of an adult in this method. They prepare and present the learning material to each other. As a result, there is no way to predict how a youngster will act in real life when confronted with the same content. Only once the training is completed does the trained adult have the opportunity to test the presentation's capabilities, as it must be presented to the child (Findings chapter 6, section 6.5.3 participant 28). This sometimes comes as a surprise to new teachers because the classroom is not always as ideal as the training centre has simulated. This adult must manage not only the presentation, but also the other youngsters, who are often at various learning levels. As a result, any assumptions about material presentation, classroom management and an ideal environment will only evolve with the teachers once they begin to work.

There was no Montessori technique when Montessori began her Case Dei Bambini (Warren, 1912; Howlett, 2017). Children who were socially and economically disadvantaged experienced unexpected developmental breakthroughs. Those involved in this event broke through and transformed the classroom's goal and content. Montessori's work was founded on a psychological and observational strategy rather than a didactic or educational experiment. These investigations consolidated and established the cornerstone of a response to the developmental requirements that children, regardless of their background, exhibited. Because it involved observation, this method's evolution was conceivable. Montessori's observations demonstrated how the human personality develops (Montessori, 1936).

Between being a teacher and being a Montessori adult, there is a fine line. When the core of Montessori philosophy is questioned, a conflict occurs (Findings chapter 6, section 6.5.3 participant 11). The Montessori curriculum is frequently referred to as "child-centred" since it places a strong emphasis on children's specific interests as well as their ability and flexibility to design their own learning structure. This necessitates the teacher's understanding of child development and the ability to link it to the learning environment (Ha, 2014). Although the training is efficient in instilling this in the trainees, it may be difficult for adults to break their assumptions about teaching at different schools and with diverse management.

8.4 Conclusion

In this chapter I have discussed the findings for my first two research questions based upon the sub themes that emerged and collated the participants thoughts on Montessori pedagogy, becoming a Montessorian, effective teacher transformation, motivation to becoming a Montessori teacher, adapting to learning and developing a newfound identity of being a Montessori teacher.

CHAPTER – 9

DISCUSSION: SECTION TWO

9.1 Introduction:

In this chapter I discuss the findings of my third and fourth research questions that were,

3. What are the factors that influenced teachers in Bangalore to select a Montessori training pathway?

4. Can any dissonance be discerned between Montessori teachers' perceptions of their training in Bangalore and their implementation of the Montessori methodology of education in pre-primary Montessori schools?

9.2 Research Question 3:

What are the factors that influenced teachers in Bangalore to select a Montessori training pathway?

9.2.1 Motivation to teach young children

Montessori training offers an entry to teaching via a teaching qualification that is recognized in India. The findings reflect that there is a strong possibility that the participants wish to commence a career as a teacher through undertaking the Montessori training. The growth, development and awareness of Montessori education in Bangalore has led to an increased demand for trained teachers. It is suggested that pursuing a course in Montessori teacher training equips aspirants with teaching methodologies and competencies, which may further their career opportunities. While choosing a career in teaching, it is interesting to understand how teachers experience their work either in their classrooms or how they think of careers in teaching.

Progression for teachers in the early years of their career at times relies on their colleagues and professional communities for advice and ideas on teaching. Training to be a Montessori teacher is no different, as novice teachers tend to look towards support for cues on strategies and techniques of classroom management Findings reflect that almost 28 % agree and 43% strongly agree that the impact of the Director of Training is reflected in adapting and being motivated towards becoming a better Montessori teacher (Findings Chapter 7-Table 7.1.1.A). The trainer is the catalyst to bring the material and the method together (Findings chapter 7, section 7.1.1 participant 28). Technical expertise as well as supporting trainees to aspire bettering their learning, convictions and strong belief are key factors that influence the teachers to do better (Findings chapter 7, section 7.1.1 participant 15). It is important to note that however dedicated and committed a teacher may be, at times there is no assurance that they may succeed at teaching in the classroom, as the very nature of teaching is by itself unpredictable (Casey, 2013).

Intrinsic motivation is a crucial element of becoming a Montessori teacher (Christensen, 2019). Though not specifically documented most Montessori schools in Bangalore are often in a dilemma to adapt and integrate some components of kindergarten to prepare children for larger schools. Hence there is a constant comparison between methods. However, once the training is completed Montessori teachers acknowledge the advantages of Montessori pedagogy as reflected through data (Findings chapter 7, Table 7.1.1 B, section 7.1.1 participant 28).

Being trained in the Montessori practises has opened avenues to look at teaching as a serious profession. A sense of professionalism slowly develops in the trained teachers, as they are equipped better technically as reflected through my questionnaire data (Findings chapter 7, Table 7.1.1 C). Though there is limited scope for professional development, as most teachers remain to be Montessori adults or guides for as long as they work. There are few instances where they have been promoted as a head teacher or a coordinator and some of them have been Montessori teachers with more than twenty years of experience but still, they

explained that they are content in their profession and derive serenity through it.

Findings reflect those participants agreed to have chosen this training as it enhances their motivation towards teaching (Findings chapter 7, Table section 7.1.1 participant 3).

In teaching, young children, motivation to train to be a teacher has been viewed as providing a newfound energy or drive that motivates people. Participants indicated that they realise that Montessori teachers are not the focal point of the classroom as they are guides in the development of children (Montessori, 1937). Instead, the focus is on the child having the right activities and opportunities to maximize his or her learning. Understanding this and still being a guide in the classroom without becoming the primary authority involves preparation for the Montessori adult. The professional identities of Montessori trained teachers, is very important to enable one to understand the pedagogy and in maintaining student interest with minimal conversation while learning to manage the environment (Malm, 2004).

Motivation as indicated by the participants is not just intrinsic but is often cultural as many of them said that being a Montessori teacher did not involve the pressures of setting homework, extended work hours or the difficult task of examination preparations (Findings chapter 7, section 7.1.1 participant 25).A strict and competitive academic regime tends to be the norm in Indian classrooms (Mohanty, and Parida, 2016), and is at odds with the approach adopted in Montessorian philosophy.

Montessori used the title ‘director’ or ‘Directress’ instead of ‘teacher’ intending to underscore the very different role played by adults in her schools (Montessori, 1939). This intrinsic relationship of the teacher and the children cannot be defined by a high teacher control or maximum children’s freedom as these are not exclusive to one another, but rather through their ability to create an environment where children define freedom in an active way as they are more participative rather than passive.

Whether the teaching experiences in a Montessori system influences the motivation and career choices of teachers are not generally known (Johnson and Birkeland, 2003). Studies that have been reported were primarily conducted and evaluated in a Western context and mostly in America, posing difficulties in adaptation of the studies for an Indian research context, as economic and socio-cultural differences may not be acknowledged.

9.2.2 Montessori teachers and gender dimensions

Women teachers in Bangalore where this research was conducted dominate the world of Montessori education. There is often a stereotype of parental expectations, which may be cultural, as they do not approve of seeing a man as a teacher in the early years of schooling for their child (Ponte 2012). Participant 32 (Findings chapter 7, section 7.1.2 participant 32) who is a founder of a Montessori school mentioned that he is very conscious of the perceived difficulties of carrying or touching children, as parents do not approve of it.

This is not an exclusively Indian challenge as similar fears of misrepresentation of behaviours have been reported from other countries (Cameron 2006; Warin, 2006; Bryan and Browder 2013). With the importance given towards balancing home and a career, teaching is generally an approved profession of the Indian extended family (Caruso, and Moritz, 2019). A gender stereotype has an impact on both men and women who choose to be teachers. There is a cultural perception that women have the natural capability to be better teachers and if this may be one reason for them to choose the training (Findings chapter 7, section 7.1.2 participant 30).

Though limited statistics are available on the ratio of male to female preschool teachers in India, one of the reasons for mainly women to choose this profession may be that preschool teaching is often considered as an extension of home for the young child. Cultural factors in India have an influence on care rather than education (Findings chapter 7, section

7.1.2 participant 5). Most often children are sent to neighbourhood schools and one of the reasons to choose the school is the warmth and trust apparent in the teacher. In Bangalore, the Montessori teacher is often considered as an individual with mothering qualities who can comfort the child from separation anxiety rather than teaching (Findings chapter 7, section 7.1.2 participant 16).

Interviews with participants reveal whether the mothering traits of the Montessori teacher are the basis for parents' comfort with women as instructors in Montessori establishments (Findings chapter 7, section 7.1.2 participant 5). It must be noted that the attitudes towards this differ depending on cultural backgrounds (Sak, *et al.,* 2019). A study on including men in early childhood education, by Peeters, (2007) reported that in 1996 the European commission network on Childcare introduced gender as an issue in early childhood services. There was a reported target to have 20% male childcare givers by 2006. To reach this target several initiatives and campaigns were established. Though this was relatively successful in Norway, Sweden, Denmark, Belgium and the UK, no European country was able to reach the target (Oberhuemer, 2015).

Strong views on employability of men as teachers in Montessori schools were reflected through the findings (Findings chapter 7, section 7.1.2). The participants of this research are mostly women with the exception of two men. One among other reasons for this domination could be that men consider this job as best suited for women as it is not perceived to be a masculine job (Santiago, 1999). Data reflects that culturally Women teachers would not be comfortable working with a male co-teacher (Findings chapter 7, section 7.1.2 participant 32). This may be culturally influenced in India, where gender stereotyping continues to play a significant role (Krishna,2007; Dhar, Jain and Jayachandran,2018). There is a possibility that they shared a sense of discomfort to have a male colleague working with them and may not be able to discuss issues on child development as naturally as they would discuss with another female colleague.

The male participants also shared their view that they felt isolated with their colleagues (Findings chapter 7, section 7.1.2 participant 6). To understand the views of female preschool teachers about their male colleagues a study in Turkey (Sak, Sahin, and Sahin, 2012) revealed that when male teachers approached their female colleagues over classroom issues, they felt isolated and uncomfortable, indicating that this situation exists beyond India.

Findings revealed different perspectives of gender bias. One of the participants who is the principal of an elementary Montessori school said that he had to face questions from colleagues such as, *did you not find any other job?* Another participant who is not working as a teacher now and who has gone back to his earlier employment, shared a few surprising facts. The bias according to him was not just from his colleagues. It was also from the children themselves. He reported that a child came up approached him on his initial days of work and asked laughingly, *how can you be my teacher?* Reflecting the stereotypical roles of Indian families, the findings revealed that the male teachers are often subjected to suspicion and labelled as a failure if they choose to be Montessori teachers. They also felt strongly about the negative bias of their female colleagues that may be culturally relevant to India.

An important issue was the identification and perception of early childhood teaching as "women's work" as participants revealed that they made a conscious choice because of the inherent "nobility" of the profession and they also felt that they are naturally more inclined towards teaching little children, or they have natural mothering abilities. There are other factors including the low salary traditionally paid to early childhood professionals, low social status attached to this job, and added to this is the labelling of male teachers as not being 'real men.' The finding also revealed that in recent years the media spotlight on allegations of sexual abuse by male teachers in Bangalore might have further contributed to this bias (Times of India, February 21st, 2017).

9.2.3 Montessori Pedagogy and teacher transformation.

Participants agree that for an individual to become a Montessori adult it requires preparation. In the Montessori theory the pedagogy has paved the way for an approach that is built on the developmental nature of the child. Montessori's teaching involves a grasp of the dynamics of classroom management by the adult. In order to follow the child, the adult must indulge in helping, when necessary, since over challenging or under challenging the child reflects the perspectives of guided participation of development (Rathunde, 2001).Participants said that a transformative journey happens with self-reflection and introspection and developing a deep commitment to oneself (Findings chapter 7, section 7.1.3 participant 3).One of the head teachers said that if the trained teachers are completely aware that they need to reach this stage, recognise that a transformative growth requires observation and reflection (Findings chapter 7, section 7.1.3 participant 5).Gatewood (2007) in her study of teachers in Maryland public schools reports how these professionals felt that they were transformed and drawn-in to a way of life as they take Montessori training and that they saw the philosophy as being more than a process of pedagogical training (Findings chapter 7, section 7.1.3 participant 14).However, among the participants it is the coordinators of schools and a few head teachers who were sceptical as they felt that not all trained adults are unable to transform themselves. This indicates that the philosophy has this impact even when the training is delivered across different countries and cultures.

Transformation, Montessori (1936) said, requires a willingness to question, re-examine, unlearn and drive oneself towards a deeper connection with not only others but with oneself and with Montessori philosophy. Acknowledging teaching challenges, change in beliefs on teaching, initiating and fostering teacher transformation is a significant challenge at the Indian Montessori training Centre (IMTC), as individuals who choose to become Montessori teachers may join the course for different reasons (Findings chapter 7, section 7.1.3). Not all who join the training might share the same vision towards teacher transformation.

Some of them enrol to become better parents, enhance employability and mostly to understand the Montessori philosophy and pedagogy (Findings chapter 7, section 7.1.3 participant 20). Even after completion of training for many it is just a career option towards progressing as a teacher or to find suitable employment with a teacher-training diploma. It must be noted that transformation involves critical thinking. This is not merely learning something, but it is the higher task of questioning ourselves, or achieving a revolution within one's outlook. This is an empowering exercise that must be taught to some individuals.

The need is to instil empathy to the learners, peers and colleagues, providing experiences to enhance and bring about transformation, and developing a mind set about meaningful relationships (Taylor, 2016).

Participants echoed the mission of training clearly in their interview responses. The exploration and discovery of who we are and what we are, without having been aware of it, is a fascinating experience as we discover unknown facets about ourselves. They said that Montessori pedagogy believes in altering the orientation of the adult, rather than the child (Findings chapter 7, section 7.1.3 participant 5). Discussions on educational reform can be initiated with the belief that teacher transformation is central to any initiative. For the child to create a harmonious environment of growth and development the role of the adult is important. It cannot be any adult but must be a 'spiritually trained adult.' The adult cannot or should not don the cap of an arrogant or powerful educator or parent but rather have a harmonious relationship, respectful understanding and an attitude to help whenever necessary and possible (Montessori,1939).

Having discussed the reasons for Montessori teachers to choose the training the next research question and its emerging sub-themes are discussed below.

9.3 Research Question 4:

Can any dissonance be discerned between Montessori teachers' perceptions of their training in Bangalore and their implementation of the Montessori methodology of education in pre-primary Montessori schools?

9.3.1 Limited reflection and critical thinking

What are the values of the Montessori philosophy that the teachers feel so close to and what does uphold and reflecting on the value systems translate into? While some did not feel the need to reflect on this as they felt that Montessori was the ideal way for children to learn. This has created a group of individuals who come together as an inner circle (Findings chapter 7, section 7.2.1 participant 12). Inability to enact or live the philosophy might have resulted in perceived problems in their Montessori environments. Findings brought into the fore a view that critiquing the Montessori philosophy or questioning the practices indicated that the teachers might be regarded as disloyal to their practices in the professional community, while others felt that there was an unspoken expectation to protect Montessori philosophy and the training from criticism (Findings chapter 7, section 7.2.1).

It was noted that the perspectives of teachers changed with their level and years of experience (Findings chapter 7, section 7.2.1 participant 5). The novice teacher felt a need to have a mentor to support them in the initial years whereas with experience and better preparedness there was appreciation rather than just critiquing of the philosophy.

While the majority of participant teachers were uncomfortable in entering into a debate on Montessori philosophy and practice. At the training centre there were voices of effectiveness of teaching by the visiting faculty (Findings chapter 7, section 7.2.1 participant 17). There is limited literature to demonstrate the effectiveness of Montessori training and practice in India, reiterating that the present study may offer support to bridge this gap in our knowledge. The participant's willingness to learn

about new discoveries and understandings of the Montessori practices with a wider professional community was observed and is important if further research in this area is to be conducted.

Participants are not aware of the importance of self-reflection, as training is viewed and managed through authority and hierarchy, complimenting the usual nature of Indian teaching practices (Findings chapter 7, section 7.2.1 participant 17). They shared that at the Montessori training Centre training is managed by a select few and this has unintentionally taken the form of 'Capitalization of knowledge' (Gehlot, 2017). Viale (2013) has defined capitalization of knowledge as something that happens when knowledge generates an economic added value. This may be seen as a fair interpretation of a centre that inevitably has to be aware of operating as a commercial venture while maintaining a focus upon a closely defined and guarded philosophy. This situation may be seen to have arisen partly out of the fear of diluting their practice or the uncertainty in adhering to the philosophy being practiced. Montessori said that the aim of her method was scientific (Blount, 2007). It means that the variables must be acknowledged, as there may be practical limitations of indicators in standardized evaluations (Marshall, 2017). The guardians of the Montessori method, the trainers, guard this knowledge vehemently and with vengeance, as it is not open for discussion.

It is not necessarily appreciated that if this knowledge does not get renewed over a period, then it can threaten the very existence of it. There is a strong sense to uphold the vision of training as perceived by Montessori without recourse to a great deal of interrogation. Montessori describes the vision of the teacher as follows; 'The vision of the teacher should be at once precise like that of the scientist, and spiritual like that of the saint. The preparation for science and the preparation for sanctity should form a new soul, for the attitude of the teacher should be at once positive, scientific and spiritual' (Montessori, 1918, Pg. 113).

The description of upholding the training in the Indian Montessori Centre is a dynamic adjective as it often varies in its meaning. For the Directors

of training, it is upheld by means of imparting training. For the Central Governing Council members of IMC Montessori training is disseminated through the propagation of the Montessori movement. So, the nucleus of the vision keeps moving as there is a limitation on how the visioning is exercised and often it is subjective as it is strongly influenced by the trainer. For example, a student trained at the Bangalore South Centre may consider one aspect of training such as Botany Cabinet (Nomenclature of a material) to be very important whereas the trained student from North Bangalore training Centre may not agree with this. What makes some feel they are upholding the vision while others feel that it is being watered down or diluted.

Challenges related to the adherence to educational philosophies over the course of time have been applied in relation to the work of a number of "charismatic" leaders who have attracted followers. For example, in India the philosophical approaches derived from Jiddu Krishnamurti has led to the establishment of several schools both in India and internationally. Landau (2019) suggests that Krishnamurti's ideas retain currency in today's education systems but that too rigid an adherence to his beliefs may deny opportunities for critical thinking on the part of teachers or students. Similar discussion related to the ideas of Steiner (Nielsen 2004) and Froebel (Strauch-Nelson 2012) who have suggested that while there is great value in the foundation of education based upon strong moral principles and a focus upon child driven learning, teachers working along these lines need to be constantly evaluating methods and should deny changes in the world since such philosophies were first formulated. It may be argued that Montessorian education is less rigid than some other approaches, but it is nonetheless understandable that some advocates of her methods feel protective of Montessori's ideas and reluctant to engage openly in debate (Findings chapter 7, section 7.2.1 participants 17 and 12).

Freeman, and Pickering (2016), who investigated 44 individual Montessori teachers in New Zealand to evaluate Montessori training course based completely on self-reflection using an online survey, semi-structured

interviews, and focus groups along with understanding documents in order to introduce reflective practice and self-review among teachers. The study necessitated the teachers to engage in self-review thus challenging the Montessori community to reflect on implementing the Montessori philosophy. The intention was to challenge the Montessori teachers to introspect, review and reflect on traditional ways of implementing Montessori philosophy in their country and think about the changes that could be implemented in early childhood education. Findings reported the dawn of better quality of Montessori teachers equipped to innovate and experiment but also reflect critically on Montessori philosophy. This study is relatable to the participants of this research who expressed through the interview the need for healthy debates and discussions.

Reluctance to critique Montessori philosophy was noticed either because they viewed it as 'valid' or because they were concerned about being regarded as 'heretical' by other teachers. However, reflection was regarded as an opportunity to develop a shared understanding of Montessori philosophy and practice in their environments. They felt safe raising questions within their teaching teams but were wary of debating and questioning philosophical issues with trainers or teachers in the wider Montessori community. They were reluctant to critique the philosophy or question training methods, as a sense of betrayal to Montessori would eventually be picked up either by their colleagues, peers, school heads or the trainers (Findings chapter 7, section 7.2.1 participant 5). Added to this the existence of a text-book culture (Kumar, 1988) at the training Centre where dissemination of learning and knowledge is imparted mostly through existing manuals and textbooks, and rarely engaging students in a critical or analytical discussion discourages healthy engagements of debates. The findings from my research confirms this reluctance on the part of some Montessorians to enter into debate and indicates that there are important matters that would provide an interesting focus for further research in this area.

Despite the participants' perception that their team spent time reflecting on Montessori philosophy and relating this to daily teaching practice, they

stated that it was still a challenge to make these reflective activities a priority (Findings chapter 7, section 7.2.1 participant 2). In addition, it appears that more support is needed to improve skills and knowledge about how the cyclical process of review or inquiry can engage with Montessori philosophy, and drive practice and improve outcomes for children. They have also come to believe that a teacher's work will influence the ways in which they teach and work as connections can be made between the teachers' basic values and their teaching practice.

Participants reflect on the training and reachability of IMC (Findings chapter 7, section 7.2.1 participant 2). This year is the 81st cohort of IMTC teacher training in Bangalore. Is this training not popular? This is one voice. The term popular here meant why is its presence limited to a few cities. Why has it not been successful enough to make inroads into other cities in Karnataka though the training was conducted in Kannada for eighteen years (2001-2018). The issue of limited reachability of the Montessori education has always been a matter of discussion in spite of the training courses attempting to make inroads into four states of India and training Centre in Vietnam that is a recent development. Limitation is not just geographical, but the understanding of the Montessori perspective has varied difficulties due to the cultural, linguistic and cultural and ethnic diversity.

9.3.2 Orthodox approach towards Montessori training.

The Montessori teacher-training programme delivered by the IMC through the IMTC's is conducted within an intense training period and the routine and schedule of the classes are pre-determined. In the course of their training the students, who must be 18 years of age or older and who must have a plus two or Pre-university certificate are eligible. The training is primarily conducted in English though there is a summer course in Kannada, the regional language of Karnataka State. For the current study I have not considered the Kannada medium training as the training was temporarily suspended in 2018 due to lack of candidates. The course materials and its background are usually divided into 5 days of theory

classes of three hours each and practical class of two hours twice a week. The students must prepare a material file along with the synopsis of lectures for five areas of learning referred to as Exercises of Practical life, Sensorial materials, language, and arithmetic and Items of Human culture with an additional folder for Psycho-Geometry. Along with this there are Name lesson cards on Botany and Geometry that can be presented to children. Making materials like Napkins and storybooks is essential. Two sessions of observations to Houses of Children are mandatory. At the end of the training there are written and oral examinations. Students who have satisfied the requirements of the training successfully and passed the final examinations are awarded the IMC Diploma, which at the recommendation of the Ministry of Education, Government for India, has been recognized by the State Governments. These diplomas bear the signatures of the Chairman of IMC, its General Secretary as well as the Member Board of studies along with the course Director. The diplomas specify the ages of the children whom the holder is qualified to educate according to the Montessori method and do not qualify to train prospective teachers.

The Indian Montessori Centre, (IMC) awards the Montessori Diplomas and certificate of recognition without which nobody can affix the name "Montessori" to his or her school or House of Children. To pass the training and get the diploma the procedure is as follows: The training course lasts nine and a half months, commencing on the 15th of July of every calendar year and completing on the 30th of April of the consecutive year. Devoted to intensive study of the theory of the Montessori methods, child psychology and Practice sessions, which include the techniques of presenting and handling the material in understanding the meaning of many terms in Montessori training and its implementation the training and the trainers have embedded terms or codes such as *Montessorian, Directress, work and not play* (Appendix-9) that are unique and critical to the practitioners (Cossentino, 2006).

Early childcare and education are still left behind in India as it is completely managed privately, and the government does not regulate this

system (Dreze, 2017). Compulsory education starts for a child after 6 years of age (Ministry of Human Resource Development, 2009). Considering the fact that the number of playschools has expanded all over the city of Bangalore, and in most other Indian cities, and its popularity has added issues relating to hygiene, trained childcare givers, clean drinking water and toilets as well as fire safety measures and with an absence of any regulatory framework, the Government of India passed The Playschools Regulations Bill (Government of India, 2017). The Bill seeks to regulate the functioning of play schools in India not only to ensure quality education and guidance in play schools but also to protect the guardians from unnecessary exploitation. This bill does not recognize any methodologies in early childhood learning but stipulates regulations. The act describes play school as any elementary or kindergarten school or formative Centre or institution including private schools imparting pre-school or nursery education to children before their enrolment in the first standard. Hence Montessori schools are forced to register as play schools.

This has compelled many Montessori practitioners to rename their house of children as a playschool, confusing the parents and making it difficult for them to make choices. The school management, and the adults in charge are faced with stiff competition from multiple playschools and differentiating between methodologies for parents and management has become a challenge since Montessori schools started by trained adults are often passed off as play schools the drawback as narrated by my participants.

The other major hurdle for Montessori schools, as well as the training Centre is the inability to make inroads with the Government of Karnataka, as Montessori is often mistaken for a playschool. In Bangalore there have been many instances of Montessori directors attempting to meet the education minister, the Secretary of Primary Education and the Chief Education Officer to support the Montessori movement. Requests to implement Montessori in government Anganawadi are not successful. The attempt continues to be made and the efforts are an on-going process.

The orthodox approach of the training methods and management limits opportunities towards reachability (Findings chapter 7, section 7.2.2). Montessori's presentation of material files is written as part of training in which the techniques of presentation are considered as a 'divine' document (Findings chapter 7, section 7.2.2 participants 2 and 18). If there are any challenges after the training is completed the adult refers to the material file for clarification. Writing of the material file is a major component of training. Students often wonder why technology cannot replace handwritten files. Trainers are sceptical about introducing technology into training as it is regarded an impediment. It may take away the very essence of training is the belief of trainers. They feel that the students will understand better if they write. In reality this often does not happen as most students rewrite lessons from a senior's material file.

Attendance is mandatory to all students. 100% attendance is required, or the student is not allowed to write their examination. Sickness or family emergencies must be brushed aside to complete this intense training. In the history of training, for the first time in 2020 the training Centre is closed due to the COVID-19 pandemic (Ministry of health and family welfare, 2020). Exams are on the same date irrespective of any commitments. Why is the training so rigid? There are no answers as each trainer feels he / she is following the rulebook. Freedom and exercising choice are not experienced. The trainers shared that if this is not regulated then the students may not understand the meaning of self-discipline (Findings chapter 7, section 7.2.2 participants 18 and 27).

Power struggles are evident at the Centre on many issues related to training, beginning from discipline to dress code, and there is a sense of distress and contention for the participants as they feel there is no clarity among trainers regarding the prescribed ground rules (Findings chapter 7, section 7.2.2 participants 1 and 26). One of the major disadvantages expressed is the lack of accrediting by IMC as it is not recognized internationally and students who complete the Montessori training have limitations to find employment as Montessori teachers outside India.

Participants emphasised the need for experienced supervisors and trainers for the in-service training, and workshops in the Montessori method, as it would regenerate teaching practices (Findings chapter 7, section 7.2.2 participant 27).

Further, the participant teachers asserted that there were only a very limited number of studies on the Montessori approach in India furthering the need for such publications in the form of journals, books, and articles that could support the theoretical as well as practical dimension of Montessori methods.

This is an area to which I intend making a contribution on completion of my studies.

9.4 Conclusion

In this chapter I have discussed the findings of the third and fourth research questions through the subthemes that emerged from the findings of questionnaire and interview data. Career and motivation to teach young children, Montessori teachers and gender dimensions, Montessori pedagogy and teacher transformation, limited reflection and critical thinking and orthodox approach towards Montessori training were discussed. These were interpreted in order to provide insights and an understanding of the extent and nature to which methods taught during Montessori teacher training in Bangalore influence the practice of teachers in Montessori and mainstream schools in India.

CHAPTER - 10

CONCLUSION

10.1 Introduction

This chapter presents a summary of the research findings. It provides an opportunity to reflect upon all the aspects of research in detail and to consider if there are any observations, relevance to the research that may have emerged and therefore may be worthy of further investigation. It further discusses the strengths and limitations of the research, as well as the findings that can contribute to the knowledge of the topic of research. Along with the conclusions the reflection and implications of this research and general recommendations for further research and potential dissemination have been outlined.

10.2 Reflections on the Research

The impact of Montessori trained teachers from the Indian Montessori Training Centre and the impact of their training on their future professional practices is a topic that has garnered little attention from researchers previously. Considering that the centre has been in operation for more than eighty years, this is an oversight. Evaluation of such well-established processes can provide important insights into system efficacy and a better understanding of the need for future developments or changes (Bennett 2003). The work of the centre in the propagation and training of the Montessori methods of teacher training has garnered little attention in India, with the exception of a few newspaper articles and attempts to generate visibility through social media.

It was evident from the outset of the study that research into the training provided in Montessori education was a neglected area. It has not received its due either in terms of pedagogy, school recognition or a positive community approach to schooling by parents or professionals. Though there are very diverse reasons for the shortcoming (Discussion

chapter 9, section 9.3.1 and 9.3.2) it is evident that the teaching methodology is appreciated, tested and often craved by parents, but the training Centre, which is a catalyst for action between the schools and the government authorities is not able to make in-roads into seeking recognition for Montessorian approaches as a specific learning pedagogy with influential bodies such as the Central Board of Secondary Education (CBSE) or the Indian Council for Secondary Education (ICSE) as outlined in Chapter One.

Further investigation needs to focus on how the Montessori teacher training is regarded and understood by practitioners in both Montessori and mainstream schools. Since there is a lack of national policy on the status of Montessori teacher training the provisions for training and its implementation in schools are held together by a small body of trainers. The trainers are well equipped, technically, intellectually and spiritually to impart training but often the subjectivity of these individuals is overlooked because of a lack of evaluation of the training as well as accreditation of training Centres.

Provision of accreditation and evaluation of Montessori teacher training must be considered from outside India (for example, by the Montessori Council for Teacher Education-MACTE) that has been the aim of the central governing council of the Indian Montessori Centre but has faced opposition from many members. The reasons they give for such opposition are diverse and many such as

- Diversity involved in training teachers across different states of India and the geographical adaptation to local languages may fall short of standards set by international agencies.

- Seeking accreditation from any foreign agency is the first step to accepting that we may not be in a position to govern ourselves.

- It is important to consider Montessori training and Montessori schools in the context of Indian mainstream education rather than aligning with other influences.

While each of these reasons has some semblance of a legitimate concern and hence contributes to the debate around the issues on which they may focus, the current understanding of the training Centre in the Indian context achieved through my research gave me an opportunity to ask the specific research questions and thereby gain greater insights.

The challenges for me were to move beyond being a Montessori teacher and to focus my attention on investigating the assumptions, beliefs, and understanding of what it means to be a Montessori teacher, the impact the training Centre has on trainees, as well as investigating the shortcomings and limitations of training. This was a challenge due to the fundamental level at which the research was perceived with very little foundation of available research literature, or documents. Throughout my research there was the unspoken support of individuals who could provide narratives that were a good secondary source through which the investigation could proceed. However, the unwillingness of some Montessorians to rethink long-held views posed a serious barrier to my work. The sole document available was one referring to the formation of the Indian Montessori Centre as a Society under the Societies Act.

The social constructivist approach to my research was justified as I consider that it provided a valid platform that easily related to the nature of my research. The two reasons why I think this was the right perspective are because it is apt in relation to my professional background as was discussed in Chapter one. And secondly, it was the right option considering the absence of any knowledge base on the impact of Montessori teacher training specifically in the context of India. Absence of such knowledge and access to information necessitated me to enter into a discussion with practitioners in schools in order to create new knowledge and establish it alongside them and not just to gather data from them.

They became my co-constructors of knowledge in building this research and hence the constructivist approach chosen was justified.

The methodologies employed in this research to have been effective in addressing the specific research questions considering the qualitative and interpretive nature of my inquiry. The methodologies employed and the underlying rationale for choosing these was decisions made in consultation with my supervisors. Looking back in hindsight This provided me the opportunity to be a part of the social realities of practitioners that I think is integral to social constructivist research. Carlson (1999) emphasises that using social constructivism as a method of investigation allows researchers to show respect for all parties participating in the process and to produce new knowledge in collaboration with those most directly connected in the subject of investigation. This principle has been important to me personally in my research, and has enabled me to maintain a respectful, if critical approach throughout.

The collection of data using mixed methods provided me with relevant data gave me an opportunity for a comprehensive analysis of the issues that were considered against the backdrop of national and international literature. This provided the rigour needed for research through the chosen methods and methodology.

During the course of data collection, I realised that there was ambiguity in question number 6,12 and 13 (Appendix-4). At the time of framing these questions it seemed to me that the trainees could answer this. Culturally this is clear to Montessori trainees. In Q-6 Playschool and kindergarten in comparison to Montessori are clear for the trainees as there are Kannada colloquial names. In Q-12 the 'Yes' and 'No' response was to understand if Montessori pedagogy was best suited for young children in the age group of two and a half to six years. This is in the cultural context of Bangalore to avoid confusion between Montessori's and Anganawadi's attached to Government employee's welfare associations. In Q-13 there are two parts to the question that in hindsight I think was a mistake as they must have been two separate questions. By the time I realised this I had already

completed my first phase of data collection. Since there was no going back it was administered with the participants. Further reflecting on the questions, I regret that they could have been constructed more effectively as I was not considering the confusion that this may cause to my readers outside Bangalore. For Q-6, and Q-12 being a member of the Montessori community I thought at the back of my head that the questions were well designed as I was thinking in Kannada and framing the questions in English in an honest attempt at telling the truth just as I have seen it as well as how it is reported in the data. I understand that these are lessons I learnt as a novice researcher.

10.3 Summary of Findings

A summary of my overall findings and the contribution to new knowledge are set below, related to my research aim and research questions.

10.3.1 Summary of Research question 1:

To understand Montessori teachers' views concerning the vision, ethos and quality of the Montessori teacher-training Centre in Bangalore where they are trained.

Due to a lack of indicators and evaluation, this research implies that there is a difficult interaction between the training Centre and the Montessori instructors in conceptualising what exactly can be the quality of the training. The Indian Montessori Centre's approach appears to be mostly founded on a historical view on training, with the belief that they want to avoid any dilution of the Montessorian ideology and are hence opposed to change. The teachers are committed to knowing and adhering to the existing belief system, but they also express a desire to comprehend and implement training concepts and practices in a more professional manner.

There is indication of some teachers of the necessity to undertake specific research about Montessori approaches and methods to gain greater

understanding of how these may have been deployed in different parts of the world. Some teachers have expressed a strong desire to conduct specialised research on practices in order to obtain a better knowledge of how they may have been implemented in various parts of the world. The trainers are also aware of this knowledge gap. Due to a lack of direction in supporting the teachers, the trainers involved in this research are unable to provide this support, resulting in a complicated understanding of ethos and vision that does not support the ability to conceptualise a fundamental shift in thought process and practices. The teachers, on the other hand, understand the shift that occurs as a result of the training and their sense of belonging in their newfound identity as a Montessorian. However, there is that 'something more' that they want for from the training, despite the fact that the reflection on the quality of training is one of complete contentment. It is the trainers' responsibility, rather than the students', to help pupils comprehend what it means to have a vision of becoming a Montessorian. This could lead to increased flexibility in the trainer-student interaction, resulting in better practices.

10.3.2 Summary of Research question 2:

To understand Montessori teacher's views concerning the impact of their teacher training in Bangalore on their subsequent professional attitudes, motivation and practices.

The research reveals that there is concern about practices since there are considerable disparities in training and implementation in classrooms by instructors. Though it cannot be attributed to a single cause, there may be several variables, such as a lack of personal commitment to follow through on procedures, or pressure from school administration to change some of the practices learned during training. It has also been observed that in order to popularise Montessorian education, many playschool and kindergarten techniques are blended or incorporated into after-school programmes that may be completely contrary to the Montessori concept.

Despite the compounded reasons in bringing about change in considering the authentic to a non-authentic practice, the findings suggest that there is a definite change in how teaching is perceived. The realization that teaching is not just writing alphabets and numbers on blackboard but a complete change in outlook is appreciated and acknowledged.

There is a thirst to understand if there are better practices or skills to cope with the changing paradigm of childhood. Limitations in terms of inclusion in classrooms and behaviour management of children is considered as a gap in training, as the teachers feel they are not well equipped to handle any exceptions that may arise in their classrooms. Gaps in training must be recognized and subject matter experts need to be inducted to support teachers. With diverse language backgrounds refresher courses in Montessori practices must be initiated.

10.3.3 Summary of Research question 3:

The factors that influenced teachers in Bangalore to select a Montessori training pathway.

My research suggests that there are multiple reasons for an individual to choose training varying from curiosity of what the Montessori training is all about, to considering a shift in career. Since this training does not benefit individuals who seek government of India employment as nursery teachers, the individuals who wish to choose this training are mostly urban middle class individuals.

The findings confirm that women dominate the teaching in Montessori schools in Bangalore. This can be regarded as an important point for discussion during any further developments of provision through the centre. The female teacher dominance of early years education is not unique to this context, and has been discussed as an issue requiring greater discussion and research in studies from several countries (Peeters 2007; Jones 2007). The research documents the single gender dominance in the Montessori schools for children in early years suggesting that whilst

there are a significant number of women who undertake the training it has failed to attract men. More significant is the inherent suggestion through the research findings that the practitioners and the trainers either are unaware of this and have accepted it or do not acknowledge it. Research that might increase the understanding of this situation is required and might prove helpful in making necessary adjustments to change this imbalance.

10.3.4 Summary of Research question 4:

To understand if there is any dissonance in the manner in which the training is conducted and, in its implementation, my research suggests that though there are differences in the way the training is perceived and the actual implementation of this in the varying environments and classrooms, the findings emphasise two basic difficulties.

The first of these is acknowledging that such differences do exist. Secondly, the findings clearly indicate that ideally the training sets exceptional standards. The process towards executing these standards defined by the training Centre happens at the cost of power struggles and conflicts such as disrespect to students, strict guidelines forgetting the human element involved and guarding the training practices as a case of knowledge store rather than sharing of knowledge.

Contrary to this is the trainers' diverse understanding, as there are no platforms for them to criticise the training methods used, review them, and have a personal regeneration in terms of how the training is conducted. This definitely demonstrates a 'shadow the teacher' mentality in which training techniques are followed as rigorous hand outs and the same procedures are applied regardless of who gives the training. The trainer's level of knowledge and competence in the field of training may be doubtful, but this is not acknowledged, and even if it is, no effort is made to improve. Significant to this is the recommendation that trainers renew themselves in order to bring in a new perspective among participants.

10.4 Strengths and Limitations of the Study

My awareness that the topics investigated address issues that have not previously been discussed or investigated is a major strength of the study recounted in this thesis. This enabled me the latitude to develop study questions that addressed challenges related to this topic that had not been addressed in earlier studies. My investigation began with a series of inquiries pertaining to my specific areas of interest. These questions had enabled me to do research in this field with confidence that I could contribute some unique insights into teacher training in Montessorian approaches and principles.

It is critical for me to identify any limits or roadblocks that I encountered while conducting my research. One of the limits, is the sample size as well as the population attained when constructing the sample. Because my sample was purposeful, I used sampling strategies based on my subjective sample selection opinion. I chose Montessori-practicing schoolteachers, principals, coordinators, and head teachers. The justification for selecting the sample was described in the sixth chapter of this thesis. While a bigger sample size could have produced different results, I chose this sample size since my research questions required me to provide evidence that could lead to change in a situation over which I have some control.

This aimed to inspire a shift in perspective. The changes that could be made possible, was to influence a shift in viewpoint, reflection on training, and the inclusion of technology into training, use of computers to develop material files and conduct workshops. The data would have been richer if the study had extended beyond the specific location, but my power to affect change would have been limited. I recognise that the sample size makes it difficult to extend my findings to a larger context, but this does not mean that my findings are insignificant, as my objective was not to establish the findings of my research conclusively based on the sample, nor to attempt to generalise these.

10.5 Implications

In chapter one, I discuss the rationale for conducting this research and why? This research, I feel, makes an intriguing contribution to understanding the current situation in the field of Montessori teacher training in Bangalore. Despite the fact that the training has been in place for many years, there is a sense of searching for validation from western practitioners rather than looking inside and recognising and honouring the work being done in the field of Montessori practice in India. Training is a crucial component in spreading the Montessori concept and practices. It must be recognised that teachers are the workers who maintain this behaviour, and hence it has a greater impact.

Enrolling people in Montessori teacher training requires understanding their intellectual capacity to comprehend the curriculum and be a part of the transformation that is important to training. This has far-reaching implications not only at the training centre, but also in schools and Montessori settings, because on-going teacher learning, and development is a critical component of the Montessori method's inherent teacher transformation. One of the outcomes of this research is that professional Montessori teachers and training directors can assist students at the training centre in understanding the historical perspective of Montessori's journey in India that is not clear to students and training teachers. Based on this research, additional research can be developed, and changes to the training centre can be explored and policies for evaluating the training centre can be devised.

10.6 Recommendations for Further Research

The issue of reachability is debatable. The reasons behind Montessori's lack of reachability and recall, not just for early childhood, but its long existence, deserve more investigation. The widespread misconception that Montessori education is solely concerned with the early years has

persisted in Western societies in recent years and must be challenged. This will be accomplished most easily by giving research evidence.

The presence of Montessori houses for children in Bangalore, as well as their unique practices that contribute to a rich source of new knowledge in the field of Montessori practice, as well as documenting the research practice through research publications in the form of journals, books, and articles that could support the theoretical as well as practical dimension of Montessori methods, is clearly lacking at the moment, and this is an area to which I intend to contribute during the dissemination.

There is a need to raise awareness and provide clarification regarding the distinction between Montessori education and playschools. One approach could be to organise structured conversations to address the Playschool Regulation Bill 2017 before the Government of India passes it as an Act. Finally, I propose doing comparison studies in Bangalore between mainstream schools and Montessori schools to assess markers such as children's well-being, sociability, and emotional health; these are areas that should be supported as a priority for future research.

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Appendix - 1

List of Abbreviations

BRC	Block Resource Centre
BTC	Basic Teacher Certificate
CABE	Central Advisory Board of Education
CBSE	Central Board of Secondary Education
CDPO	Child Development Project Officer
CRC	Cluster Resource Coordinator
CTE	Career Technical Education
CTET	Central Teacher Eligibility Test
DEE & L	Department of Elementary *Education* and Literacy
DIET	District Institute of Education
DSERT	Department of State Education Research and Training
DWCD	Department of Women and Child Development
ECCE	Early Childhood Care and Education
ECE	Early Childhood Education
EFA	Education For All
IASE	Institute of Advanced Studies in Education
ICDS	*Integrated Child Development Services*
ICSE	Indian Certificate of Secondary Education
IMC	Indian Montessori Centre
IMTC	Indian Montessori Training Courses
NCERT	National Council of Educational Research and Training
NCPCR	National Commission for Protection of Child Rights
NCTE	National Council for Teacher Education
NEP	National Education Policy
NET	National Eligibility Test
NGO	Non-Governmental Organization
NIOS	National India Open School
NPE	National Policy on Education
OMTC	Online Montessori Training Courses

RIE	Regional institute of Education
RMSA	Rashtriya Madhyamik Shiksha Abhiyan
RTE	Right To Education
RUSA	Rashtriya Uchchatar Shiksha Abhiyan
SCERT	State Council of Educational Research and Training
SSA	Sarva Shiksha Abhiyan
SSA	Samagra Shiksha Abhiyan
TE	Teacher Education
TTC	Trained Teachers Certificate
UEE	Universalization of Elementary Education
UGC	University Grants Commission

Appendix- 2

Introductory Letter to Participants

Greetings,

I am Sumathi Ravindranath, a Research Student at the University of Northampton (UK) conducting this research into,

An investigation into the nature of, and extent to which methods taught during Montessori teacher training in Bangalore are applied by teachers in Montessori and mainstream schools.

This is part of my doctoral research. The study that I am conducting is for educational purpose only.

I wish to gather information from Montessori trained teachers working in Houses of children, or in Montessori classrooms in mainstream schools either as Montessori adults, head-teachers, Coordinators or principals.
Attached with this introductory letter is a letter of consent that you can fill and hand it over to me if you wish to participate in this research. The methods that I wish to use for collecting data are questionnaires, and semi-structured interview.

The questionnaire may take about twenty minutes to complete and if you consent, I will further proceed with an interview scheduled at your convenient time and place.

For any further clarification and information my details are as follows. Along with my details are the details of my supervisors who are guiding me in this research. For any clarification you are welcome to contact my supervisors or me.

My Contact details are as listed below:

School Address:

Discover Montessori House of Children
#23, Brookes Haven Layout
J.P. Nagar 8th Phase,
Bangalore-560078
Mobile-+91-9880202060
Email-sumathi.ravindranath@northampton.ac.uk

You can verify the same through my supervisors whose name and contact details are as follows.

Prof Richard Rose (University of Northampton)
Richard.rose@northampton.ac.uk

Prof Jane Murray (University of Northampton).
Jane.Murray@northampton.ac.uk

Thank you for your kind consideration,
Best Wishes,
Sumathi Ravindranath

Appendix - 3

Consent Form willing to participate in Questionnaire and Interview

I_____ have understood the information provided by Sumathi Ravindranath, the researcher and has agreed to provide the necessary information required for the research through the consent sheet attached with this letter.

I have agreed to provide honest responses to the questions that the research would necessitate. After completing the questionnaire, I have the choice either to participate in the interview conducted by the researcher or withdraw from the research. I have been informed to withhold any information that they I may consider sensitive to be shared. The methodology used as part of this research has been shared in detail with me and I have understood the nature of this research.

I have been informed and I have the right to withdraw from the study at any given time and have the right to decline to answer any particular question.

The below signature is proof of consent.

Name: _____

Signature: _____

Participation Consent Form For Questionnaire

I, _____confirm that (please tick as appropriate):

1.	I have read and understood the information about the project, as provided in the Information Sheet dated _____	YES NO
2.	I have been given the opportunity to ask questions about the project and my participation.	YES NO
3.	I voluntarily agree to participate in the project.	YES NO
4.	I understand I can withdraw at any time without giving reasons and that I will not be penalised for withdrawing nor will I be questioned on why I have withdrawn.	YES NO
5.	The procedures regarding confidentiality have been clearly explained (e.g., use of names, pseudonyms, anonymisation of data, etc.) to me.	YES NO
6.	If applicable, separate terms of consent for interviews, audio, video or other forms of data collection have been explained and provided to me.	YES NO
7.	The use of the data in research, publications, sharing and archiving has been explained to me.	YES NO
8.	I understand that other researchers will have access to this data only if they agree to preserve the confidentiality of the data and if they agree to the terms I have specified in this form.	YES NO

9.	Select only **one** of the following: • I would like my name used and understand what I have said or written, as part of this study will be used in reports, publications and other research outputs so that anything I have contributed to this project can be recognized. • I do not want my name used in this project.	YES NO YES NO
10.	I, along with the Researcher, agree to sign and date this informed consent form.	YES NO

Name of Participant: _____

Signature:_____

Date:_____

Name of Researcher:_____

Signature:_____

Date:_____

Please note: One copy of this form will be left with the participant, and one retained by the researcher

Appendix - 4

Questionnaire

Thank you for agreeing to complete the questionnaire. It will take about twenty minutes to complete. The information you provide is confidential and neither you, nor your school or your colleagues will be identified at any stage of research. At the end of the questionnaire, once you complete the answers I would ask if you would consider to be interviewed at a later stage about issues related and raised in connection with the questionnaire.

If you agree, then I shall ask for your name and details for the interview.

Please note that once you have completed the questionnaire, you can put it into the cover provided and send me a message or can call me on 9880202060 and I shall make arrangements to have it taken back at your convenience.

Thank you for your participation.

Please Start here

Name:

Date:

Location of Training:

Please read the questions carefully and tick any one of the appropriate answers.

If you wish to write any other comments, feel free to do so.

1) The possible reason for you to choose a career in the Montessori methodology of teaching?

- Career progression/change (please tick only one box)

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

- To support children's learning as well as possible (please tick only one box)

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

- To supplement the income of the family (please tick only one box)

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

Any Other:

2) The training from Indian Montessori Centre has an impact on my growth as a teacher.

☐ Yes

☐ No

☐ Don't know

3) Why did you choose Montessori teacher's training at the Indian Montessori Training Centre- Bangalore / Chennai?

- The reputation of the training /centre (please tick only one box)

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

- The Director of training (please tick only one box)

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

- Location Proximity (please tick only one box)

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

4) The training from IMC in Montessori methods enhances motivation for teaching

☐ Yes

☐ No

☐ Don't know

5) Has the training from Indian Montessori Centre brought about a change in your perception towards teaching young children?

☐ Yes

☐ No

☐ Don’t know

6) How are the Montessori trained teachers different from other teachers? Like Kindergarten/ Preschool? (Please tick anyone).

- They are trained at the technical, intellectual and spiritual level.
- They are equipped to manage and direct children better towards learning.
- They are passionate and committed towards the Montessori movement.

7) Do you think that teachers trained in Montessori method from IMC?

- Choose to work in a Montessori school for early years (3-6)
- Choose to work in a mainstream school?
- Start one's own Montessori environment or House of Children?

8) Is there a difference in the training and the implementation of practices in Montessori schools?

☐ Yes

☐ No

☐ Not sure

9) Do you think that the vision of training perceived by Dr. Maria Montessori complement the training of teachers in Bangalore?

☐ Yes

☐ No

☐ I do not know much about Maria Montessori

10) Are the teachers carrying forward the vision and ethos of Montessori practices specified by the Indian Montessori Centre through this training?

☐ Yes

☐ No

☐ I don’t know the vision or ethos

☐ Can’t say

11) Do you think that there has been some change or addition of materials in the Montessori training?

☐ Yes

☐ No

☐ Don’t know

12) As a teacher do you find this method best suited for young children in the age group of two and a half to six years or could it be applied with others?

☐ Yes

☐ No

☐ Don't know

If either Yes or No state, the reason?

13) What would you like to change about the present Montessori teacher training?

You can write your comments below. If you require extra sheet of paper, it is in the cover along with this questionnaire. Please feel free to use it.

Thank you so much for your valuable time and response.

I wish to follow up this questionnaire with interview. Would you please let me know if you would be interested to be interviewed? The interview will be scheduled at your convenience.

☐ Yes

☐ No

☐ I would like more information about the interview.

To follow up for an interview can you please provide me your contact details.

The information will be confidential.

Phone Number:

Email id:_____

Contact
Address:_____

Appendix - 5

Request for Interview

Greetings,

I would like to thank you for participating in the questionnaire some time back. I received the questionnaire and your response proved very useful for me in my research. You had indicated at that time that you were willing to be interviewed.

Please consider this letter as an invitation to participate in an interview with me.

I shall resend an email regarding the research, and you can contact me for any other information that you wish to know regarding the research.

I will call you again to reconfirm your participation and shall arrange a time, date and a place that both of us can meet.

I look forward to meeting you soon.

Thank you once again for your support in this research.

Best Wishes,

Sumathi Ravindranath

Appendix - 6

Interview confirmation details

Dear _____

Greetings,
Thank you so much for agreeing to participate in an interview with me. I wish to confirm the following details through this letter.

Date of Interview: _____

Time of Interview: _____

Please note that the interview will not take more than 35 to 40 minutes. As already mentioned to you I wish to record the interview in my phone that I have explained in detail.

Along with this letter I have enclosed the questionnaire that you had filled if you wish to see it for any information.

Once the interview is completed, I shall email the transcript to you within a week for you to kindly go through and suggest or wish to change anything or add anything else to the transcript. And if you do not make any changes then I shall assume that it is all right. This will facilitate my research.

Looking forward to seeing you soon.

Best Wishes

Sumathi Ravindranath

Appendix – 7

Interview Schedule

Interview Questions with prompt questions if required:

1. What is the highest level of qualification that you had before commencing the Montessori training?

2. For how long have you been a teacher?

3. May I know what was your profession before?

4. How long ago did you do the training? From which centre did you do it? And why?

5. What was your profession before being a teacher?

6. Why did you choose to be trained by the Indian Montessori Training Centre (IMTC)?

7. Has this training impacted your growth as a teacher? If yes, in what ways

8. Has this made any difference to you as an individual? If yes in what ways?

9. IMTC's versus other training Centre's. Please share your thoughts? Why do you state this preference?

10. Has this training enhanced your motivation towards teaching? If so, how?

11. Share your thoughts on teaching young children in the Montessori methodology of learning. What if any, are the advantages? Are there any disadvantages?

12. Do you believe that the training Centre's uphold the vision perceived by Dr. Maria Montessori? Can you give examples of how?

13. What if anything would you like to change about the training?

14. If there is anything that you wanted to change about the training, what would that one thing be

15. Do you think that the methods taught at the Indian Montessori centre during the teacher training is applied by the Montessori teacher as daily routine as it should be? For example, do you think you are able to apply the methods in your school, taught during the training?

Appendix – 8

Classification of Codes

Code	Description
CC	Child Centred
TC	Teacher Centred
CLP	Continuous Learning Process
BA	Breaking Assumptions
PR	Positive Re-Enforcement
JS	Job-Satisfaction
TT	Teacher Transformation
OM	Open minded
WE	Work ethics
BR	Building Relationships
LC	Limited Choices/ Choices
E	Empowerment
SD	Self-Discovery
P	Pedagogy
LR	Limited Reachability
C	Career-Choice
OA	Orthodox Approach
GP	Geographical Proximity
IR	Initiator

Appendix - 9

Glossary of Montessori and Indian Terminologies used in this Thesis

Absorbent Mind: From birth through approximately age 6, the young child experiences a period of intense mental activity that allows him/her to "absorb" learning from the environment quickly and easily without conscious effort.

Adult: The basic role of the adult in Montessori is to be present in the child's life, physically, mentally, and emotionally to aid in their development. (A Montessori Trained Teacher).

Anganwadi: Is a type of rural childcare Centre in India started by the Indian government in 1975 as part of the Integrated Child Development Services program to combat child hunger and malnutrition. Anganwadi means "courtyard shelter" in Indian languages.

Balwadi: Is an Indian pre-school run for economically weaker sections of the society, either by government or Non-Governmental Organizations.

Casa Dei Bambini: 'Children's House' in Italian, was the name of the first school Montessori opened in 1907.

Children's House: In many Montessori schools, this is the name of the classroom for children ages 2.5 (or 3) to 6 years; other schools call the classroom for this age group as Casa, preschool, primary, or early childhood.

Choice: Allowing the child to choose to develop skills and deepen knowledge in an activity that has been introduced.

Control of Error: Most of the Montessori materials incorporate a control of error, which is there is only one-way to correctly use the material. If a child uses a material incorrectly, they will not be able to complete the activity, and will understand they have made a mistake somewhere along the way. An opportunity is provided naturally, instead of a teacher correcting a child and telling them what to do differently, the child is able to self-assess and determine what changes they need to make on their own.

Didactic Materials: A set of material that intervenes in and facilitates the process of teaching and learning in a Montessori environment or a classroom.

Directress: Lead teacher, Head of the institution or Principal in Montessori schools are called "Directress."

Environment: Environment is the space that facilitates maximum independent learning and exploration by the child. It is a synonym for the Montessori Classroom. There can be an outer environment and an inner environment.

Freedom & Responsibility: The child's free movements and experiences in a Montessori environment that provides discipline through liberty and respect for his/her rights. The child is free to act within the limits of purposeful activity.

Grace and Courtesy: In Montessori schools, children are formally instructed in social skills they will use throughout their lives, for example, saying "please" and "thank you," interrupting conversations politely, requesting rather than demanding assistance.

Ground Rules: Classroom rules in the Montessori classroom are typically referred to as "ground rules" which dictate appropriate behaviour in the classroom. At all age-levels, the ground rules are simple—children are free to work with any material or activity displayed in the environment as long

as they use it respectfully. They may not harm, misuse or abuse the material, themselves, or others.

Guide: In Montessori education, the role of the guide (Trained teacher) is to direct or guide individual children to purposeful activity based upon his/her observation of each child's readiness. It implies to 'Follow the child.'

Mixed Age Classroom: The uniqueness of Montessori education is that children of mixed ages work together in the same class. This arrangement mirrors the real world, in which individuals work and socialize with people of all ages and dispositions. Typically, children from 2.5/3 – 6 years of age are grouped together in an Early Childhood classroom.

Montessori Materials: *Materials* used in the *Montessori* classroom to help a child develop and learn.

Montessori Method: A system for teaching young children, in which the fundamental aim is self-motivated learning by the child/children themselves, as they are encouraged to move freely through individualized instruction and physical exercises, accompanied by special emphasis on the training of the senses and the early development of independent learning.

Montessori: The term may refer to Dr. Maria Montessori, founder of the Montessori method of education, or the method itself.

Montessorian: A Trained Montessori teacher following the Montessori philosophy for assisting young children emphasizing free physical activity, supporting informal and individual instruction based on each child's developmental capability.

Normalisation: Normalisation is the term Montessori used to refer to children who can concentrate and work freely in the Montessori environment, exercising self-discipline and peace.

Observation: Observation in the Montessori classroom is a tool that is used by the adult to follow the child to assess their abilities and readiness for materials, and developed within the child during their early years to help the child classify, store, order, and work towards his/her inner needs**.**

Planes of Development: Stages, of development of the child. Each plane is marked by very specific differences in the way children view the world and learn from it. Having this information assists educators in creating environments and utilizing approaches that teach the child according to how they are developmentally prepared to learn. The first plane includes children ages 0-6, the second plan 6-12, the third 12-18, and the fourth 18-24.

Practical Life Activities: Children in Montessori classrooms learn to take care of themselves and their environment through activities that are designed to develop co-ordination of their movements, development of inner will, and elementary of small movements resulting in harmonious development of the child.

Practical Life: The Montessori term that encompasses 'domestic' work to maintain the home and classroom environment, self-care and personal hygiene, and grace and courtesy. Practical life exercises teach children how to clean up after themselves, how to feed themselves, or how to do any number of tasks that are required of us as we grow to become independent humans.

Prepared Environment: A learning environment designed by Montessori teachers with materials displayed with purpose and order, strategically shaping the classroom to best suit Children's learning needs.

Primary Classroom: Children aged three to six typically preschool and kindergarten-aged children will learn in primary classroom. In these classes, children will develop fundamental skills they can build upon throughout their education.

Sensitive Period: A critical time during human development when the child is biologically ready and receptive to acquiring a specific skill or ability—such as the use of language or a sense of order—and is therefore particularly sensitive to stimuli that promote the development of that skill

Sensorial Materials: Scientifically designed material in the Montessori that supports learning as it isolates a specific quality such as colour, size, texture or shape. This focuses the child's attention on any one characteristic, and teaches the child to sort, classify, order, and develop vocabulary to describe objects or experiences in the world around them.

Work Cycle: Within the prepared environment of the Montessori classroom, children are taught to complete a work cycle which includes choosing an activity, completing the activity to completion, repeating the full sequence of the activity multiple times, if the child wants, cleaning up and returning the materials to the proper place, and experiencing a sense of satisfaction to have fully completed the task.

Work: In a Montessori work is defined as 'purposeful activity.' Children explore work through purposeful activities of their own choice in order to learn and grow.

Appendix – 10

Timeline of The Indian Montessori Centre

TIME LINE	INDIAN MONTESSORI CENTRE
1939	Montessori's visit to India.
1939-1941	First, second and third Montessori training course for Primary years (3-6) Held in Adyar-Chennai called as Associate Montessori Internationale (AMI)
1942-1943	Fourth, fifth course held in Kodaikanal.
1944	Sixth Course held at Ahmedabad.
1945	Commencement of the second course-Advanced Montessori Course (7-12) along with Primary course. Training done in Sri Lanka, Palani and Gwalior.
1946	Course held in Karachi
1947	Course held in Chennai
1948	Course held in Chennai, Ahmedabad and Pune
1949	Course held in Karachi-Montessori leaves India.
1950	Albert max Joosten takes over the training in India from Montessori under the name-Further propagation of Montessori movement (FPMM).
1950-1980	Courses held in multiple cities in India-Calcutta, Delhi, Bangalore, Hyderabad, Pune, Ranchi.
1970	The 35th IMTC course is held in Hyderabad. The Birth Centenary celebrations of Dr. Montessori were organized in New Delhi. A postage stamp was released on the occasion. V. V. Giri, President of India, presided over the function
1980	Passing away of Albert Max Joosten.

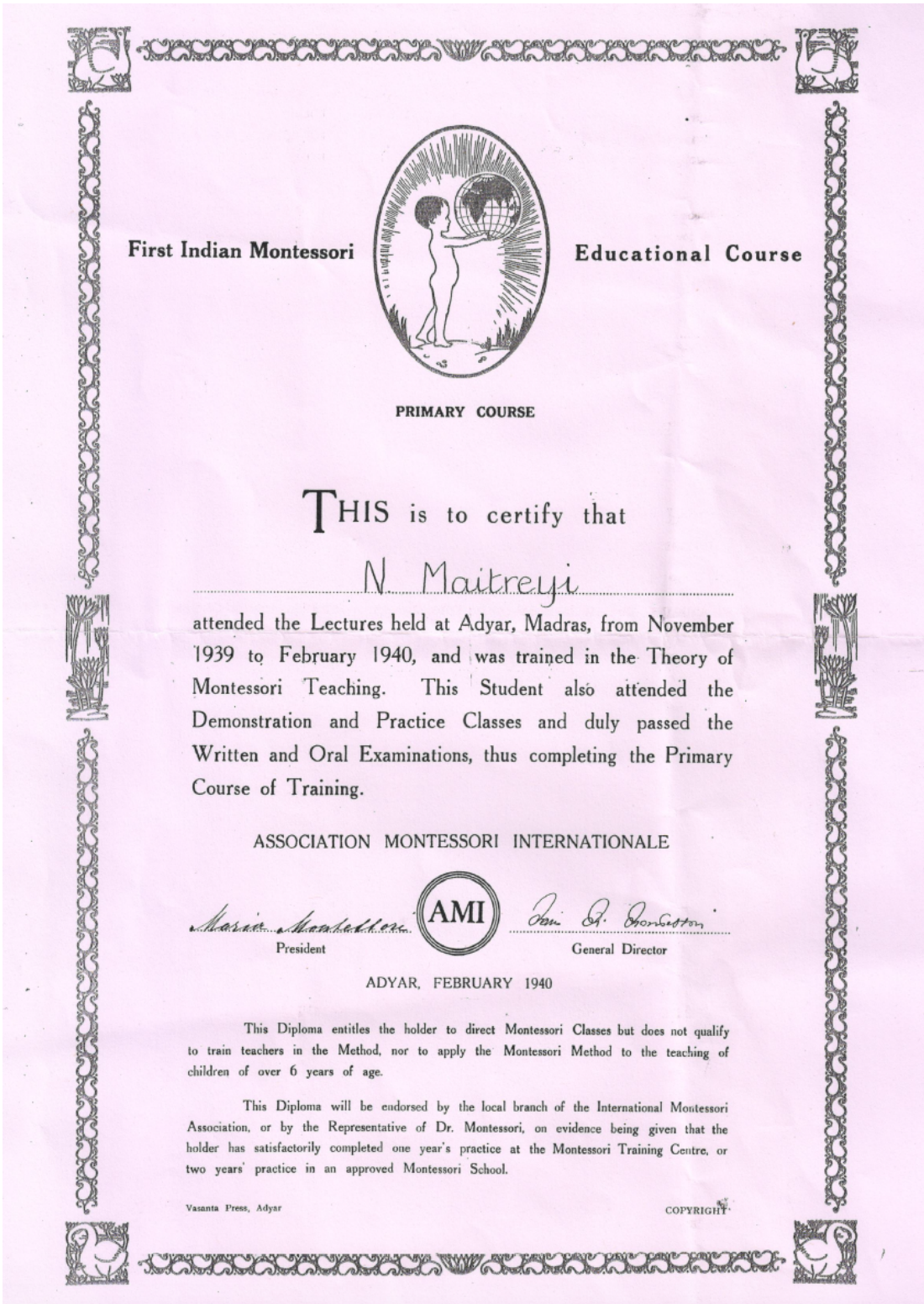
1980	S.R. Swamy takes over as Director of Training in Hyderabad.
1986	The 51st IMTC course is held in Hyderabad. Rukmini Devi Arundale passes away.
1989	The 54th IMTC course is held in Bangalore. A conference is organized in Chennai to commemorate the 50 years of Montessori in India. Mario Montessori Jr., attends. Indian Montessori Centre is formed and FPMM is merged with it
1990	S.R. Swamy retires.
1990	Meenakshi Sivaramakrishnan (MS) Trained in 1964, and having completed the trainer's training in 1989 (America) takes over as Director of Training in Bangalore. Permanent Premises for training is set up by the Hymamshu Jyothi kala Peetha Trust in Malleshwaram, Bangalore
1995	The 60th IMTC course is held in Bangalore. An IMTC course (summer format) is held in Hyderabad with Meenakshi Sivaramakrishnan as the director of training.
1999	The Montessori training course is renamed **Indian Montessori Centre (IMC).** Training Courses de-affiliates from AMI. Official designates are nominated under the Society's act with Dr. BVA Rao, as the President of IMC and MS as the Director of Training. IMTC became an autonomous body under the auspices of IMC. Uma Shanker having completed her Primary training in 1983 and having completed her Director's training

	under (MS) commences the Chennai Montessori Training Centre-CMTC that was later renamed as Indian Montessori Training Centre-Chennai in 2015.
2000	The 64th IMTC course is held in Bangalore. 1st Kannada IMTC course is held in Bangalore. 3rd CMTC Course held in Chennai. Shamala Rao and Sudha Prasad trained as Directors by Meenakshi Sivaramakrishnan take charge as Independent Directors.
2005	M.S branches the training for geographical convenience. The first training Centre is set up in Bangalore South with Ananth Padmanabha trained in 2001, in primary course and subsequently in Directorship as the joint Director. Shamala Rao takes over as the independent Director and the Malleshwaram training Centre is renamed Indian Montessori Training Centre-North. Training commences in Erode (Tamilnadu)
2006	Ananth Padmanabha takes over as the independent Director Indian Montessori Centre-South.
2007-2009	Montessori Directors Training Courses (MDTC) continues with the mentorship of Meenakshi Sivaramakrishnan
2010	Meenakshi Sivaramakrishnan retires. Continues to support the training courses as Mentor. Uma Shanker takes over as Director General of IMC.
2010-2014	Training diversified to Hyderabad with three directors sharing the responsibilities of training

2011	The Online Montessori Training programme (virtual Montessori Training) is launched under the aegis of IMC. Visioning exercises of IMC strengthens the roles and responsibilities giving room towards better functioning of Chapter offices of Indian Montessori Centre. IMC-Karnataka chapter engages actively in propagation of Montessori movement.
2012	M.S retires actively from the training courses but continues to mentor students who train to become trainees under the flagship of (MDTC). 1st IMTC course is held in Bangalore East. 1st IMTC course held in Hyderabad. 1st Elementary training (7-12) commences in Bangalore
2015-	1st IMTC course in Hosur-Tamilnadu, 1st IMTC course in Koramangala (Bangalore) 1st IMTC overseas course in Vietnam
2016	1st IMTC course in Gurgaon-NCR under the Directorship of Uma Shankar
2017	1st IMTC course commences in Mangalore.
2018	1st IMTC course Training in Tiptur (Tumkur District of Karnataka). 2nd Elementary training Centre (7-12) commences in Bangalore on Richmond Road.
2019	1st IMTC course at Dharmapuri-Tamilnadu.
2020	81st IMTC Course experiences major changes and break-through with training as, Written examinations are held Online due to Covid-19.

Appendix - 11

Copy of the Diploma certificate signed and issued by Montessori in India in 1940



First Indian Montessori Educational Course

PRIMARY COURSE

THIS is to certify that

N Maitreyi

attended the Lectures held at Adyar, Madras, from November 1939 to February 1940, and was trained in the Theory of Montessori Teaching. This Student also attended the Demonstration and Practice Classes and duly passed the Written and Oral Examinations, thus completing the Primary Course of Training.

ASSOCIATION MONTESSORI INTERNATIONALE

AMI

President — General Director

ADYAR, FEBRUARY 1940

This Diploma entitles the holder to direct Montessori Classes but does not qualify to train teachers in the Method, nor to apply the Montessori Method to the teaching of children of over 6 years of age.

This Diploma will be endorsed by the local branch of the International Montessori Association, or by the Representative of Dr. Montessori, on evidence being given that the holder has satisfactorily completed one year's practice at the Montessori Training Centre, or two years' practice in an approved Montessori School.

Vasanta Press, Adyar

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Appendix – 12

Interview Transcript

NAME: XXXXXXX

1. What is the highest level of qualification commencing the Montessori training?

   Commerce Graduate

2. For how long have you been a teacher?

   15 Years - Teacher in a Mainstream School

3. May I know what was your profession before?

   Accountant / teacher

4. How long ago did you do the training? From which center did you do it? And why?

   IMTC-S-many years ago as it was in BNM and for 2 to 3 years old.

5. What was your profession before being a teacher?

   First housewife and then accountant and then teacher

6. Why did you choose to be trained by the Indian Montessori Training Centre (IMTC)?

   I didn't know anything about Montessori but my sister who did the course influenced me a lot and she wanted me to jump into this. She made me observe the method for one year in her school. I was impressed a little but not much. But I had lots of doubts about this system as I was not knowing anything about this but once I observed and did the course 50% of the Montessori came to me. I am still learning. That's all I can tell and nothing else.

7. Has this training impacted your growth as a teacher? If yes, in what ways?

   I can't talk much about the impact, but it has made me economically independent. I can earn some money for my expenses now and I don't have to depend on anyone.

8. Has this made any difference to you as an individual? If yes in what ways?

   Yes, definitely it has made a lot of difference.

   First of all, it has made me think. What is good and what is not good in my life too whatever decisions I have to make I think about myself what I was before and what I am now. That much of difference that I can feel in family life, in personal life wherever I go this Montessori is haunting me. Managing myself, patience it is there with me in every walk of life.

   Yes, it has helped me to handle not only my personal life as you know the trauma that I am going through but also become a better mother.

9. IMTC's versus other training Centre's. Please share your thoughts? Why do you state this preference?

   To be very frank I do not know about other centers. I have not even tried to probe the other centers What are they doing or what is being done, I know only about IMTC, and I go with it. And I think it is the best.

10. Has this training enhanced your motivation towards teaching? If so, how?

    Yes, definitely it has enhanced me and motivated me.

    I always want to be with children and teach them whatever they want at that level and how much ever they want at that level. Even now I feel I have to do more for them.

11. Share your thoughts on teaching young children in the Montessori methodology of learning. What if any, are the advantages? Are there any disadvantages?

    I would like to know what is that young children? What age do you mean?

    R. We are trained to teach children in the age group of 2 and a half to six years, and we call them young children in the Montessori methodology so what are your thoughts

    What I have observed initially when the child enters the Montessori, he is an observant child than a doing and learning child. Observing the adult, the environment and other children also. From 4 years to 5 years, they are interested in hands on work. Of course, they do it in earlier age also, but they want to learn and do. They don't need much help form the adult, but they watch how their peers or older children work. Till then what I have observed is they want to see how older children learn and from 5 to 6 years they are all into exploring.

12. Do you believe that the training Centre's uphold the vision perceived by Dr. Maria Montessori? Can you give examples of how?

    Definitely they have done a good job IMTC is doing a good job. They are doing a good job in upholding the vision of Maria Montessori. The guidelines are upheld like a bible. But nowadays, even I have felt, and when I was doing my training, I felt that there are a few issues that they have to take into account and do a few changes. I feel they should have very well equipped and knowledgeable people. I don't mean they have no knowledge but the one who is teaching the Montessori the trainer needs to have more knowledge. The impact will be more on students, and they can do better, and learning will be better, and they can do better in a Montessori.

13. What if anything would you like to change about the training?

    Change cannot happen by one and it must happen by everyone, the so-called director, the committee members and all the trainers. They must take feedback from the students like what they did not get, and that feedback must be collected honestly. They say they will do but they never correct considering the feedback. This must be corrected. When feedback is given, it is to bring about change, not just a piece of paper.

    If this is the way, it is taught to us with practical demonstrations how will we have any confidence to work with children? We will be wondering what is right and what is wrong rather than having any clarity. I wish they practiced first before they come to the class (participant 2).

14. If there is anything that you wanted to change about the training, what would that one thing be?

    See theoretically it was very good. We had a trainer called (xxxxx). So, it was very good. Hence theory was very good. But the other subjects were terrible.

    Geometry when I did the course was terrible. Just to finish the course, it was given to someone and completed. The theory was ok but practical knowledge was very bad. The adult was not in a position to show if the practical knowledge was correct or no. The trainer of practice classes had no clarity and was in a great state of confusion.

15. Do you think that the methods taught at the Indian Montessori center / during the teacher training is applied by the Montessori teacher? For example, do you think you are able to apply the methods in your school, taught during the training?

    Yes. In my Montessori definitely but I do not know how it is in other places.

Appendix – 13

Ethical Statement

Research conducted for this PhD project 'An investigation into the nature of, and extent to which, methods taught during Montessori teacher training in Bangalore are applied by teachers in Montessori and mainstream school' (hereafter referred to as the project), will be conducted with full compliance of research ethics norms and will adhere to the Revised Ethical Guidelines for Educational Research of the British Educational Research Association (BERA, 2011).

During field work and when contacting interested parties, the researcher will ensure that all participants have the purpose of the research, and the intended outcomes of the project explained to them in appropriate detail. Where respondents have limited levels of literacy, the project will be explained orally prior to any processes of data collection. The information provided will include details of how the researcher can be contacted for further information. Participants will be advised of their right to retract information or withdraw at any point and will be informed about how anonymity and confidentiality will be assured.

Participation in the research will be voluntary, and informed consent discussed with all participants. This consent will be obtained in writing using forms in the language with which a respondent is comfortable.

All data will be coded, with personal identifiers removed. The data will be available only to the researcher members of the research supervision team and will be secured using unit codes and pseudonyms. Data will be stored securely in a computer, password controlled, and paper-based data will be held in a locked cabinet available only the researcher.

The researcher will ensure that in disseminating findings from the study all data will be reported accurately and with fair interpretation based upon rigorous application of research methods and analysis.

Appendix – 14

By–laws of The Indian Montessori Centre

INDIAN MONTESSORI CENTRE

Amended IMC Bylaws passed in the Special General Body Meeting held on 4th March 2016 and 4th April 2016

This document **is** styled as the 'Memorandum of Association'.

1. The name of the Society is "Indian Montessori Centre". The seat of the office of the Society will be at 74, HymamshuVihar, IV Main Road, Malleshwaram, Bangalore-560055. (Vide Resolution dated 31st August 1991)

2. The names of the **[founding]** members are as follows: -

Sri. S.R. Swamy	Smt. SunandaNaganand
Sri. M.S. Subba Rao	Smt. Radha Nagaraj
Smt. Sophia Sivasankar	Smt. Geetha Nityananda
Smt. Meenakshi Sivaramakrishnan	

3. Name and address of the person to whom any communication from the Registrar may be sent to: - The Secretary General, 74, HymamshuVihar, IV Main Road, Malleshwaram, Bangalore-560 055.

4. Aims and Objectives:

Promotion of education, science and literature and instruction and diffusion of knowledge relating to children and to maintain, propagation and furtherance of the ideas and principles of Dr. Maria Montessori for the full development of human beings.

The main objects of the Society shall be:

- To promote education, science and literature.

- To instruct and diffuse useful knowledge with regard to children and teachers.
- To maintain, advocate and further the ideas and principles of Dr. Maria Montessori for the full development of the human being.
- To further the study and propagation of the principles of education and human development by conducting conferences, seminars or workshops and Montessori Training courses.
- To disseminate the knowledge and understanding of the conditions necessary for the full development of the human being from conception to maturity.
- To promote general recognition of the child's fundamental rights irrespective of racial, religious, political or social environments as envisaged by Dr. Maria Montessori and incorporated by the United Nations in the Declaration of the Rights of the Child, which has been signed by the Government of India.
- To establish and assist in the establishment of educational institutions functioning following the Montessori pedagogy and to help them continue functioning using the approach effectively and thus sustaining quality and protecting the name "Montessori."
- To recognize and issue certification for Montessori institutions and Montessori Material manufacturers.
- To represent Montessori and preschools before various government departments and before courts of law for obtaining clarity regarding laws and regulations for Montessori and preschools and to lobby for fair regulation of Montessori and preschools.
- To form a consortium of all the Indian Montessori Training Courses and to represent before legal/Government agencies to uphold the Montessori system of education

Notwithstanding anything stated above, the Society shall have the power to delegate and seek assistance of other individuals or bodies or groups to carry out the objects of the Society.

5. The Society will have the rights to establish its chapters in any state of India and abroad

6. The Society will have the right to take over and run any institution akin to this if such institution is willing to hand over the same to the Society.

7. The "Secretary General' of the Society is authorized to do all correspondence with the Registrar regarding the registration of the Society.

8. Any income of the Society will be utilized towards the objectives of the society and such utilization will be approved by the Central Governing Council of the Society. It will prohibit the payment of any dividend or distribution of any income or profits among the members.

Declaration: - We, the undersigned, have formed into a Society and are responsible for the running of the affairs of the Society and are desirous of getting the society registered under the Registration of Societies Act of Karnataka 1960, it is certified that the Society is formed with no profit motive and no Commercial activity is involved in its working.

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Name of the Society	: Indian Montessori Centre
Description of Document	: Memorandum of Association
Date of Receipt	: 2.8.89
Registered No.	: S.No.266/89-90
Sl.No.	
Register No	: I
How disposed of	:Registered 6.9.89 (sd) .....for Registrar

This document is styled as the **Rules and Regulations of the Society'**.

1. Name: 'Indian Montessori Centre'

2. Official Address- 74, Hymamshu Vihar, IV Main Road, Malleswaram, Bangalore-560 055.

3. Area of Activity: All over the world

4. The members of the Indian Montessori Centre will not be less than seven

5. The Official calendar year will be from 1st April to 31st March.

6. From among the members will be elected by simple majority vote the following office bearers: -

   President, Secretary General, Joint Secretary (if deemed necessary) Treasurer. These members shall constitute the Central Governing Council. Duration of the (working) office bearers is for 5 years and should remain for a minimum of 3 years.

   Any persons occupying earlier positions as office bearers shall have no powers whatsoever unless they are re-elected for a fresh period. The Central Governing Council may appoint a Vice President for carrying out additional functions as and when required and deemed necessary.

   Further, the Office bearers shall be entitled to sitting charges which shall be arrived at by the Central Governing Council from time to time.

7. The Central Governing Council, with the approval of the President and, in his/her absence the Secretary General has the power to co-opt for a specified period, members to assist it in special

programmes as and when needed. They will have no say in the matters other than those for which they have been co-opted.

8. The Society will accept persons above 18 years as members. The members of the Society shall be of the following categories:

a. **Fellow members**: This membership is open to all individuals and unincorporated groups like sole proprietorships, partnerships and association of persons etc. such membership will be represented by the sole proprietor, partner designated in this regard. The Fellow members shall be required to pay an annual subscription which will be fixed by the Central Governing Council from time to time. Every fellow member who continues to be involved in the activities of the Society for more than 10 years shall be designated as a 'Distinguished Member'.

b. **Life members**: [The Life members are privileged members, and their membership is subject to the approval of the CGC]

i. **Individual Members**:
This membership is open to all students of IMTCs. Such members shall be required to pay **Rs. 1500/-** as a one-time membership fee. However, this fee shall be subject to timely review by the Central Governing Council.

ii. **Institutional Members**:
Incorporated societies, Institutions, Other associations with similar aims as that of the Society and unincorporated groups like sole proprietorships, partnerships and association of persons etc. represented by the sole proprietor, partner designated in this regard shall be eligible for this kind of membership. Such Members will be required to pay a one-time Membership fee of **Rs.5000/-**. However, this fee shall be subject to timely review by the Central Governing Council.

c. **Elite members** – Such members are co-opted by the Central Governing Council based on their contribution to the Montessori movement. Elite members are exempted from the obligation to pay membership subscription.

The members are obliged to observe the rules and regulations of the Society and they will act according to the clauses of the memorandum; to accept and abide by all other obligations assumed by the Society.

The membership ends
(a) by death
(b) by resignation
(c) by termination of the subscription paid (if not renewed)
(d) by expulsion.

Expulsion may be pronounced if the Central Governing Council finds that the member has acted in breach of the articles, rules and regulations of the Society. The member will be, as soon as practicable notified in writing.

The Society and all its committees shall function not withstanding that any person who is entitled to be a member by reason of her/ his office is not a member of the Society (or its committees) for the time being and notwithstanding any other vacancy, whether by non-appointment or otherwise; and no act or proceeding of the Society (or its committees) shall be invalidated or called in question merely by reason of the happening of any of the above events or of any defect in the appointment or any irregularities in the election or nomination of any of its members.

9. The following shall be the activities of the Central Governing Council:

a. The Central Governing Council may, by its resolutions enlarge, abridge, or alter the powers, rights, privileges, duties, functions and obligations or any of the members by majority of the total number of Central Governing Council.

b. The Central Governing Council by its 2/3rd majority shall have power to sell, alienate, mortgage, exchange, fit, or let-out the properties of the Society in furtherance of the objects of the Society and for the benefit of the Society.

c. All money forming part of the Society and not required for immediate expenditure for the purpose of the Society shall at the discretion of the Central Governing Council be invested in such manner and in such forms of Central Governing Council be invested in such manner and in such forms of investment which they may consider profitable, safe and prudent for the Society and they may from time to time , vary such investments/s of like nature as often as they shall deem secure or expedient in accordance with the provisions of the Income-Tax Act 1961.

d. The Central Governing Council may at any time or when it thinks expedient, apply any part of the Society property in acquisition of moveable or immovable property in any from including purchase, exchange, mortgage, settlement, lease of hire, or in any form of transfer of property for the purpose of the Society and all such properties shall on acquisition automatically vest in the Society and shall form part of the properties of the Society.

e. The Central Governing Council shall out of the income of the property of the Society, first pay all taxes, cost and expenses of or incidental to the management, protection preservation, administration and maintenance of the property of the Society and the balance income thereof shall be applied for the objects of the Society.

f. The Central Governing Council shall have the power to establish any office or offices of the Society hereby created in any part of India or abroad as they may from time to time decide.

g. The Central Governing Council acting through its office bearers as mentioned herein below in the clause may open Banking Account or Accounts of the Society in the name of the Society in any Scheduled or co-operative Bank or International Bank that may be decided upon from time to time and to close such account or accounts and to open new one in any such Bank or Banks and to permit to operate on any Banking Account/s.

h. The members of the Society shall cause the Accounts to be maintained under the direct control of the Treasurer or President or Secretary and the Banking Accounts shall be operated jointly by the Treasurer and Secretary or President.

The Central Governing Council are empowered to pass the statement of accounts every year and financial year shall commence on the 1st of April every year and end on the 31st of March of the succeeding year. The official year may be varied at the discretion of the Central Governing Council in conformity with provisions of the Income tax, act 1961.

10. The Rights and responsibilities of the members of the office bearers:

(i) **PRESIDENT:** The President shall observe and advise the members the Society regarding the day-to-day activities of the Society and shall preside over all the meetings of the office bearers and shall be entitled to have a casting vote if there is a tie or equal division in opinion in the voting on any subject.

(ii) **SECRETARY GENERAL:** Is empowered with the overall superintendence of the Society, its properties and its affairs. He shall also carry out such functions and perform such duties as may be directed by the office bearers or the Byelaws. The Secretary General of these presents shall be one of members of the Society. The Secretary General shall preside over all meetings of the Society in the absence of the President and shall be empowered to exercise

all or any of the power/ functions of the President in his absence.

(iii) **ASSISTANT JOINT SECRETARY:** Shall perform such duties such function as may be required by the Central Governing Council, in the absence of the Secretary.

(iv) **TREASURER:** The Treasurer shall maintain or cause to be maintained the accounts and be accountable for all receipts and expenses of the Society and be responsible for the annual auditing and he shall be exercising his/her power in conformity with the decisions of the Central Governing Council in all financial matters and the byelaws.

11. The general body will constitute of all types of members.

12. The General Body will
    (a) review the audited statement of the previous year and accept it
    (b) accept the budget for the next year
    (c) appoint an auditor for the next year
    (d) get the approval of the Registrar of Societies regarding the proceedings of the General Body meeting as per Rule No. 11 and 13 of the Registration Act of 1960,
    (e) The annual General Body meeting and the Special General Body meeting can amend the byelaws of the Society add or delete any part of it.

13. Special General Body meetings will be convened as per The Registration of Societies Act, 1960.

14. The General Body will constitute the Central Governing Council consisting of 9/11 members, once in three years.

15. The membership is as per Rule 8 of the rules and regulations of the Society.

16. Central Governing Council Meeting:

i. The Central Governing Council shall meet once in 3 months at such time, date and place as the President may decide.

ii. The meetings shall be called by notice under the signature of the President, or any other officer authorised in this behalf by the President and communicated in writing or by email to each member of the Central Governing Council at the address mentioned in the Register of Members not less than 15 days before the date fixed for the Meeting. Provided that the President may call a meeting of the Central Governing Council at such shorter notice as may be expedient.

iii. One third of the number of members of the Central Governing Council shall form the quorum. The requirements of quorum shall not, however, apply to adjourned meetings.

iv. The procedure to be followed at the meetings may be laid down in the byelaws framed by the Central Governing Council.

v. A meeting can also be conducted by way of video conferencing provided each person taking part in the meeting is able to hear and see each other taking part and provided further that each member must acknowledge his presence for the purpose of the meeting and also vote at such meetings as if he were physically present.

vi. Any member of the CGC who fails to attend three consecutive meetings without obtaining leave of absence shall cease to be a member of the Executive Committee

Casual vacancies in the Central Governing Council shall be filled by nomination by the Central Governing Council from amongst the founder/life members or from the same category of representation in which the vacancy arose, and such member or members shall hold office for the unexpired period of the term of the elected members of the Central Governing Council.

Explanation: Casual vacancy means a vacancy caused by resignation or death of the member.

17. General Body Meeting:

i. The Annual General Body Meeting of the Society shall be held once every year at such time, date and place as the President may decide. At this meeting called the Annual General Body Meeting, the report of the Management of the Society for the previous year beginning from 1 April and ending 31 March, together with an audited copy of the balance sheet, income and expenditure account and the auditor's report and any other matter that may be placed before it by the General Body shall be taken up for approval. Only the Life Members of the Society shall have the power to vote at the Annual General Body Meetings.

ii. A Special General Body Meeting may be convened at any time on the requisition of the President or the Chairperson of the General Body or on the requisition of not less than one third of the number of members of the General Body, or one tenth of the total number of the members of the Society entitled to vote who shall state in writing the business for which the meeting is to be convened and the General Body shall, within ten days from the date of the requisition, proceed duly to call a meeting for the consideration of the business stated on a day not later than forty days from the date of receipt of the requisition.

iii. All meetings shall be called by notices under the signature of the President, or any other officer authorised in this behalf by the President.

iv. Every notice calling a meeting shall state the date, time and place at which such meeting shall be held and shall be communicated in writing or by email to every member at the address as mentioned in the registration form of membership of such members not less

than 21 clear days before the date appointed for the Annual General Body Meeting and 15 days for a Special Meeting.

v. If a member has no registered address in India and/or has not supplied to the Society an address or change in address within India for giving notice to her/him, a notice of meeting on the official website of the Society shall be deemed sufficient for all purposes.

vi. A meeting can also be conducted by way of video conferencing provided each person taking part in the meeting is able to hear and see each other taking part and provided further that each member must acknowledge his presence for the purpose of the meeting and also vote at such meetings as if he were physically present.

vii. The President shall preside at all ordinary or special meetings. In her/his absence, the Secretary General shall preside. In the absence of either of them, the members present shall elect the Chairperson of the meeting from amongst themselves.

viii. Any member of the CGC who fails to attend three consecutive meetings without obtaining leave of absence shall cease to be a member of the Executive Committee

18. Eligibility: All those who continue as members on the day of election as per Rules of the Society are eligible for voting.

19. The voting at General Body meeting shall be by way of a secret ballot.

20. Quorum: The General Body meeting must have a quorum of l/5th of the members of the Society. The Central Governing Council meeting must have a quorum of l/3rd of the members, or three, whichever is minimum.

21. Adjournment: The meeting may be adjourned in the absence of the quorum. The date, place and time of the adjourned meeting has to

be decided by the Secretary General with the consent of the President or any two members of the Central Governing Council. The adjourned meeting does not need a quorum.

22. Amendment of the Memorandum: -

(a) Amendments of the Memorandum of the Association may be done as per Section 9 of the KSR Act of 1960.
(b) The amendment to the Rules and Regulations may be done as per Section 10 of the KSR Act of I960.

23. **Legal Stand: -** Any legal proceedings for or against the amendment will be carried in the name of the President or the Secretary General of the Society. The above may be done as per Rule 21,22 and 23 of the KSR Act of 1960.

24. **Finances: -** The financial resources will consist of membership subscriptions, gifts, bequests, legacies, grants, royalty, and other donations.

All money raised in the name of the Society or material contributed to the Society will form the fund of the Society. That fund will be utilized or spent only for the betterment of the Society.

25. **Bank Account**: - All funds collected should be deposited in any recognized bank in an account in the name of the Society. Two persons from among the President, Secretary General, and the Treasurer jointly will have the right to withdraw from the deposits from the Bank account for the sake of the expenses of the Society. If a Training course is conducted the Director of the Training Course may be included as one of the signatories.

26. **Audit:** - To check the receipts and expenditure of the Society an auditor will be appointed. The auditor should, after checking the accounts of the Society for the previous year or years, present the statement of accounts, Receipts or payments, Income and

Expenditure, Assets and Liabilities etc as per Rule 13 of KSR Act of 1960 should be submitted along with his comments, and suggestions.

27. The Society stands dissolved whenever the membership falls below the minimum stipulated herein for more than six months and shall be in accordance with Section 22 of the KSR Act of 1960. Upon the dissolution of this Society if any property whatsoever remains it shall not be distributed among the members. It shall be given to some other society with the approval of the General Body. This will be according to Section 23 of KSR Act of 1960.

28. **Merging**: - whenever it shall appear advisable to amalgamate either partially or wholly another society registered under this Act, which has been established for any particular purpose the Central Governing Council shall submit the proposal to a specially convened general body meeting. A printed report of such a proposal will have to be sent in a written form to the members 21 days prior to such a meeting. The permission to vote by proxy may be granted by the Central Governing Council. This will be according to section 21 of KSR Act of 1960.

The name and/or the rules and regulations of the society may be amended by a resolution passed at special General body meeting convened for the purpose. This will be according to Section 10 of KSR Act 1960.

29. Formation of chapters, aims and objectives, rules and regulations:

A. General:

The members of the IMC not less than 7 in number of any particular state/union territory of India, may send a request in writing to the Secretary of the IMC for formation of Chapter. The Central Governing Council (CGC) of the IMC will be the authority to take a decision as to

whether any chapter of IMC need be established, and its area of jurisdiction will also be decided by the CGC of the IMC.

Every Member of the IMC who is residing in a particular state or union territory, shall be attached to the chapter in that state.

The CGC of the IMC, at all times, shall have full power in its discretion, to suspend, supercede and dissolve any chapter. The CGC shall also have powers to pass resolution for opening of account of the Chapters.

Decisions of the CGC regarding formation of any Chapter may be taken by simple majority of the members of the CGC. However, decision regarding supercession or dissolution of any Chapter or suspensions or supercession of Executive committee of any Chapter of the IMC may be taken by 2/3rd majority of the Members of the strength of the CGC. The President of the IMC, in which such decisions are to be made in the CGC meeting, shall have the power of casting vote in case of ties in vote for and against any proposal relating to the Chapter formation etc.

Any proposal of the CGC regarding suspension or supercession of the Chapter or the Executive committee of the Chapter may be rescinded by the CGC by simple majority on consideration of Representations or further information relating to the management of the Chapter.

When the Executive committee of a Chapter is not found to be working properly e.g., proper budgets/accounts are not submitted to the IMC etc. the CGC will be competent to supercede the Chapter Executive committee and appoint an Ad hoc Executive committee for the Chapter. If the CGC comes to the conclusion that the Ad hoc Executive committee of the Chapter has also failed, the CGC will be competent to remove such Ad hoc Executive committee of the Chapter. In case the chapter activity report or statement of accounts for consecutive quarters are not received by the Head Office, CGC may take a decision to close down such chapters. Provided further that no decision of the CGC of the IMC for such supercession of the Executive committee of a Chapter shall be made

unless all the continuing Executive committee members of the Chapter Executive Committee have been given a reasonable opportunity for making a representation in the matter.

The Chapter Formation Meeting: The first meeting of the members of a new Chapter authorized by the CGC of the IMC to be formed in any State fixed by CGC shall be called "The Chapter Formation Meeting" and it shall be held in accordance with the provisions in rule and regulations of the IMC.

When the CGC of the IMC has made a decision that a new Chapter shall be formed, it will also decide (I) the town or city in which the Chapter's office shall be situated. The CGC will also nominate a member of the Chapter area as the Secretary of the Chapter. Further, the CGC will also nominate from amongst the members of the area and in consultation with the secretary of the Chapter, the Chapter Joint Secretary, the Chapter Treasurer, The Chapter Executive Committee members 2 in number and who will form the Executive committee of the New Chapter. Such nominated first Secretary of the new Chapter will be authorized in writing by the Secretary General of the IMC to call the Chapter Formation Meeting at a suitable date, time and place, with notice of 14 clear days to all members of the IMC whose address falls within the jurisdiction of the Chapter (and who will thus be attached to new Chapter). For this purpose, the Secretary of the new Chapter shall be supplied by the Secretary General of the IMC with a list of names and addresses of the members attached in the area to be covered by the new Chapter.

The first Secretary shall call the Chapter formation meeting and shall preside over the deliberations. The meeting shall be attended by at least four members excluding the first Secretary. The Secretary shall send a certified copy of the Minutes of that meeting to the Secretary General of the IMC within 14 days from the date of such meeting.

B. The Chapters

The functions and financial aspects of these chapters shall be subject to approval of the CGC, or such other committee authorised by the CGC for these purposes.

C. Operation and Management of the Chapter

The Secretary General of the CGC of the IMC shall forward to the Secretary of each Chapter, once in every half-year, a statement of members showing the addition, deletion and transfer of the members of the Chapter concerned, within the month following the half-year.

Each Chapter shall operate and shall conduct its affairs within the overall framework of the Rules and Regulations of the IMC. It shall function to further the objectives of the IMC as listed in the Rules and Regulations of the IMC and all its activities shall be oriented towards achieving these objectives.

The operation management of the affairs of each Chapter shall be carried out through Executive committee formed and operating as per the Rules given here.

D. Quorum:

The quorum for any Executive Body Meeting of the Chapter shall be 10% of the total members of the Chapter or 5 members whichever is more present all through the proceedings of the meeting.

1. If, at any properly convened Executive body meeting, there is no quorum, the matters not yet disposed of shall be dealt with at an adjourned meeting thereof to be held on the same day after half an hour at the same place to transact the business of agenda and at such adjourned meeting, not less than two members present, shall form the quorum.

2. In case of difficulties in following the above laid down procedures, the Chapter Secretary may make suitable arrangements for holding the meeting including issue of fresh notice for such adjourned meeting on a suitable date, time and place.

E. Voting Right:

Only members attached to the Chapter as per first list of such members forwarded to the Secretary cum-Convener of the "Chapter Formation Meeting" by the Secretary General of the IMC and Members in good-standing in the area of the Chapter, including additions and excluding deletions intimated by the IMC General of Headquarters to the Secretary of the Chapter from time to time shall be eligible to vote at any General body meeting of the Chapter.

The list of members furnished by the Secretary General of IMC i.e., 21 days in advance of the EBM of the Chapter shall be the final members list for attending and voting at the EBM.

F. Executive Body Meeting (EBM):

The Executive Body Meeting of every Chapter shall be held in the months of April - May every year irrespective of the date on which the Chapter was formed. The Executive committee of the chapter shall have power to obtain extension by a maximum of 3 months for holding the EBM of the chapter.

1. Notice of 21 clear days should be given by the Chapter Secretary calling the EBM of the Chapter – copies of all notices calling the EBM or Extraordinary General Meeting of the Chapter shall be sent simultaneously to the Secretary General of the IMC along with copies of all Annexures thereto, including explanatory statements annexed to the notice calling an Extra-ordinary General Meeting.

2. The Annual Report of the Executive committee of the Chapter and the Income and Expenditure Account for the preceding financial year ending on 31st March and Balance Sheet as on that date shall be forwarded by the Secretary of the Chapter to the Members eligible to be present and to vote at the Executive Body Meeting, along with the notice calling the Executive Body Meeting.

3. All the Executive Committee Members, viz., Secretary, Jt. Secretary, Treasurer, members of the Executive Committee shall hold office for a term of two years and no office bearer shall hold continuous office for more than two successive terms.

G. Extra-Ordinary General Meeting:

There may arise special occasions when the Executive committee of the Chapter may like to have the advice and opinion of the members attached to the Chapter on some important matters. There may also be some occasions when a sufficiently large number of members attached to the Chapter may feel the urgency for change in the programme or policies followed by the Executive committee of the Chapter. For discussion of such important matters, Extra-ordinary General Meetings of the chapter members may be held in between two Executive Body Meetings of the Chapter.

All General meetings of the members attached to the Chapter, other than the Executive Body Meeting shall be called Extra-ordinary General Meetings. Such meetings may be called to decide matters specified in the notice of the Secretary of the Chapter calling for the same with 21 clear days' notice.

A requisition to call extra-ordinary general meeting may be sent to the Secretary of the Chapter duly signed by not less than ten members entitled to vote at General Meeting, specifying the matters to be discussed and the grounds or need to call such a meeting. The decision of the

Executive committee not to accept or accede to the requisition can be appealed against by appeal to the IMC for final decision.

A meeting can also be conducted by way of video conferencing provided each person taking part in the meeting is able to hear and see each other taking part and provided further that each member must acknowledge his presence for the purpose of the meeting and also vote at such meetings as if he were physically present.

H. Executive Committee:

The affairs of each Chapter shall be managed by an Executive Committee consisting of 5 members. The Executive Committee of the Chapter will have the office-bearers and EC Members as per following:

1. Chairman
2. Secretary
3. Joint Secretary
4. Treasurer
5. Executive Members

The Executive Committee of each Chapter shall meet regularly and periodically to plan the programme of events etc. and there shall be at least 4 such meetings in every calendar year more or less evenly spaced during the year.

Any member of the Executive Committee who fails to attend three consecutive meetings without obtaining leave of absence shall cease to be a member of the Executive Committee.

Officer Bearers and Members of Chapter Executive Committee:

1. Chairman

The Chairman of the Chapter shall be the Chief Executive Authority for management of the affairs of the Chapter and all the office bearers of the Chapter shall function under his general guidance and directions.

All differences, if any, regarding management of the Chapter that are not solved by the Executive committee, shall be referred by the aggrieved members to the CGC of the IMC in the first instance for a discussion/decision.

2. Secretary

He/She shall call for all meetings of the General Body as and when deemed necessary and the Special General Body meetings as per the rules with the previous approval of the Chairman and maintain the minutes' book and record all the proceedings of the meetings.

The Secretary of the Chapter or in his absence the Joint Secretary of the chapter shall remain the custodian of the properties and assets of the Chapter, on behalf of the IMC, till he hands over charge to his successor or to the Chairman of the Chapter.

1. He shall also be responsible for management of the day-to-day affairs of the Chapter, including all activities such as technical meetings, seminars, conventions and financial affairs of the Chapter.
2. The Secretary of the chapter shall be competent to verify the cash and bank balances at his initiative as part of this responsibility of being custodian of the properties and assets of the Chapter.
3. All communication to Headquarters and vice-versa shall be through Secretary of the Chapter only.

3. Joint Secretary

The Joint Secretary shall be appointed only in case a need for the same arises at any point of time. In the absence of the Secretary, the Joint Secretary shall have the powers to perform the duties of the Secretary.

4. Treasurer:

The Treasurer of the Chapter shall be responsible for keeping proper books of accounts, vouchers and receipt books and compilation of the annual income and expenditure accounts and Balance sheet of the Chapter to be circulated to members before the Executive Body Meeting. The Chapter should get accounts audited by a Charted Accountant and submit the audited statement of account for the year concerned to the Headquarters within two months after completion of financial year.

1. He will be responsible for operation of the accounts of the Chapter in the banks and cash on hand, till he hands over charge to his successors or to the Secretary of the Chapter.

2. He can make payments for routine expense under his own authority up to an amount on each occasion as decided by the CGC. Any payment for higher amounts can be made only after counter signature by the Treasurer of the IMC decided upon by the executive committee.

3. Explanation: Routine payments will be decided by the Executive Committee of the Chapter from time to time. Treasurer shall furnish all explanation regarding Chapter account to the auditor.

I. Sub-Committees of the Chapter

The Executive Committee can form sub-committees from time to time for organizing various activities and to co-opt to any sub-committee up to 4 members of the Chapter who are not members of the Executive

Committee. Such sub-committees shall exist, and the co-opted members shall hold the office at the pleasure of the EC.

J. Duties and Functions of the Executive Committee of Chapter

Executive Committee of every Chapter of the IMC shall function subject to the general directions and guidance of the CGC of the IMC from time to time.

The EC of the Chapter may perform any or all of the following functions:

i. Organising or arranging classes, refresher courses, lectures, technical meetings, seminars, discourses, research group, film shows, exhibitions and other means of attainments, having regard to the needs of the members of the IMC within their jurisdiction.

Note:

(a) The Executive Committee of each Chapter is expected to organize a few technical meetings in a calendar year. By 31st December every year, the Chapter Secretary shall send to Head Quarters details of major Seminars/Conferences which the chapter intends to organize in the next financial year, for bringing out the calendar of events.

(b) Once a chapter of the IMC is formed by the CGC, the Executive Committee of the Chapter shall maintain a healthy organization and steady growth in the activities allotted to it so as to promote the well-being of the IMC.

(c) Meeting and seminars/symposia organized by the Chapter shall be open to all members of the CGC and be subject to same conditions regarding delegate fee etc. as applicable to the members of the Chapter concerned.

ii. Doing all other incidental, supplementary and consequential matter.

iii. The Executive Committee of the Chapter shall help the CGC of the IMC in increasing the membership.

iv. In organizing all India or International convention, seminars, symposia, etc., the Executive Committee of a Chapter shall function in consultation with the CGC of the IMC. It shall invariably have a member from CGC of the IMC in the advisory/organizing committees.

v. Only with the prior approval of the CGC of the IMC, the Executive Committee of a Chapter can take action to publish textbooks, technical papers, institute awards or any other matter in the name of the IMC.

vi. Chapters can issue of certificate of provisional recognition to Schools

vii. Certificates of participation for any of the refresher, short term programs, mentioning the titles and the no of hours of such program. The secretary/chairman and the organizer of the program can be the signatories etc

viii. Can also join hands of other organizations to promote Montessori related activities.

ix. Offer consultancy

K. Finance and Accounts

The Financial Year of all Chapters of the IMC shall uniformly be the financial year, viz April to March and the accounts of the Chapters shall be submitted to the IMC as and when required by the CGC.

All amounts due to the IMC collected by any chapter on account of subscription, donation etc., shall be remitted to the IMC Headquarters quarterly.

However, Chapter is not authorised to collect the donations/grants offered to the Chapter but the same collected only in the name of the IMC followed by the name of the chapter

By 31st January every year, the Chapter Treasurer shall submit to the IMC Headquarters, the budget for consideration and sanction by the CGC. The

Chapters will be given following grant, which will be credited by April of the Year. The grant is arrived as follows: 75% of the Life Membership subscription of the members attached to the Chapter. In the event of the Chapter seeking special grants from CGC of the IMC it shall be sent with sufficient justification for the grants.

The Executive Committee of a Chapter shall not have power to raise loans for its expenses whether of a Capital or Revenue nature.

In respect of seminars, refresher courses, conferences, souvenirs etc. organized by the Chapter separate income and expenditure account shall be prepared by the Treasurer for each such item. 1/3 of the net surplus shall be remitted to the Head Office within reasonable time but not exceeding three months from the closing date of the seminar. 2/3 of the net surplus will be retained by the Chapter. Provided that in the exceptional cases where more funds are required to be at the Chapter, the matter of division of funds shall be decided by CGC of the IMC with noting of the due justification for the new allocation.

With regard to seminars and conferences, each Chapter is expected to raise adequate funds by way of donation, delegate fees, advertisements in the Souvenir etc. to meet the budgeted expenses for each seminar, conference, etc. should have a separate account for the occasion. However, CGC may grant seed money and / or taken grant on a case-to-case basis.

The Chapter cannot acquire or dispose assets in the form of Immovable property. However, permission of the CGC of the IMC will not be required by the Chapter to accept gifts of books and periodicals or to purchase movable assets as per annual budget of the Chapter as approved by the CGC of the IMC.

The Chapter Treasurer shall maintain a Register of Assets of the Chapter in the form required by the Auditors of the Chapter with adequate details of nature of assets, quantity, value, etc. and it will be the duty of the

Chapter Secretary to see that the Register of Assets is maintained properly and to verify the physical existence of all Chapter assets, at least once in the year, in the last week of January.

Discrepancies in stock noticed should be reconciled and properly adjusted in the Register of Assets. Also, losses in sale of assets or profits on sale of assets should be accounted for properly.

The Treasurer of every Chapter shall forward to the IMC Headquarters annually the income and expenditure account and Balance Sheet as on 31st March, duly audited by a qualified Chartered Accountant along with other documents such as certificates for Cash & Bank Balance, Fixed Assets and investments of the Chapter, certificate for provision to be made.

Chapter Bank Account: Chapter shall open a Bank Account with the prior approval of the CGC of the IMC. The account will be operated as per the directives of the EC of the Chapter.

L. Filling up of casual vacancies and suspension, supercession or dissolution of Chapters by the CGC of the IMC

a. Casual Vacancies:

i. Casual vacancies in the executive committee, up to 1/3 of the strength of such committee, caused by death, resignation, expulsion from membership etc. may be filled up by the Executive Committee by co-option of members attached to the Chapter.

ii. Similarly, casual vacancies in the Chapter office-bearers offices during the year, including that of Secretary, Joint Secretary or Treasurer shall be filled by the Executive Committee from amongst its members, within a reasonable time, not exceeding one month from the date the vacancy arose.

M. Suspension of Executive Committee members

On receipt of a complaint in writing from any member, not less than ten in number or a report in writing from the secretary of the Chapter that the continued presence of any member in the Executive Committee is prejudicial to harmony and/or promotion or stability growth of the Chapter organization, the CGC of the IMC after due consideration of facts may suspend him/her from such position or office for either a definite period or on indefinite period as it thinks fit. Provided that no decision of the CGC of the IMC for such suspension of membership from the Executive Committee of a Chapter shall be made unless the member concerned has been given a reasonable opportunity for making a representation in the matter.

Supercession of the Executive Committee of a Chapter by order of the CGC of the IMC The CGC of the IMC after the due deliberation, shall order the supercession of the Executive Committee of any Chapter and its office-bearers and to appoint an Ad-hoc Committee of management for the Chapter including 3 fresh office-bearers for such duration as it deems necessary in the following circumstances namely:

When the EBM is not held, taking into account extension of time granted by the IMC's CGC, or

1. When in spite of two warnings, proper accounts/budgets etc. prescribed in these byelaws are not submitted to the IMC consecutively for a period of two years, or
2. When the Chapter Executive Committee strength falls below three members and efforts for co-option of members to the Committee by the continuing members have failed, or
3. When the Secretary of the chapter makes a report in writing to the President of the IMC that the management of the Chapter can no longer be carried on in compliance with these Rules.
4. Provided that the CGC of the IMC, in its discretion, may at any time, add to or delete names of members nominated by it to the

Ad-hoc Committee of management including changes in office bearers appointed by it. Provided further that no decision of the CGC of the IMC for such supercession of the Executive Committee members of the Chapter Executive Committee can be taken unless the members attached to the Chapter and EC have been given a reasonable opportunity for making a representation in the matter.

N. Dissolution of the Executive Committee of a Chapter and Chapter by order of the CGC of the IMC

In the event of failure, in opinion of the CGC of the IMC, of the Executive Committee of management and in that event the CGC of the IMC shall appoint its nominee or officer to take possession of all properties and assets of the Chapter and keep custody of it or dispose of the same from time to time as per directions of the CGC of the IMC.

Provided that a fresh Chapter may be formed once again by the CGC of the IMC with the same title and in the same state when in its opinion, favourable climate is present for formation of the Chapter for benefit of the members and the students of the IMC.

ANNEXURE I

Guidelines for organizing Conferences / Symposium by Chapters

1. The planning for symposia/seminars should start at least 4/6 months in advance. Full particulars such as scope, mode of presentation of papers, registration formalities etc. may be sent to the Head Office at least 3 months in advance so that due publicity of the event can be given to all members either through the IMC News or through special circulars.

2. If the Chapter wishes to confine such meetings only to the Chapter members, the programme can be arranged at short notice. Intimation of such meetings may be communicated to the IMC office.

3. If the programme is to be sponsored by other institutions/organizations, suitable consent letter from such institutions/organizations may be obtained, stating that due prominence will be given to IMC, its Chapters. As per existing policy no financial commitment will be made by the IMC for whatever programmes are to be organized with outside organizations/institutions.

4. In case any financial involvement is necessary for any joint programme, it should be submitted to the CGC in advance for approval.

5. All the programmes should be self-sustaining. In other words, enough funds for the seminars/symposia should be raised by way of donation, advertisement, registration fee etc. to meet the expenses.

6. In case Chapters needing any seed money from the Head Office for organizing the programmes a formal request be sent to the Secretary General/ Treasurer along with the estimated income and expenditure.

7. It is advisable to maintain a separate books A/c for the seminar purpose and avoid clubbing with the Chapters normal accounts.

8. Take adequate care to provide sufficient time to the authors for presenting their papers and discussions.

9. After the conference/symposium is over, the Chapter should acknowledge the help received from all the organizations. A write-up of the conference together with 5 copies of the souvenirs/symposia papers should be sent to the Head Office.

10. Information on availability of preprints or proceedings of the conference papers, their cost etc. may also be sent to the Head Office so that they could be publicized through IMC webpage.

11. The Organising Committee of the programme should be responsible for closing of the account and submitting the same to the Head Office within six months from the date of the conference.

12. Recommendations arising out of any seminars/panel discussions be sent to Head Office first for CGC's approval. After CGC's approval they can be sent to the Government Agencies. CGC's approval will be communicated to the Chapters/Organisers within three months.

Declaration:

We, the undersigned have formed into a Society and are responsible for the running of the affairs of the Society and are desirous of getting the society registered under the Registration of Societies Act of Karnataka 1960. It is certified that the Society is formed with no profit motive and no commercial activities involved in its working**.**

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Name of the Society	: Indian Montessori Centre
Description of Document	: Rules and Regulations
Date of Receipt	: 2.8.89
Registered No.	: S.No.266/89-90
Sl.No.	
Register No	: II
How disposed of	: Registered