

SELF-INITIATED DIMENSION OF ENGLISH LANGUAGE TEACHERS'
PROFESSIONAL DEVELOPMENT: A NARRATIVE INQUIRY

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AN ABSTRACT

of the PhD thesis of Siddhartha Dhungana presented to Kathmandu University School of Education on 25 September 2022, entitled *Self-Initiated Dimension of English Language Teachers' Professional Development: A Narrative Inquiry*.

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This thesis presents analytical insights on the self-initiated dimension of professional development through *ākhyāna* analysis of the lived experiences of four English teachers. The experiences include the early phases of life and its conditions on education, leading to English education and the teaching profession. It highlights the socio-cognitive conjectures on their personal growth attributed to their professional identities. The exploration further includes the investigation of narratives for the key themes of the English teachers' professional development. They connect to the personal to professional consciousness through the academic journey to professional engagements. It has been their contextual representation and different trajectories of professional growth. I have connected their professional development through teacher education, training, project engagements, and devotional practices under multiple thematic codes.

The context and strategic values of self-initiated professional growth are addressed in three primary sections of this thesis. The first segment delves into personal and academic undertakings in which English teachers establish the

groundwork for their professional journey by enhancing personal/professional consciousness and desire in the context of sociocultural and sociocognitive realities. The second segment depicts various professional engagements such as an initial teaching practice, pedagogical courses, training, project engagements, and devotional and emotional regulation for professional behaviour. The final component of the thesis focuses on critical debates on teacher narratives to uncover the most effective self-initiated professional development endeavours. Finally, knowledge constructions on three tiers of professional progress are presented as *indriyas*, *buddhi*, and *aatma*, representing perceptual growth, dynamic engagements, and performative strengths, respectively.

The *prataksha/ anumana* paradigm is used in the interpretive discussion of the purposive participants' narrative. The *tarka* paradigm is used in the narrative inquiry with the reputational/expert participants and the researcher's critical viewpoints. The investigation explores and concludes the narratives with crucial issues and thematic codes as a storying process. It then moves on to a thematic discussion for subjective storying and presents critical viewpoints as a process of ideological storying. As a narrative inquiry, the research incorporates the eastern feature of the *ākhyāna* analysis.

While unfolding the dimension of self-initiated professional development, the different impacting conjectures of continuing professional growth nurture my awareness as a researcher. The initial focus of this research is to recognise and incorporate the instructors' sociocultural reality as their representational essence in the workplace. The second issue is to project and amplify language learning resources to provide teachers with local, national, and international languages so that their professional development through language efficiency can be self-directed. The third

point of concern is teacher education and training, which has the potential to impart collaborative and accountable ideals in courses and practices by validating teachers' lived experiences as a source of knowledge. As the foundation of self-initiated professional growth, they could incorporate self-regulatory, socio-cognitive, and self-directed learning behaviour. Finally, the concern is related to performative strength with project and research integration and emotional regulating behaviour based on *Bhaktismritisindhu* and Bharat Muni's *Natyashastra* as the major eastern-influenced philosophical conceptions. In this way, the research follows an organic pattern of delving into professional development difficulties through the experiences of English teachers.

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Siddhartha Dhungana

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DEDICATION

To

My inspiring Father,

My aspiring Daughter,

And the enlightened Gurus,

Whose altruistic trust and guidance,

Endowed diligence and passion for the research.

DECLARATION

I hereby declare that this thesis has not been submitted or published as part of any other degree candidacy.

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This PhD in Education thesis entitled: *Self-Initiated Dimension of English Language Teachers' Professional Development: A Narrative Inquiry* was presented by Siddhartha Dhungana on 25 September 2022.

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I understand and agree that my thesis will become a part of the permanent collection of the Kathmandu University Library. My signature below approves the release of my thesis to any reader upon request for scholarly purposes.

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ABBREVIATIONS

| | |
|--------|--|
| B.ED. | Bachelor of Education |
| CDC | Curriculum Development Centre |
| CELTA | Certificate in Teaching English to Speakers of Other Languages |
| EAP | English for Academic Purposes |
| EFL | English as a Foreign Language |
| ELT | English Language Teaching |
| ESL | English as a Second Language |
| ESP | English for Specific Purposes |
| IATEFL | International Association of Teachers of English as a Foreign Language |
| IOE | Institute of Education |
| M.ED. | Master of Education |
| NCED | National Centre for Educational Development |
| NELTA | Nepal English Language Teachers' Association |
| NNEPC | Nepal National Educational Planning Commission |
| PD | Professional Development |
| PLC | Professional Learning Community |
| SEDC | Secondary Education Development Centre |
| SSDP | School Sector Development Plan |
| SSRP | School Sector Reform Plan |
| TESOL | Teaching English to the Speakers of Other Languages |
| TPD | Teacher Professional Development |
| TU | Tribhuvan University |
| UK | United Kingdom |

GLOSSARY (ENGLISH EQUIVALENT TERMINOLOGIES FOR SANSKRIT)

- Aatma*: Self/Consciousness
- Adbhuta rasa*: Marvellous sentiments
- Ākhyāna*: Narratives with multistrand stories.
- Alaukika*: Extra-ordinary perception (inner realization)
- Anavastha*: Vicious infinite
- Anumana*: Interpretive realities/inference
- Anyonyasraya*: Mutual dependence
- Atmasarya*: Self-dependence
- Bhakti*: Devotional act
- Bhaktismritisindhu*: Epic of devotional acts.
- Bhayanaka rasa*: Terrible sentiments
- Bībhatsa rasa*: Odious sentiments
- Buddhi*: Intellect
- Cakraka*: Circle-dependence
- Dasya Bhava*: Servitude
- Hāsyā rasa*: Comic sentiments
- Indriyas*: Sense perceptions/Sense organs
- Itihas*: Historical stories
- Jataka*: Moral stories
- Jñanalakshana*: Correlated with internalized knowledge
- Karuna rasa*: Pathetic sentiments
- Kshetra*: Field of activities
- Kshetraajna*: Knower of the activities

Laukika: Ordinary perception

Linga: Signs retained in the previous knowledge

Madhurya Bhava: Amorous Love

Manas: Construct of cognition, behaviour, and emotion

Natyashastra: Epic of drama and dance for performative emotion.

Nirvikalpa: Indeterminant perception

Pramana(s): Evidences

Pramana-badhitarthaka-prasanga: Contradictory experiences

Pramanya svatah jnayate ca: Knowledge is believed or known as it arises

Pramanya svatah upadayate: same conditions lead to the knowledge

Pratakshya: Perceptive realities

Purana: Epics

Raudra rasa: Furious sentiments

Sakhya Bhava: Fraternity

Samanyalakshana: Related to universal characteristics

Savikalpa: Determinant perception

Shanta Bhava: Neutrality

Śṛṅgāra rasa: Aesthetic sentiments

Srinkhala: Episodic stories

Svatah-pramanya-vada: Intrinsic validity

Tarka: Critical consciousness

Vatsalya Bhava: Parenthood

Vīra rasa: Heroic sentiments

Vyapti: Universal relationship of the signs

Yogaja: Intuitive perception

CHAPTER I

INTRODUCTION

"You Can Train Me, and You Can Educate Me, but You Can't Develop Me—I Develop." Piai (2005)

In the context of Nepal, a professional career in English teaching takes on a variety of paths and objectives. Individuals in the countryside take English language competency as an unattainable dream, while those in the suburbs strive to gain social status through it, and those in metropolitan areas live with English as their daily existence in their families, media, and professional spaces. I connect with the second category, where I struggled with resolving between academic and professional options and eventually sought out available courses to establish myself as an English teacher. My professional desire and consciousness grew stronger as I integrated knowledge, skills, and contextual needs into my professional practices.

This chapter connects my concerns as a foundation for developing a research topic on English language teachers' contextualized professional growth. It highlights a concern about the professional development of English language teachers, intending to direct the problem of study and scaffolding with specific theoretical and philosophical nuances. It also highlights the research aims to address research questions developed for the project's execution. It has delineated research concerns so that fieldwork, data collection and analysis, and interpretation are all made in a focused manner. The terminologies teacher(s) and pedagogical courses refer to English language teacher(s) and teacher education courses, respectively. Similarly, professional development and professional growth are used interchangeably.

Personal Speculation on Professional Growth

My professional practices are the foundations where I see myself improving as a professional teacher with basic strategic approaches to teaching, and this is where the research focus begins. I conceptualized classroom practices by appropriating my teachers' impressions and strategies in the beginning stages of my career. The professional paradigm shift began with a Post Graduate Diploma of Education in English Language Teaching (ELT) from Kathmandu University's School of Education in 2006. As an English language teacher, theoretical courses and practical guidance prompted me to reconsider and reconceptualize teaching professional norms. I started focusing on my belief in classroom teaching as a final resource for learning, which evolved as I probed the possibility of practices outside the classroom. Exploring learning options outside the classroom is one way for teachers to nourish their professional development. I recall my transition to teaching undergraduate students and learners' specific socioeconomic and age factors that required me to go beyond classroom activities to rekindle the learners' enthusiasm and passion for study.

I began a reading picnic exercise on Saturdays to lead them in focused reading practice. The students prepared food, explored the area, and discussed various literary ideas. It sparked their interest in learning and led to them becoming full-time students, as their desire to learn was reaffirmed. As a teacher, I used messenger to conduct an online class to discuss various chapters and problems students were working on to prepare classroom presentations. The teacher's role here was not a mentor but a motivator to make them enthusiastic learners. I am unsure how these two extracurricular activities could be categorized in terms of motivation or methodological differences. However, I believe that teachers adopt different aspects

like learners' interests and available resources so that, depending on the needs of the course and students, they might use self-initiated teaching-learning methodologies.

Similarly, I have noticed that my fellow teachers worked with flares of professional enthusiasm in various exchanges. They express their pride and satisfaction through their success stories, which show how their in-classroom and out-of-classroom assistance has impacted learners. One of my friends is inspired to teach paragraph writing to hopeless students by taking them to a field and asking them to collect facts from their village's development as part of a brainstorming session leading to writing a paragraph. A teacher's professional self-esteem grows high through self-directed teaching and learning practices. It demonstrates that teachers' professionalism requires them to innovate dynamically to introduce learner-centric teaching strategies, particularly in the ELT profession. In this research, I have explored the narratives of the four teachers who deployed innovative strategies with high professional passion and vision.

English Language Teaching and Teachers' Professional Development

The key consideration in English language teaching is social and professional respect. According to Widdowson (2003), teaching will not gain professional respect until people believe it is "commonsensical, something that everyone can turn their hand to if they feel so disposed" (p. 1). A false assumption is that language teacher is considered to be with common sense and do not require specialized skills. The changing nature of language teaching during the twentieth century has spread the need for and approaches to language teaching and learning. Richards and Rodgers (2014) point out that language teaching and learning has methodological innovations to meet the rising demand for English in a changing language learning situation brought on by immigration, internationalization of education, and, more recently, globalization.

Now, English for Academic Purposes (EAP) and English for Specific Purposes (ESP) as micro-fields within the instructional approach, a macro-field of ELT, are growing with various purposes (Pennington & Hoekje, 2014). It is a sociocultural issue in English language instruction. In the history of ELT, there is a similar pattern that clarifies the standards of professional progress in relation to sociocultural requirements and influences. It is visible that English teachers responded to various English language needs in their sociocultural contexts and devised strategic techniques to help learners practice the language effectively. The teachers' professional passion and vision replicated their growth with their dynamic approaches to meet sociocultural and behavioural needs.

Historical Concerns of English Language Teachers and Teaching

According to historical records of English language teaching and teacher professionalism, teachers' knowledge, competence, and practices have aided ELT and teacher professionalism. Howatt and Widdowson (2004) elaborate that English language teaching began in the mid-15th century in Britain to subsidize French and Latin languages for mercantile interests and its simplicity of expression. Later in the mid-sixteenth century, English language instruction centered on preparing refugees for regular English usage. Since English was taught as a foreign language to all refugees and other immigrants in Britain, the textbooks were written in dialogue to facilitate communication. Holyband, the most well-known teacher, was a French immigrant who inductively taught grammar. It shows that teaching English began on British soil, intending to make communication easier for foreigners, such as refugees and immigrants. It is also worth noting that the teachers were all foreign-born and contributed to the success of English language education as a foreign language by using contextual and necessary teaching methods.

Jacques Bellot, Claudius Holyband, and John Florio pioneered systematic techniques for learning English as a foreign language by using conversations. The teaching of English as a foreign language in Britain dropped after the return of refugees in the early 17th century. Howatt and Widdowson (2004) describe how foreign-born teachers established diverse approaches such as communicative, drilling, and employing practice-based tactics while tracing different methodological implementations in the early years of language instruction. Joseph Webbe concentrated on introducing students to communication skills, in which the learners acquire grammar through the use of words. Guy Miede revitalized English language teaching in the late 17th and early 18th centuries by emphasizing pronunciation, spelling, and grammar, leading to practice and use through dialogues and phrases.

These early English language teachers all had one thing in common: they had sought refuge in England and taught English as a foreign language to immigrants and refugees who had never looked for native teachers. After the mid-18th century, a 'ripple effect' extended interest in English language instruction outside Britain. The first inner circle included the Netherlands, Denmark, and Germany; the second outer circle included the Mediterranean and Baltic countries; the third circle included Russia; and the fourth circle included a non-European country, Bengal, India, in 1797. As India grew with Indian English accents and non-European countries promulgated world Englishes, the dynamics of the English language flourished by having differentiated accents with local linguistic features. The educational approach and the teacher's involvement in teaching English as a foreign/second language contribute to the spread of world Englishes. Thus, teachers' sociocultural and personal variations have served as a scaffold for developing creative English teaching, i.e., patterns of professional interaction that are contextually relevant.

Discursive Elements in English Language Teacher's Professional Development

The sociocultural concern has shown the different roles and positioning values of English teachers, which are always changing. It has brought discursive elements like professional consciousness, professional education, and professional networks as key professional development concerns. It has raised awareness of a professional group's ability to transfer information and skills by distinguishing it from "automated routines" (Ur, 2010, p. 389). A teacher's action-oriented role is similar to that of a "bringer-about of real-world change" (p. 390). It needs visionary and dynamic pedagogic propositions with the ability to convert skills and knowledge into new actions.

Instructors' ability to educate depends on their knowledge of the sociocultural background and ideology. Hall (2020) points out that the English language has various uses in the multilingual society of the twenty-first century. English language teaching professionalism blossomed in the mid-20th century as ATEFL in 1967, later IATEFL in 1971, and TESOL in 1966 were established in the UK and USA, respectively (Howatt & Widdowson, 2004). A post-experience diploma in applied linguistics from Edinburgh University in 1957, and the Royal Society of Arts' recognition of the Certificate in the Teaching of English as a Foreign Language, established the necessity for teachers' professional development (TPD) of English language teachers. It has a sixty-year track record of formalizing professional development through various methods. Wheeler (2018) claims that the first professional association was of language teachers. According to Wheeler (2018), language teacher associations organize conferences, publish journals, provide training, and advocate for research and policy in language teaching. Gnawali (2018) points out a direct and reciprocal relationship between language teachers' associations

and language teachers. He further explains that the more members collaborate, the stronger the association becomes; the stronger the association becomes, the more teacher opportunities come. It indicates that the discursive values of English language teachers' professional development are linked to a knowledge of professional opportunities for enhancing teachers' professional consciousness. It also relates to the understanding of teachers' professionalism, execution of the training sessions, provisions of teacher education, and dynamics of the policy in language education.

Approaching the English Language Teachers' Professional Issues

In general, teachers' professionalism aims at improving learners' efficiency by contextualizing and appropriating the learners' needs. It is possible with a collective effort of the teaching community, i.e., teachers, students, and administrators (Diaz-Maggioli, 2004). According to Daiz-Maggioli (2004), the general TPD practices rely on the administration of top management in agreement with specific consultants without giving ownership to the teachers. It conventionalizes students' achievement, expects to replicate trained methodologies, applies a one-size-fits-all approach to professional development (PD), and does not address the real need of the teacher. He further claims that TPD is a career-long process where teachers fine-tune their strategic approaches to address learners' needs in an everyday context. Taking the TPD as a process, i.e., fine-tuning its own strategic approach, needs teachers' initiation to make the pedagogic approach applicable in the classroom context.

English language teachers become active learners in this process as they continuously reflect on "theory and practice, knowledge and skill, learning and relearning, and science and craft," which they apply in their professional journey (Chaves & Guapacha, 2016, p. 75). Even more, Harmer (2007) claims that teachers' growth becomes dynamic by engaging in activities beyond the classroom to make

"their working reality more rewarding" (p. 350). Teachers' innovative practices lead the learners' growth as "active, self-directed, confident and concerned learners, competent cognitively and emotionally, socially, and technologically" (Bautista & Ortega-Ruíz, 2015, p. 241). Teachers' dynamic concerns rely on their roles as "an artist and an architect; a scientist and psychologist; a manager and a mentor; controller and counselor; a sage on the stage; and a guide on the side; and more" (Kumaravadivelu, 2003b, p. 7). The different roles lead to teacher's mind engagements in which teachers "recognize the symbiotic relationship between theory, research, and practice, and between professional, personal, and experiential knowledge" (p. 22). The engagements demand the practice of self-regulatory and career-long professional engagement of the teachers.

Concerns regarding teachers' professionalism, according to Craft (2000), stem from their circumstances. Personal circumstances, she clarifies, are based on personal perspectives on the nature of teaching and learning, personal growth, professional development and career history, and professional journals. As teachers balance personal and professional lives, English language teachers have greater opportunities to grow with their personal and professional life experiences. This balancing task necessitates a delicate equilibrium to advance professionally by enhancing instructional practice and expanding knowledge and abilities (Murray & Christison, 2011). They have identified mentoring, peer coaching, and volunteerism in professional activities as critical actions for sustaining professional development. They mention volunteerism as an independent pattern for English language teachers to "expand their professional competence outside of the classroom, learn new skills, and continue to develop their understanding of English language teaching" (p. 206). It

demonstrates that an English language teacher's professional development is continuous as teachers adopt new techniques to meet their contextual needs.

The various perspectives on an English language teacher's professional development highlight the importance of balancing the formal and informal PD processes. Leung (2009) divides teacher professionalism into two categories based on its process: sponsored and independent professionalism. Sponsored professionalism culminates an idea of teacher education; as for English language teachers, there are standardized courses like CELTA and TESOL, university teacher education programs, and training from different teacher associations and councils. These initiatives help to consolidate global trends and practices. On the other hand, independent professionalism imbues personal abilities such as reflexivity and criticality with the ability to evaluate assumptions and practices in their professional journey. It raises questions on pedagogic and social validity in practice using discipline-based knowledge and larger social ideals. Leung further argues that ELT professionals develop through sponsored and independent professionalism, allowing them to embrace global trends and critically analyze pedagogic techniques in light of social values and context. It confirms the need for language teachers to engage in self-initiated professional development that includes global practices and personal skills.

Issues in Teacher Education

Every teacher improves in their career by taking teacher education courses, which provide them with knowledge, skills, and a variety of professional practices. It is a prominent means for the professional development of English language teachers in countries like Nepal. Short courses concentrating on best practices are becoming more popular in teacher education as an approach to "thing-based" teacher education courses that envision "teacher improvement or reform" by exhibiting "preferred

methods" and expert knowledge (Burns, 2017, p. 188). University courses on more theoretical and research-based practices are also available. Diaz-Maggioli (2014) claims that traditional techniques can be "reconfigured and reinvented" by integrating sociocultural learning values with the concept of "learning-as-participation" and shifting teacher education activity from the focus on teaching to the focus on learning (pp. 191-192). It helps restructure the teacher education courses to contextualize teachers' lived experiences apart from common sense values.

The discussion on restricting teacher education courses also depends on the traditional view of teachers' and institutions' best practices and performances. It is referred to as "Wal-marting" and "audit culture" by Stremmel et al. (2015), which projects instructors' performance based on students' test scores and corporate management practice for efficient and accountable interactions (p. 160). They claim that "teaching is more than technique" since human agency involves the pupils or the teacher, not the subject or the method. As a result, teacher education must ensure teachers "practice self-directed and lifelong learning" and perceive themselves as "producers of knowledge about children, teaching, and who they are becoming" (Stremmel et al., p. 157). It requires teachers and teacher-educators to have a strong critical praxis that combines sociocultural values and trains them to be "public intellectuals who the children, teacher candidates, and communities we serve call on" (p. 161). Such an orientation in teacher education courses comprises the issue of teacher identity concerning their biographies, including their "schooling experiences, the teacher education experiences, and internship experiences" (p. 162). Teacher education challenges traditional hegemonic structures and generates dialogue on teacher education by counting teachers' voices from their childhood experiences to higher education and professional actions. They claim it as a collaborative pattern for

reinventing teacher education courses by sustaining learning communities that promote collaborative learning and sharing activities.

The collaborative function of teachers' performative roles is a concept of professional learning communities for professional progress. Burns (2017) explains it as a "being-based" value of teacher development. Burns further claims that teacher education shall promote such norms of teacher and teaching as a form of social capital where the teachers collaborate with professionals. It enhances the capability of teachers by sustaining teacher learning and improving professional interaction among professionals and social agents. Teachers' "inquiry-based learning within their school setting," according to Burns (2017), is a crucial component in teacher education for contextualized professional development (p. 201). It suggests that a being-based approach to teacher education might support teachers' learning and innovative practices to continue their professional development.

The knowledge base for developing language teachers is another concern in teacher education. Johnson (2009) explains that the knowledge base has focused on content and pedagogical practices and procedures as learning content for language teachers. Johnson further elaborates that the knowledge base would include practitioner knowledge, which comes from context-based activities and offers content for language teaching and learning. It means that teacher education courses shall encourage instructors to engage in "self-directed, collaborative, inquiry-based learning directly relevant to their classrooms" (p. 25). It is conceivable through a dialectic relationship between the individual/social and theory/practice dichotomies. According to Golombek and Johnson (2019), such teacher education courses must include a Vygotskian notion of mediation, in which teachers critically reflect and analyze "these concepts through their own beliefs, identities, reasoning, and teaching

practices" (p. 27). In such practice, teachers project their everyday practices with their academic knowledge (p. 27). They further claim that teacher educators could identify the higher requirements of teachers and customize their courses to meet those needs by providing emotional and cognitive support. It demonstrates that teacher education needs to be revisited to mix everyday practices with academic concepts as a dialectic unit rather than making pedagogical knowledge dominant.

Teachers' collaboration in developing teacher education courses is required as a collective effort. In teacher education courses, Snow (2005) outlines the collaborative effort of teachers as a working force to construct activities, assignments, and new knowledge practices. It can be accomplished by establishing a professional community for stipulating language teaching discourse as a socialization agent. Moreover, research and practice in teacher education programs show that a focus on teacher learning "such as identity creation, reflective practice, and collaborative teaching" is emphasized (Nguyen & Dang, 2019, p. 405). Similarly, M. H. Nguyen (2019) states that teacher education may include culturally appropriate pedagogies, varied language teaching topics, language teachers' and learners' diverse sociocultural backgrounds, and teacher learning and research skills. These discussions suggest that culturally and contextually relevant teaching approaches, research orientation, emotional and cognitive support systems, and teachers' learning as strengths are essential contents in teacher education courses for teachers' professional growth. The multi-layered initiations of language teachers are explored in this research study through their personal and professional narratives, underlining the context of teacher education for their professional progress.

Contextual Dimensions of the Teacher Training

The contextual dimensions imply the teachers' responsibilities and situations in managing the classroom, establishing learner-centric pedagogy, communicating with parents, students, and administration, and planning for students' better success. Among these values, teacher training aims to improve a fundamental understanding of teaching concepts and methods for the language classroom to respond quickly to classroom activities (Richard & Farrell, 2005). The training activities empower teachers' competency by adding special activities to develop teachers' knowledge and abilities for classroom practices (Putri et al., 2018). However, the locally initiated teacher training focuses on specific content and knowledge without practice, as the trainees do not get ample practice-teach opportunities (Ganji et al., 2018). The research in the Iranian setting revealed that distinct training sessions should be designed for teachers with and without English proficiency and pedagogical courses to satisfy their professional demands. It demonstrates the need for more practice-oriented teacher training with basic conceptual knowledge so that teachers can produce and project activities according to their classroom designs.

Another issue in teacher training is the effectiveness of trainers in developing pedagogical ideas for future generations of classrooms. According to Carabelli (2020), Trainers' efficiency depends on their capacity to establish student-centered classroom practices for trainees and their approach to understanding trainers' requirements and learning styles. Carabelli suggests didactic discussion in training sessions where the trainers and trainees are involved in the discussion and critical reflection on assumptions, beliefs, and pedagogical practices of the particular content. It envisions the critical reflection and dialogues on the training contents for assessing

the real contextual needs of the language teachers as the means of adequate teacher training.

Similarly, the issue of the cross-cultural dimension of education needs a focused teacher training session that imbues a generative strength in the teachers. Such strength empowers teachers to generate pedagogical practices interacting with learners' cultural values (Mawhinney, 2018). It improves teachers' cross-cultural competence so they can seamlessly bridge the cultural divide in the classroom. Dassa (2018) points out that trainers must continuously refocus on the training components like language proficiency, sociocultural understanding, and pedagogy for learners' growth. Teachers must orient themselves to the children's social situation in their class to take a challenge for their learning in a safe mode. As a result, Dassa (2018) asserts that strong self-efficacy among teachers for coping with contextualized language learning activities is an unavoidable component of teacher education. It demonstrates that teacher training requires a multi-faceted strategic approach in the training sessions to contextualize educational techniques for teachers' professional development.

Concerns of English Language Teaching and Teachers in Nepal

English language learning began in Nepal in 1815 to recruit and train Gurkha soldiers. According to Giri (2015), it is a momentous occasion in Nepal for English language education. He further discusses that in 1851, the first Rana Prime Minister introduced English to an elite group. By the 1950s, English language education had gained traction in Nepal with the planning of formal education. However, discussion remains unresolved regarding defining English as a second language and English as a foreign language. Giri points out that the use of English as a second language is in urban regions and as a foreign language in rural areas. Besides, the medium of

instruction has been another issue in English language education in Nepal since private school adopts English as a medium of instruction, and in public schools, it is a tough job (Duwadi, 2018). Duwadi also raises the issue of teacher efficiency in English education. Teachers typically concentrate on grammatical instruction without exposing students to real-world situations or practicing communication skills. At least in the shape of the Gurkha regiment, English language education and learning began to address the goal of having a global connection.

Nevertheless, a professional approach to teaching English remained under-discussed because it took longer to fix English as a foreign or a second language and even longer to address whether or not English is a need for medium of instruction. An ultimate focus is to acknowledge that teachers have been trendsetters when delivering education in many contexts. It demonstrates the significance of teachers' professional development in promoting English language education in Nepal.

In Nepal, a key impediment is becoming a teacher with extra assumptions rather than engaging in a thorough analysis of needs and the professionalization process. According to Bharati and Chalise (2017), certain exposures are available to teachers who have received training and have attended workshops and seminars to keep up with new pedagogical techniques. Teachers, on the other hand, limit their participation in training and become overly familiar with certain phrases and activities. They want teachers to be able to multiply their skills, knowledge, and passion depending on the situation. The problem starts with the late introduction to pre-service teacher education courses for English language teachers; as Awasthi (2003) mentions that "it started only in 1971 when IOE of TU initiated B.Ed. program in English education" (p. 24). Awasthi (2003) further claims that the need for efficient English language teachers is still high in the early decade of the 21st century.

In the discussion on the developing scenario of PD in Nepal, Awasthi (2003) points out that the Nepal government conducted formal teacher education programs through university courses in the late 90s. Similarly, professional forums like NELTA initiated short-term training to update and authenticate teaching practice and provided professional networking for professional development. Awasthi claims that there is no proper coordination between university programs and training organized by government agencies like the National Centre of Education Development (NCED, 1992) and the Secondary Education Development Centre (SEDC, 1983) and private institutions. There is a need for a long-term vision and plan for teacher education in Nepal.

Concretizing Research Concentration

Professional growth is dependent upon teachers' reflective practice in their teaching careers. It establishes strategic values for PD in their professional career. Y. Li (2019) points out that teacher change relates to their reflection on different sociocultural issues and their teaching-learning content and methods. In this regard, the teachers, according to Y. Li, venture into self-initiated practices like strengthening their resilience to vulnerable situations, appropriating their learning for professional growth, and reflecting on their learning circle and best professional practices. However, the concern of teachers' self-initiation on their professional growth beyond reflective essence is their engagement in professional development activities. Sadeghi and Richards (2021) claim that it is not possible unless the activities have practicality and the teachers' motivation in their professional growth. They further explain that teachers need respect for their beliefs and values and assurance of their identities based on their roles in future society. According to Sadeghi and Richards (2021), these attributes suggest the teachers' collaborative function in devising PD strategies

as a professional learning process. The collaborative and self-ventured concerns of professional learning begin from the school-level professional circles leading to beyond-school professional collaboration.

The collaborative and accountable values of professional engagement could assure innovative practices for professional development. According to Setiawan and Kuswandono (2020), professional life experiences inspire innovation since teachers can visualize their professional needs by encountering problems in natural settings beyond formal PD programs. It is an ability to address the immediate needs of the professional practice that fosters long-term professional growth (Richards & Farrell, 2005). The teachers customize their independent professional learning as "autodidactic learning" through their personal/professional experiences and innovative professional practices (Petrie & Darragh, 2018, p. 2). In this process, their growth incorporates their enhanced professional understanding and practices.

The concern is about the teachers' optimized professional practices for better learning outcomes. Subitha (2019) mentions that "the report of Joint Evaluation of Nepal's School Sector Reform Plan Programme (2009–2016)" projects the low education outcomes of children due to the substandard teaching and quality of the teachers (p. 72). The teachers' professional growth depends on their level of understanding and learning behaviour to address learners' needs of various backgrounds (Subitha, 2019). Hence equipping teachers with a variety of approaches is essential. It is not just about learning professional practices but also about customizing education to the situation's needs (Smith, 2017). Smith questions conventional PD practice by claiming that it has enslaved teachers to experts' opinions and innovations because it does not prioritize developing humans as a decisional capital. This study focuses on the concerns of English teachers' professional

development with contextualized values of self-initiated practices by highlighting decision-making skills.

The agenda of self-initiated professional development incorporates different thematic and theoretical perspectives while explicating the narratives of English language teachers. It includes the socio-cognitive learning theory of Bandura that focuses on formulating learning behaviour through reciprocal interaction that occurs as Bandura's triadic reciprocity, including behaviours, environmental variables, and personal factors. It also highlights three phases of self-regulation: self-observation, self-judgment, and self-reaction as a process of professional learning (Schunk, 2012; Schunk & Greene, 2018). Further, socio-cognitive learning theory focuses on self-reinforcement as an essential regulator of behaviour besides addressing behaviour with anticipated consequences (Bandura, 1977). Social cognitive learning theory, with patterns of self-regulatory learning behaviour, analyses self-development as a lifelong learning process.

Teachers' professional development relies on experiences, practices, and learning dependent on self-engagements in a pattern of self-directed learning practices. Knowles (1975) claims that self-directed learning makes a learner proactive and fosters the continuous development of human competency. There are three features of a self-directed learner: learning with high motivation, being self-responsible and having a natural process of psychological development, and connecting to learning resources as needed. Hiemstra and Brockett's (2012) Person Process Context (PPC) model and Garrison's (1997) concern with external factors as contextual, cognitive, and motivational values for self-directedness are the bases for this research.

In terms of methodological dimension for projecting the information from the narratives of the English teachers, it applies narrative analysis as a method. The narratives are more than just experiences of individuals recollected in a reflective mode; they are a collective picture of personal history as a teacher investigates their own assumptions and uncovers teaching self, techniques, growth, and beliefs (Johnson & Golombek, 2002). The stories have a thematic connection with their lived experiences (Bell, 2002). Narrative inquiry is a reflective, and contextual inquiry as teachers retell their stories, reflect on and explore their own practice and contexts like learners' needs, resources, and social conditions. (Barkhuizen, 2007). This research applies narrative analysis as the *ākhyāna* analysis with its interiorization and serialization patterns.

Besides, it uses the *pratakshya* and *anumana* paradigms to interpret the narratives, whereas it applies the *tarka* paradigm to analyze the critical issues of self-initiated professional growth. It is a process of disengaging the research perspectives from western induced research vocabulary to eastern induce values for observing the local realities represented in teachers' narratives. Therefore, it also applies triadic relational values of human consciousness as described in the concept of *manas*, i.e., *indriyas*, *buddhi*, and *aatma*, as a procedural dimension of contextual ventures for professional consciousness and growth. It recounts *Bhaktismritisindhu* and Bharat muni's *Natyashastra* to explore the performative strengths of the teachers.

Exploring Previous Research Studies

Various issues about teachers' professional development arise while examining research dissertations in national and international contexts. Gautam (2018) used a transformational learning framework to argue that teacher education curricula have failed to anticipate future educational needs for teachers or to

incorporate reflective techniques to improve professional learning. Gautam used internal and external retrospection for professional progress through transformative learning stages. His professional transformation gave insight into the teacher education program. The transformative learning stage, like critical reflection, is the component to be focused on as a self-initiated element of professional growth. This study investigates reflective values as teachers' self-initiated TPD activities to contextualize professional development for future teachers.

Similarly, Kshetree (2017) argued in his research on the training part of TPD that teacher training was held solely for numbering certificates of professional activities. He pointed out that the training sessions might have resulted in significant changes in teacher behaviour, attitudes, and skills that could have served as a stepping stone for teachers' professional development. But, they could not cascade the skills into classroom practices. He further explained how better teacher training sessions might include content, trainer efficiency, and monitoring and feedback-based training packages. His research concentrated on formal training procedural components to constantly improve professional development. The research could not incorporate the teacher's self-assessed training needs and its progressive impact on their professional learning for their professional growth. This study's reference point focuses on self-initiated professional development as an ever-evolving professional strategy for teachers who recognize their training needs and begin their journey as a trainer or trainees. According to Boyer et al. (2014), self-directed learning is the only way to provide post-college (post-training) activities that could be self-sufficed ventures for their professional growth.

Sapkota (2017) studied English language teachers in Nepal and discovered an issue with teachers' readiness for professional development. It was defined as the

ability to plan and prepare classroom teaching with enough subject matter knowledge, procedures, and the ability to understand the classroom's contextual demands.

Professional readiness is based on teachers' ability to self-regulate their professional desires and practices, which is not the focus of the study. As a result, this research study conceptualizes professional readiness as a professional awareness and a desire to grow professionally. Similarly, Sapkota (2016) found a link between teacher identity construction and social interactionism through social identity theory in his study of English language teachers' identities. The study looked at ten Nepalese English language teachers' stories but could not figure out their representative values. It projected that the institutional supports are not appropriate for teachers' professional progress in Nepal; self-reflective activities for teachers are the crucial identity constructive elements. It could have discussed the teacher agency with their self-reflective attitude as an identity issue. Therefore, this research study incorporates the teachers' identity as an issue of organic and professional intellectuals and teacher agency to assure better professional practices as the components of self-initiated professional growth. Day (1999b) claims that reflective professional development practice also incorporates self-directed learning and effort for continuing professional development.

Furthermore, according to Gnawali (2013), teacher associations promote professional learning for English teachers. He contended that the teachers and the association work together to strengthen each other's performative ideals. They serve as social capital in this process, ensuring that teachers' professional development is sustained throughout time. This study incorporates the essence of social capital as a concern for professional progress within the teachers' close professional circles developed inside or beyond the school. Rijal (2013) surveyed 200 teachers and

conducted an in-depth interview with 20 randomly selected research participants to discuss English language teacher professional development in Nepal. Rijal highlighted self-motivation, collaborative practices, mentoring from senior teachers, collaborative action research, and personal expectations as different components of their professional advancement. It also mentioned that 99.5 percent of teachers chose the self-initiated dimension as an essential part of professional development. They believed that a self-initiated approach invigorates learning passion and makes teachers identify their professional needs. In this line of study, self-initiation is the agenda of this research to explore the nature, process, and strategies of self-initiated TPD.

Other research studies are undertaken worldwide to address the multiple facets of TPD in addition to the research studies in Nepal. In their co-authored doctoral research study, Geurkink-Coats and Regina (2019) underlined that the dimension of professional growth is ever-changing due to various contextual needs such as technology, generational needs, or broader societal objectives. Regina emphasized the importance of social-emotional support in professional development programs to help students learn more efficiently. Geurkink-Coats focused on personalized professional development to bring effective practice classrooms. Similarly, Nelson (2018) asserted in his study of English language learners' performance in a Hispanic context that TPD is crucial in improving learners' performance in Mississippi. Nelson employed the professional learning community (PLC) as a means of communication and a strategy for keeping professional learning activities up to date. The elements, such as the ever-changing nature of PD, social-emotional support, and the role of PLCs, are explored in this research study as the strengths of teachers' self-initiated professional growth in Nepal.

Pina's (2019) research on self-directed learning within the framework of andragogy prompted teachers to participate in assessing and developing PD based on their needs. It is argued that teachers are adult learners who rely on self-learning to accomplish their professional learning goals, which forces them to use collaborative and self-controlled methods. She has recommended that "to improve teachers' perceptions of traditional professional development, greater emphasis on andragogy implementation may be necessary" (p. 160). Weir (2017) discussed self-directed professional development in mathematics for elementary teachers, claiming that self-directed professional behaviour helped teachers become more aware of the time, context, and content of their professional learning experiences as they gained autonomy and empowerment. These researches guided this research with a research foundation of learning theories and their integration in illustrating learning behaviour as goal-directed professional behaviour.

Teachers' perspectives on professional development are the research issues in various research studies. For example, Hicks (2020) discussed educators' perspectives on professional development and claimed that teachers have different perceptions and needs depending on their level of teaching experience in various grades. Burton (2015) looked at the impact of teacher collaboration on professional development. He concluded that collaboration based on shared goals, teacher efficacy, and positive interdependence could be a source of professional development for teachers. These studies establish teacher professional development as a viable study topic. However, there is a lapse in presenting the issues like professional consciousness and professional learning as self-initiated values for professional growth. As a researcher, I realized that such self-initiated dimensions could play a key role in influencing the future of teacher education and PD programs and policies, particularly in Nepal.

Research Gap

Professional development programs, teacher perceptions and behaviours, and the innovative application of adult learning theories are all research issues. These research investigations are based on knowledge, methodology, and creative and innovative applications in the educational setting for lifelong professional growth. They are mostly formal educational practices like reflective practice, mentoring, and networking with teacher associations. It differs in promulgating independent professionalism by associating the lived experiences of the English teachers with the western and eastern induced theoretical and philosophical foundation to conceptualize self-initiated professional growth. It also explores professional development via the prism of professional narratives developed by various English language teachers during their careers and critical reflection of the concerned individuals with expertise in teacher education, teacher training, and educational policy. It essentializes the gap in an in-depth exploration of lived experiences with a dynamic *ākhyāna* analysis methodology. It also visualizes a gap in theoretical underpinning and incorporates the professional development research analysis across lifelong engagements with social cognitive, self-regulated, and self-directed learning theories. This research also envisions how the eastern influenced value system is the integrated component of professional practices.

Problem Statement

Teacher's education to teacher's training programs deals with different approaches to equip teachers with knowledge, materials, and pedagogical values. The programs have contributed to shifting the paradigms from teacher-centric to student-centric classrooms and from the grammar-translation method to communicative approaches. However, teachers in low and middle-income countries rely much on

teacher education and teacher training for their effective professional growth as government-led framing (Popova et al., 2022). Popova et al. suggest that the PD programs with incentives like promotion or increment in salary contributed a little to their performative roles; however, there is a gap in contextual professional needs for the teacher. There is a concern about teacher education design for incorporating the foundation of knowledge as per the need for teaching-learning context with critically reflective and intercultural awareness and enhancing knowledge generating teacher circle (Graves, 2009). It promotes the teachers' methodological orientation as a context-sensitive and situation-driven practice.

There is a need for diversifying the teachers' engagements to strengthen their dynamic performative roles. Chaves and Guapacha (2016) point out that the professional "experiences, practices, and contexts" are necessary values for professional development through permanent reflection and the learning and relearning process (p. 75). These professional concerns are the necessary values to incorporate into professional development practices that a researcher could explore through professional narratives. However, the professional practices mostly depend on sponsored professionalism where more formalized and experts' knowledge-centric concerns are adopted. So, it needs in-depth inquiry to locate teachers' independent professional practices.

In this sense, the teachers' growth with dynamic performances could authenticate the teachers' professional consciousness, agency, and efficacy. Bangs and Frost (2012) focus on the efficacy of teachers that enables them to visualize pedagogical approaches and function as effective human agents. A teacher could work with the curriculum-prescribed activities and apply varied modes of self-developed practices within and beyond the classroom. There is a space for exploring such

professional practices; however, experienced teachers are tagged with their fixities and routine professionalism (Orgoványi-Gajdos, 2016). A researcher can highlight the self-regulatory, content knowledge, and problem-solving skills of experienced teachers (Orgoványi-Gajdos, 2016). The essence of the self-regulatory practice authenticates the learning realm for the students and promotes the teachers' self-directed learning behaviour.

The self-regulatory dimension also adds to teachers' individual and collaborative approaches to their professional growth. Therefore, identifying and analyzing different self-regulatory practices needs a research concentration by making teachers reflect on their growth mechanisms. Teachers are not conceptualizing their self-initiated pedagogical values beyond the theoretical assumptions. Goodyear and Alchin (1998) state that teachers' teaching philosophy regulates their personal and professional beliefs, values, and approaches and stimulates personal and professional growth. Teachers can examine their experiences to authenticate their teaching practices and philosophies (Murray, 2010). So, this research attempts to highlight the issue of self-initiated teachers' professional development concerning formal and informal attributes based on teachers' professional narratives and local and global insights on professional growth.

The Rationale of the Study

Exploring teachers' professional practices could project different dimensions, from social realities to classroom activities, by authenticating learning-centric pedagogy. In such practice, learners' readiness with a self-directed learning attitude, and teachers' harmonizes their professional practice with students' expectations and readiness (Harmer, 2007). Harmer further argues that it is possible through an innovative approach, not with a simple teacher's plans for a classroom. The relevance

of recognizing the different professional contextual realities and the professional stories of the teachers could highlight the socio-cognitive process of the English language teacher's PD. Day (1999a) elaborates that teachers review and renew their professional knowledge and skills through their professional engagements. The exploration of such professional practices could appropriate the concern of personally initiated and contextually appropriated dimensions of professional growth.

A bitter fact is that schools are not favouring adult learning as a source of career-long professional development. Day (1999a) and Westwood (2008) emphasize teacher effectiveness, which is concerned with the teacher's operational position where they choose to direct their professional learning rather than expertise on a teaching approach. Westwood (2008) elaborates on such professional growth as relative to "the decisions the teachers make, the actions they take, their interactions with students, their presentation skills, and the way they manage the group" (p. 56). It is necessary to explore how a teacher adopts different methods to address learners' sociocultural situations and anxieties within a classroom setting. It is possible to enhance the learning behaviour of the teachers beyond different theoretical manipulations since it sustains a critical and creative journey for a teacher.

This research concentrates on the multifold values of teachers' practice-based knowledge through the research participants' professional narratives. In this PD journey, the teachers govern life narratives through their diverse classroom practice, which has the potential to bring about change in an individual's social sphere through skills and morality. Taylor (1989) mentions that a person's selfhood is interwoven with morality or virtue, empowering their performative essence. So, the concern is to highlight the process of personal and professional consciousness as a conjecture of professional growth. Day et al. (2007) contend that teachers' professional

consciousness reflects the essence of life as they matter in social and educational reform. Besides pedagogical expertise, teachers' commitment and resilience posit them as change agents. Associating self, which includes morality, is possible by readdressing every teacher's biographical or autobiographical essence.

The teacher becomes responsible for multiple social and educational agencies to address the expectations and needs of a rapidly changing society (Day et al., 2007). So, sustaining TPD, at least for a career-long period, as Day et al. confirm, comes under the responsibility of policymakers to sketch a support system for variation in teachers' work, life, and effectiveness. MOEST (2021) mentions that teachers' professional growth has not been essentialized through need analysis and research-based practices. It also highlights the projection of teachers' ideal position to regulate learners' learning efficiency. There is a need to provide contextual references with teachers' socio-cognitive values regarding self-regulation and self-directed learning behaviour as theoretical scaffoldings. Nabavi (2012) discusses that social cognitive theory projects a life-long learning process. According to Bandura (1977), the learning process incorporates self-reinforcement as an essential regulator of behaviour. And Knowles (1975) explains such learning dimension as self-directed learning that is more self-responsible and in a natural process of psychological development. This research provides the essential ventures of these theoretical dimensions as self-initiated PD strategies and processes. The outputs could be valuable input for national plans and policies and a strategic plan for continuing professional growth at an institutional level.

Purpose of the Study

Based on English language teachers' narratives from Nepal, this research study explores, analyzes, and recommends the self-initiated dimensions practiced by English language teachers.

Research Questions

The study addresses the following research questions to examine the self-initiated teachers' PD based on the teacher's professional narratives.

- i. How do English language teachers in Nepal contextually appropriate different dimensions of self-initiated professional development in their narratives?
- ii. How do their self-initiated professional development approaches execute their performative strengths concerning the local and global value system?

Delimitations

The research concentrates on specific innovative teaching practices used by English language teachers in secondary schools. The teachers' self-initiated teaching pedagogy and their professional growth are the fundamental focus of this research. It applies socio-cognitive, self-regulated, and self-directed learning theories to analyze personal/professional consciousness and self-directed learning behaviour. It does not incorporate the procedural aspect of the theories but integrates categorical assumptions as per the projection of the narratives. It also uses professional passion and representative essence as discursive values of professional intellectuals just to replicate their cognitive foundation of professional growth. It aligns with the eastern-induced values from *Bhaktismritisindhu* for devotional relations and eight *rasas* of Bharat Muni's *Natyashastra* for emotional performative strengths. It presents the conceptual dimension of the narratives with *manas* as *indriyas*, *buddhi*, and *aatma*

levels. The stories from the narratives of research participants are the source of information for analysis.

Chapter Summary

This chapter conceptualizes the need and theme of the research on self-initiated English language teachers' professional development. It attempts to address the concerns of professional growth as a life journey, so it incorporates social, cognitive, emotional, and pedagogical knowledge systems for analyzing the significant conjectures in the life narrative of the teachers. This chapter has initiated the discourse on the professional development of English teachers with historical records, conceptual discourse, and research agendas to problematize and establish self-initiated professional growth as a significant research issue.

CHAPTER II

CONCEPTUALIZING SELF-INITIATED MECHANISM FOR PROFESSIONAL DEVELOPMENT

The concern of initiation relates to traditional rites and practices indicating a transformation process from existing bodily status to a higher performative existence. Eliade (1958) discusses initiation as "a body of rites and oral teachings whose purpose is to produce a decisive alteration in the religious and social status of the person to be initiated" (p. x). It shows that initiation is a mark of the changed existence of dynamic performances. Eliade further claims that it brings "a basic change in existential condition" (p. x). In a traditional system, regulating change in behaviour and performance is customary. Cicero and Cicero (1998) describe initiation as "the passage into a distinctly new type of existence" that incorporates "an awareness of higher levels of consciousness" (p. xv). In this sense, self-initiation regulates a journey of personal growth with conscious and contextual performances. As a teacher, everyone can internalize the self-initiated professional growth process to transgress novice and experienced teachers' identities. It incorporates a higher level of understanding as self-awareness for transformation from the present practice system.

The life cycle of a human being could be a never-ending self-development process from *nwaran* (naming), *pasni* (weaning), *upanayanam* (sacred thread ceremony), *baiwahik* (marriage), *grihastha* (family), to *vanaprastha* (hermit). Every teacher has similar growth in professional and personal life. It includes an individual's daily activities and acts, whether personal or professional or direct and indirect contents for identifying a self. According to Danielewicz (2001), identity development is not a static concept but rather an active process of "being and

becoming" (p. 35). Individuals define and reinvent themselves during this process since it is "in constant motion of change and evolution" (Danielewicz, 2001, p. 65). For example, as a teacher, I am not the same person I was five years ago because I have learned new skills and capacities from others and changed my attitudes and responses to various life situations. Therefore, a teacher's ability to reorganize as a part of professional progress becomes a learning component through personal pursuits. Richards and Farrell (2005) claim that teachers must maintain a self-aware mindset by internalizing knowledge gained through active engagement. They further explain that self-learning is possible for a teacher by interpreting the experiences in "journal writing and self-monitoring" activities (p.7). A teacher's self-development depends on their "understanding of teaching and themselves as teachers" according to their professional space (Richards & Farrell, 2005, p. 4). It demonstrates that personal and professional development results from self-awareness and active participation. According to this idea, self-initiated human activity includes an emotional awareness for personal and professional growth.

This section looks at how self-aware human behaviour influences personal and professional development. It explores philosophical and thematic concerns over self-initiated mechanisms for personal improvement. It integrates Vygotsky's sociogenesis ideas on behavioural development. It also analyzes self-initiated values for professional growth from various thematic papers on teachers' subjective dimensions, practices, and vision in educational policy. Finally, it envisions the professional growth of self-initiated English language teachers with its thematic trajectories.

Self-initiated Human Nature and Behaviour

From early childhood, internal and external influences regulate human nature and behaviour. As a result of the influences, the human organism evolves

physiologically, psychologically, and socially, culminating in mature human behaviour. Vygotsky (1997) describes three stages in the formation of such behaviour: inherited types of behaviour, behaviour "acquired through personal experiences of conditioned reactions," and behaviour structured to adapt to new contexts (p. 101). Throughout behavioural development, an individual acquires individualized behaviours.

However, Vygotsky further elaborates that such habits internalize social and cultural projections since external stimuli regulate internal behaviour. It demonstrates that a child develops as a socio-cultural construct as the psyche internalizes environmental cues and develops higher-order behavioural functions. According to Vygotsky (1997), instrumental characteristics change into an intramental category that processes themselves. According to Van der Veer and Valsiner (1988), it is a Vygotskian idea of sociogenesis in which human talents, capacities, and behaviour grow through social contact. Vygotsky (1997) states that "the mental nature of man represents the totality of social relations internalized and made into functions of the individual and forms of his structure" (p. 106). It demonstrates that the initiation and regulation of human behaviour depend on socio-cultural interactions. It also establishes that the behavioural function is self-regulatory, transforming "social relations into mental function" (Vygotsky, 1997, p. 106). In this sense, self-initiated performance internalizes socio-cultural categories (external stimuli) and functions as an individualized behavioural attribute. The relational aspect of the socio-cultural stimuli with an individual's behaviour elaborates self-initiated growth regarding their socio-cultural upbringing.

The self-initiated development also relates to the tendency for self-controlled behaviour. Vygotsky (1997) points out a fact of such behaviour in terms of selective

reactions, in which an individual can perform with "predetermined selection and free selection" (p. 217). The predetermined selection relies on the decision taken beforehand as a regular choice, whereas free selection relies on the decision taken at the instance of action based on external stimuli. In both cases, the individual decides whether they follow the prior instruction or create an instruction for the situation with their mental instruction. Vygotsky further elaborates that individuals rely on their will to control actions through thoughts. It is not a direct component of human growth as it is the product of the child's cultural development. It leads to the freedom of will as a product of development. In this sense, a self-initiated growth of a person sustains freedom of will with a matured pattern of self-control over their actions.

The self-control action is also based on predetermined instructions and creating an instruction as per the contextual need. It leads to a contextualized action, making the performances natural with a higher level of consciousness. Manning and Payne (1993) elaborate on such a Vygotskian concept of higher mental function, which includes cognitive and affective aspects, as an automated force. It strengthens teachers' proactive behaviour in appropriating teaching since "teaching is an intellectual activity orchestrated by teachers themselves" (p. 362). An essential dimension of the socio-cultural domain of professional development has "historicity, mediation, and internalization" as essential components of the Vygotskian concept (Burner & Svendsen, 2020, p. 15). Burner and Svendsen (2020) further elaborate that historicity demands a keen observation of past and present teaching practices and the change in teachers' perceptions. Mediation is a process of understanding teaching realities and professional strengths through tools like journals and peer observations. Internalization in the professional development process regulates the inner self and reformulates perceptions and understanding as contextual needs (Burner & Svendsen,

2020). It highlights the human behaviour of an individual through the integration of social and individual values.

The socio-cultural dynamics of human growth can be the foundational approach for individualized teachers' professional development. It is in a pattern of self-initiated dimension as it looks for changes in teachers' perception and action by generalizing and internalizing past and present. M. H. Nguyen (2019) highlights Vygotskian socio-cultural perspectives on second language teachers' professional learning that has conceptualized teachers as learners of teaching since they get influenced and influence social situations as a process of their cognitive development. It shows that the self-initiated growth of language teachers relies on their interaction with socio-cultural situations, where they can internalize their nature and behaviour as the mechanism of their growth.

Teachers' Learning and their Self-initiated Behaviour

The concept of teachers as the learners of teaching emphasizes their socio-cultural engagements and the process of internalization. Based on Vygotsky's socio-cultural theory, Shabani (2016) discusses teachers' learning "as a mediated process" that first originates from social exposures and becomes individual attributes through "linguistically mediated interaction between the child and more experienced members of the society" (p. 2). The dialogic socio-cultural context of teachers' learning strengthens their understanding of pedagogic knowledge, skill, and needs. In the professional context, a teacher's learning is an ineffable quality that enhances the quality of their teaching skills.

While discussing teacher learning, different affecting elements like emotion, cognition, and social values of learners and teachers remain influencing. Darling-Hammond (2021) investigates five countries' teacher education policies and practices

(Australia, Canada, Singapore, China, and Finland). She argues that teachers must have the ability to understand learners' "individual trajectories," including their "diverse social, emotional, and academic needs" (p. 307). She further claims that a teacher's professional learning is the basis for learners' holistic educational achievement. The teacher's realization and dedication strengthen teaching and learning activities. Steele (2009) defines the teacher as an inspired teacher who "are driven to improve their teaching and are dedicated to their students' continuous improvement" (p. 185). Steele further elaborates that the nature of such a teacher remains self-dedicated and passionate in "the pursuit of excellent instruction" (p. 186). The teacher generates automated responses on learning subject matter, attaining training, reading journals, and conceptualizing ways to motivate and simplify learning. In this context, teachers' learning becomes a passionate engagement as a growth process.

Furthermore, the teacher's learning matters since school and educational reformation depend on the effectiveness of teachers as a person and their teaching (Day et al., 2007). Day et al. (2007) discuss the effectiveness of teachers as a relational and relative value that refers to their professional growth concerning their past and their performative roles in learners' achievement. It shows that teachers' performative progress is dynamic as it becomes the foundation for learners' academic future along with the effectiveness of the national educational system. In this regard, Day et al. (2007) further elaborate on six professional life phases of a teacher as 0–3, 4–7, 8–15, 16–23, 24–30, and 31+ years of teaching. They further mention that after four years of professional engagements, a teacher sustains "a strong sense of identity, self-efficacy, and effectiveness" (p. 69). It continues till 15 years of professional life, where their collaborative achievements provide them a sense of motivation and

commitment. In the later phase of professional life, a teacher sticks to their commitment. In this positive lineage of professional life phases, a teacher functions more with self-motivation, self-efficacy, and the self-initiated dimension of professional behaviour by undermining professional risks, demotivation, and stagnation. The strong sense of commitment, as shown by the older teachers, provides a reference to look at sustained professional zeal in teaching due to self-regulated professional behaviour despite the limitations of their age.

Professional commitment concerns rely on teachers' dedication to internalizing professional values and norms. Malm (2009) mentions that teachers' ability to demonstrate values and norms is a categorical concern of the Swedish National Agency for Higher Education, along with teachers' "knowledge and understanding, and skills and capabilities" (Malm, 2009, p. 81). Malm elaborates the values as "a capacity to identify their own needs regarding further knowledge and to be able to develop competence in pedagogical work" (p. 81). Based on such professional values, teachers tend to concentrate on their self-reliant decision-making behaviour for their professional growth. Malm also contends that the teacher's profession relies on the personal process of sustaining professional commitments and values, including emotional, cognitive, and social engagements.

The teacher's commitments also get stronger by remembering the past since it is a process of self-study that becomes a self-initiated catalyst for professional growth. Mitchell and Weber (1999) discuss such teachers' process of reinventing themselves by remembering, confessing, and changing to renew their professional existence. In this process, according to Mitchell and Weber, teachers' conscious endeavour is necessary to reflect and reconceptualize the "unnoticed or neglected aspects of personal and social development" (p. 231). They claim that it is the strength to

reinvent and sustain professional growth with their own self-awareness by incorporating changes as per contextual needs. Such a self-aware teacher can bring seriousness to teaching and learning acts that are the nature of "democratic educators" who can visualize seriousness in teaching, learning, and studying acts (Freire, 1997, p. 90). Freire further claims that such educators can invigorate satisfaction and happiness in and of themselves since they respect freedom of expression and incorporate educational practice with mind and body. Therefore, the teachers' seriousness in teaching with commitments to the continuous renewal of professional status and sustaining democratic practices in education are essential values for self-initiation as a force for reinventing the self.

The concept of reinvention is vital in the age of technology since historical and conventional practices can create assumptions, but accurate understanding relies on present exposure. Freire (1997) points out that it is human nature to remain "consciously inconclusive" constituted by social and historical trajectories. It makes human beings self-educable, and they need such a consciousness that submerges "reason, feelings, emotions, desires; my body, conscious of the world and myself" (Freire, 1997, p. 94). Educators, according to Freire, practice dialogic relations with a mature and serious questioning habit and respond with mutual respect. The dialogic relation incorporates the value of love, which sustains commitments and conviction, since "dialogue is an existential necessity" that develops with the human nature of "action and reflection" (Freire, 1970, p. 88). Freire (1970) further discusses the bases for dialoguing, i.e., love, humility, and intense faith in humankind, as trajectories for mutual trust in the human power of creating and recreating. It requires critical thinking as "indivisible solidarity between the world and the people" and proceeds with a strong perception of "continuing transformation of the reality" (Freire, 1970, p.

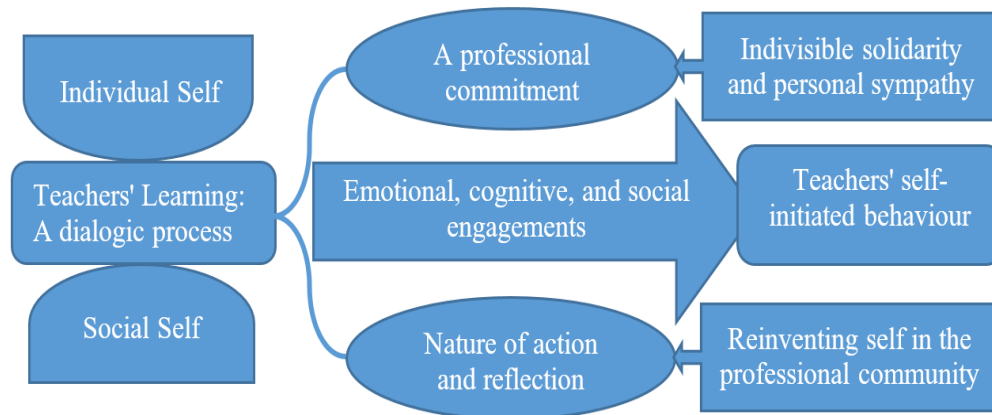
92). It shows that an educator, as a change agent in the lives of others, obtains critical thinking ability by building the nature of the dialogue with love, faith, and humbleness. It consists of passion and commitment to knowing, changing the self, and transforming reality as a process.

The concept of changing the reality in education concerns teachers' engagement in instigating the nature of learning in learners and themselves. It is possible for teachers with a passion for teaching who "are committed, enthusiastic, and intellectually and emotionally energetic in their work with children" (Day, 2004, p. 2). For teachers, commitment as a passion positively binds personal and professional standards with an "enduring capacity to reflect" upon their strengths and weaknesses (Day, 2004, p. 57). Day further discusses that such enduring nature promotes teachers' self-efficacy and reduces stress in their personal and professional life.

In this process of professional commitment, teachers strengthen their professional efficiencies by self-regulating their experiences and engagements. Day (2004) claims that such a professional attitude projects "a lifelong commitment to inquiry" (p. 86). Maintaining the same degree of love and energy for teaching requires emotional, social, and cognitive endurance. Day further mentions that critical reflective practices enhance performance by renewing and re-examining passion for the profession. It needs dialogic reflective practices, i.e., reflection with self and others, to envision the dimension of growth with broad socio-cultural perspectives. It shows that the self-initiated teacher's professional growth is always connected to their hearts, such as "passions, enthusiasms, personal identities, commitment, and emotions," and a connection to professional learning communities for critical reflection (Day, 2004, p. 107). Such a self-initiated professional practice for the

teachers can have dialogic relations with themselves and others (professional learning communities and sociocultural artifacts) for continuous and dynamic growth.

The concern of sociocultural attributes on individual growth is a fundamental value of human consciousness. Dewey (1897/2010) claims that "psychological and social sides are organically related" in a growth of a child that an educator needs to understand and let the growth be under their command of interest and strength of the child (p. 25). An individual's awareness as a social individual is the central concept for addressing personal growth. Teachers with such consciousness can correlate social and psychological values to regulate professional growth. Dewey (1938/2010) states that teachers are not scholars based on interest but due to their sensitiveness towards the movements in the minds of others and their responses. The efficacy of the teachers is their "personal sympathy" that regulates their performances having "their own minds move in harmony with those of others, appreciating their difficulties, entering into their problems, sharing their intellectual victories" (p. 32). It establishes the notion of a teacher with collaborative and socially empowered essence of the self. The self is socially and individually responsible with essential components of being the teacher with a sense of responsibility for empowering individuals, devotion towards knowledge, and a personality of sympathy for integrity (Dewey, 1938/2010). The personal consciousness with the organic relation of social and individual values energizes the teacher's self-initiation for their professional growth.

Figure 2.1*Self-initiated dynamics of a teacher*

Based on the discussion of Dewey's notion of the personality of sympathy, Freire's notion of indivisible solidarity, Mitchell and Weber's reinventing self, and Day's notion of passion and commitment, I projected the self-initiated teachers' behaviour in Figure 2.1. It presents that the teacher's self develops through the dialogic relation between the individual and the social self. In this process, the teachers' learning becomes vital through social, emotional, and cognitive engagements where a teacher sustains professional commitment and sharpens the nature of action and reflection. It leads to continuous professional growth with a higher level of consciousness of personal sympathy for solidarity and engagements with their professional community. The community encourages them to reinvent their personal and professional self.

The Concerns of Self-initiated English Language Teachers' Professional Growth

The discussion, as mentioned earlier, clarifies the dimensions of self-initiation as a behavioural transformation with personal and social consciousness. The dialogic relation between personal and social values self-regulates individualized behaviour progressively. It is a process of "being and becoming" in which self-development is regulated as an individualized behaviour (Danielewicz, 2001, p. 35). This section conceptualizes such dialogic self-initiated nature of English language teachers'

professional development through the thematic and research-based literature. While discussing subjective and conceptual aspects of self-initiated English language teachers' professional growth, their learning behaviour and independent professionalism become the important conceptual construct.

A Concern about Learning to Teach

There is a concern about learning to teach language by getting training for structured knowledge and skill or learning through experiences and dialogues. In general, language teachers get the knowledge of teaching language and assume like getting a professional identity. However, a fact is that learning to teach language depends on the teaching process they internalize from their experiences and formulate knowledge besides their structured knowledge orientation from the pedagogical courses (Freeman & Richards, 2002). In regards to learning behaviour, Ryan and Mercer (2012) discuss mindsets of language learning, "fixed and growth mindsets," as influential characteristics of learners who rely on self-encoded learning nature (p. 78). They distinguish between fixed mindsets, which assume a static natural capacity, and growth mindsets, which assume dynamic and progressive attributes of language learning. These beliefs on language learning mindsets are individualized readiness, which plays a vital role in self-regulating language learning and teaching.

Furthermore, the concern of mindsets in language learning and teaching leads to the metacognitive nature of language learning. Metacognitive knowledge is the knowledge about one's own cognitive dimension in the learning process (Anderson, 2012). Anderson elaborates on metacognitive knowledge as it incorporates "cognitive and affective experiences that we associate with learning" (p. 170). This process continues with "healthy self-assessment," which is between "superficial self-assessment" and "hypercritical self-assessment" (p. 171). In the first assessment

category, learners assume themselves as perfect learners, whereas in the second category, they often "underestimate their performance" (p. 171). It demands a healthy self-assessment to keep learners critical of their performances as per their growth needs. It is possible with valid metacognitive awareness. Anderson (2012) contends that the more vital metacognitive awareness goes, an individual becomes more goal-directed and cognitively self-regulated. It suggests that the self-initiated growth of an English language teacher is possible by strengthening metacognitive awareness, i.e., responses to cognitive and affective experiences through critical and reflective self-assessment.

Besides, there are different models of teacher learning in practice, from traditional to recent approaches. M. H. Nguyen (2019) discusses a mode of teacher learning that is more individual-focused in contrast to the traditional teacher education practice. It has a more collaborative approach to the recent concept of professional learning communities. M. H. Nguyen further elaborates that teachers as teaching learners have the accounts of their "personal histories, beliefs, perceptions, and emotions," which are influential in shaping and re-shaping their professional experiences (p. 28). Similarly, Hayes (2019) explains transmissive continuous professional development that excludes the fact that there is "the way teachers-as-adults learn," and the teachers make "their learning experiences personally meaningful" (p. 157). Hayes further conceptualizes transformational continuous professional development as enhancing "teachers' critical capacity to reflect on their work, their self-esteem, their autonomy to innovate and their creativity" (p. 157). Freeman (2002) mentions teachers' capacity to teach language as a significant component of teachers' growth. According to Hayes (2019), the assumption of a teacher's capacity looks for a participatory approach in designing teacher education so

that teachers' professional learning could be self-regulated with a more personalized, context-appropriate, and sustainable approach to professional development.

Learning to teach is more about regulating professional experiences and personal mindsets. It also considers the goal-directed aspect of learning to teach as a practice of healthy self-assessment as a metacognitive awareness. Such self-initiated professional growth can sustain continuous professional growth by enhancing teachers' critical capacity and incorporating them into teacher education practices.

A Concern of Social and Emotional Attributes in Professional Growth

Teachers' endeavour for professional growth depends on their social and cognitive constructs. Therefore, it requires an understanding of the thought process of a teacher, according to Freeman (2002), to regulate his/her decision-making skills for professional development. Freeman further elaborates that the decision-making skills in language teachers' research may lack socio-cognitive bases for their decision-making approach. He also contends that language teachers' decision-making strength is based on language that correlates with social and mental attributes in learning and professional growth. In this sense, teacher constructs their socio-cultural values that regulate personal values. Therefore, it demands a study of teachers' professional development based on social and subjective dimensions like cognition and emotion.

While discussing the effect of socio-cultural values on teachers' growth, cognitive attributes cannot be separated. Golombek and Johnson (2011, 2019) stand on dialectical unity of social and individual values as a mode of praxis for professionals where synthesizing individual and social values, or practice and theory, is essential. In this process, the growth of an individual depends on internalizing social experiences as personal knowledge. They highlight that immediate conditions regulate everyday concepts and historical situations regulate academic concepts.

Later, the academic concepts become tools for self-regulating the thinking and actions of an individual. It suggests that the social and cognitive dimensions regulate a teacher's professional growth process. Golombek and Johnson (2011, 2019) argue that teachers control their thinking and activity, which functions in their professional development. In such a situation, teachers remain ready to use the newly restructured academic concept in their everyday teaching by adopting a manner of conceptual teaching. The teachers' readiness is their internalized essence of teaching as their self-initiated dimension, which gets restructured by generalizing simple concepts and transforming them into academic concepts and practices.

The discussion associates subjective contents like emotion and cognition as a significant component, similar to socio-cultural content for teacher professional development. There are eastern perspectives on emotion as an essence of conviction and goal-directed behaviour for the individual. Bharat Muni (1950) elaborates on the eastern emotional values as an aesthetic performative force and claims that emotion enriches devotional acts with aesthetic performance in different moods. Gosvami (n.d.) mentions that emotion, cognition, and behaviour are the content of subjective force that functions together to energize the self-initiated dimension of teachers' professional growth. The subjective force leads to a higher level of understanding and can dissociate perceptual realities and associate truth values according to contextual needs.

Similarly, MacIntyre and Gregersen (2012) mention two patterns of emotional concerns in language learning and teaching "experiencing self," which executes an instant response to the situation, and "remembering self," which makes a reflective judgment of the situation (p. 112). They also highlight that positive emotion can sustain professional rigor in teachers and learners by building professional networks

and learning communities. It shows that teachers encounter emotional responses in the language classroom, and they go on reformulating their emotional strength as a self-regulated behaviour.

The thematic discussion on emotions and their effects on language teachers in recent literature (from 2015 to 2021) highlights their self-directed and determined nature. Golombek (2015) elaborates that language teachers' cognition concerning emotion is the element for restructuring teachers' beliefs and experiences. Using Vygotskian concepts of *perezhivanie*, sense, and motivation, Golombek claimed that cognition with emotions relates to social aspects, and there is a dialogic relation between such cognition with social aspects leading to language teachers' professional growth. Similarly, Song (2016) argues that emotional beliefs and desires, representing language teachers' subjective values, have self-representative essence to sustain their professional identity. Song also focuses on continuous professional development based on teachers' emotional engagement to build better relations with their students. Yoo and Carter (2017) explain teaching and learning as inherently emotional experiences. English language teachers' professional growth relies on acknowledging their complex emotional identities and cultivating progress. In this process of getting professional growth and identity, according to Yoo and Carter, English language teachers have to undergo different emotions like excitement and passion with their reason for teaching. They also cope with inner conflict, frustration, and discouragement from the changed perception and beliefs in teaching. The teachers also address their vulnerability with engagement and the hope of better performances. They further claim that the teachers demonstrate generosity, gratitude, and inspiration after internalizing teaching as a passion. For Yoo and Carter, emotional ecology is the main essence of professional identity and growth. Zembylas (2007) argues that

emotional ecology consists of emotional knowledge of teaching-learning ecosystems, which comprises teachers' and students' teaching-learning experiences. It shows that the emotional dimension of a teacher's knowledge is a basis for teachers' professional growth.

De Costa et al. (2018a) discuss emotion as dynamic content to energize professional strength by enriching the emotional repertoire of English language teachers for better knowledge to self-regulate emotion. De Costa et al. (2018b) also point out that teachers' ideologies relate to their emotions and sociopolitical relation. They suggest that teachers need a higher level of teacher agency, and ways to self-regulate their emotions are essential for better performance. Karagianni and Papaefthymiou-Lytra (2018) analyze cognitive emotionality as a process of sustainable professional development. They further explain that emotions affect critical reflections, contribute to developing teachers' awareness, and enable teachers to regulate emotions by positively adopting alternative actions in adverse situations. The emotional repertoire is the basis for developing teachers' awareness and self-initiated attributes for professional growth.

Researches on the emotions of English language teachers from 2019 have more specific elements in teachers' professional development and identity and pedagogical influences. Gaines et al. (2019) elaborate that teachers' emotional reactions are generally towards their self, training, and school administration, which has short-term and long-term effects on their professional growth. They suggest that teachers must engage in self-study, teacher-educators sessions, and professional learning communities to self-regulate emotional responses. Barcelo (2019) claims that exercises should be designed to enrich teachers' emotional awareness by locating the discourses on teachers' and learners' emotions, strategies to manage emotions, and

influence on emotions from social structures and power relations. The teachers' awareness empowers their adaptability through critical reasoning ability. Benesch (2020) also emphasizes channeling teachers' emotional labour by collaborating with peers, leading to better performances. It needs awareness and activism to address emotion labour, resulting from unjust and unfair conditions and inadequate institutional responses toward teachers' vulnerability.

Furthermore, Richards (2020) highlights that teachers' knowledge and ability depend on emotional understanding and management skills. It enriches teachers' professionalism with emotional awareness and competence by engaging in peer observation, journal writing, critical incident analysis, and teacher narratives. In addition to such emotional awareness, metacognitive skills are essential to make teachers proactive toward their profession, which regulates their "self-awareness, self-determination, and self-direction" (Hiver et al., 2021, p. 57). In the process of self-directed skill, the language teacher develops emotional capital by showing their commitment to undertake emotion labour (Gkonou & Miller, 2021). The emotional capital turns into social capital with better relationships with others that make language teachers more professional and able to regulate appropriate emotions in the classroom. It shows that emotionally determined language teachers earn their students' trust with proper control over their communication (Cheng, 2021). In this way, emotional awareness, regulation, and capital are essential socio-cognitive elements for the professional growth of language teachers. The teachers' self-initiation relies on social and emotional behaviour to balance the growth at individual and social levels.

A Concern of Professionalism for EL Teachers

The discussion on human nature with socio-cognitive learning behaviour proceeds with a conceptual essence of English language teachers' professionalism.

The discursive values for self-initiated professional practices are the teachers' independent, innovative, and engaging roles as a basis for their professional growth. It incorporates the concepts and diverse practices of English language teaching methods. The recent literature projects the dynamic essence of self-initiation in English language teachers' professional development.

In conceptualizing professional growth, there is an argument, according to Farrell (2015), that there is no such definite and everlasting basis of knowledge to design professional development for language teachers. Farrell (2015) points out that teachers need such an orientation to bring self-initiated innovations in content selection, delivery method, and professional confidence. Professional confidence can be strong only if teachers grow with technical, personal, problematic, and critical awareness (Diaz-Maggioli, 2004). Technical awareness makes teachers reflect on teaching methods, whereas personal awareness makes them see the connection between class and social life. Similarly, professional awareness strengthens their ability to address professional problems, and critical awareness enables them to critique existing knowledge, methods, and professional practices. Daiz-Maggioli (2004) further argues that professional awareness depends on teachers' commitment to professional engagement. Richards and Farrells (2005) opine on the teachers' learning skills for their professionalism through the cognitive process, personal construction, and reflective practice. The cognitive process and personal construction of teachers' learning have a self-initiated dimension since they enhance their skills to examine their professional beliefs, thinking processes, and activities. Similarly, reflection is another self-initiation practice as it conceptualizes a critical understanding of their own experiences to self-improvise their teaching engagements. In this way, self-initiated professionalism is a more innovative and contextually appropriate

professional strength that makes an English language teacher a multi-dimensional being with professional learning skills.

English language teaching is a globally and locally responsible professional act since English provides global recognition and sustains local aspirations. Burns and Richards (2009) point out that English language teachers need to engage with global professional networks, which requires a self-critical attitude towards their professional practices and commitments to transform their teaching and learning approach. They also highlight teachers' learning as personal engagements with proper social interactions within their professional communities that keep the teachers attuned to local professional values. Leung (2009) termed such self-reflective behaviour of a teacher as a tendency of independent professionals. He claims that such critical reflection over own professional practices with broader social values and conscious personal choices can adapt to change as per the professional need. Similarly, Johnson (2009) also states that "self-directed, collaborative, inquiry-based learning" are the influencing constraints for directly contextualizing professional practices (p. 25). It shows that personal endeavour is an essential constraint for teachers' professional growth through intra- and inter-dialogic communications. The aforementioned professional behaviours as self-directed, self-reflective, dialogic communication and passion for adapting to change could be the self-initiated professional values for continuous growth.

The self-initiated professionalism significantly relies on internalizing personal and professional rigor and understanding English language teaching methods. Larsen-Freeman and Anderson (2011) argue that teaching methods empower their teaching skills and make them self-aware about their teaching in a classroom. They further discuss that self-awareness provides the teacher with alternative methods, a way to

join the professional community, and the confidence to become an innovative teacher. According to Richards and Rodgers (2014), teachers' awareness can justify the approach and method they apply in teaching language by fulfilling the teachers' role either as a complete "source of knowledge and direction," as a "catalyst," as a "guide," as a "model for learning," or as a "teacher-proof instructional system" (p. 33). They claim that teachers' professionalism and professional growth rely on their realizations of the roles while incorporating teaching approaches and methods. Therefore, it needs complete knowledge of methods and approaches by appropriating different possibilities of teachers' roles. Appropriating professional roles is possible with self-initiated professional consciousness of skills, methods, and classroom contexts.

While examining the primary language teaching methods and approaches, teachers are the agent to adopt, contextualize, and implement them. The teachers are using the grammar-translation method (the 1840s to 1940s) and the direct method (1860s to 1920s) as effective practices for second language teaching to date (Richards & Rodgers 2001/2014; Fotos, 2005). It results from teachers' perceptions, beliefs, and role in diversifying the teaching and learning materials and methods by enriching their language proficiency. Therefore it is essential to discuss the changing roles in different methodological orientations. For example, the situational teaching method, oral method, and audio-lingual method from the 1920s to 1960s redefined teachers' roles as orchestral leaders who can guide and control students' behavioural engagement in learning language (Larsen-Freeman & Anderson, 2011).

Similarly, Richards and Rodgers (2014) point out that the teacher's role as a counselor in community language teaching during the 1960s and 1970s addressed learners' feelings and learned the learners' aptitude as complete beings. They further mention that in the 1970s and 1980s, methods like the natural method, the silent way,

and suggestopedia also defined teachers with the ability to create materials, design, and learning situations full of emotional and mental activity. Later, communicative, content-based, and task-based language teaching inspired dynamic teachers who could design language and content-integrated tasks and participate in the learning process. In this way, changing methods is a process to make teachers self-initiated to devise their methods as per the need of the language classroom with multifarious practices adaptive to the learners' needs.

Furthermore, the methods have also integrated the learning dimension with learners' social, contextual, and cognitive elements. The social dimension is associated with cognition in the community language learning approach. It made teachers internalize social-cognitive strength with more humanizing behaviour, like the sense of gratitude and trust between teachers and students (Richards and Rodgers, 2014; Larsen-Freeman & Anderson, 2011). Teachers also started conceptualizing teaching materials, like realia, as more engaging and contextual. The focus of methods on cognition and consciousness brought a different preparedness for teachers. Richards and Rodgers (2014) explain that in the 1970s and 1980s natural approach focused on optimizing emotional preparedness; the silent way defined learning as exploring as a mental activity; suggestopedia created activity to the non-rational and non-conscious aspects of the learners. These methods made teachers aware of the subjective and receptive aspects of the learners. Besides, the teacher prepares learning activities by focusing on motor skills to reduce language stress in the total physical response method. It shows that the teachers redefine their roles and prepare themselves to effectively use the methods addressing the learners' needs. Thornbury (2017) points out that the research questions the methods and their revision

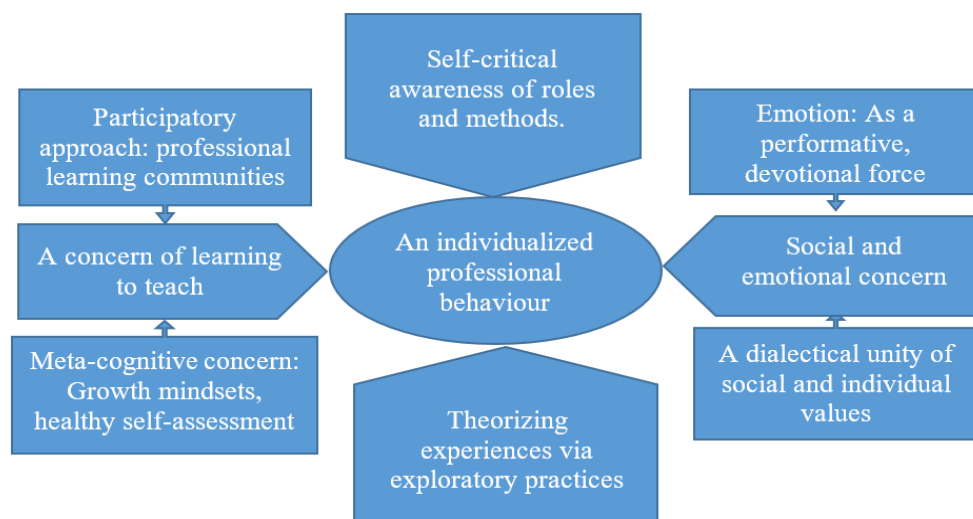
to ensure learning. It makes teachers reflect and realize the appropriate use of the methods for their professional growth.

The variety of methods in the late 20th century, basically communicative and task-based language teaching, brought the active role of teachers in preparing the lessons before they enter the classroom. Every classroom has diversity regarding the learners' age, social exposure, and purpose of learning the language. Thornbury (2017) explains such concerns as inducing values for the proliferation of the methods. It shows that a better understanding of methods prepares teachers for a classroom with a single method and enriches teachers' self-initiated behaviour for devising teaching-learning activities with an individualized approach. Larsen-Freeman and Anderson (2011) discuss it as principled eclecticism in which teachers incorporate their beliefs and principles of the method and develop purposive classroom activities. Richards and Rodgers (2014) state that as methods change teachers' roles, there is a process of teachers developing their own method, which is called the post-method approach. It includes eclecticism, personal practical knowledge, and the skill of theorizing their practices. Thornbury (2017) explains eclecticism as a foundation for teaching continuous professional development that relies on appropriating the methods by reconstructing them with "teacher's own exploratory practices" (p. 126). The teachers' dependency on the method(s) cannot lead to their professional growth. Teachers' self-regulatory force must question existing methods, create appropriate pedagogical practices, and explore their social, cognitive, and cultural relevance.

The discussion leads to the concept of teachers' initiation in terms of their beliefs, practices, and commitment to transforming the professional approach. Since a single method is a hegemonic practice that makes teachers a follower of centric assumptions, teachers could function as organic intellectuals who function in society

to carry and go against the hegemonized community (Kumaravadivelu, 2016). In this regard, teachers' self-engagement is essential by considering "linguistic, social, cultural, and political particularities" since post-method pedagogy is not an alternative but a dynamic approach for everyday teaching (Kumaravadivelu, 2006, p. 69). The post-method relies on the teachers' ability to teach and autonomously self-regulate the norms of institutions, curricula, and textbooks (Kumaravadivelu, 2012). The self-initiated professionalism surpasses the limits of traditional methods as an organic intellectual who aspires to collaborative transformation. It is an approach of getting beyond the methods by internalizing all methods and approaches. It is possible with teachers' self-critical awareness of learners' socio-cultural, linguistic, and subjective attributes by relocating global and local perspectives.

Figure 2.2



Self-initiated English Language Teachers' Professional Development

Based on the concerns discussed under learning to teach, social and emotional attributes, and professionalism for EL teachers, individualized professional behaviour is presented in Figure 2.2. It incorporates learning to teach that essentializes participatory and metacognitive values as a cognitive strength for professional growth. Similarly, it also needs the subjective strength as a social-emotional concern

of the teacher through dialectic unity of personal and social trajectories and emotion for their performative strength. In such case, teacher grows with a self-critical awareness for restructuring the existing methods as per their professional needs. The teachers can engage in exploratory professional practices with the ability to theorize their individualized professional practices. This research penetrates individualized professional behaviour to conceptualize self-initiated professional growth.

Self-initiated Values for Teachers: A Reflection on Educational Policy

The issues of teacher professionalism with social, emotional, and cognitive ventures are attributed to the self-initiated dimensions of the teachers' growth. This section explores educational policies, language policies, and views from critics on policy regarding teachers' professional development. The literature on policy discussed in this section highlights professional development concerns in Nepal. It recapitulates the policies mainly to emphasize conceptual aspects of self-initiated professional development. In Nepal, the issues of multilingual approaches, English as a medium of instruction, and teacher development training and education have been the primary area of concentration. Therefore, discussion on language policy and issues, educational policy, and different teacher education plans and practices are essential to theorize localized professional development of English language teachers. As a result, it explores the connection between educational policy, teacher development, professionalism, and language policy, as well as its impact on teachers' professional issues in the context of Nepal.

Educational Policy: Concerns in Teachers' Professional Development

Educational policy is generally created in a nation-state to manage educational accomplishment consistently. There is a discussion on the functions of the policy as a framework for educational outcomes. The policy is a process, not a product,

according to Bell and Stevenson (2006), because it "is not only something that happens 'up there,' but also something that happens 'down here'" (p. 10). The policy functions in two stages: the first is at the execution level, and the second is from the government to develop and endorse it.

Similarly, political ideologies and cultural value systems impact educational policy. Bell and Stevenson (2006) argue that policy creation is broader because it includes dominating discourse in the socio-political environment and adopts trends as strategic direction. It influences policy implementation with organizational principles and operational practices. In this perspective, an educational policy does not have a beginning or an end because it is cyclical. Bell and Stevenson (2006) further argue that socio-cultural circumstances play a vital role in diversifying policymaking since global elements help streamline global uniformity while national aspects vary according to local education demands. Policy functions in addressing the needs of human resources and growth. The educational policy integrates global, local, and institutional influences to enhance the education level and teachers' performative values.

The concept of addressing objective truth underpins education policy discussion as a product value. Wiseman (2010) explains that the product value of educational policy employs evidence-based content that seeks out "what works" or "best practices" (p. 2). It focuses on policy measures to achieve desired outcomes and mainly employs empirical data to highlight the best educational approaches. Wiseman (2010) further illustrates that such product value of the educational policy effectively brings programs like the Education for All program and the girls' education movement policy. However, educational policymakers must deal with issues that empirical data cannot locate, such as the multilingual context, localized learning

behaviour, and indigenous knowledge system. It provides the basis for multilingual and educational policy and reflects on their influences on English language teachers' professional growth.

Concerns about Language Policy

Language policy concentrates on the concern of global and local languages. The issue of global language arises from the need for worldwide communication to survive in the global economy, whereas the local language relates to the identity issue. Therefore, language policy becomes an essential aspect of educational function in English language teaching. Furthermore, language policy becomes an ideologically influential component regarding English language teachers because, according to Spolsky (2012), language policy is "an officially mandated set of rules for language use and form within a nation-state" (p. 3). He further states that the nation-state incorporates socio-political norms as a representative value in education policy and regulates monolingual or multilingual teaching.

The historical context of mono and the multilingual issue relates to educational policy's social, cultural, and political norms. Jernudd and Nekvapil (2012) explain that in 1635 (the late pre-modern period), the Académie française, a language academy, stressed societal unity as the primary concern through unity and order in language use. They elaborate on the language issues as legitimizing social and linguistic demands in and after the 1860s in the European movement. They also mention the need to incorporate and provide recognition to 100 ethnic languages in the language policy of the Soviet Union during the 1920s and 1930s. They further discuss the socio-linguistic dimensions included in the Prague linguistic school, Swedish language policy, and classical language planning in the 1960s and 1970s. The historical concern of language policy portrays the issue of multilingual education

for influencing national policy as a representation of multi-social values. Reaume and Pinto (2012) highlight the key concept of plurilingualism, which assumes language as a repository of knowledge about indigenous culture. They claim that language is a living ecosystem incorporating evolution and adaptation with specific changes. It is the recent linguistic debate, as García (2012) explains, in the 21st century, plurilingual and pluricultural contexts have created complex phenomena. Language policy must address the relative values of ethnic and linguistic identity in such a society. It directly affects the performances and pedagogical practices of a language teacher. A language teacher has to grow with linguistic consciousness to appropriately adapt and teach a particular language.

Most countries' language policies have evolved from monolingual to multilingual in this post-modern era. Multilingualism has been an intrinsic and salient element of post-modern civilization (Aronin et al., 2013). They explain multilingual features as suffusiveness, complexity, and liminality. The suffusiveness arranges the need for multilingualism; complexity sustains historical, social, and geographical essence; and liminality includes language migrants. Kirkpatrick and Bui (2016) argue that language policy, especially while including the English language in South Asian countries, has solved social issues like unemployment, class division, and poverty. They further point out that English language planning and policy in most South Asian countries have adopted English as the primary foreign language, official language, and even medium of instruction. They claim that the multilingual issue in South Asian countries is a paradoxical condition for policymakers and educators. For example, the policymakers in Malaysia dropped the Malay-only education system. They adopted English as a lingua franca, whereas Nepal has a multilingual ideology and English as a medium of instruction policy. Even in Japan and Taiwan, language policy faces

issues like English as a foreign and second language and prioritizes minority and local languages (Kaplan & Baldauf, 2008). There are issues with English language policy in Asian nations as it assumes English as an economic asset, whereas it creates confusion in local languages and culture (Kirkpatrick & Bui, 2016). Besides, the language policy impacts the education plan in classroom activities, medium of instruction, and teachers' knowledge and skills in the multilingual nation.

In Nepal, Nepal National Education Planning Commission 1956 report discussed the concern of multi-ethnic, multicultural, and multilingual nations and their position in the Nepalese education system; however, it restricts the possibilities of multilingual education (Awasthi, 2008). Furthermore, by using a Nepali-only medium of instruction, the report also mentions "problems relating to the medium of instruction, language teaching and learning, teacher preparation, and instructional materials" (Awasthi, 2008, p. 23). In the National Education System Plan of 1971, the issue of single-language instruction continued (Weinberg, 2013). However, the Constitution of 1990 in Nepal, according to Weinberg (2013), recognized languages other than Nepali as national languages, and educational policy assured the mother tongue instruction.

The Constitution of Nepal 2015 refers to Act 31, Right to education, that every citizen shall have the right of access to basic education. It also affirms the right to get an education in its mother tongue. It has contextualized the context of multilingual education in Nepal. Using the mother tongue medium of instruction ensures purposive learning as it enriches self-expression and a better understanding of ideas and instructions (Rai, 2018). Rai further claims that the ethnic community needs rights to develop its own education system to secure the future of linguistic minorities and accomplish the mission of education policy. In the case of teaching English, the

government of Nepal also made the provision for teaching English as a second language from grade one (Singh et al., 2012). However, there is tension between global and local language ideologies because multilingual education and English are a medium of instruction in public schools to compete with private schools (Phyak, 2016). In such conditions, teachers' awareness of changing scenarios of English in Nepal is essential. Giri (2015) illustrates the changing faces of English in Nepal as the language of the ruler's language to everyday language, and teachers are heading with "negotiated methods" to contextualize teaching in the classroom (p. 111). He further points out that English language teachers need such a situational consciousness to understand the situation of English in different parts of Nepal and devise educational activities accordingly. It is possible through plurilingual linguistic consciousness as it strengthens socio-cultural and linguistic competence in an individual.

Plurilingual essence relies on the notion of critical and creative engagements. Lau and Viegen (2020) clarify that plurilingual concern breaks the structural and ideological constraints by providing dynamic and alternative values against binary and mono perspectives. They further claim that the plurilingual consciousness enables an individual to "reflect, mobilize and strengthen languages" (p. 6). It does not aspire for "two monolingual" essence in an individual (bi/multilingual aspiration); however, it essentializes the "synthesis of language and cultural resources and competence" as an "interculturality and the social nature of communicative competence" that promotes dynamic interactions (Lau & Viegen, 2020, p. 12). In this way, teachers' professional and plurilingual consciousness is the key to implementing policy regulations by appropriating the classroom needs. This research concentrates on language issues to refer to the participants' plurilingual engagement with their situational consciousness.

Concerns about Educational Policy

An educational policy anticipates high-quality education, with teachers' professionalism as a driving force. According to Martin et al. (2017), educational policy and teacher professional development have a common goal of maintaining high-quality schools. The outcome of educational policy ensures teacher responsibility and effective pedagogy execution. Wisniewski (1987) reflected that educational achievement in the United States in the 1980s has a key factor, i.e., teacher educators' involvement in forming teacher education policy. However, their grounded insights shifted, and they had conflicting political biases in reforming educational policy.

Besides, the educational policy stands on either institutional theory or sense-making theory. Martin et al. (2017) explain that institutional theory comprises teachers' classroom instructional behaviour, whereas sense-making theory makes the policy adopt how teachers and administrators implement the policy. They argue that continuous communication between policymakers and educators can harmonize the TPD and educational policy, as both have the same goal of having quality learning outcomes. Therefore, it is crucial to induce an integrated dimension of the teacher education plans and policy. Vegas and Ganimian (2013) illustrate the teacher policy issues in educational policy as "setting clear expectations; attracting the best into teaching; providing training; matching teachers with students' needs; providing strong principals; monitoring; supporting teachers, and motivating teachers" (p. 2). These provisions empower teachers' contextualized efficiencies and their performance for quality education since teachers are the central agency for overall educational outcomes.

In the context of Nepal, teachers' professional development has been a vital issue in national educational policy after the est. Awasthi (2003) has also focused on policy level improvisation and effective and need base teacher education programs for better educational quality in Nepal. He further points out that the Nepal National Educational Planning Commission Report (1956) proposes teaching universities in Nepal and mentions different curricula and nursing curricula. It also envisioned the establishment of a Teacher College in 1956 to provide training, B.Ed., and M. Ed. Programs. It assumes that the teachers, as an architect of the human soul, should be serious about professional, humanitarian, and collaborative relations with colleagues and bear a high sense of serving the society. In contrast, there has been no such remarkable outcome of TPD based on report of the Asian Development Bank (2017) on TPD in South Asian countries. The report states that professional development programs in Nepal have been supply-driven rather than need-driven.

Regarding English language teachers, Sharma and Phyak (2017) claim that in Nepal methodological and linguistic competence of teachers is improving as TPD has been a primary requisite for every teacher. They point out that educational policy developer and planner has to take a teacher not only as a classroom actor but also as a social transformer. Besides, Awasthi (2003) illustrates the beginning of education programs through universities in the late 90s; training through professional forums like NELTA is a great venture for professional development. However, the problem lies in having proper coordination between such agencies.

Shishak Peshagat Bikash ko Praroop 2015 (TPD Framework 2015) has conceptualized self-initiated professional development for the quality of teachers. Nevertheless, it is limited to encouragement and technology-related efficiencies rather than projecting strategic professional growth. Poyck et al. (2016) prepared a joint

evaluation report (2016) on the School Sector Reform Plan Program (SSRP) 2009-2016, which elaborates as the training sessions in Nepal do not address the need of teachers and do not base on a continuous approach for TPD. It is possible only by changing teacher ethos, motivation, and attitude. A reflection of the report on the School Sector Development Plan (SSDP), 2016/17-2022/23 states pedagogical practices as one of the key strategies for improving teaching and learning by achieving the plan projected in SSRP (Ministry of Education, 2016). SSDP 2016/17-2022/23 points out a few challenges in teachers' professional development and management since trained teachers cannot transfer the pedagogic strategies in the classroom. It proposes mandatory teacher professional development to all teachers, either in-service or refresher training. National Education Policy 2076 (MOEST, 2019) envisages that professional accountability is the primary factor for teachers' professional development. It aims to assure professional qualification, accountability, competency, honesty, and commitment to a teacher's professional growth (MOEST, 2019). It also envisions continuous professional growth with research and innovative educational tasks by promoting self-study, self-research projects, and collaborative professional learning.

Educational policy and teachers' professional development are complementary forces as the concern is to bring effective learning outcomes. The education sector plan 2021-2030 has also identified a lack of coordination between university teacher education programs and educational agencies (MOEST, 2021). It also highlights the need for research-based practice for TPD in Nepal. It points out that teacher development relies on teacher education programs; however, the fact is that only 16.65% of students can get success in the result. The plan illustrates seminars, training, workshops, conferences, action research, teachers' learning networks,

exposure visits, and mentoring. It mentions the concern of self-accountable professional growth practices without minute details of their self-reflective practices. Therefore, there is a need for collective force to redefine policy and strategies for teacher professional development. Besides these training projections, sharing and networking are necessary for collaborative professional development. Mentoring from peers and the head teachers is another element for empowering teachers with professional accountability. There is also a focus on self-motivated and self-initiated professional development expectations; however, no such strategic plan is elaborated as part of teachers' continuous and sustainable professional development.

Chapter Summary

This chapter discursively presented the self-initiated dimension in humans and professionals. It incorporated professional bases in human behaviour, teachers' learning, concerns about language teachers' professionalism, and values in educational policies. While discussing self-initiation, it corroborated ideas from traditional rites and practices and explains self-initiation as professional awareness with contextual performances and transformed professional behaviour. It illustrated self-initiated human behaviour determined by dialogic relations between social and mental functions. In this process, individuals enhance their self-regulatory, self-controlled, and individualized behaviour for personal and professional growth. Similarly, it explored teachers' learning behaviour and self-initiation that incorporated their professional commitment and nature of action and reflection with their emotional, cognitive and social engagements. English language teachers' self-initiated professional behaviour is discussed as individualized professionalism. Participatory and metacognitive learning to teach, performative and devotional subjective attributes, and self-critical awareness are major conjectures for professional growth.

This chapter also highlighted the concerns of multilingual and educational policies that could set the locally and globally recognized professional practices by securing and empowering an accountable teaching profession.

CHAPTER III

THEORETICAL FOUNDATIONS FOR TEACHERS' PROFESSIONAL GROWTH

The previous chapter discussed the thematic attributes essential for self-initiated English language teachers' professional development. It conceptualized self-initiation as a continuous effort to transform self and performance regarding social and individual values. Therefore, it corroborated individual and professional behaviour to visualize self-initiation as individualized and dialogic qualities of professional growth. This chapter continues the self-initiated values in reference to the different western and eastern theoretical propositions. The two different value systems are put together to visualize the self-initiated growth of English teachers with the academic and professional foundation on western induced knowledge system and sociocultural influences under the eastern value system.

The teaching profession has a more specific and dynamic value of work which comprises individuals, society, knowledge orientation, and conventional professional practices. The skills, knowledge, and conventions are identifiers of teachers that lead them through work ethics in mechanical and technical processes (Ur, 2010). It consists of an ability to transfer knowledge and thought into action "distinct from automatic routines" (p. 389). The action-oriented position is like a "bringer-about of real-world change" (p. 390). The change agent needs to theorize the personality and the learning practices in social, cognitive, emotional, and performative dimensions. Therefore, this chapter highlights teachers' personalities and professional strengths in reference to Gramsci's idea of intellectual, Deleuze and Guattari's concept of desire, and the eastern values of the *Natyashastra*.

Similarly, it incorporates self-directed learning theory, the socio-cognitive notion of self-regulation, and the idea of devotion from *Bhaktismritisindhu*. These concerns are beyond conventional assumptions of western professional growth and an endeavour to visualize the professional practices of the basic eastern value system. Therefore, these discussions can have a conceptual, theoretical stance for analyzing teachers' experiences concerning their self-initiated professional growth.

Dynamics of Teachers' Professional Development

In general, teachers perceive that professional learning is necessary for professional development. Teachers' dynamic responsibilities are "an artist and an architect; a scientist and a psychologist; a manager and a mentor; a controller and a counselor; a sage on the stage; and a guide on the side; and more" in the professional learning process (Kumaravadivelu, 2003a, p. 7). It sustains contextualized and individualized aspects of a teacher who uses a proactive attitude and personal theories of practice to execute situational and learning-specific practices (Kumaravadivelu, 2003b). Traditional or "professional intellectuals" cannot execute such innovative and personalized performances because they embrace fixed and hegemonized categories of historical institutions (Gramsci, 1992, p. 128). Such intellectuals, according to Gramsci, perceive every socio-cultural reality with the same approach in "a homogeneous way of thinking" (p. 128). It needs clarity on social representative and individual performative concerns for a teacher. Therefore, this section explores and conceptualizes the proclivity of state-of-the-art personality with its diversified features since self-initiated professional growth could incorporate collaborative human nature.

Teacher's Professionalism and Gramsci's Notion of Intellectuals

A discussion on the diverse realities of teachers can have contrasting assumptions with the professional intellectuals' attitudes and teachers' performative values. Gramsci (1992) explains the attitude of professional intellectuals as an illusionary consciousness as it believes that a widely acknowledged clear notion influences every individual's consciousness with a similar effect. Gramsci categorizes the role of teachers as professional intellectuals since they conform to "stable, transmissible and at times even stagnant knowledge" (Tickle, 2001, p. 161). In this sense, Tickle (2001) further claims that teachers' professional development becomes stagnant if they perceive their role as agents of transferring the prescribed skills and knowledge from training. It also relates to Gramsci's notion of professional intellectuals as knowledge parasites; however, they think of themselves as "disinterestedly autonomous of political considerations" (Jones, 2006, p. 87). Since such intellectuals lead their existence towards rigid philosophical discourse and it could not have a representative voice, teachers need a dimensional intellectual positional approach.

The advocacy is that professional intellectuals need to incorporate socio-economic realities. Their false assumption is to define themselves as autonomous thinkers away from social and economic realities (King, 1978). Jones (2006) claims that professional intellectuals rely on the critical sensibility of their autonomous thought process in a contingent situation. They can advocate the existing knowledge to promote the tendency of homogenizing the thought process. As a result, they elucidate the social discourse mediated by organic intellectuals (King, 1978). Combining organic and traditional intellectuals can harness the representative voice and promote intellectual function in civil society and the political state. Chun (2022)

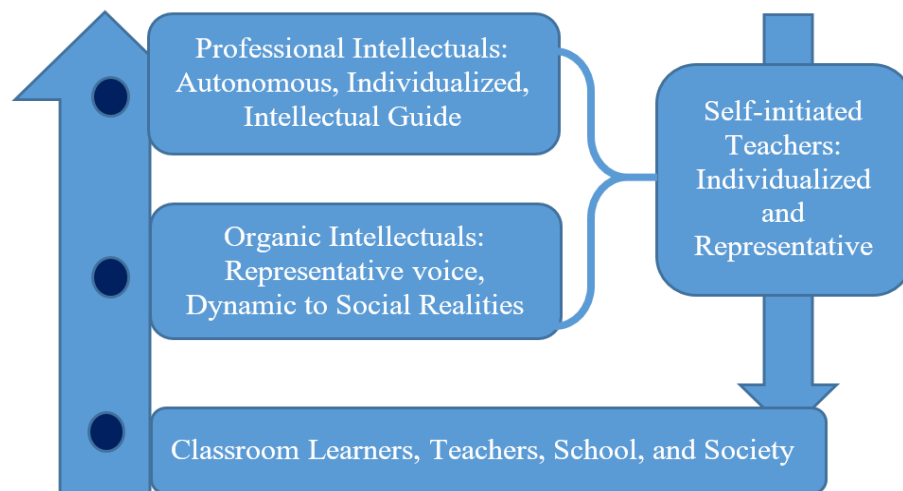
discusses a need to change traditional intellectuals' beliefs which stand on a static assumption of the coherent existence of their beliefs. It shows that role of experienced teachers becomes necessary to correlate the voices of civil society (i.e., students, teachers, and teacher educators) and the political state (curriculum designers and policymakers). The position is more innovative and self-representative as their autonomy sustains interaction with social groups.

Adapting social, economic, and political realities is crucial for teachers' professional development as their classroom and pedagogy represent such realities. Kumaravadivelu (2012) claims that teacher education needs to incorporate socio-cultural and ideological movements along with "global economic trends and global cultural flows" (p. 1). Kumaravadivelu argues that including diverse sociocultural realities in teacher education ensures professional and personal growth as per the need and changes in society. It resembles Gramsci's concept of organic intellectuals who are in dialogic relation to professional intellectuals with an ability to generalize the lived experiences as a representative voice (Chun, 2022). Gramsci (1971) explains that professional intellectuals are "independent, autonomous, endowed with a character of their own" and ideologically committed (p. 8). On the other hand, Organic intellectuals identify with their social group, represent the social class's voices, and work in "the conditions of formation, life, and development of the social group" (p. 15). They function like educators, constantly interacting with society to change their own perceptions and govern the perceptions of others, resulting in wisdom (Tickle, 2001). Educators evolve through the "knowing and being" method and "self-determination of learning projects" in this process of engaging with social and personal realities (pp. 163-164). The organic intellectuals' proclivity allows teachers to develop "personal ways of inquiry" and become more insightful for their

PD. The personal way of inquiry is the level of consciousness an intellectual acquires through their engagements at the social and individual levels.

The combined essence of intellectuals with autonomous beliefs and knowledge and the ability to address social needs can be a representative voice of a self-initiated intellectual. According to Jones (2006), Gramsci acknowledges the need for such an intellectual who can serve in both societal and intellectual circles. Teachers require this fusion for their self-initiated professional practices because their professionalism depends on skills, knowledge, socio-cultural representation, and cognitive strengths. These dynamics and innovative personalities project the socio-culturally discursive and representative nature of professional intellectuals' organic intellectual, autonomous, and independent strength. It becomes a venture for self-initiated teachers' professionalism, as demonstrated in Figure 3.1.

Figure 3.1



Dynamics of Self-initiated Teachers' Representation: Gramsci's Notion on Intellectual

I conceptualized that figure 3.1 is developed based on Gramsci's notions discussed above and aligns with Kumarvedivelu's notion that teacher education needs to incorporate sociocultural values and ideological trends. It shows that the base structure of teacher professional growth is understanding learners, roles, teaching

skills, and socio-cultural demands. The professional praxis leads to a level of organic intellectuals who can demonstrate more personal methods by representing the voices of the classroom and authenticating their professional practices. It reaches the level of professional intellectuals who dissociate themselves from a particular social group and become more autonomous and individualized, like a professional synergy. The concept of self-initiated professional growth emerges from the blending tendencies of organic and professional intellectuals. In this synthesis, the self-initiated teachers remain in continuous growth as it engages with socio-cultural realities for innovative and representative practices. They also become a source of wisdom for a guide to learning practices for both learners and teachers.

Deleuze and Guattari's Notion of Desire and Assemblage

The essence of intellectuals depends on human nature and the knowledge that an individual regulates for personal growth. In this concern, Deleuze's concept of the human mind has a significant elaboration that incorporates the constituents of "passional and social attachments" (Deleuze, 1989, p. 22). He further discusses the human mind, in reference to Hume, as it possesses a collective or individual character. Through historical development, it associates moral attachments, social satisfaction, and the internal bonding of passions in purposive action. In such engagements, an individual constitutes human nature by enhancing understanding and associating ideas. It shows that personal conjectures constituting human nature are essential in regulating knowledge. The knowledge becomes an identifier of professionals for their growth as a process. This section explores Deleuze and Guattari's concepts on human nature, the idea of desire and assemblage, and literature on these concepts in teachers' professional development. It highlights the self-initiated dimension of an individual

for their self-initiated growth in terms of knowledge and human nature that incorporates passion and imagination as self-transformative elements of an individual.

The issue of knowledge begins with the content of understanding and ideas. According to Deleuze (1989), the socialization of passion leads to an understanding. It demonstrates that passion stimulates understanding, formed when passion and imagination are together. It happens in the mind, considered a collection of ideas that combines passion and imagination. When the imagination links with particular material, it becomes fancy, and when it connects with the universe, it brings pictures of winged horses. It means that idea functions in imagination and gets expanded. In this sense, imagination and ideas play critical roles in forming an understanding. It is a common misconception that imagination holds ideas but only reproduces the sensation of ideas. An individual evolves with a distinct nature in this complicated system of understanding and assembly of ideas.

Human nature has an imaginative aspect that stems from the consistency and regularity of thoughts. It is possible because of three association principles: "contiguity, resemblance, and causality" (Deleuze, 1989, p. 24). In the imagination, contiguity is formed by a series of stimulating impressions, the proximity of those stimuli forms the resemblance, and causal relations of the concept adhere to uniformity. Human nature is brought together at this point by an inner association and a value of belief. As a result, according to Deleuze (1989), the association is a law of imagination that leads, limits, and unifies the imagination. Human nature is predisposed to have a representative or general thought resembling ideas. It could also contain a complex structure of distinct ideas, or one notion could relate to another depending on the situation. It refers to a person's level of understanding regarding the consistency and uniformity of concepts that govern their imagination. Since the

imagination promotes ideas from numerous relationships, the propensity it constructs is in the course of a transformative process.

Typically, the tendency is self-controlled by three laws of imagination and passion (i.e., desire). First, it begins as a rule of taste, a sensation of imagination that links passions and their objects to the power of possibilities. In this condition, the imagination becomes more intense, and the intensity of the passion increases. Second, there is a rule of freedom, a more fluid type of imagination with a passion that is not bound by any particular material. Third, the rule of interest and obligation, as in a servant's position, propels the action forward with the use of force or an agreement. Finally, the reflection and extension of passions in imagination regulate these three rules of imagination and passion. It becomes human nature to promulgate knowledge.

Similarly, the objective essence of desire is an essential dimension in forming human knowledge. The desire correlates its existence with objective values and transforms alongside the shifts in objective essence but does not transgress the objective values (Deleuze & Guattari, 1983). The desiring production is simply a social production fixed with conditions of time and space. In this context, desire is an immediate response to the social system since "there is desire and the social and nothing else (Deleuze & Guattari, p. 29, 1983). The value of desire relies on its autonomous and socially productive features (Zembylas, 2007). As a result, desire enables an individual to defy social determination and restructure the social dimension as per the need. Zembylas (2007) further elaborates on such essence of desire that it is in a continuous flow and in the process of becoming since it is similar to an unconscious element that is neither expressive nor representative but productive value. It is a desiring machine that simultaneously functions in a social and technical state and regulates physical, intellectual, emotional, and material components at the

same flow. It establishes the notion of desire in the human organism as a creative and productive force that assembles passions, imagination, and social values.

The concept of interrelation among passions, ideas, imagination, and social attributes is a proper understanding of self-growth. Since desire, passion, and knowledge are integrated phenomena for an individual, the understanding gets restructured as per desire and social determinations. It leads to the concept of identity and existence. Zembylas (2007) conforms that desire is an existential force and also a productive force that "possesses transformative power" (p. 338). Deleuze and Guattari (1983) explain the self-transformative and auto-productive nature of desiring and social production. Goodchild (1996) points out that Deleuze's concept of desire as it is a process of becoming, knowledge of itself, and a condition of change for itself. In this process of understanding and regulating desires, passions, ideas, and imagination, an individual gets into a becoming through restructuring assemblages. As a result, Goodchild (1996) conceptualizes the pedagogy of desire that "produces radical subjects who deploy pleasures and take risks to break the codes of ideology and established representations" (p. 338). It provides an outlet for understanding the self-regulated force of desire and its power of self-restructuring ideas, imagination, and passion.

The interconnection of social dimensions and desiring productions as a process makes an individual conscious about regulating complex interlocks with multiple desires and social attributes. It needs to develop "a criticality about knowledge, affect, and the events and meanings of everyday learning and teaching practices" in teachers (Goodchild, 1996, p. 339). Goodchild elaborates on the pedagogy of desire based on the Deleuzo-Guattarian concept of desire. He claims that "a social, aesthetic, material, and political manifestation of one's existence and its

connections to others" in applying the pedagogy of desire (p. 340). It shows that desire consists of passion and social aspects along with imagination and assemblage of ideas in a self-transformative mode. Desire also regulates becoming with its dynamics of self-regulation.

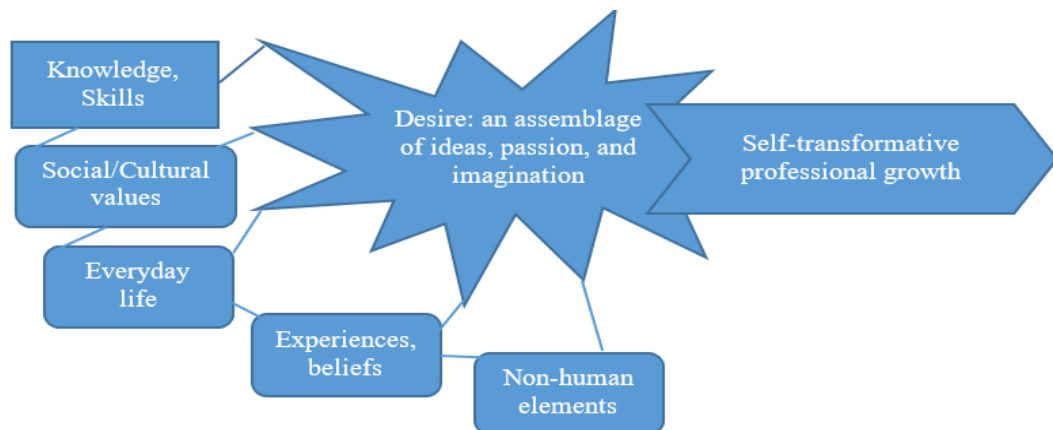
Deleuze and Guattari's concepts of desire have a productive dimension that has a more significant role in imparting self-enhancing awareness. Barlot and Turpin (2021) conceptualize such a concept of desire in occupation with passionate, creative, and productive dimensions. They claim that the concepts of assemblage and desire, as discussed by Deleuze and Guattari, visualize an occupation as creative and interrelated to social values. The intensive and creative impulse of desire affects the different social components in the assemblage. Even more, desire is such a regulating force that generates assemblage in everyday life with a complex and dynamic configuration. The dynamism of desire is the element for research in self-initiated professional development. Hordvik et al. (2020) apply the Deleuzo-Guattarian concept of assemblage and explore the practice of teacher educators. They conceptualized assemblage as "arrangements of heterogeneous human, material, and non-tangible elements, conditions or forces that interact in a particular way and context to co-produce something" (p. 2). The something refers to teacher educators' knowledge, experiences, beliefs, and investments. They claim that there is always a "complex interplay between human, material, and non-tangible elements" (p. 9).

Similarly, Adams (2021) also uses the Deleuzo-Guattarian concept of rhizomatic assemblage to become a teacher connected to human and non-human entities. Adams argues that awareness of such assemblage leads professional practice to more diversified and interconnected professional growth. Growth does not have a beginning and ending, as it is always in between. Therefore, such a sense of becoming

is in a continuous process of self-transforming based on rhizomatic assemblage, as shown in Figure 3.2.

Figure 3.2

Desire as a Self-transforming Element for Professionals



I conceptualized the concerns of desire and its possible connecting values, as discussed and presented in Figure 3.2. It is associated with human and non-human elements that affect desire and restructure the total process of ideas, imagination, and social production, leading to self-transformative professional growth. The association of such values regulates desire and stimulates the professionals' growth.

Professional Performative Values: Concepts of Bharat Muni's *Natyashastra*

In the previous sections, professional role and growth are conceptualized in Gramsci's notion of intellectuals and Deleuze and Guattari's analysis of desire and assemblage. The value of individual growth has a social, individual, and representative essence as a position of self-initiated intellectual who can perform the roles in an autonomous and representative way. Similarly, the performance can be in a self-transformative pattern that regulates desire as an assemblage of social and passionate elements. These concerns are essential in the self-initiated performances for a teacher's professional growth who can exercise autonomy by being responsible for social and individual representation.

This section further correlates performance with aesthetic value in reference to Bharat Muni's concern about expressing emotions on stage. Rao and Paranjpe (2016) point out Bharat Muni's careful consideration of performing emotions by correlating human nature and social customs. The performance of emotion needs a clear understanding of human nature and social customs that adds aesthetic appreciation to the performance. They further argue that aesthetic performance enables handling emotional vulnerability in different personal junctures. As a result, the knowledge and skills of aesthetic performance can diversify a teacher's professional growth.

Emotional states in an individual are constantly distracting and associating forces in everyday life. However, it is more meaning-making value in professional space since the intellectuals can realize, reflect, and respond to emotional states with proper understanding. Bharat Muni (1950) mentions that such an intellectual ability is similar to a connoisseur who can properly differentiate the spices of cooked foods. The emotional states have two-fold performances: sentiments (*rasas*) and states (*bhavas*), which are the source of projecting one another. There are eight sentiments confirmed to have performative nature with aesthetic value. Rao and Paranjpe (2016) mention that the eight sentiments or aesthetic moods correlate with eight different states or powerful emotions. Besides, they further claim that experience of such emotions and aesthetic moods promotes human well-being.

Bharat Muni (1950) explains eight sentiments or major emotions as a source of each other as "the comic sentiment arises the aesthetic, the pathetic from furious and marvelous from the heroic and the terrible from odious" (Verse 39, p. 107). These eight sentiments or aesthetic moods have eight dominant states or major emotions. Bharat Muni (1950) elaborates that the first sentiment is the aesthetic sentiment (*śṛṅgāra rasa*) associated with the dominant state of love (*rati*). It refers to a "white,

pure, bright, and beautiful" personality and a sense of joy in union with desired objects (Chapter 9, Verse 45-46, p. 108-109). It also mentions that whatever is sacred, pure, placid, and worth seeing can compose to *śṛṅgāra*. It captures the sense of happiness in being together and the desperate sensation of separation for love. Since being together is a concern of self-respect, self-consciousness, and self-confidence. Secondly, comic sentiment (*hāsya rasa*) has a basis in the dominant state of laughter (*hāsya*), which performs differently in three different situations or persons: superior, middle, and inferior types. It has two tendencies "self-centered," laughing to oneself, and "centered to others" when one makes another laugh (Verse 48, p. 110). Thirdly, the pathetic sentiment (*karuna rasa*) relates to the dominant state of sorrow (*soka*). The cause of such a state of emotional dissonance is due to losing a beloved person, moment, and position. The fourth sentiment is the furious sentiment (*raudra rasa*), based on the dominant state of anger (*krodha*). It arises due to abuse, exorcizing, jealousy, and untrue allegations. The fifth is the heroic sentiment (*vīra rasa*) related to the dominant state of superior personal energy (*utsaha*) that regulates "the presence of mind, perseverance, diplomacy, optimism, and discipline" (Verse 66, p. 114). It is full of patience, pride, firmness, and influencing words. The sixth and seventh sentiments are a terrible sentiment (*bhayanaka rasa*) based on the dominant state of fear (*bhaya*) and the odious sentiment (*bībhatsa rasa*) based on the dominant state of disgust (*juguptsa*). These sentiments proceed with restlessness, inactivity, and uneasiness. The eighth sentiment is the marvelous sentiment (*adbhuta rasa*), based on the dominant state of astonishment (*vismaya*). It arises from the sensation of attaining desired objects or the sight of heavenly beings.

These sentiments in the *Natyashastra* add aesthetic value to the performance of emotions. The *bhavas* (States) are the essence of meaning pervaded in spectators

with the *rasas* (sentiments). In this performance process, there is a two-fold understanding of sentiments as *vibhava*: a state of precise knowledge of emotions, and *anubhava*: a felt state of expressions as one's own by employing words or gestures.

The discourse of *rasas* (sentiments) is not the only form of performing art on stage but also relating and representing emotions and their aesthetic features to general life. Shared emotions with aesthetic moods are a fact that "belongs to transindividual social reality" (Rao & Paranjpe, 2016, p. 265). It shows the social attributes that regulate emotion and its performances with aesthetic features. It also establishes a dimension of communication more effectively so that the relations with others become more vigorous than just informing as a cognitive response. Wilke (2018) argues that Bharat Muni's rasa theory has a persuasive element with emotionalizing effects since "emotions are the very engines of persuasion and efficacy" (p. 53). He further elaborates that such emotionalizing elements of aesthetic moods strengthen "personal conviction, affective bonds, moral decisions, and shared spaces of imagination" (p. 55). The *Natyashastra* shows that good communication, a desire for self-transformation, and autonomous intellectual behaviour are more productive in aesthetic performance. Since manifesting ideas and emotions is always relative to social, emotional, and aesthetic qualities, adapting social values is essential while projecting emotional moods.

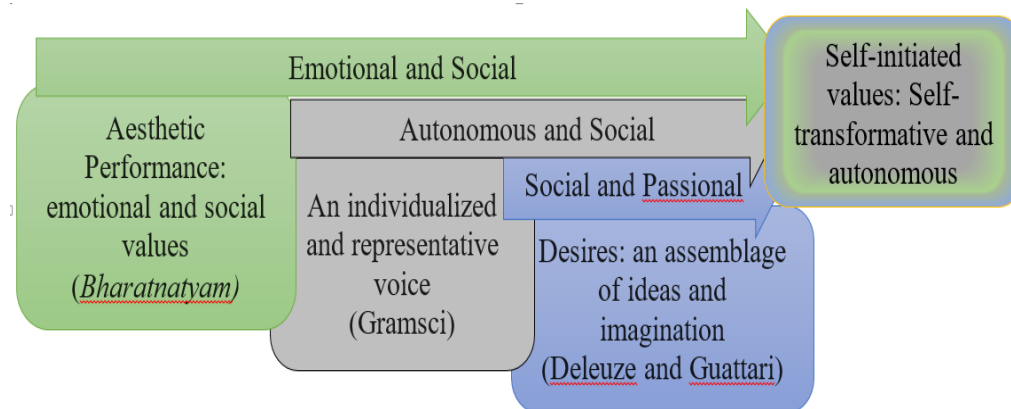
Gramsci, Deleuze and Guattari, and *Natyashastra*: Professional Dynamics

The discussion connects western notions of intelligent behaviour and eastern notions of aesthetic performance to visualize knowledge orientation and performative strength. These concepts project the concern of individual growth with social attributes as a dynamics of self-initiated growth. I projected the performative nature of a self-initiated professional in Figure 3.3, which demonstrates that the emotional,

autonomous, and passionate values are continuously interacting with the social system and regulating self-transformative behaviour.

Figure 3.3

Self-initiated Performative Nature of an Individual



The performative strength is conceptualized with the notion of eight sentiments (*rasas*) in Bharat Muni's *Natyashastra*. The eight sentiments invigorate the subjective understanding of the situation by appropriating the situational performances. The emotionally engrossed performative values are socially representative and responsible components that regulate self-controlled performance dynamics. Similarly, it visualizes professional growth as a representative and autonomous intellectual value as projected by Gramsci, which brings together individualized philosophical concerns with socially appropriated and represented identity. In this process, an individual could have an autonomous performative essence along with a forbearance with the changing dynamics of social realities as an autonomous growth of an individual. Besides, self-initiated growth captures the passionate aspects of human behaviour with social aspects as a process of a self-transformative assemblage of desires and ideas, as discussed in reference to Deleuze and Guattari. These concepts demonstrate that an individual with social and subjective attributes aspires to a self-regulating dimension of individual practices. Such a practice always relies on social and individual realities with an obvious performative

understanding of the individual. It leads to a self-initiated value of an individual with self-transformative and autonomous growth with a socially responsible attitude and performative clarity at an individual level.

Socio-cognitive Learning for Self-initiated Professional Development

The previous section highlighted self-initiation as a self-transformative, autonomous, and socially representative process. It functions with the assemblage of ideas, imagination, and performative roles. It projects self-regulated and naturalized behaviour. This section examines self-initiated learning behaviour through the social cognitive learning theory, especially self-regulated learning and self-directed learning behaviours. Personal growth is generally related to motivation and learning behaviour, which are fundamental attributes of social learning theory. Learning involves acquiring and modifying knowledge, skills, strategies, beliefs, attitudes, and behaviours. Schunk (2012) claims that learning behaviour changes behaviour or behavioural capacity. He further clarifies that it is not learning that vanishes after a cause since learning retains with life practices and experiences for a long time. Therefore, it is essential for English language teachers, as Smala et al. (2021) argue, that those second language teachers grow with a vivid understanding of theories, methodologies, practices, and knowledge of language usage. They further claim that acquiring such an understanding requires learning strategies since they regulate motivation that has been conceptualized for the last three decades from Bandura's Social Cognitive Learning theory. Similarly, Lazarides and Warner (2020) explain that Bandura's concept of self-efficacy is significant in elaborating on a teacher's development since it focuses on human achievement concerning individual behaviour, personal elements, and environmental situations.

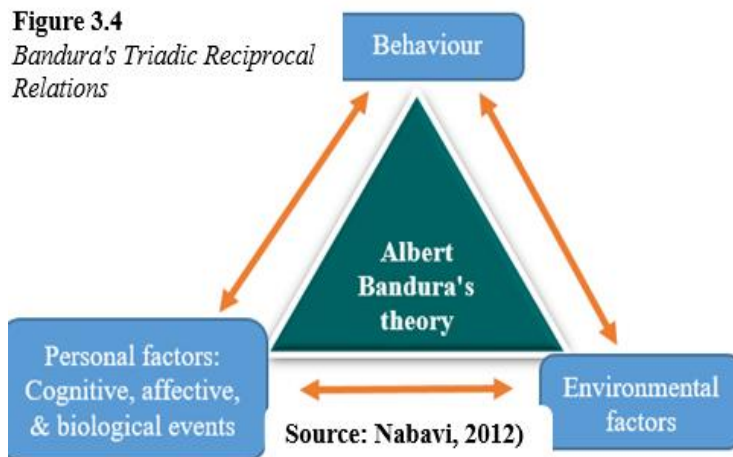
The proposition of teachers' self-efficacy or self-regulation for professional growth demands an exploration of the practices and relevance of social cognitive learning theory. This section also explores self-directed learning behaviour and the notion of *manas* (mind) from eastern philosophy to focus on learning as a natural phenomenon. Finally, the theoretical assumptions are conceptualized as a mechanism for the self-initiated English language teachers' professional development.

Concept of Self-regulation in Social Cognitive Learning Theory

Human behaviour consists of learning behaviour that becomes effective with its self-regulatory process. Self-regulation is significant in enhancing learning behaviour with more goal-oriented engagement. Learning involves acquiring and modifying knowledge, skills, strategies, beliefs, attitudes, and behaviours. Schunk (2012) insists that learning behaviour brings a change in behaviour or a change in the capacity of behaviour. He further clarifies that it is not learning that vanishes after a cause since learning retains with life practices and experiences for a long time. The lifelong learning nature correlates with human behaviour, which functions through interactions among personal influences, behaviour, and environmental forces (Bandura, 2016). The social cognitive theory provides us with an essence of self-development by enhancing learning as a cognitive process.

While discussing the triadic relational functions of human behaviour as personal, behavioural, and environmental relations, it develops as reciprocal relations in an integrated form, as shown in Figure 3.4., Bandura (2016) discusses the personal factor as concerned with competencies' biological and intrapsychic essence. It reflects "belief systems, self-conceptions, emotional states, goals, attitudes, and values" (p. 6). He further elaborates that the behavioural factor is related to performances in physical, social, and emotional forms. Similarly, the environmental factor determines

the situation for
 action, which can be
 imposed, selected,
 and created.
 Individuals have to
 follow the imposed
 situation whether they



like it or not, whereas people can actualize the selected situations through their actions. Similarly, individuals can create new social and technological situations to control their behaviour and lives better.

The social cognitive learning dimension is significant for English language teachers since it conceptualizes motivation, human agency, self-efficacy, and self-regulation in the triadic relation of human behaviour. Smala et al. (2021) state that Banduras' cognitive modeling of reasoning and problem-solving can promote second-language teachers' performance through evidence-based strategies. They also point out Bandura's notion of motivation as a significant concept in promoting language learning strategies. It shows that English language teachers can formulate professional development and language teaching-learning strategies by integrating dimensions of social cognitive learning approaches. It incorporates the notions of human agency, self-efficacy, and self-regulation as the basis for professional strength.

Social cognitive learning conceptualizes agency as pivotal in strengthening and developing learning behaviour. The human agency stands on three basic cognitive practices "forethought, self-reaction, and self-reflection" (Bandura, 2016, p. 4). Bandura (2001) explains that forethought is based on the intention of future strategies for actions with a proactive commitment to bring the pattern of future actions. It

incorporates a shared intention with interdependent plans and actions. Forethought regulates and directs individuals' action plans by motivating them (Bandura, 2016). Similarly, self-reactiveness functions as a self-motivator and self-regulator that regulates motivation, affect, and action based on a set of evaluative standards (Bandura 2001). The individuals adopt, judge their behaviour, and provide self-approval or self-censor to the standards (Bandura, 2016). Besides, self-reflectiveness is a metacognitive skill that allows one to evaluate the promptness of thoughts and actions. Bandura (2016) claims that with self-reflective skill, an individual acts as a self-examiner by reflecting on their thoughts and actions to judge and promote personal efficacy.

Human agency is foundational strength to grow alongside changing times and contexts since it regulates individuals' endeavours for their "self-development, adaptation, and self-renewal with changing times" (Bandura, 2001, p. 2). It also empowers adaptive and regulatory nature with chance works "by cultivating their interests, enabling self-beliefs and competencies" (p. 12). An individual has to undergo three modes of human agency: personal, proxy, and collective (Bandura, 2001, 2016). According to Bandura (2016), personal human agency allows people to have direct control and influence over their actions. In contrast, the proxy human agency allows them to use others' resources and knowledge to act on their behalf. While applying collective human agency, the individuals act with collective knowledge and resources in a concert that determines their future. The mechanical dimension of human agency is the foundational strength that relies on self-efficacy and self-regulatory patterns of self-development.

In the social cognitive theory, self-efficacy is another projection for conceptualizing personal growth. Bandura (2016) argues it is a basic element of

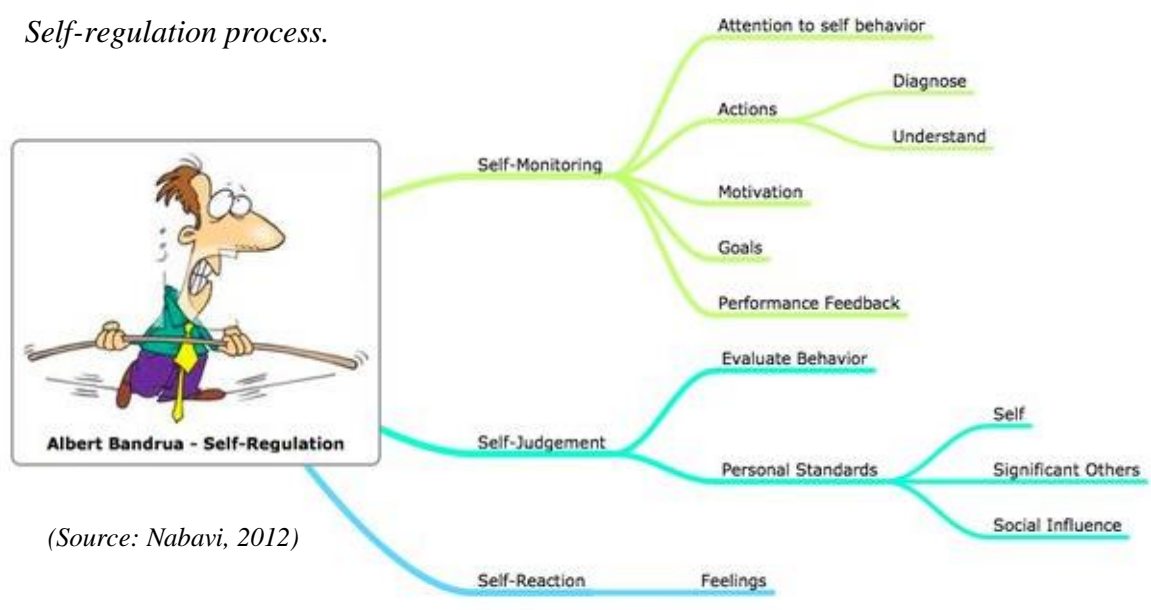
human agency and "one's causative capabilities" that inspires, motivates, and leads a person to accomplish their activities (p. 5). The triadic reciprocal relations among personal, behavioural, and environmental factors generate causative capabilities with self-concept as their personal efficacy. Bandura (1997) illustrates four essential processes in which efficacy strengthens personal capabilities. The first is a cognitive process, as human action is perceived in thoughts with visualized goals. Secondly, in the motivational process, the projected future goals become a self-motivating stimulus to the present action, where the perceived goals, expectations of the possible results, and attribution regulates motivation. Next is the affective process, in which efficacy exercises control over "thought, action, and affect" and determines the "nature and intensity of emotional experiences" (p. 137). The last one is the selective process which enables people to select or avoid activities and environments based on their capabilities. These factors determine personal self-efficacy and their regulatory functions for self-development.

In the education system, individuals aspire to similar human nature with a high level of self-efficacy. It reinforces the lifelong learning nature since "efficacy is a generative capacity" that effectively organizes "cognitive, social, emotional, and behavioural sub-skills" (Bandura, 1997, p. 36). Therefore, Bandura (1997) argues that the education system has to include exercises for such skills that make learners adaptive and proficient. The capacity for self-renewal is essential in learners, which secures dynamic futures for them. Bandura mentions that a high sense of efficacy promotes teachers' performance, and learners get a respectful environment in learning. In the social cognitive learning process, self-regulation becomes a robust mechanism as it sustains a greater sense of personal agency where one functions with choices.

Self-regulation is a significant factor in enhancing learning behaviour with more goal-oriented involvement. The self-regulatory function encodes three principles: self-monitoring, self-judgment, and self-reaction, as shown in Figure 3.5 (Bandura, 1991). Bandura (1991) elaborates on self-monitoring as a self-diagnostic function with systematic self-observation, self-knowledge for regulating control over behaviour, and a self-motivating function that self-directs action for achievement.

Figure 3.5

Self-regulation process.



Similarly, self-judgment of own action comprises several processes. At first, it has personal standards for action that incorporate standards through self-tuition, reactions from others, and social influences. Secondly, it includes social referential comparisons either as self-comparison with previous behaviour or collective comparison based on group performance. The next process of self-judgment stands on the valuation of activities in which an individual evaluates personal adequacy in the activities. The self-judgment also functions with perceived performance determinants by pointing out self or external sources for success or failure in achieving the goals. Besides, self-reaction generates self-regulatory control by creating self-evaluation

with tangible incentives for one's actions and affective reactions to one's behaviour. Bandura (1996) claims that self-regulation occurs in a network of social influences with self-understanding as a producer and a product of own life circumstances.

Social cognitive theory becomes an essential paradigm for self-regulating learning behaviour for empowering human agency and self-efficacy. It provides a mechanism for individuals to exercise human capabilities to generate thoughts and possess reflective self-consciousness (Usher & Schunk, 2018). Zhou & Brown (2015) refer to such a mechanism in educational practices and professional growth as a conscious endeavour. The concerns of changing social dimensions, as in recent technological advancement, social cognitive learning theory strives to develop individuals through socially mediated pathways connecting them to social networks and community settings (Bandura, 2019). Eun (2019) argues that such cognitive learning theory equips teachers for their professional development by regulating capabilities to use existing practical teaching-learning activities and promoting innovative nature to address contextual needs.

The Concerns of *Manas* in Eastern Philosophy

The *manas* in eastern philosophy is the fundamental psychological norms for understanding the self and its growth. It regulates the action and behaviour of an individual by correlating the mind and heart. *Manas* cannot be equivalent to the mind since the mind is limited to cognitive values, whereas *manas* incorporates emotion, cognition, and behaviour (Bhawuk, 2011). In this sense, *manas* function as an instrumental element to regulate "sensorily-derived thoughts, feelings, desires and intentions" (Bartley, 2011, p. 98). Bartley elaborates that *manas* converts sensory stimuli into feelings, cognitive elements into conscious thoughts and memories, and regulates the affective responses as a performative force. Larson and Bhattacharya

(1987) explain the nature of *manas* based on *Samkhya* philosophy as having "both a sense capacity and an action capacity" (p. 49). It shows that *manas* is a psychological element for an individual that projects human efficacy since it fosters generative and performative strength.

The function of *manas* is quite dynamic as it mediates sense perceptions to intellect (*buddhi*). Sinha (1934) explains that *manas* assembles and disassembles the perceived reality by reflecting upon the functions and similarities of the necessary contents. Sinha further explains that the power of *manas* is for reflection, selection, and determination based on similar attributes to reality. Such strength of *manas* makes it a regulating mechanism in human psychology. In Hindu philosophy, according to Sinha (1934), the projected realities of *manas* get into a process of self-appropriation that is a dimension of *ahamkara* (egoism) and *buddhi* (intellect) that ascertains the action for the perceived realities. Therefore, Rao and Paranjpe (2016) compare *manas* as a processor as it processes sensory perception and leads to self-appropriation in the ego (*ahamkara*). They further explain that the self gets connected to external and internal realities through the exercise of *manas*. It shows that the function of *manas* is self-regulatory, and it reflects, judges, and reacts to the sensory realities in selection and association to form a perceived reality.

As discussed in the *Yajurveda*, *manas* and their dynamic properties, the third of four *Vedas*, or Hindu scriptures, are praying to sustain a higher performance level. *Manas* is described in a few verses of chapter 34 in *Yajur Veda* that pray for "noble thoughts, intention and resolution" (*Yajur Veda*, p. 969). In verse 34.1, it is mentioned as the "*Daiva* mind, a perceptive faculty of an intelligent soul," as a traveler who goes around awake and sleeping. It shows that *manas* regulates sense perception as an explorer in both conscious and subconscious layers. In verse 34.2, *manas* is also

called "*Yaksha* mind, a volitional faculty" that organizes *Yajnic* performance by regulating "action, thought and constancy" (*Yajur Veda*, p. 969). It is a physical force of every living being, a performative force of auspicious deeds, and the performative strength of every intellectual being (Bhawuk, 2011). Similarly, verse 34.3 mentions the *manas* as "*Prajnana*, *Chitta*, and *Dhriti* mind, an instrument of awareness, memory, and deeper retention" as a force for all actions (*Yajur Veda*, p. 970). It shows that action and growth depend on the self-regulatory force of the *manas* that self-controls the understanding and affective responses to the sense-perceived realities.

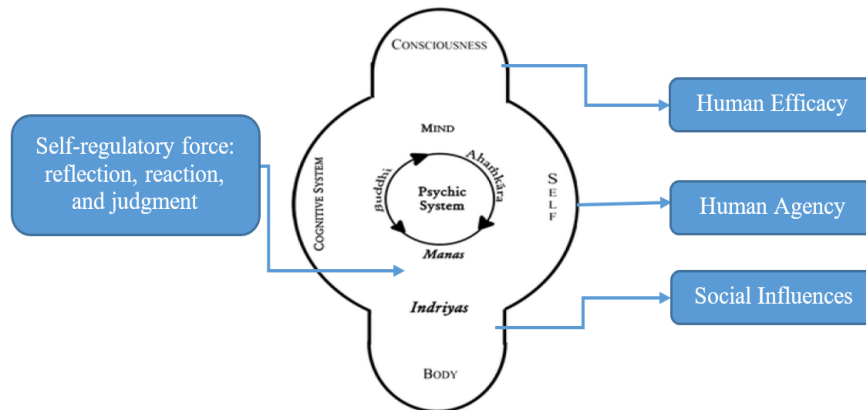
Besides, the *manas* is also conceptualized with their supreme nature in *Yajur Veda*. Verse 34.4 presents *manas* as an "immortal faculty" that perceive and retains the cycle of time and leads to auspicious action (*Yajur Veda*, p. 970). Bhawuk (2011) explains that the indestructible strength of *manas* sustains the past, present, and future. It also caters to the performative energy concerning *buddhi* (intellect), *aatma* (consciousness), and *paramatma* (supreme consciousness). Similarly, verse 34.5 presents *manas* as a force that contains the verses of the *Vedas* as "*Riks*, hymns of knowledge, *Yajus*, hymns of application, and *Samans*, hymns of celebration and devotion" (*Yajur Veda*, p. 971). At last, verse 34.6 describes *manas* as a good driver that can easily drive an individual's actions as per need. It resides in the heart and "directs humans towards various goals" (Bhawuk, 2011, p. 79). The *manas* is comprised of "noble thoughts, intentions and resolutions" that assure the performative values in a self-regulatory manner (*Yajur Veda*, p. 969).

The discussion on *manas* clarifies that human self-regulatory behaviour comprises knowledge, performance, and consciousness. *Rudrashtadhyayi* also mentions that *manas* consists of the aesthetic value of an action-oriented being with its benevolent feature. It further elaborates in Chapter 1, Verse 7, that *manas* is a

regulatory force of all action with its strengths of knowledge, understanding, and persistence (*Rudrashtadyayi, 2015*). The relational dynamics of cognition, emotion, and behaviour regulate the perceived realities that reach self-actualization and a higher understanding of the self.

Figure 3.6

Manas as a Centric Element for Human Self and Growth



(Source: Rao & Paranjpe, 2016, p. 297 with researcher's input)

The socio-cognitive learning nature and behaviour can have better projection with an understanding of *manas* and their relational function, as presented in Figure 3.6. It shows that the human self has consciousness and cognitive dimension that contains *indriyas*, sense organs for perceiving the external realities that consist of socio-cultural influences. The development of the human self is relative to the self-regulatory function of *manas* that self-actualizes the self at the level of intellect (*buddhi*). There are self-reflection, self-reaction, and judgment while associating and dissociating sense-perceived realities as an understanding of the self and the world. Therefore, it may justify the socio-cognitive learning dimension of Bandura as a process of human efficacy and self-regulatory function for self-development.

Teachers' professional development relies on experiences, practices, and learning-dependent on self-engagements. Social cognitive theory, with patterns of self-regulatory learning behaviour, projects self-development as a lifelong learning

process. Similarly, the concept of *manas* sustains a self-regulatory approach to self-development in connection to sensory perceptions and self-reflective and self-judging mechanisms. In both cases, social, cognition, emotional, and behavioural concerns are essential for strengthening self-efficacy that energizes a self-regulatory approach to growth. Growth is essential to the teachers' self-initiated dimensions of professional engagements. Along the same line, self-directed learning practices also ensure learning for self-growth.

Self-directed Learning Theory: A Strategic Value for Professional Growth

The concern of growth is always a way forward to getting independent. Independence is a way to get more connected to social and individual responsibility. In every cultural practice, initiation rites refer to independent and mature behaviour by getting self-responsible with social, cognitive, and behavioural activities, whether rites of the naming ceremony, rice feeding, or baptism. The initiations refer to maturity and self-directed attitude and behaviour, and self-initiation is a process of growing independent with a high sense of own responsibility. It has been conceptualized as a pattern of self-directed behaviour, as Knowles (1975) points out that the fact of individuals growing with their own responsibilities. Self-directed learning also includes an "increase in knowledge, skill, accomplishment, or personal development," employing own efforts in all circumstances (Gibbons, 2002, p. 2). However, understanding self-directed learning as an isolated individual is a false assumption since it develops with the help of "teachers, tutors, mentors, resource people, and peers" (Knowles, 1975, p. 18). It shows that self-directed learning behaviour depends on personal efficacy to execute an understanding of a situation and personal control over the situation. It also suggests that the individual endeavour

integrates cognitive factors and relational values in the self-directed growth of an individual.

Self-directed learning becomes a foundational mechanism for an individual to grow more responsible and independent. There are three primary reasons for self-directed learning making learners proactive, and regulating the continuous development of human competency (Knowles, 1975). The first reason is that self-directed learners learn more and better, as they can retain their learning for a long and they learn with high motivation. Secondly, self-directed learning is more self-responsible as it adapts to the natural processes of psychological development. The third reason is to connect learning resources and unconventional educational programs that need self-initiative to foster learning behaviour. In this sense, self-directed learning is essential for learners' growth with teachers' self-initiated professional practices. Teachers as learners grow professionally with self-directed learning procedures since Knowles (1975) explains different strategic steps for being guided in such learning practices. He elaborates that self-directed learners have a pattern that begins with "diagnosing learning needs, formulating goals, identifying resources for learning and implementing appropriate learning strategies, and evaluating outcomes" (p. 18). Knowles further states that basic human competency makes an individual a lifelong learner.

The pattern is similar to self-regulated cognitive learning behaviour as they focus on lifelong learning tendencies. Oswald (2004) elaborates on five different methods of practicing self-directed learning pedagogy. At first, preparing and familiarizing individuals with self-directed learning is necessary to adopt its rigor. Secondly, the learning environment for discussing ideas and reflecting on expectations is essential. Thirdly, to meet the essence of self-directed learning,

learners need "an open, positive and confident attitude" to have high motivation in self-directed learning (p. 35). The fourth method empowers critical reflection to "self-evaluate their desire for learning, learning processes, learning outcomes, expectations, and past good and bad learning experiences" (p. 35). At last, enhancing personal control in selecting learning resources, identifying learning goals, and evaluating learning outcomes, leads to independence in personal growth. These self-directed learning patterns can be effective by applying facilitator-implemented and facilitator- and learner-implemented methods.

The concerns of self-directed learning have two dimensions, personal control, and facilitators' support. The facilitator's support regulates the environment, resources, and practices so that learners can actualize their learning and personal growth.

Brookfield (1984) clarifies self-directed learning as an ability to regulate external conditions as per the need for change in internal capabilities. He points out that self-directed learning has ignored social influence, and individuals have the strength to regulate their social and individual realities to meet their goals and growth. Similarly, Garrison (1997) points out that self-directed learning ignores external stimuli in the learning process; therefore, it needs contextual control, cognitive responsibility, and motivational tasks to ensure self-directedness. The motivation in learning with "personal responsibility and collaborative control of cognitive and contextual processes" conforms to self-directed behaviour (p. 18). Garrison claims that such a self-directed learning process brings forth socially and personally significant outcomes since self-management, self-monitoring, and motivation are the key mechanisms for self-directed growth. These self-directed mechanisms have the foundational stages of self-directed professional learning practices.

The professional learning concern as a self-directed value is a significant aspect of teachers' professional development. Shurr et al. (2014) discuss professional learning and professional development as interconnected elements referring to teachers' professional growth. They highlight self-improvement as the first concern of professional development, and the second concern is encouraging, supporting, and engaging in collaborative growth. In these concerns, self-directed professional learning benefits individuals, classrooms, schools, and communities. Shurr et al. (2014) mention a model for self-directed professional learning in three spaces for a teacher: in school, where a teacher grows professional skills, practice, and knowledge; in community space, where a teacher advocate innovations, collaborate on innovations, and contribute; and in universal space builds professional networking and collaborating in a wider range. The self-directedness signifies professional growth based on critical engagements with self-plan with expected outcomes, self-management with available resources, self-monitoring for continuous learning, and self-motivation for dedicated engagement.

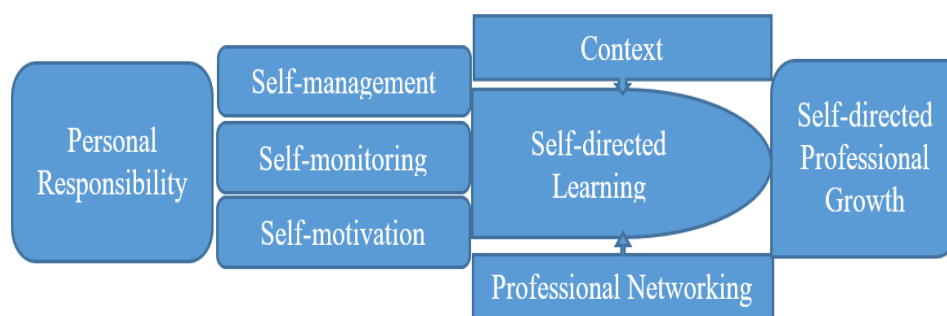
Self-directed learning provides a foundation for conceptualizing, identifying, and managing individual professional growth. Smith (2017) highlights self-directed learning for the teacher to strengthen self-efficacy as a sense of professional identity, critical reasoning to align personal assumptions with contextual practices and reflection on new professional skills. He argues that self-directed teachers can design and adapt contextually relevant professional practices. He argues that the traditional concerns of teachers are insufficient to govern professional growth. It is necessary to engage in professional learning as a constant measure of professional progress. Self-directed professional learning in a social context influences learning and teaching (Hiemstra & Brockett, 2012). Hiemstra and Brockett (2012) discuss self-directed

learning with a model named as Person-Process-Context (PPC) model. A person as a learner has specific characteristics, such as critical reflection, life experience, previous education, resilience, and self-concept. A process as a teaching-learning transaction includes learning styles, planning, organizing, and evaluating abilities, teaching styles, and technological skills. Context includes social context, organizational policies, power, and learning environment. Integrating these elements is necessary to grow with a self-directed learning process. The PPC model is adequate to explore strategic and contextual readiness for self-directed learning.

The discussion has contributed to conceptualizing self-directed learning as a mechanism for professional growth since it incorporates personal and social dimensions with goal-oriented learning behaviour. It also highlights that self-directed learning has dynamics of critical engagements such as taking personal responsibility, self-motivation, self-management, self-monitoring, and contextual control. As research, I conceptualized Figure 3.7 by incorporating the Garrison, Hiemstra and Brockett approach to self-directed learning.

Figure 3.7

Self-directed Professional Learning for Teachers' Professional Growth



The self-directed learning process ensures self-directed professional growth, as shown in Figure 3.7. It shows that such professional learning initiates personal responsibility that guides high motivation for critical engagements. It regulates

contextual transformation via collaborative responsibility in professional networking and ensures self-directed professional growth as a lifelong process.

Eastern Discourse for Self-initiated Personal Growth

This section explores devotional practices with five relational values discussed in the *Bhaktimiritsindhu* from the eastern philosophy. It incorporates such eastern value systems as strengths for professional learning, practice, and growth. Baurain (2015) claims that "spiritual and religious beliefs are a foundational and enduring aspect of human thought and culture, and thus a foundational and enduring aspect of teaching and learning" (p. 1). He states that spirituality adds to the humanistic approach and promotes relational values in the classroom, professional community, and professional behaviour. Therefore, this section draws a relational dimension with devotional moods as explained in Hindu philosophy.

The concept of *Bhakti* formulates devotional and action-oriented existence in Hindu philosophy. The relational sensation diversifies performance and keeps faith value strong, an essential component for teachers. Dasgupta (1961) explains that the notion of *Bhakti* in Hinduism is related to devotion "without being associated with any desire for one's own interests" (p. 391). The *Bhakti* contains a devotional sensation that makes individuals renounce their own benefits and perform their duties as per need. It executes effective performance since the *Bhakti* comprises mental states with physical actions as it projects a devotional emotion. Dasgupta (1961) claims that the *Bhakti* is always a goal-directed performance toward supreme existence with diverse relational approaches.

The relational contexts and people come in the process of dedicating, emerging, and sustaining passion in professional engagement. The sense of professionalism has the basis of devotional and relational values regarding knowledge

construction, collaborative approaches, and learners' progress. *Bhaktirasamritsindhu* illustrates human concerns for internalizing devotional sensations regarding relational values with supreme existence. Gosvami (n.d.) presents the relational values with *bhavas* (sentiments) which are the conditions of the mind as a self-revealing and independent being. The *bhavas* also act as cause and effect both. Swami Prabhupada (1970) elaborates on the devotional services through five different relational positions, *shanta bhava*, *dasya bhava*, *sakhya bhava*, *vatsalya bhava*, and *madhurya bhava*. These devotional relations services in a wider perspective to enhance impersonalized performances. The five different forms of devotion execute higher performance levels as per the need for contextual relations and personal growth.

Shanta bhava provides a sense of impersonality by having total control over sense perception in connection to the truth value. It is a higher level of consciousness attained with supreme truth. It corroborates with devotees who have attained the *shanta bhava* by practicing a higher level of understanding and elevating joy as a natural outcome of their actions. It is, in a way, networking with a higher level of professional experts, in which an individual exercises critical reflections over their contextual needs. Swami Prabhupada (1970) contends that the individual with the *shanta bhava* becomes "stunned, peaceful, jubilant, reflective, anxious, dexterous, and argumentative" (p. 290). It strengthens the readiness for devotional services in any circumstance since the jubilant and argumentative tendency is the energy inculcated through the realization of the relational nature of the self. It fosters self-growth as a dynamic relational process.

The second *bhava* is *dasya bhava*, a sensation of reverence for the superior and an assumption of the supreme existence as a master (Rao & Paranjpe, 2016). Swami Prabhupada (1970) mentions the four different attributes of individuals with

servitude devotion. The first is an appointed servant who possesses different knowledge systems and serves the supreme existence. Swami Prabhupada further explains that such servants are like Shiva, Brahma, Indra, and Yama, who serve with their professional expertise to the supreme existence. In this context, teachers can visualize the professional networks in a higher community with their knowledge and experience in the professional journey. The second one is the individual who has protection and shelter from supreme authority; as a result, they project their devotional performance without any emotional dissonance. The third is the individual with "constant associates" as a close networking circle for the continuous devotional service (Swami Prabhupada, 1970, p. 297). The fourth one is the larger circle of followers who constantly devote their services on their personal level. In this sense, the *dasya bhava* explores the possibilities of different levels of networking and support systems to make the devotional act a continuous basis for growth.

The third *bhava* is *sakhya bhava*, which executes an intimate sensation toward the supreme existence as a similar being (Rao & Paranjpe, 2016). Swami Prabhupada (1970) describes the four features of friendly relations as a well-wisher: a senior one who supports as per need and as a mentor, a friend: younger to whom the person supports as a mentor, a confidential friend: the same age friend who adds humour and sense of affection, and an intimate friend: the same age friend with more intelligence and who imbues a sense of morality in confidential instructions. These modes of fraternal love promote the role of the teacher as a supporter, counselor, and expert who engages in creating a joyful situation, debating different issues, and sharing weaknesses and strengths.

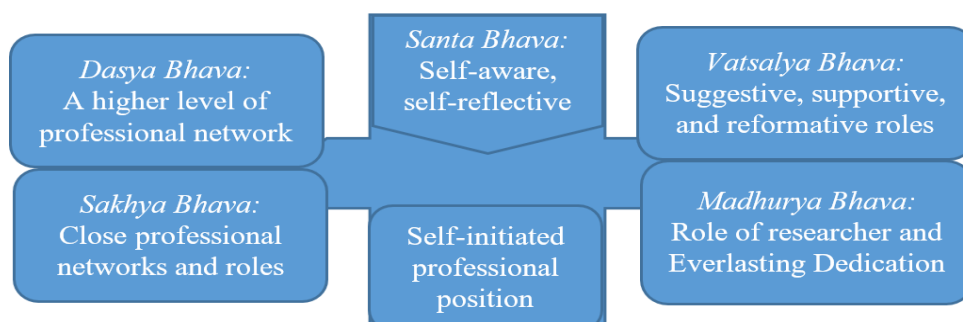
The fourth *bhava* is *vatsalya bhava*, in which one performs as a parent and teacher to the supreme existence (Swami Prabhupada, 1970). In this sense, the

individual holds the right to reform and readdress the needs for the purposive service. The individual advocates, embraces, and protects from critical moments as parents provide a sense of security for their children. It is a concept of a bottom-up approach to regulating policy, methodologies, and other professional activities. The individual teacher is the source of reformation of PD activities since their experience authenticates the contextual needs and witnesses the strengths and weaknesses of professional activities.

Madhurya bhava is the fifth *bhava*, which binds the being in separation and contact, and consolidates all attachments. It is the intense devotion in which the individual engages in continuous mental and physical activities. In the context of separation, the individual acts as a researcher to explore the possibilities of promoting the performance. Swami Prabhupada (1970) explains the act as a preliminary attraction, a sense of jealousy, and a restless position in search of the affectionate being. It comprises passion and devotion toward attaining supreme existence. In this sense, *Bhakti Bhava* could be a driving force for teachers' professional growth since the devotion projected in five *bhavas* inculcates different values. There is the concern of addressing the learners' needs for appropriate learning resources (*dasya* and *vatsalya bhavas*), professional networking in different orders (*shakhya* and *madhurya bhavas*), and roles in professional engagements (*shanta bhava*). It constitutes collective and individual efforts for professional growth.

Figure 3.8

Bhakti Bhavas as a Regulatory Dimension of Professional Devotion



On the basis of the discussion on *bhavas*, I conceptualized the self-initiated professional position as devotional relational values in Figure 3.8. The *bhavas* execute dynamic relational values to strengthen purposive and dedicated professional practices. Frelin (2010) contends that collective efforts of the professional with the same intention and dedication strengthen professionalism in teachers and individually represent the collective professionalism by performing different roles of mentor, counselor, and researcher. In this sense, teachers could be guided by the eastern value system of devotion as a journey of professional growth, as shown in Figure 3.8.

Chapter Summary

This chapter generated concerns over self-initiated dimensions with philosophical and theoretical underpinnings. The representative and intellectual essence is derived from Gramsci's notion of professional and organic intellectuals beyond the hegemonic values. The self-initiated intellectual representation of socio-cultural context to knowledge orientations led to the concern of passional professional engagements. Deleuze and Guattari's rhizomatic values of desire, imagination, and ideas diversified the essence of professional orientation from different personal and professional ventures. The five *bhavas* and eight *rasas* relate to emotion's performative and devotional strengths as self-regulatory values. It ventured into self-initiated professional engagements through social cognitive, self-regulatory, and self-directed learning theories. Thus it created a foundation for self-initiated professional discourse for the research exploration based on the participants' narratives.

CHAPTER IV

NARRATING, INQUIRING, AND ANALYZING: RESEARCH METHODOLOGY

I was drawn to a narrative inquiry by its approachability, artistic quality, and non-pedantic nature that values the stories of laypeople (Kim, 2016, p. 1).

Narrative inquiry is the methodology that provides access to language teaching and learning as lived experiences that take place over long periods of time and in multiple settings and contexts (Barkhuizen et al., 2014, p. 12).

After conceptualizing the issue, themes, and a topic for the Ph.D. research study, I explored the possibilities of research methods. The remarks made me frame the research study based on teachers' narratives by inquiring about and analyzing their experiences. The main concern of the analysis was the English teachers' professional development explored through their lived experiences. It paved the methodological approach as *ākhyāna* (narrative) analysis since I found that the teachers' narratives could project their different initiations. The initiations have social, cognitive, and personal/professional growth in a self-regulated process.

Therefore, this chapter begins with a discussion of philosophical considerations to relate the worldview, knowledge, and values in the English teachers' professional domain. The values from the *Bhagavad Gita* have substantiated the philosophical views on the research. The trajectories of the narratives in the context of teachers' professional development need an interpretive and critical approach to analysis, so it adopts a multi-paradigmatic research approach. It also highlights methodological inquiry, i.e., *ākhyāna* inquiry. It also elaborates on research design, quality, and ethical standards.

Philosophical Considerations

Philosophical considerations inquire about a research study's ontological, epistemological, and axiological bases. These paradigms uphold the assumptions, beliefs, and realities projected in the research study. A vivid understanding and presentation of these considerations are necessary to proceed with methodological and theoretical foundations (Kivunja & Kuyini, 2017).

Ontological Assumption

This research upholds the ontological assumption of a reality in the professional teaching space. Ontology projects the nature of being and existence (Brooke, 2013) with a belief in the relative condition of a society that has multiple realities (Lincoln & Guba, 2013), as well as highlights all categories that relate to reality (Kivunja & Kuyini, 2017). In this research study, the ontological basis is that English language teachers have different socio-economic family structures, academic practices, and professional engagements that conditioned their self-initiated career-long professional development strategies and practices. The teachers' growth depended on their practices, adaptation, and innovations to attain a goal, i.e., better learning outcomes for the students and their pedagogical efficiencies. In this context, the teachers' different realities execute different understandings and perceptions regarding their time and context. So, the goal-directed behaviour of the teachers and their multiple associations formulating such behaviour is the ontological assumption of this research. It is based on the discourse in the Bhagavad Gita. It explains that the attainment of the goal regulates the perceptions, activities, and realities as the teachers project their perceptions, practices, and growth based on their goal-directed and self-initiated behaviour. The ontology is the field of activities (*kshetra*) and the knower of the activities (*kshetrajna*) regulated by goal-directed behaviour. Cohen et al. (2018)

stated that "knower and known are interactive and inseparable" in the process of delving into the multiple perspectives and realities of the participants (p. 288). The multiplicity of the field of activities is defined in the *Bhagavad Gita* (1986) as:

महाभूतान्यङ्कारो बुद्धिरव्यक्त मेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ 13.6 ॥
इच्छा द्वेषः धृति सङ्घातश्चेतना खंडुः सुखं ॥
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ 13.7 ॥

The five significant elements, false ego, intelligence, the unmanifested, the ten senses and the mind, the five sense objects, desires, hatred, happiness, distress, the aggregate, life symptoms, and convictions – all these are considered, in summary, to be the field of activities and its interactions. (p. 684)

The concern of the qualitative researcher makes the researcher aware of perceived reality based on the individual involved and the context where the study takes place (Paltridge & Phakiti, 2015). The human agents in the research are "deliberate, intentional and creative" and project multiple meanings in the process of interaction (Cohen et al., 2018, p. 288). Teachers apply innovations and contextually appropriate pedagogy from real-life situations in the field of activities (*kshetra*) since they accumulate their knowledge within contextual framing, which turns out to be a self-initiated professional story.

Epistemological Assumption

Similarly, Brooke (2013) explains that a research study correlates the epistemological stance that explores the nature and form of knowledge where the researcher addresses a relation between research and its findings. The researchers' interpretations of the narratives and the knowledge created or acquired based on the realities (Lincoln & Guba, 2013) broaden their understanding of the issue or field of study (Kivunja & Kuyini, 2017). The epistemological elements of this research study

have been investigated and reinforced by the interpretations and critical propositions of the teachers' professional development strategies and practices as a process of self-initiated growth. The epistemological exploration, as described in the *Bhagavad Gita* (1986), provides the possible professional strengths:

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
 आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ 13.8 ॥
 इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
 जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ 13.9 ॥
 असक्तिरनभिष्वङ्गपुत्रदारगृहादिषुः ।
 नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ 13.10 ॥
 मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
 विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ 13.11 ॥
 अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
 एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ 13.12 ॥

Humility, pridelessness, nonviolence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness, self-control, renunciation of the objects of sense gratification, absence of false ego, the perception of evil of birth, death, old age, and disease, detachment, freedom from entanglement with children, wife, home and the rest, evenmindedness, amid pleasant and unpleasant events, constant and unalloyed devotion to Me, aspiring to live in a solitary place, detachment from the general mass of the people, accepting the importance of self-realization, and philosophical search for the Absolute truth - all these I declare to be the knowledge. (p. 687)

The virtues and awareness of the ontological realities lead to the epistemological contribution since it provides the "subjective accounts, views, and interpretations" of the participants (Cohen, 2018, p. 289). Cohen et al. (2018) state that in an interpretive paradigm, epistemology projects "agentic behaviour" through the narratives and the perspectives of the participants (p. 175). This research has depicted the knowledge of

socio-cognitive behaviour, self-regulation of emotions and cognition, and devotional practices as the foundation for continuous professional growth. It incorporates the self-regulatory mechanism of *manas*, social-cognitive behaviour, and self-directed growth of the English teachers, as discussed in chapter three. It is a contextually generative mechanism for professional growth that consists of emotional, cognitive, social, and personal strengths.

Axiological Assumption

The researcher inculcates axiological assumptions by uncovering the shared values of researchers, research participants, and different values adhered to context (Lincoln & Guba, 2013). This research study relies on norms that professional learning values are the basis for professional development. The fundamental value for English language teachers' professional growth is goal-directed human behaviour with devotional actions and social-cognitive forces, as Krishna informs Arjuna in the *Bhagavad Gita* (1986):

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु |
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ||18.65|

"Always think of Me, be devoted to Me, worship Me, and offer obeisance to Me. Doing so, you will certainly come to Me. This is My pledge to you, for you are very dear to Me" (p. 898).

The personal values of faith, devotion, and respect are the essential components of growth and success since it makes the individual focus on their better performance and goals. This research believes in such personal rigor as personal values since the axiological assumption in research is "the value-stance taken by the inquirer" in exploring the lived experiences (Creswell & Porth, 2017). It also believes that teachers are a significant source of change with their devotional practices and

self-directed goals. So, this research examines four teachers' professional engagements as content for their professional development. Their personal, professional, and social values have the essence of regulating and directing their professional competencies. This research respects and integrates their values for their professional ventures.

These philosophical considerations attempt to assemble the context and knowledge to explore the English teachers' professional growth in collecting narratives and interpreting the narratives by adopting certain interpretive research paradigms. There is also an effort to project the eastern discourses by bracketing the English translations for the *Sanskrit* equivalent terminology. It provides a better contextual connection in interpreting the professionals' lived experiences and professional engagements. The translated terminologies carry possible connotations.

Multiparadigmatic Approach

The research paradigm frames the research perspectives leading to analysis under ontological, epistemological, and axiological assumptions (Kivunja & Kuyini, 2017). While exploring the narratives of English teachers with their contextual realities and personal and professional exposures, this research got into interpreting and reinterpreting the conjectures of the teachers' experiences and practices by relating and critiquing the existing conventional dimensions of professional development. So, it applies the multiparadigmatic analysis approach since it provides flexibility to address complex issues in localized contexts (T. T. L. Nguyen, 2019). In the multiparadigmatic approach in transformative research, educators become change agents by bringing transformation in the policies, structures, and processes of education (Taylor et al., 2012). In this sense, this research explores the possible nuances of continuous professional development based on the narratives of four

teachers and critical dialogues with the professionals in English language education. It incorporates multiple paradigms to have a more interpretive dimension of experiences and the criticality of breaking the boundaries for self-initiated practices. This research uses an interpretivist paradigm to explore and analyze the experiences of research participants and a critical paradigm to reflect and posit the contextual power mechanism to differ from conventional practices.

Pratyaksa and Anumana Paradigm

In qualitative research, interpretivism becomes an approach for analyzing humans with their own experiences and knowledge. It gets into an in-depth subjective expression where researchers attempt to look at reality through their eyes (Taylor & Medina, 2013) and explicate participants' subjectivities about their contextual realities (Kivunja & Kuyini, 2017). In this process, the researchers may reflect on their own experiences to correlate subjective realities with the participant's narratives (Taylor & Medina, 2013). Interpretivism guides the researcher to formulate an understanding and knowledge by interpreting the multiple realities of the participants and their experiences. Denzin and Lincoln (2018) point out that the interpretive perspectives in qualitative research constitute the world of reality. This research study interprets the experiences of English language teachers, elucidating their self-initiated professional development practices.

Based on Nyaya philosophy, the interpretive dimension incorporates different methods of knowing or interpretation; two of them are *pratyaksa* and *anumana*. The *pratyaksa* is the fundamental source of knowledge as it forms with the direct presence of an object or event in sensory perception (Chatterjee, 1939). Chatterjee and Datta (2007) explain that the *pratyaksa* has two forms *laukika* (ordinary) and *alaukika* (extraordinary) perceptions. There are six sense perceptions: five with external senses

for ordinary perception, and the sixth with internal sense, i.e., *manas* (mental function) for extraordinary perception. In ordinary levels of perception, *nirvikalpa* perception projects the realities with unique and pure qualities, whereas *savikalpa* perception verifies certain existing qualities (Chatterjee, 1939). The research concentrates on interpreting the perceptive values of the participants through their lived experiences. There are *nirvikalpa* perceptions in the narratives as the participants' family, social and academic journeys project their individualized contexts for their professional journey. They also share their *savikalpa* perceptions as they start strengthening their professional needs with their professional courses and training.

Similarly, it incorporates the interpretation of perception with internal sense or the *alaukika* perception since the narratives and experiences comprise a cognitive level of understanding of truth. Chatterjee and Datta (2007) explain the *alaukika* perception with its three dimensions *samanyalakshana*, relating to the universal characteristics, *jnanalakshana*, which correlates with internalized knowledge and the sense-perception; and *yogaja*, an intuitive perception that projects "past and future, hidden and infinitesimal" realities (p. 204). It directs the interpretation with universal characteristics of teachers' growth, discussing the dimensions of professional development with the existing knowledge system and more in-depth analysis of the narratives.

Besides, *anumana* is another interpretation process based on the concomitance of other knowledge after the cognitive expression of the perceived knowledge (Chatterjee & Datta, 2007). *Anumana* leads to the possible truth through *linga*, the signs retained in the previous knowledge, and the *vyapti*, the universal relationship of the signs (Chatterjee, 1939). The interpretive dimension might proceed by exploring

pratyaksa as a basis for the practice of *anumana* since *anumana* incorporates the existing knowledge system to infer possible meanings or truths. In this process, the research study focuses on the participants' subjective experiences to interpret the dynamic process of self-initiated professional development by exploring the *pratyaksa* for explaining the realities in the participants' narratives with the highlights of their perceptive values. It also interprets the realities with *anumana* by positing thematic connections for in-depth discussion and analysis.

Tarka Paradigm

This research study also incorporates the interpretation or discussion with a critical exploration to analyze self-initiated professional development as a breakthrough from conventional practices. The critical analysis of narratives has a constructive dimension of professional development. Taylor and Medina (2013) mention that researchers use their own critical consciousness to contemplate research participants' values and contextual efforts in a critical paradigm. The researcher demonstrates critical awareness and a critical understanding of existing ideologies of policies and practices along with participants' narratives. Kivunja and Kuyini (2017) claim that the critical paradigm questions oppressive structure to bring transformation in professional practices. This research questions conventional practice and institutional context to ponder the strategies for self-initiated professional development.

According to eastern philosophy, a *Tarka* (ratiocination) analysis enriches a critical understanding through a proper inquiry about the truth of knowledge. Dasgupta (1961) discusses the concept of *Tarka* as described by *Vatsayana* "*Tarka* is neither included within the accepted *pramanas* nor is it a separate *pramana*, but is a process which helps the *pramanas* to the determination of true knowledge" (p. 189).

Dasgupta further explains *Tarka* with *Vishwanatha's* description as the critical perspective that verifies doubts by addressing the failures of reasons and reassures the knowledge with its causes and consequences. He points out the five possible ventures in *tarka* to justify the inferences more clearly in explanations. The first condition is the *atmasarya* (self-dependence), as the knowledge is created with its own effort as a different one. The second one is *anyonyasraya* (mutual dependence) which is created with the knowledge of others to differentiate from it. The third condition is the *cakraka* (circle), as there is a cyclical production process of knowledge from one to another as a different entity. The fourth is *anavastha* (vicious infinite), as it may refer to all similar things as common, but it is not common with the thing it produces. The fifth fallacious condition is the *pramana-badhitarthaka-prasanga* (contradictory experience), in which there are causal relations of every event or happening that relates to their existence. These five fallacious conditions will be reserved in critical reasoning, which is a process of *Tarka* to provide contextual inferences. This research examines the teachers' narratives that consist of the experiences by appropriating the existing knowledge references as a mode of the *Tarka* paradigm. It helps to readdress the professional development practices in training, teacher education, and policy as self-regulatory approaches.

***Ākhyāna* Analysis**

This research adopts the qualitative method, incorporating individuals' experiences, contextual realities, perspectives and practices, and cognitive and emotional endeavours (Yin, 2016). Yin further elaborates that qualitative research captures "real-life conditions, reflecting the perspectives of the people who are part of these conditions" (p. 76). It is a more process-oriented analysis, with an in-depth concentration on the few research participants, grasping the meanings attached to the

participants' narratives, and using critical perspectives with or without specific ideological references for micro-level analysis (Mackey & Gass, 2022). This research adopts the *ākhyāna* analysis as a method of inquiry to examine, evaluate, and analyze the teacher's professional development strategies and practices. The primary data source for this research is narratives collected from interviews with research participants.

The concern of *ākhyāna*, the narratives in Indian tradition have diverse patterns ranging from the *Vedic* model, *Purana* model, *Itihas* model, *Srinkhala* model, *Jataka* model, and folk tribal model (Paniker, 2003). The patterns stand on different devices of narrative construction as interiorization, serialization, spatialization, and improvisation (Paniker, 2003). These devices enrich the texture and depth value of contents in a narrative by binding multiple truths and values in the form of stories. This research establishes the "dialectic relationship between different strands of narrative" while constructing and co-constructing the themes and meanings as the *ākhyāna* process of interiorization (Paniker, 2003, p. 5). It also serializes the multiple narratives in a strand, i.e., as a process of professional growth, since the episodic connection of the narratives "contributes to the internal richness of the human experiences" (p. 8). In this process, the professional journey has episodic conjectures from socio-cultural influences, academic strengths, and professional engagements and growth. It also comprises thematic nuances such as self-directed behaviour, self-regulatory growth, emotional performative values, and socio-cultural influences in professional growth. These strands are the *ākhyāna* process of serialization of the narratives that can be separated or joined together like the train's compartments. Besides, the *ākhyāna* prioritizes space as a significant element in narratives, and time

is fluid and imprecise, capturing the essence of human experiences in discontinuities of the actions. Therefore, the action represents growth as a holistic value.

This research also adopts stylization and improvisation dimensions of the *ākhyāna* process in Indian narratives. The stylization concentrates on certain expected codes and framing of narrative research, whereas improvisation liberates the limitations and incorporates extensive elements of the narratives. It makes the research more authentic and dynamic as it can incorporate experiences beyond the conventional and pre-existing themes of professional growth. These aspects of the *ākhyāna* model make the research more aesthetic and innovative in exploring the experiences and practices in the participants' narratives.

The *ākhyāna* analysis is an essential analytical model in western research tradition as a narrative inquiry where the story becomes data to analyze, or storytelling becomes a mode of data analysis (Barkhuizen et al., 2014). It examines the narratives in the form of stories based on the experiences of the research participants (Ary, 2010). The major component of English teachers' experiences is the multi-layered expressions related to their contextual realities and content expertise. The four English teachers have their contextual growth as a person, projection of goal-directed behaviour, and cognitive and emotional engagements in language teaching activities and professional practices. So, analyzing their experiences in the form of stories becomes more generative in terms of meaning and context-specific practices for their professional growth. In this context, narrative inquiry is the prominent research method since the narratives as stories have a greater sense as a story consisting of a connection to the past and present and projecting the future by making prompt reflections on life experiences (Barkhuizen, 2016). This research focuses on the stories constructed by the research participants and in a dialogic

relation with the researcher. The dialogic relation is a vital component in the narrative inquiry since Clandinin et al. (2016) state that it is a way of understanding and interpreting stories in collaboration between researcher and participants.

This research implements narrative analysis as a dialogic storytelling, in which constructing and presenting narratives imbed discursive and collaborative values. Dhungana (2021) argues that there is a process of co-constructive efforts of participants and researchers to build narratives and thematize the meanings. Connelly and Clandinin (1990) also mention that narratives are stories that contain voices in collaboration among participants and with the researcher. In this process of generating narratives, according to Barkhuizen et al. (2014), there can be an autobiographic or a biographic formation of narrative in collecting data. The narratives bear the analysis as an exploration of the research content. There are narrative ways of knowing in the forms of constructivist, humanist, feminist, hermeneutics, and poststructuralist approaches (Yang, 2011). This research follows the interpretive dimension as it highlights more why any event or activity emerged than what happened. The interpretive process also adopts the poststructuralist approach, basically rhizomatic thinking, as it connects the multiple contents of the discussion. It includes social, emotional, professional, and beyond conventional assumptions that may have detachable elements as per the narratives' lead. The basic process is to explore the story as a model to analyze and interpret human experiences (Connelly & Clandinin, 1990).

This research incorporates a humanist way of generating and representing the voices of self-initiated professionals and a hermeneutic way of interpreting the symbolic expressions in the participants' narratives. In this research, the English language teachers' professional growth is explored through the narrative by focusing

on the practices and strategies of professional development. It applies dialogic storytelling by investigating subjective and ideological representations in the language teachers' stories (Dhungana, 2021). The subjective exploration relates the emotional, cognitive, social, and other relational factors in narrative analysis (Johnson and Golombek, 2002). In this process, the researcher dialogues with the participants in co-constructing the stories for an in-depth subjective investigation of the lived experiences (Dhungana, 2021). Similarly, the ideological stance in narrative inquiry refers to the researcher's responsibility that explicates the generalizable values in the narratives (Barkhuizen, 2011). It is possible by encoding metaphorical and representative voices (Dhungana, 2021).

This research implements the co-constructive nature of the narrative inquiry by storytelling and subjective storytelling in chapters five and six. These chapters explore the cognitive, emotional, social, academic, contextual, and professional practices in reference to different related works of literature from the east and west. It also applies socio-cognitive theory, self-directed learning theory, and eastern concepts of *manas*, *eight rasas*, and *five bhavas* to explore subjective and self-regulatory professional engagements. Similarly, the ideological exploration is based on the dialogic interaction with the concerned professionals (the experts in the educational policy, the training, and teacher education courses) relating to the subjective exploration of the four teachers' narratives. As discussed in chapter seven, it becomes generative strength to reconceptualize professional growth as a self-initiated dimension. It uses experts' narratives as a reflective voice of the four teachers' lived experiences in their self-initiated dimension of professional growth. It is a process of ventriloquizing the events and experiences to verify and validate the contextualized professional growth practices (Dhungana, 2021). It is a process of dialoguing where individual

consciousness interacts with the social world or interaction between centrifugal force and centripetal force (Bakhtin, 1994). This research incorporates the narrative inquiry as a strong foundation for exploring the four participants' multiple subjective and ideological realities and their self-initiated professional growth.

Research Design

The research design ascertains the credibility of the research study by validating data collection, participant collection, and analysis process (Cohen et al., 2018; Yin, 2016). This section discusses the process of participant selection, information collection techniques, and the process of information analysis. It clarifies the research process from field to text for this research study.

Participants Selection

As per the need for narrative research design, it uses purposive sampling as the researcher selects the participants based on research interest and participants' possible contribution to the research (Mackey & Gass, 2022). It provides a specific and in-depth data source for the research study (Cohen et al., 2018). This research has four English language teachers as research participants who have minimum criteria of five years of experience with an ample record of professional engagements as secondary-level English teachers. At first, I prepared a list of 10 possible participants with multiple references based on minimum criteria, as mentioned before. As a researcher, I consulted my colleagues and the coordinators of the schools for their professional backgrounds and strengths. In the discussion, I consulted about their professional practices, their coordination with school administration, innovative classroom practices, and their concern for the student-teacher relationship. The list was curtailed to six people based on the essential details about their professional influences in schools. I met the first four participants with strong recommendations from the

coordinators and my friends. I shortlisted four participants, as two teachers are from institutional schools, and two are from community schools. Balancing school types were for their stories to cover their different contextual realities, academic struggles, initial professional ventures, training, teacher education courses, and personalized professional journeys. Similarly, it has two male and two female participants, not for the comparative study but to enrich and diversify the contextual and experiential realities. So, the selection of the participants is purposive since the chosen participants are representative and typical in the field of the research study (Ary, 2010). The narratives of such participants contribute to the proposed thematic issue of the research and can provide specific insights into the research issue.

While selecting the reputational/expert participants (Cohen et al., 2018), I prepared a list of three experts for further in-depth and critical interviews. Kumar (2011) claims that in expert sampling, the research participants must be known as experts in the field of research interest. In this research, the experts are also interviewed as per their expertise in training, policy, and teacher education courses. They are interviewed for critical reflection on the thematic contents generated from the previous experiences of the four English teachers and narrate and reassess their experiences regarding those responses. They envision possible mechanisms for self-initiated professional development practices. The interview and reflection have concentrated on the issues extracted from the narratives of the four English teachers. It has used criterion, and reputational sampling, as Cohen et al. (2018) mention that these individuals have key concepts on particular issues and can provide critical perspectives on the practices and trends. The expert participants were selected based on their expertise in teacher education, educational policy, and training designs. They also had professional engagements similar to the research participants. The short

information about the participants is mentioned in Tables 4.1 and 4.2, and the detailed background information of the two phases of participants is attached in Appendices IV and V.

Table 4.1

The First Set of Participants (School Teachers via Purposive Sampling)

| Pseudo Names | Professional Experiences/ School Types | Diverse values |
|----------------------------|---|---|
| Anisha (Female) | 15 years (Community School) | Middle class without social exposure in teaching/education, involved in an international school project, and continuously involved in teacher training and educational courses. |
| Kripa (Female) | 25 years (Institutional School) | Well-to-do family with high social exposure in teaching/education, innovative classroom practices like teaching without a textbook, involvement in school projects, and volunteering in teacher training. |
| Raghav (Male) | 25 years (Community School) | Middle class with a few social influences in teaching/education, passionate about innovative practices like exchanging speaking tasks with international students. |

| | | |
|----------------------|---------------------------------|--|
| Ishwor (Male) | 20 years (Institutional School) | Middle class without social exposure to teaching/education, practiced mobile-based teaching-learning activities, and keen to upgrade professional growth through teacher training and educational courses. |
|----------------------|---------------------------------|--|

Table 4.2

The Second Set of Participants (Experts via Expert Sampling)

| Experts | Professional Experiences |
|----------------------|---------------------------------|
| First Expert | Language and Educational Policy |
| Second Expert | Teacher Education Courses |
| Third Expert | National Training Center |

Data Collection Techniques and Process

Appropriate data collection techniques are necessary to carry out the practical, careful design and use of such instruments in a research study (Cohen et al., 2018). This research is qualitative in design, so it is more cyclical and process-oriented; it uses repeated interaction for different data generation processes (Mackey & Gass, 2022). This research uses qualitative interview questions with the research participants as Cohen et al. (2018) mention that "an interview is a flexible tool for data collection, enabling multi-sensory channels to be used: verbal, non-verbal, seen, spoken, heard and, indeed with online interviews, written" (p. 506). Yin (2016) explains that qualitative interviews are not scripted, and the questions may vary according to the context and engagement of the participants. It helps the researcher

listen, record, and reflect the participants' narratives as their original responses since the researchers' terminologies do not influence their responses (Yin, 2016). This research has used a six-step procedure of qualitative interview as speaking in a modest amount, being nondirective, using neutral voices, maintaining rapport, using an interview guide, and analyzing while interviewing (Yin, 2016). So, the first set of research participants (four English teachers) has five to six sittings for detailed interview sessions on an individual basis. Most of the interviews are face-to-face, but due to pandemic situations, few interviews with two participants are taken via zoom or Google-meet using consent for recording.

In this research, the qualitative interviews with the two sets of participants are designed in four phases for detailed and in-depth data collection. The first phase consists of the first round of recorded qualitative interviews with four participants in a detailed manner. The second phase is not recorded interviews but informal interactions for thematic and possible subjective discussion. In the third phase, a descriptive form, which is based on emotional performative strengths as mentioned in Bharat Muni's *Natyashastra*, is provided to the participants. It made the participants reflect on their activities as their emotional performative strengths. It is similar to narratives such as *Bildungsroman*, which includes "moral and intellectual disposition of the mind" and leads to the complex responses of personal and professional growth in a process (Kim, 2016). Kim also mentions such a process as a two-sentence narrative response to extract the thematic responses based on the interaction between the research and research participants. In the fourth phase, the second set of participants (reputational sampling) is interviewed individually as critical reviewers, insight builders, and experience sharing in the research issue based on the thematic trajectories of previous research participants. It is a focused interview since it

provides the respondent's subjective responses to a known situation in which she has been involved and analyzed by the interviewer before the interview (Cohen et al., 2018). In this phase, I presented the crux of the participants' narratives to the experts and requested them to make their critical responses on the issues raised in thematized narratives. These four stages of data collection supplement data for interpretive and critical paradigms so the research issues can have a detailed investigation.

The first three phases of narrative data contribute subjective exploration that incorporates different thematic and theoretical discussions appropriate to their contextualized personal and professional growth. The fourth data phase highly incorporates narratives for critical paradigm by discussing with experts the conventional and innovative professional development mechanisms based on the narratives of previous participants. The research study discusses the experiences, reflections, and practices by correlating them with theoretical assumptions relevant to self-initiated practices in professional development. It also attempts to redefine the philosophical strength in the narratives collected and reflected during the narrative analysis process.

Narrative Data Analysis Process

The collected data from interviews narrate events and experiences that are analyzed based on interpretivism and critical paradigms. In this process of narrative analysis, there are several stages of coding and recoding that is a theme generation process (Kim, 2016). It also leads to narrative texts as an integrated component of thematic analysis. This research follows five stages of narrative data analysis: organizing the data, making general sense of the data, coding the data, describing and developing themes from the code, and interpreting the themes (Creswell, 2012). At first, in the organization and preparation stage of the data, I translated the interview

and the general conversation for documentation of the narratives. I also highlighted the important issues and events in the translated text to concentrate on the research issue. Secondly, I read, reflect, and mention thematic patterns in the sense-making stage. I created a three columned table to arrange the specific and general codes. In the third stage, I reread the transcripts and thematic patterns to generate specific codes representing the dimensions of the participants' narratives. In the fourth stage, I create generic thematic categories based on the specific codes and the related narrative for in-depth analysis. I distinguish the codes and narratives using separate colours so similar narrative contents and codes can easily be visualized.

At last, in the interpretation stage, I narrativize the categories, codes, and narratives relating to overarching themes and theoretical foundations. The qualitative data analysis process also applies as Kim (2016) discusses codes, categories, patterns, and themes. Identifying the codes from the raw narratives undergoes multiple coding processes. This research begins with identifying the major narrative contents and creating specific codes from the narrative. The specific codes are associated with the specific details of the narratives and are discussed under a category. In this research, the categories relate to the thematic codes in reference to the thematic and theoretical foundations.

In creating and analyzing the narrative codes, I associate the "research signature" that provides a balance proposition for the research issue (Kim, 2016, p. 230). This research consists of initiation one to six, as a research signature, for different dimensional strengths and growth of the four English teachers. It also attempts to conceptualize the unique trajectories of their professional growth as per the experiences shared in their narratives. The thematic and theoretical components are the assisting elements to justify the credibility of the experiences as suggestive

components for professional development. Similarly, this research has justified the narrative inquirer as 'a bricoleur' as it applies multiple representations of male and female teachers and institutional and community school teachers.

Moreover, it makes the research a 'bricolage' since it has integrated the theories of socio-cognition, adult learning theory, eastern philosophical practices, and other related thematic contents to justify the analysis (Kim, 2016). Similarly, for the validation in the meaning-making process, it uses the component of "backyard research" in narratives that leads the researcher to include the possible components of the informants from the related units of the research issues (Kim, 2016, p. 246)). It usually proceeds with the research discussion and interpretation of the narratives of the first set of research participants. This research identifies teacher training, teacher education courses, and education plans and policy as existing professional development units. The research needs a critical perspective on the lived experiences shared by the English teachers, so it uses reflexive responses from the second set of interviewees.

In addition to coding and thematizing the codes, this research applies necessary themes and theoretical discussion. It has used Bandura's concept of self-regulation and social-cognitive learning theory while analyzing personal and professional growth. Bandura's socio-cognitive learning theory projects the triadic reciprocity, which includes behaviours, environmental variables, and personal factors such as cognitions to analyze the contextual reality of the cognitive development of a professional. It also applied Bandura's view on self-regulation in three phases: self-observation, self-judgment, and self-reaction (Schunk & Greene, 2018). It incorporates the practices and processes of self-development. It also uses self-directed learning theory as a foundation of professional learning and a

mechanism for professional growth. Similarly, self-directed learning has a Person Process Context (PPC) modality defined by Hiemstra and Brockett (2012) as a strategic approach to make professional development a lifelong learning process. It applies different western and eastern conceptual aspects to discuss the relevant personal and professional narratives. In the eastern, it uses the concept of *manas* based on *Yajurveda*, five *bhavas* from *Bhaktirasamritasindhu*, and eight *rasas* from Bharat Muni's *Natyashastra*. Chapters two and three discuss the details of the thematic and theoretical trajectories.

Quality Standards

This research has set quality standards based on its instrumental needs as it applies a qualitative approach to specific interpretivism and critical paradigms. It follows quality standards such as access, verisimilitude, trustworthiness, transferability, and authenticity since the narrative research needs primary quality confirmation based on the narrative research process (Webster & Mertova, 2007). Validity is generally concerned with representing truths or prescriptive results; however, narrative research relies on the data supporting the result (Webster & Mertova, 2007). Similarly, they ensure that the reliability of the narrative research is based on reading, rereading, and interpreting the data, which comprises verisimilitude or truthfulness, honesty or trustworthiness, and the authenticity of the data interpretation. Tracy (2020) points out that quality criteria assure the resonance and self-reflexivity of the narratives and findings. She mentions that quality standard begins with selecting a worthy topic that connects the overlooked contextual realities and can correlate with appropriate theory. This research concentrates on the self-initiated professional development of English teachers to explore the self-regulatory dimension of professional growth. Therefore, it presents the quality standards as

access, truthfulness, and trustworthiness. This research also adds an eastern dimension of quality standards as *Svatah-pramanya-vada* (Intrinsic validity).

Access to the Construction of Knowledge with Context, Time, and Space

'Access' in narrative research is a concern of validity and reliability. Webster and Mertova (2007) point out that access assures the correlation of cultural contexts in interpreting the data as a collaboration between researcher and participants. It consists of the temporal, spatial, and contextual representation in data presentation and analysis. This research confirms the temporal concern as a life cycle, from the journey to modern education to the professional dynamic engagement phases. It also maintains the temporal concern in data collection, interpretation, re-data collection, thematization, and drafting of the research study. Besides, this research projects the movement of the participants from rural, semi-rural, and urban places for academic or professional engagements as a spatial dimension of their growth mechanism. The contextual concern in narrative research has a vital positioning as it carries meaningful events with contextual values of the life events of the participants. This research signifies the family, social, academic, and professional contexts as major junctures of growth events. It also provides 'access' to readers to assimilate different thematic issues of the narrative as an integral component of time, space, and context.

Verisimilitude or Truthfulness

The verisimilitude in narrative research involves the researcher's experience, a high level of acceptability, and truthfulness of the details and findings concerning similar events (Webster & Mertova, 2007, p. 99). I have incorporated my research experiences while co-constructing the narratives and discussing them with different thematic categories. In this process, the events' tone and nature assimilate with my personal experience, making it easier for me to conceptualize the narratives during

analysis. I am aware that the narratives sustain the real voices of the participants while allocating my experiences and reflections. Similarly, it has contextualized the voices and experiences of the teachers that could assimilate with the professionals' voices in a similar context. It also ensures the truthfulness of the narratives and reports by presenting the participants' voices and reflections as it is and discussing the possible thematic conjectures with them in the analysis process. It includes the authenticity of research by ensuring ontological and educative authenticity (Guba & Lincoln, 2013). This research has accumulated information that has sufficient narratives to confirm the knowledge construction as an ontological authenticity. It also assures the knowledge construction as a process of enriching the understanding of the participants and researcher as an educative authenticity. It also builds authenticity through narrative coherence with participants' enough and honest lived experiences (Webster & Mertova, 2007).

Honesty or Trustworthiness

The trustworthiness of the research incorporates four quality standards: credibility, transferability, dependability, and conformability (Taylor, 2014). An in-depth interview is scheduled to ensure the credibility of the research study. Transferability for qualitative research means the degree of similarities between the researcher and the participants, who later read the research paper. The conformability of qualitative research ensures that the research findings result from participants' experiences and ideas rather than the researcher's characteristics and preferences. A detailed analysis of narratives will resolve dependability issues (Shenton, 2004). Trustworthiness also refers to the methods applied to generate the data to validate the research quality (Yin, 2016). This research maintains trustworthiness and honesty by focusing on the participant's responsiveness to different situation and their higher

level of understanding of their situations (Webster & Mertova, 2007). Therefore, the participants reflect and revisit their narratives in the translation and thematic discussion.

Svatah-pramanya-vada

I explored validity in narrative research and found the notion of *svatah-pramanya-vada*, a concept of intrinsic validity in eastern philosophy, which is generating knowledge, acknowledging the truth, and sustaining belief. Chatterjee and Datta (2007) point out that the belief in truth leads the everyday life as we perceive and infer different knowledge contents. In this process, an individual has sufficient premises and inference that sustains belief in the knowledge. It made me rethink the data I gathered in the first stage, which led me toward the second stage of data from the reputational sampling. The contents from both teachers and experts provide a way to infer and critically represent the voices of English. Chatterjee and Datta (2007) explain such conditions as a process of validity as it consists of a discussion on the knowledge that arises from the very given condition as *pramanya svatah upadayate* (the same condition leads the knowledge, not extra conditions). It relies on the narratives and contexts of the participants in the analysis to explore the contextual realities of the self-initiated dimension of their professional growth.

Besides, Chatterjee and Datta (2007) also elaborate that the validity lies in the knowledge-generating conditions that may apply inference or not but sustains belief with sufficient contextual conditions, called *pramanya svatah jnayate ca* (knowledge is believed or known as it arises). Different conditions of the four teachers' narratives promulgate the knowledge of their professional journey beyond the traditional ritual practice of professional development. The research explores and analyzes the encoded contextual values of professional growth as their self-initiated dimension of

professional development. It is the quality standard termed *Svatah-pramanya-vada* (intrinsic validity) since it confirms actual aspects of the personal and professional experiences in the analysis.

Ethical Standards

Ethical issues in research are based on the nature of the research project itself, the context for the research, data collection methods, and the nature of participants (Cohen et al., 2018). Webster and Mertova (2007) point out that there are ethical constraints in narrative research since it relies on the interaction with individuals, so the researcher should not intrude more on their personal details and should not hurt by any means like gestures, language, and politically biased expressions, and should be aware on the truthful presentation of data and honesty in participants' representation. Mackey and Gass (2022) mention that maintaining the ethical issue is essential in research with human participants to ensure their volunteer participation in the research after being fully informed about the purpose and nature of the research. This research establishes the following ethical norms: it uses informed consent, privacy, anonymity, and confidentiality (Cohen et al., 2018). Ethics is considerable in formulating these codes and principles to ensure no harm to research participants. As discussed below, this research follows ethical standards to their optimum level.

Informed Consent

This research begins with the informed consent of research participants in the field, abiding by “four elements: competence, voluntarism, full information, and comprehension” (Cohen et al., 2018, p. 122). The competence of the participants refers to their matured position in terms of experience and knowledge to provide details of the concerned research issue. I figured out their competence with the references of the school leaders who mentioned their dynamic professional

engagements and experiences. Similarly, I requested their voluntary participation in the research project with detailed information, and the four took it as a matter of their responsibility and contribution to educational research and agreed to participate. I also clarified the details of the research process and their involvement as participants so that their narratives have a fair contribution to the knowledge generation process. I assured myself as a researcher that they were in a position to comprehend the research project details before I started interacting with them. Mackey and Gass (2022) explain it as a process to voluntarily get informed decisions from the participants in the research.

Privacy

This research assures the norms of privacy as "privacy is more than simple confidentiality. The right to privacy means that a person has the right not to take part in research, not to answer questions, or not to be interviewed" (Cohen et al., 2018, p. 129). Mackey and Gass (2022) also claim that the researcher's conscious approach to engaging research participants safely and practically in the research study by assuring for no "potential invasion of their privacy" (p. 37). The participants in this research are males and females with different socio-cultural backgrounds, so I respect their personal values, beliefs, and spaces during the interaction, recording and storing the information, and reporting their narratives. It is maintained in digital and printed form, avoiding any information suggestive of their identity.

Anonymity

The research confirms the ethic of anonymity as "the principal way of ensuring anonymity is removing any means of identification" (Cohen et al., 2018, p. 129). It removes personal details like names, addresses, and occupational details related to their personal identification. Mackey and Gass (2022) state that while

mentioning the socioeconomic position of the participants, it should be a concern of representative or diverse voices rather than identifying the participants. This research uses the description of the participants as the research concerning issues and their diverse experiences. The research used pseudonyms for the teacher participants as numbering to the expert participants, community and institutional schools for their professional space, and English language teachers as their professional identities.

Confidentiality

It also binds with confidentiality norms as "although the researchers know who has provided the information or can identify participants from the information given, they will in no way make the connection known publicly" (Cohen et al., 2018, p. 30). I have collected information about the participants with the references of the school leaders and coordinators to acknowledge their participation in the research activity. Besides, their information is used only for the research study to maintain confidentiality, and other unrelated narratives are avoided from the translation to ensure that their information is confidentially stored.

Chapter Summary

This chapter has discussed philosophical considerations, research paradigm, method of inquiry, and quality and ethical standards for the research study. It has used a qualitative research approach and *ākhyāna* analysis as a method of inquiry. It also mentions participant selection as a purposive and reputational selection, data collection with in-depth unstructured interviews, and the analysis process as the subjective and ideological storytelling process of *ākhyāna* analysis.

CHAPTER V
CONTEXTUALIZING SELF-INITIATED ENGLISH LANGUAGE TEACHERS'
PROFESSIONAL DEVELOPMENT

The teachers' narratives project multi-faceted personal and professional ventures such as personal efforts, professional engagements, and effective classroom practices. They are the means of professional development since professional growth is not merely based on specific training and teacher education courses; it also relies on personal commitments and lifelong learning practices. Murray and Christison (2011) argue that teachers "juggle a personal life with a professional one," so they need proper knowledge of their contextual growth (p. 198). They also highlight that professional development is not limited to a "quantifiable list of activities" but is the growth process that includes formal and informal academic, professional and contextual engagements. Franson and Holliday (2009) argue that teachers' professional development concerns the sociocultural adaptation of the English language and its impacts on an individual as a learner and teacher. The socio-cultural concern can diversify the English language teachers' professional development since it addresses the contextual dynamics of professional growth.

Similarly, Ur (2002) highlights that being a professional teacher is different from being an academician since a professional teacher "is an immediate agent of real-world change" (p. 390). The essence of such professional vigor depends on personal life experiences that make teachers believe in their professional commitment. Tsui (2007) contends that one of the factors for the personal and professional growth of a teacher relies on "their personal background and life experiences" (p. 1055). She

further argues that teachers' life experiences invigorate the understanding of teaching and learning as an essential dimension of their professional growth.

Therefore, this chapter concentrates on the narratives of four English language teachers and their changing contextual growth in their personal endeavours. The transformation process of the teachers is their initiation that integrates social, psychological, and behavioural growth. The teachers progress in their life journey toward professional engagements by formulating their personal strengths in different phases of life. The teachers' phases of life experiences replicate their personal/professional ventures. There are six different life initiations for the teachers to contextualize their personal and professional foundations as regulating forces to their lifelong professional development. This chapter includes three: perceiving the personalized context, regulating learning behaviour in the academic context, and personal efficacy as self-directed growth. These initiations are categorically substantiated by Gramsci's notion of intellectual, Deleuze and Guattari's notion of assemblage, Vygotsky's notion of sociogenesis, and eastern perspectives on emotions and *manas* appropriating teachers' personal and professional growth.

Perceiving Personalized Contexts: First Initiation for Self-recognition

As a narrative researcher, I found that teachers have introductory remarks about contextual information. The initial narrative captures the pattern of teachers' own perception of identity. The ventures of their own identity and their conception of themselves assure teachers that "teaching is a state of being, not merely ways of acting or behaving" (Danielewicz, 2001, p. 3). Johnson (2016) also points out the shift in language teachers' engagement in interpreting contextually relevant practices from just doing and knowing in the performance levels. Johnson further argues that such contextually appropriate teachers' professional development has a basis in the

interconnectedness of teachers' lived experiences and teaching disciplinary knowledge. In this process, the teachers influence social situations and the influences they get as a process of their cognitive development (Nguyen, M. H., 2019).

Therefore, as research participants, the four teachers reiterate their family context, their learning environment, and the formation of their personal behaviour as a process of struggles to relocate their professional essence.

Social Connection for Being a Teacher: From 'No one to Someone.'

Social contexts are the external forces that formulate individualized human behaviour. According to Vygotsky (1997), the social aspects are instrumental values that transmit intramental values in a self-regulated process. It is the process by which social relationships become the cognitive essence of an individual.

In the participants' narratives, similar initiations demonstrate the process of becoming a teacher. The realization begins with the family category as Anisha expresses that her birthplace has a historical value since it was the way for the Kings to travel from the capital city to all over the country. Raghav's narrative inculcates his pride as he states that his birthplace is in a remote area of Nepal, having the *Trishuli River* as a symbol of serenity and purity. At the same time, Ishwor connects his birthplace as a land of no dreams since it was near the capital city but remote to people like a remote area. In addition, Kripa was blessed with her birthplace as it was the land of opportunities, i.e., the capital city of Nepal, so she had to recognize her needs and attempt to achieve them. Her challenge was coming out of the cocoon, the comfort zone, and exploring *the possibilities*. In these voices, the participants were trying to connect their existential representation. These expressions can convey comfort values or troubling experiences since, according to Alsup (2006), such narratives convey perceptions of the self as a discourse for framing their professional

identity. Vygotsky (1997) confirms that social interaction transforms into a mental function as a human capacity since it holds the power of connectedness with the sense of birthplace.

Similarly, the concern of family status and influences are another dimension of social attributes that the four research participants narrate in their stories. Anisha mentions her family as a working-class group where no family member had a high educational background. She highlights how her educational process was affected due to her family background. She had to move from one city to another and could not join an English medium school. *I was from a working-class family. My father was a driver, so he had to move from one place to another. He stayed in another city where I started my education and studied till grade two. I got ill due to the hot temperature, so we shifted to our hometown, where I joined in grade three in a public school. I studied till grade ten in public school.* Similarly, Ishwor remembers that his village was like a family where education expectations were not as high as working in the field. However, there was a generation that had started going to school. *I remember I got nearly three years late since I was reluctant to attend school early. We used to speak only the Tamang language, and it was tough to adjust to school where Nepali was the medium of instruction. My brothers had already started schooling, my sister desired to attend school, and I was bound to go. Even in my neighbourhood, my age group children used to go to school. Few families could not afford higher education, so they dropped out.* Education became just a matter of being equal to the generation and as per their economic accessibility. Even more, the determining factors of their early education are the matters of their family choice, social influences, and economic conditions.

Raghav's and Kripa's stories also replicate similar education factors but with different contextual values. Raghav remembers his family as a *purohit (priest) family where Sanskrit education and language were important, and my grandfather wished to prepare me as a pandit (priest). However, my maternal uncles denied it and took me to their house for modern education.* His family had a strong sense of educational need, but he was divided between a choice of *Sanskrit* education and modern education. The influencing decision-makers were his maternal uncle and high grandfather. He did not face economic problems in his early education, but the determinants were his family choice and social influences for his education journey.

Similarly, Kripa recalls when her family prioritized education as a matter of independence and personal recognition since her parents were teachers and owned a school. *I am from a well-to-do family who need not bother for survival and accessibility to education. I studied in a Covent school with high morality and a good command of English. To my family, education was the top-most priority. I was brought up amidst the discussion about education and school.* She was destined to be educated without conditions as her family, and social influence took it as their existential value. It is the sense that they reflected the past from the present condition to highlight their appropriation of family space and the need they were internalizing within themselves. Danielewicz (2001) explains it as a process of being and becoming, Richards and Farrell (2005) state it as a process of maintaining a self-aware mindset, and for Vygotsky (1997), it is a process of behaviour formation "acquired through personal experiences of conditioned reactions" (p. 101). They were in the process of regulating learning behavioural and cognitive values within themselves through education.

The social factors were the external stimuli that formulated the behavioural dimension of the English teachers. It was regulated by the choices and conflicts within their family unit. Raghav expresses that the choices of his maternal uncle to educate him in the modern educational system initiated his journey of life as a teacher. *My mama (maternal uncle) took me to his house when I was five years old. He was a school teacher and expected me to perform better in school education. His hidden challenge was with my grandfather, as he had brought me as per his choice, and his social reputation as a teacher was another driving force to regulate my performance in school.* It shows that the family context has indirectly imbued the sense of teacher in Raghav.

Kripa narrates that her parents were teachers and owned a school, however, she did not have a sense of being a teacher till she experienced it. She was connected to it. *I was planning to complete a master's degree in Journalism, but on vacation, when I came home and took a few classes in my father's school, I felt like I was connected to the teaching and students, and I didn't go back to my study.* It shows that her family space had a construct that was a background influence on her teaching career. In the early ages, such influence was internalized in molding her independent and exploratory learning behaviour. She reflects that her readiness to teach connects to the conditions and approaches at her early age. *My parent's teaching profession, their dialogues about education, and my English teacher who influenced me might have prepared me to be engaged in teaching so abruptly.*

In the same line, Ishwor narrates his influences from his brother and an English teacher. *When I was in grade six, and I was good at Math, teachers used to tell me that I could be an Engineer or a doctor. I might have gone to that field but never ventured into it. My brother was the teacher from grade six onward in the same*

school, which gave me a sense of pride in being in school. I also remember an English teacher who had a good personality and English. These two factors got to my mind as they made me feel comfortable when I started teaching. In this way, these impressions in mind were formulating the learning behaviour that could lead them to be someone.

Anisha had more personalized experiences and had no family influences to prepare her as a teacher. Her personal struggle gave her the sense of being a teacher. She remembers her personal strengths as a complementary force to her being a teacher. *I was bold and had a leading capacity from childhood that I do not think was from my family since no one was in the teaching profession or any other influencing role in society. My leading nature and commanding voice helped me when I entered a class like a teacher. The personalized nature of Raghav was also a treasure for him in the teaching profession. Now looking into my life, I feel that I was a bit empathetic as I used to love my brothers and care for them. I was also a submissive type, and I used to step back whenever there was any fight or threatening voices.*

Similarly, Kripa points out that her personal nature within herself was her comfort feeling with juniors in discussion and working together. *I am very comfortable working with juniors as I can discuss and explore more ideas with them. I loved to hang around the junior from my childhood and work with them. Whereas, Ishwor remembers him being stubborn at home to get new books and learning materials. I was stubborn, so I used to get new books and materials for study. I wanted my parents to provide me with something different than others. It forced me to be different from other teachers in the classroom.* In the reflection about their personalized traits, the English teachers found that their personal traits contributed to their personal growth since they value their personal nature as a strength for their teaching profession. It is a process of identifying and reinventing the self with

individualized behaviour (Danielewicz, 2001). Such personalized behaviour was an individual characteristic to make them different and find their comfort space in the teaching profession.

Another factor that connects the personal and social factors as a process of their self-identification is their struggle. Anisha narrates the beginning stages of the struggle as *I had to make copies from the remaining pages of the brothers' copies. I used an ink pen till grade 10 that my brother gifted me.* Ishwor mentions that his works are always organized as his aunt taught him self-struggle. *I used to cook food and go to school when I was in grade six since my parents got busy in the field, sisters went for fodders, and brothers went to school in the early morning. I also remember carrying the luggage and food on my head while I was in grade eight. I carried my wooden bed for more than three hours to bring it to the city while I was studying in grade eleven. These hard works have instilled a sense of patience and perseverance.* Raghav's concern is maintaining an expectation of his maternal uncle, and his father's prestige is his inner strength. He says that *I was taught to be strong from the inner part by sustaining self-respect as a wise and gentle person, like a member of the priest's family or the teacher's family.*

Kripa narrates her engagements at an early age as her struggle, but she thinks that it was her brought-up process to be connected to everyday life and a way to enhance her decision-making behaviour as per contextual needs. *I had to pay the electricity bill when I was in grade five and travel in public buses until I graduated. These learnings enhanced my independence.* These different natures of struggle or personal engagements contributed to their growth. It is a process of personal growth in which "psychological and social sides are organically related" (Dewey, 1897/2010, p. 25). It promulgates the social sense of individual growth. It also strengthens the

cognitive dimension of the individual with the awareness of the correlation of social and psychological factors in an individual's growth.

This discussion suggests that an individual's awareness of integrating social and personal characters is the initiation of personal growth. Personal growth becomes a foundation for their professional journey. Raghav's voice as *coming to my maternal uncle's house was new for me. I learned new things, met new people, and engaged in new activities. It was a journey from Sanskrit family space to modern education as I was no one, and I had to begin the journey of being someone.* Similarly, for Anisha, *I studied in public school without big expectations for study from family or society. As a female in my community, the study was just a ritual without a goal and respect. I was determined to get different recognition in my society and family.* Ishwor remembers that *I had no dreams in life but kept studying by utilizing the available resources that encouraged me to be persistent.* Kripa reiterates that *my nature to work with juniors and share the learning content with others was the personalized nature I got in my family space.* These voices raise the issue of social conditioning as a process of internalizing social influences and reformulating the inner self and understanding (Burner & Svendsen, 2020). For an individual, it is a part of their initiation that fosters personal rigor and passion since it paves a path from no one to someone.

Personal Values and Learning Behaviour: Dedication and Commitments

As discussed in the previous section, there is a dialogic relation between an individual's social and personal factors. The interactive process leads to an awareness of the social self by regulating personal growth. Similarly, personalized values are vital in analyzing the individual's growth. It enables the individuals to have "personal sympathy" as their personal efficacy to harmonize with others' mental states and to

regulate their better performances (Dewey, 1897/2010, p. 32). For Dewey, it is a value for integrity with a socially and individually responsive self.

The voice of Anisha made her believe that *I was bold, which made me class captain from grade four. I think, due to my bold and commanding voice, I got a leadership position. I also maintained my rank as the first girl from grades 4 to 10. Both positional values were like a god gift to me since leading a class and getting the first position for a girl was a rare opportunity.* Kripa believes that *the sense of togetherness in learning, sharing ideas, and playing with my friends in school was the connected sense that became a strength for me these days in my professional roles.* At the same time, Raghav remembers the inculcation of *satvik* (virtuous) behaviour as self-respect and generosity to others. *My grandfather expected me to have satvik behaviour and food concerning being Brahmin. At the same time, the maternal uncle focused on exposures, expressions, and differences in the thinking process. I grew up with such multiple human qualities that I still perform accordingly.*

Ishwor points out that *my aunt trained me with the personal nature to be organized with my everyday resources, and works contributed a lot to my life. She also regulated our emotions to be responsible for our work.* It shows that the teachers perceived their internalized character as an interconnected self. Deleuze (1989) explains it as a nature of the human mind that bears collective and individual characteristics. Deleuze further argues that these elements are the personal values that constitute human nature and regulate knowledge. Re-conceptualizing the "unnoticed or neglected aspects of personal and social development" leads an individual towards self-aware personal growth and makes ready sustaining passion for professional commitment (Mitchell & Weber, 1999, p. 231). These personal attributes were their learning behaviour, making them determined and committed to their efficacy.

Personalized behaviour is also related to their schooling habit. Anisha remembers that *I was reluctant to go to school when I was small. I used to cry, and family members convinced me by giving me chocolates. One day my younger maternal uncle saw me crying. He snatched me and dragged me to school. From that day onward, I never cried while going to school. Maybe the impression was that my maternal uncles were all educated, and they valued education greatly. I extend my gratitude towards my maternal uncle as they imbue the importance of education in me. My school was near my house, so the day I couldn't go to school, I used to stand at the gate and imagine what was taught inside.* The school becomes a source of struggle and commitment for an individual. Ishwor mentioned that *I was reluctant to go to school. But my brothers and sisters enjoyed going to school. My mother had a sense that school could make us grow and become self-dependent people. There were friends from the neighbourhood who had also joined the school. It made me join the school. There was a combined class of one to five, so my sisters used to be in the same class. She taught me in the grade one exam, and I got the first position. Later, I never got the second position till grade 10. In grade six, I was in a new school where I got second, maybe due to the legacy of another student studying in the same school, but in grade seven, I got the first position again.* It shows that school was formulating a passion for learning as a positional value or as a connected self to close relatives.

Similarly, for Raghav, the school was the space to differentiate himself from his grandfather's choice and relate to his maternal uncle's expectations. *My maternal uncle was a teacher, and he used to say that if you scored more marks, people would say that he favoured you. So you have to read independently, and I will not scold you. I didn't study in grade 2, but I studied till grade 7 by staying in my maternal uncle's house, where I also learned to sustain human sentiments with my younger uncle, who*

was not educated as others. Looking at the two maternal uncles, I had a clear picture of being educated and uneducated. The sense of prestige and family recognition was the driving force for Raghav toward school habits. In contrast, Kripa feels that there was no other choice than to go to school and get educated. *My family construct was the school space where education was a matter of communication and an issue of identity. So, the only way to relate to the family was to go to school.* They had perceived the values of education in schools with the influences and choices of the family circle.

Anisha's reluctance to go to school was regulated as a commitment to the school by her maternal uncle's force to make her indirectly realize the value of education. His maternal uncle's prestige enforced Raghav's commitment to the school. Ishwor finds school space as his mother's choice and his siblings' influence. For Kripa, the family itself was a school, so the school was like going to a family as her own space. They internalized the value of education in school as their identity, belonging to it. It shows that the school is not only for education but also for formulating individual behaviour with dedication and commitment. Day (2004) claims that such personalized values are the heart's contents, such as "passions, enthusiasm, personal identities, commitment, and emotions," which influence personal and professional growth.

Besides, the personalized behaviour for regulating passion for learning had an influence from friend circles and conditions for study. Anisha mentions that *I was a class captain with a commanding voice and leadership quality that influenced friends, and they used to follow my instruction in the absence of teachers in class. Most of my friends also took the support of me in their studies since I was the first girl in the class. I used to feel happy to support my friends in their studies. It was a process to*

reassure myself of growing with better learning opportunities since my study was in a public school where other external supports were unavailable. Raghav's unknowingly developing interest in English intensified his concern about the study. I started learning English when I was in grade 4. I felt that English teachers had different values in the school and society. I grew up with a mentality that I should focus on learning English, which makes me different and recognized. My friends also had similar interests. One of my friends influenced me to stand together in need so that we can achieve success in every situation. One of my friends and I secured either first or second positions in the class. It kept me committed to studying as it was a matter of pride to my maternal uncle too. It shows that Raghav's concentration on English as a matter of developing different identities, getting positional value in class, and working together with friends become learning behaviour for him.

Ishwor finds friends necessary in games and working in the field. I was first in school till grade 10. Initially, no sense of competition as no such friends could aspire to get the first position. We happily played team games, went fishing, and worked in the fields. After grade eight, the classes had many students, so we started forming a close circle who could study together. It shows that Ishwor's friends strengthened his habit of group work with dedication either in games or as a part of living together.

Kripa remembers the friends who wanted to be equally treated. Most of us were from similar family backgrounds and were passionate about education as it was a part of our family and life. There were a few friends whose parents used to drop them in their own vehicles. We used to feel awkward toward them since we didn't ask our parents to use their vehicle to drop us off. I felt that it kept them apart from us. One of my friends was good at math, and the math teacher used to focus on her more, so we didn't prefer the math teacher. It may be the cause that I was not interested in math from the

very beginning. It shows that friends' influence was the context to bring the value of equal treatment and sharing a similar way of life.

The personal values formulated the learning behaviour as they became more dedicated and committed to their individualized passion for learning. Learning behaviour has the power of imagination with three associative principles: "contiguity, resemblance, and causality" (Deleuze, 1989, p. 24). They had the contiguity with the series of stimulating influences. For Anisha, holding the first position, getting the class captain position, and supporting friends in their studies were the influences that regulated her imagination to be a good learner. Raghav's position to meet the expectation of his maternal uncle, his growing interest in English, and his bonding in his study with friends were the factors that impressed him to be a good learner. Ishwor's continuation of the first position and alignment with the practices, expectations of family members, and friends' influence on team spirit were the elements to bind him in the learning process. Similarly, Kripa's family construct where education is a part of daily life and her friend's sense of equal growth motivated her to progress in learning. These impressions had a resemblance with the proximity influencing their learning nature. It also grew with causality as friends' influences and needs and the expectations from the family members caused their imagination to maintain their learning behaviour. For Deleuze (1989), it is a transformative process of personal growth since such imagination regulates ideas in different relational ways in life.

In this way, the first initiation began with perceiving identity in dialogic relations between the individual and social selves, as discussed in chapter two, Figure 2.1. It projects that the individual self is connected to the social self through passionate, cognitive and social values. The external stimuli regulated internal perception about

one's self and regulated learning behaviour with the power of imagination. The influences of family background, the expectations of family members, and internalized behaviour were the conjectures of social selves that molded the personalized nature and processed personal growth. In this process, individuals corroborated identity with influences from others by classifying, associating, and identifying themselves (Danielewicz, 2001). They classify their reality as the participants had a single choice: dedication toward learning. They associate their identity as they relate their efforts were for the prestige and expectation of maternal uncles. Furthermore, they identify their reality as Anisha felt her leadership quality with her commanding voice. Raghav realized English was a matter of making him different. Ishwor connected himself, who had no competitor but collaborator, and Kripa conceptualized learning as a part of life and equality in her family space.

Vygotsky argues that it is a process of individualized behavioural development, and for Deleuze (1989), it is a formation of imagination that regulates human nature and knowledge. Alsop (2006) explains such relational influences in family and friends as space for foundational beliefs that help individuals integrate with the teaching profession. It sustains indivisible solidarity with personal sympathy. One of the contextual dimensions for a teacher's professional development relies on the intuition that comprises the relation of personal and social values as individualized behaviour as a dedication and commitment toward learning.

Regulating Learning Behaviour: Second Initiation as an Academic Journey

Teachers' professional development begins with the learning behaviour that teachers gain in their academic careers. Diaz-Maggioli (2004) argues that the professional development models need to acknowledge that teachers have "unique learning characteristics" which are essential for their professional growth (p. 4). To

Johnson (2016), a socialization process of language teachers emerges from teachers' schooling in the beginning stages. Johnson further argues that teachers' cognition and identity as language teachers initiate through their language learning and schooling experiences. The four participants narrate their academic journey as a cognitive foundation, their learning behaviour as their personal and social needs, and as a practice of their goal-directed behaviour.

A Cognitive Foundation: The Formation of Learning Behaviour

The cognitive foundation of an individual can rely on Vygotsky's concept of selective reactions. Vygotsky (1997) contends "predetermined selection and free selection" as a self-controlled behaviour of an individual. In exercising decisions over actions, an individual practices freedom of will as mature human behaviour. Human behaviour regulates cognitive and emotional engagements and sustains lifelong learning nature. The four participants narrate their learning engagements that instigated their commitments, decision capacity, and learning nature.

Anisha reinforces her learning commitment despite her challenge as a female. *There were not many girls studying in school. The girls of my age used to go for foddors, work in fields, and drop their education. I was also forbidden to play boys' games, like playing marbles and participating in extracurricular activities.* In such an environment, she continued her learning as her free selection. It was not a predetermined choice for her; her free selective reactions fostered her study. *I requested my teachers to convince my parents to participate in extracurricular activities, but my parents disagreed. I joined the boys to play marbles even though I was beaten up afterward. This revolutionary nature was an instant decision for me. If I had revolted to participate in school activities, I could have gotten better recognition and positional values.* Similarly, for Ishwor, his education journey had a

mixture of free selection and predetermined values. *I was reluctant to go to school, but the mother's expectations, my brother's learning nature, and school for society as a better space for their children contributed a lot to driving me to study. Similarly, I got a sense that I had to maintain my first position, and I got lazy to work in the field; these factors made me select school as a better choice for me.*

Raghav and Kripa had predetermined decisions for their study. Raghav practiced reading religious scriptures as the pre-condition for being educated in his family. *I was in the purohit (priest) family, so reading was a ritual practice. My father and grandfather used to read the religious scriptures for us. We were called educated once we could read Swasthani Brata Katha (a Hindu religious text).* It made him interested in the study, as it was a pre-conditional value for being related to the *purohit* family. It benefitted him as his reading was better than others, so he was promoted to grade three after grade one. Reading efficiency was counted as a cognitive strength.

Raghav also came under another predetermined selection for formal education due to his maternal uncle's position. *I started my formal education by staying in my maternal uncle's house since it was the choice of my maternal uncle to guide me in modern education.* Kripa's condition was to follow the family legacy in education. *One of my aunts had disguised herself as a boy to go to school, and later she went to a renowned school in India. She is in her mid-90s now. The parents being teachers with talks on education and school naturalized the choice of education as part of life.* It shows that she had education as a predetermined condition for her growth. It shows that the English teachers were developing their cognitive ability either as a free selection or a predetermined selection for their learning. It was an internalization of education and a metacognitive pattern of learning behaviour, either with situational

responses (free selection) or following the pre-condition (predetermined selection) footprint.

The cognitive engagements are directed in terms of individuals' growth mindset. Ryan and Mercer (2012) define the growth mindset as the dynamic and progressive force of self-encoded learning nature. It ensures individualized readiness as a metacognitive attribute of an individual. Anisha mentions her unfavourable conditions that reinforced the sense of learning as her identity. *In my house father was a driver, my mother used to run a small hotel, and my sister dropped her education in grade five. I tried a lot to convince her to continue her study when I was in grade eight, but she said she could not study, so I should study for her. I realized that study was the basis for my identity. I dropped my habit of watching television and focused on my study.* She relied on her study as her identity, at least in her small family and social circle. It turned up as her growth mindset that continued her passion for learning. Similarly, based on the family unit and her friends' circle, the sense of identity was Kripa's mindset. *My family always expected me to be grounded and learn for everyday life activities, so they engaged me in facing the public space and growing in the space. The tasks of paying bills when I was in grade six, traveling in public vehicles at a young age, and supporting the study of the underprivileged students in the community when I was in grade eight were such factors that made me feel to get ready for society and myself. It kept my passion for learning and its outcomes as a social service and personal growth.* Her family realized such engaged life practice imbued the growth mindset with determined learning behaviour.

Whereas Raghav and Ishwor took studying English as a sense of pride in their community, English was the focus for Raghav, and Ishwor was happy with his position and collecting the impressions for the future. *After having been influenced by*

*the Sanskrit language and coming to the modern education system, I studied English from grade four. There was an English teacher who could speak Hindi or English. I followed him in learning vocabulary and pronunciation till grade seven. My desire to learn English intensified when I came to the capital city of Nepal for further study. There were 115 students in grade eight; they knew me when I was able to name nine planets in Nepali. However, I had a strong sense of learning English to be better than others. It shows that Raghav had the growth mindset to progress and efficiently get an identity in English. It was a matter of pride for him and a personal need to transform his identity from a *purohit* family to a modern family.*

Ishwor connected his pride as his family cared for six children and still supported him in their studies. *It was not easy to educate the six children. I was lucky enough to come to this stage. I was following my brother, who had good memory power. I thought it was due to their good education. I memorized the multiplication tables up to 20 when my friends struggled with the multiplication table of two. I didn't study much, but whatever I studied, I studied well since there were no such goals in life to attain. However, I found my English teacher in grade four, who had completed SLC and had good spoken English with a good personality. I felt like I should maintain my personality. Another English teacher in grade nine influenced me greatly with his command of teaching English grammar and the respect he got in the village. These two impressions made me choose the teaching profession and English as my further study, even though I first tried science in intermediate. By then, I had a good learning nature since I maintained my first positional value in a new school where ninety students were studying in a class. It suggests that Ishwor was creating a footprint for himself from his family of farming to the family of education with his memorization ability, first position, and desire to follow the life of science or to gain*

the respect of the English teacher in his school. It was the progressive sense he was accumulating within himself.

The growth mindset in the participants converts to the desire to be more focused on regulating learning behaviour. Anisha desired to learn English when she had a competitive sense with a new student in her class. *A new boy, the son of a bank manager, got second position in grade seven. He was good at English. His parents also used to consult all the teachers time and again. He got a higher score in English than me. I thought that I needed to improve my study in English. I completed grade 10 in the first division with an acceptable grade in English.* The desire for English led her further study English education and finally got their identity as an English teacher.

Raghav mentions the desire for better English was so intense that he followed the suggestions of his teachers. *My teacher suggested that I listen to English news on the radio at 8 pm. I used to listen to the news and follow the sentences as it is spoken. It increased my confidence in speaking as my pronunciation improved. I also took additional guidance classes for English while preparing for the grade 10 board examination. I got first division in the examination, which gave me a better sense of my study.* It shows that Anisha and Raghav desire English and engage themselves for better efficiencies in English as a matter of pride.

Whereas Kripa and Ishwor had different choices, they appropriated the desire to learn English due to their situations. Kripa recalls that *English was a subject of interest since the teacher was more encouraging than other teachers. My family and friend circles had a good command of English, so it was in our day-to-day communication. It became my strength when I entered the class as a teacher. I dropped my choice of studying Mass communication as I got connected to students in my English class, and later joined a course in English language teaching.* Ishwor had

two impressions in his academic career, the first was to go into science and follow the line of being a doctor or engineer, and the second was to get respect in society by performing well in English. *I had, in my mind, to follow the field of a doctor and engineering in grade five, and I got the impression in my mind that I could get success in science. As an SLC graduate with the first division, I thought I was the best fit for science and joined science at the intermediate level. Due to economic conditions, I could not continue the course and dropped out within three months. I stayed at home in the village for six months. After that, I joined humanities with a major in English. English was the choice since I had seen the teachers who had great respect in the village due to their command and knowledge of English. Their personality also impressed me a lot.*

It shows that the desire for English was a situational response to them in which they incorporated predetermined and free selections as per the dialectical unity between social and individual values. It is the concern of individualized professional/personal behaviour, as presented in Figure 2.2. It envisages their personal growth as per the professional readiness with a growth mindset and self-critical awareness. It consists of the desire that Deleuze and Guattari (1983) explain as an immediate response to the social system that relates to objective values and is transformed into human knowledge. Zembylas (2007) elaborates such Deleuze and Guattari's concept of desire as an unconscious productive value that continuously regulates individual behaviour in the process of becoming. In this sense, the participants engaged with a more productive value in life by desiring English as their need. It created the readiness for a professional position since their desires regulated their passion for English as their identity.

Goal-Directed Learning Behaviour: A Passion for English

Goal-directed learning behaviour has two major constraints. The first constraint is about cognitive essence with emotion that molds personal beliefs and experiences by correlating social values. Golombek (2015) mentions that language teachers' cognitive strength concerning emotion regulates individuals' beliefs and experiences concerning social factors. It is based on Figure 2.2 in Chapter 2, which presents social and emotional concerns about professional learning commitments and learning to teachers. The second constraint is the self-regulatory strengths that enhance goal-directed learning behaviour. Bandura (1991) states that self-regulatory learning behaviour is determined by self-monitoring, self-judgment, and self-reaction, as presented in Figure 3.5 in Chapter 3. These values are the unconscious strategies applied by the four English teachers in their goal-oriented learning phase of life. They were devising their social and personal factors as per their need for a positional value. It is their self-transformative initiation that makes them ready for professional space.

Anisha mentions her determinism towards English to address her weakness that she always felt down compared to the second boy at the school level. *I felt weak in English in comparison to the boy. I am determined to continue my further study by focusing on English as a major subject. It was my determinism since I was from a public school where English was taught just by translating the contents. My family members could not suggest subjects for further study as my father was a driver, my mother was not so much educated, my brothers were in the capital city of Nepal, and my sister had already dropped her education.* It is a process of internalizing personal growth despite social limitations. The emotional condition of her family's educational background was the regulating force for Anisha to internalize her need for good education. It became focused on learning English due to a competitive sense with the

second boy in her class. Whereas Kripa narrates that she did not have any competitive sense in her learning since it was her basic element of life due to the educational background of her family. Her strength in English became easy to access in her professional venture. *English was my favourite subject due to the teachers' fair treatment and more interactive classes. It gave me a sense that English connects me with my family, teachers, and friends circle easily. It was a thread to bind me with my own people since I was more comfortable with English than the Nepali language in expression.* It shows that English was a social and personal value integrated into her academic and personal life.

Raghav presents his social and emotional conditions regarding English and its value to him. *Until grade 10, I had a choice of better education, and doing well in English was a matter of a different identity. Later, the need for English determined my self-reliant existence since I had to join a job to support my further study. The job was the teaching profession in private schools, where the need for the English language was the first selection criterion. My study was related to the pride of my maternal uncle, my parents, and my grandparents, where I felt English could be the better way to achieve my existence and their expectation. Now learning English has become a need for my future professional stance. I had to be self-reliant for my further study, so I joined a school as a mathematics teacher and an evening class for my further study at a nearby college majoring in English.* The venture for Raghav was to balance his study and profession for self-reliant living.

Similarly, Ishwor took English as a matter of pride due to the impression of the English teachers in school education. Later, it became a strength for him to start his professional journey. *I started taking English as my subject of interest. The English teacher at the intermediate level gave me a different sense of having*

command over English. His fluency and easy English were an attraction to me. Most of the English teachers were just translating English text into Nepali, intending to make the lesson more comprehensive. My knowledge of English literature became strong as I understood the themes and discourses in the literary texts. But, I realized that my English skills in vocabulary were poor enough since I could not grasp any literary texts on my own, and I secured just pass marks that made me rethink my writing skills in English. I was determined to improve my English since it was a matter of professional existence and personal satisfaction. I was emotionally disturbed since I had dropped science and not doing well in English. It could have led me toward a person without any strengths. It made me struggle with English; as a result, I got a good score in my second year of the intermediate course. It shows that Ishwor realized his shortcomings in English language skills, which guided his efforts towards getting command over English for his personal and professional existence.

In these participants' narratives, the social and individual factors are synthesized for individual growth. Anisha had to position herself as an educated one in her family and social space. She grew up with a need for English as her academic strength. Raghav also internalized his social and family expectations as his academic need and regulated his choice of English to achieve a positional value. Kripa presents her need for English as a matter of her social connection, whereas Ishwor took English as his personal solace and professional strength. Golombek and Johnson (2011/2019) claim that social and individual modes of personal growth are synthesized. Social experiences lead to individual knowledge since they claim that immediate condition leads to everyday concepts, and historical situations regulate academic concepts. In this process, academic strength is the cognitive force that becomes the dynamics for the thoughts and actions of an individual.

The integration of social and cognitive factors is the driving force of the participants' growth. It has generated goal-directed learning behaviour as they can transmit their general life expectations into academic strengths. Anisha mentions how she evoked her choice of English as her academic rigor. *It was the first time I went to a nearby city for further study. I was approaching a private college where I thought English was a major strength. The principal asked me what I shall study. I didn't know the scope of any other subjects; I knew that English was my need. So, I replied that I would choose English as the main subject. The principal suggested that I join the education department with English as a major subject since English had become a goal for my academic life.* It shows that Anisha grew up with a sense of control that regulated her social space with academic choices. Her academic commitments were the personal strengths that she gained through social conditioning. *The external effects were productive in guiding me toward my academic success. The maternal uncle's force to put me in class, the competitive sense with the second boy who had a good command of English, and a girl who was jealous of my study were the conditions that compelled me to study further with hope and pride.* She was successful in accessing her needs and performing accordingly.

Raghav also demonstrated his sense of control over his academic choice by maintaining the external stimuli that regulated learning dimensions. *Even though I had completed the school level of education in the first division, I had noticed that I was not ready for the science stream in my college education as it was expected in society from the students in the first division of school education. But, no one compelled me to go for science; I joined a nearby college where I could study English. I took two other major subjects, economics, and history, that need language as a major strength for analysis. Once I had good English command, I felt I could*

self-study those other subjects. I had a conviction that I was good in Nepali with a Sanskrit background, so I needed to be an extra performer by enhancing my skills in the English language. Raghav was assessing his strengths and self-regulating his choices.

Ishwor narrates that he could not continue with his choice of studying science since he realized that the family could not afford it. *I dropped science because, economically, it was difficult for my family. I joined humanities with English since it was socially recognized, and English was another subject of interest for me. I wanted to take Mathematics as well, but I thought that focusing on one subject could be beneficial in the future, so I chose English as my concentrated subject.* Ishwor's sense of control after dropping the course of science led him toward his professional identity. *It enabled me to switch my profession from a job in the printing press to the teaching profession.*

Along the same line, Kripa applies her sense of control over her academic journey as she also switched from science to humanities with a major in English literature. *After SLC, I thought science was a better choice for students with high grades; that was a social expectation I wanted to meet. But, towards the end of the first year, I realized that I was not interested in the subjects, and my interest was in English literature. It was due to the English teacher who had motivated me to read more literary books and treated me like a friend. I requested her to let me switch the course as I was interested in humanities. She allowed me to switch the course with the condition that I had to cover up all the courses of the year and attend the exam. Even though the exam was from the school, it was tough enough to complete. I completed it with a good grade and got satisfied. From there, my more engaged English learning began.* It shows she could decide as per the need of her personal growth.

Anderson (2012) claims such behaviour to assess self-strengths is a metacognitive function of an individual. It comprises "cognitive and affective experiences that we associate with learning" (p. 170). The metacognitive knowledge becomes a critical awareness to appropriate the performances as per the need of the individuals. Anderson explains that such metacognitive force enables an individual to practice healthy self-assessment in which the individual balance their sense of perfection and undervalued essence. It sharpens their critical awareness and promotes their goal-directed and self-regulated learning behaviour, as mentioned in Figure 2.2, as a metacognitive value for individualized learning behaviour.

The self-regulatory strength consists of goal-oriented learning behaviour—the individual exercises personal capacities like self-monitoring, self-judgment, and self-reaction (Bandura, 1991). The participants demonstrated such experiences as a process of formulating goal-oriented learning behaviour. The self-monitoring includes self-knowledge, self-observation, and self-motivation. Anisha had a bitter experience in college as her English teacher stated that she could not get a successful result in Major English. It functions as part of her self-observation and self-knowledge. *The teacher asked me which school I came from; I explained that I was from a public school. He suggested that I join health education since English is tough for me. I felt awkward in class since my friends heard it. I could not eat a meal that evening since I had a dream of learning English from the very beginning. I felt I might be wrong in choosing English, and I went to health class for three days but could not concentrate on it. I decided that I should join an English class and prepare for it whatever conditions arise for me. It was my inner motivating voice that I had fostered from an early age in education.* The self-knowledge and self-observation functioned as self-regulated behaviour so that she could decide to return to the English class.

Raghav also faced a critical moment where he had to rethink his study. He failed the intermediate exam due to his second subject, i.e., economics. *It took me four years to complete the intermediate level. I had started a job and earned self-reliance, but I felt I missed the rigor of my study. I had changed to a teaching job in a better school with better earnings and a residential facility. It could not satisfy my passion for studying. I realized that I had missed other opportunities due to fewer qualifications, and even more, it was my misalignment of study and job. So, I convinced myself to continue further study at any cost.* Raghav had realized what he missed and reenergized his dedication to study alongside his choice of a job as a self-reliant engagement. The consistency in both Anisha and Raghav was in their goal to learn English and get different and better positional values in life.

Similarly, Ishwor mentions his bitter experiences in learning English as his self-evaluative guidelines. *After joining the intermediate in English literature, I followed the English teachers who used to translate English into Nepali. The result of the first-year examination made me rethink my performance in English. I assessed that my knowledge of English vocabulary and writing skills were low. I bought an English dictionary, started reading WISDOM magazine, and practiced a lot in writing. It helped me in reading comprehension and improved my writing skills too. I got a better score in English. It gave me confidence, so I joined the teaching profession.*

Kripa mentions that *in the second year, as I was good at reading literary books and writing short stories as per my own interest, I got a perfect score in the board examination, which was a tough exam on the Indian board. I worked as a sub-editor of the college newsletters and literary magazine as my English was good enough. However, I found that the Indian girls were better at expression and word*

choices. Kripa was illustrating her self-knowledge and observing her progress with her interest. Bandura (1991) states it as a self-monitoring process that includes a self-diagnostic function that regulates behaviour through self-observation and self-knowledge. They had self-knowledge of their passion for learning English with better performance, so their self-observation rotated around their success moments in English as their self-regulated learning behaviour.

Self-monitoring also includes self-motivation that directs action toward achieving the goal. Anisha's self-motivation is projected to come back to English class and dedicate herself to achieving success in her academic journey, especially in English. *I directly entered the class, and the teacher saw me but didn't say anything. He used to dictate notes, and the students, who had English backgrounds, used to copy all the contents. I didn't lose hope and followed the lesson with my best effort. The teacher announced a class test in which I secured 17.5 out of 50, which was 2.5 less than the pass marks. I felt sad and sorry for not accepting the teacher's suggestion to change the subject. However, I convinced myself and started preparing notes with the help of friends. I memorized the contents of literature that I loved reading.* Her self-motivation enabled her to have a strategic approach to achieving success in the subject.

Raghav also notices his self-engagements in giving his best effort for his study. *I used to come to evening class after working in a school for a whole day. I had to analyze the literature by reading my own since the teacher used to just explain the text in Nepali and the meanings of a few vocabulary items. I had no other option but just to draft the notes with the help of friends and memorize the notes and answers to the questions. I tried my best to read the text by underlining the important contents and words. I even used to write pronunciation in Nepali to pronounce the words*

appropriately. I relied on guidebooks which were easier to study for exam purposes. Nevertheless, I also tried to focus on a few contents and words I could use in my teaching classes and for other purposes. It was my self-inspiration to prepare the text for my personal purpose too.

Similarly, Ishwor motivated himself by concentrating more on English practice. He says *I practiced grammar from the Candid English Grammar book prescribed to the students in grades five to seven. I don't know whether I could teach the grammar lesson properly or not, but I learned and improved my grammar a lot.* Kripa narrates that she was demotivated when she found her teachers at the intermediate level a little discriminating against students from other countries. *I didn't expect my teachers to show more favour to the students of their home country. But, later, I realized that they had a better articulation of their knowledge and observation with good command of English. I had better English at the level of my country, but I had to pay more attention to formal English. I studied extra time than those students and brought my position to their level.*

It shows that these participants were self-motivating to handle the critical moments in the study and prepare for their better English performance according to their contextual needs. Anisha was self-motivating to get a successful result in English, whereas Raghav was trying to get a little additional knowledge from English to perform better in his job and personal life. Ishwor was utilizing his professional space to improve his English for a better academic result, whereas Kripa was competing with her peers to grab the teachers' attention with better performance in her English. The self-motivating action was directing their goal-oriented activities. Bandura (1991) states that the self-motivating function self-directs the action to achieve the goal. In this way, self-monitoring regulated their goal-directed learning

behaviour through self-observation, self-knowledge, and self-motivation. Besides, they also regulated their learning behaviour through self-judgment and self-reaction, as suggested by Bandura's concept of self-regulation in fostering learning behaviour from personal growth.

The participants have also projected self-regulation of learning behaviour through their self-judgment of their own actions. Anisha reflects on her sensation during her final examination in grade eleven. *In the board examination for grade eleven, I was worried. I felt that mere interest would not support it; there is a need for efficiency and a foundation for the study. I worried about the English exam since it was a matter of pride in my family, friends, and teacher circle. I passed the examination and showed it to my English teacher. He said that a public school student could also pass a major in English. I still remember the sentence.* It is her self-judgment in reference to her personal standards based on intuition and social influences.

Raghav's narrative was a moment of self-judgment when he had failed in economics at the intermediate level. *Because of my own limitations, I got lost in studying. I realized the lack when I was teaching in a good school. One of the teachers in the school reminded me that my education was not supportive of growing further. He told me that an active persona like me should move ahead with better educational certificates and a higher level of knowledge. He triggered my sense that I was also not thinking of stopping the study but looking for a better way out of the working space. His words inspired me a lot, so I joined the undergraduate level of education with a major in English.* His voice had his intuitive responses for the continuation of education. It also got strength from his friend's voice and the educated circle in his school. It was the personal standard that he had as a goal-directed learner.

They also presented their self-evaluation and perceived notion of success and failure. Anisha recalls that her success in grade eleven attracted the teacher's attention, who gave more preference for grade twelve to guide her to get a better result.

Teachers noticed me as a studious student. It was my dedication and passion for the study that kept me studious. Similarly, Raghav has a self-perceived notion of his success in education as he wishes to be different from others by getting better performance and education in English. *I need to be different from others with better English. I felt that English teachers knew many things as he was able to analyze literary texts with multiple meanings. The English teachers in school and intermediate level were my inspiration to make myself different from others. Therefore, I continued my undergraduate-level education in English literature.* Their self-perceived notions of success in education were self-motivation and dedication to Anisha, and it was his teachers' and friends' inspiration and his passion for learning for Raghav.

Besides, Kripa's condition was different in her academic journey as she had gone to India for further study after SLC graduation. She came back to Nepal for her undergraduate level of study since she felt discriminated against for being an international student. *I felt that Indian girls were getting more teachers' attention and performing better. Such sense made me choose my own country as a better space for learning. I joined for the first time in a public college in Nepal, but the student's disruptive behaviour in class and the college's premise made me rethink my study. I am not blaming the Nepali education system, but as a girl who valued discipline and morality from the junior level, I could not tolerate such disruptive behaviour in college. So, I returned to India, a better place where more international students from different countries were studying.* It shows that Kripa's self-judgment about her discipline and education made her decide on a better educational environment.

Whereas Ishwor reflects on his need for improving grammar, *I thought I needed better grammar skills to improve my performance in teaching, so I read students' grammar books from grade five to eight. I gave different confidence in my professional venture.*

The self-judgment of their own learning behaviour was self-regulating their goal-directed behaviour.

The next Bandura's concept of self-regulatory learning behaviour is self-reaction, which creates incentives based on self-evaluation. It addresses affective reactions and regulates learning behaviour as goal-directed behaviour. The participants mention their self-reactive responses to their achievements. Anisha recalls the moments when she won 10 thousand awards for being the first in school in the examination for the school leaving certificate. *I also got a fee waiver in plus two education due to a recommendation from my previous school. Besides, two friends used to bring tiffin for me, and I supported them in their studies. It gave me a sense of pride in my study. There was a provision for micro-teaching, and the principal offered classes to me in the same school for micro-teaching practice. I prepared materials and lesson plans as it was taught in class. My teaching was appreciated by students, teaching staff, and other administration members. It was when I felt I had a good gift to be a teacher, i.e., my commanding voice and studious nature. I got a chance to give a class to my friends when a teacher was absent. I taught the same topic that I had prepared for micro-teaching. I taught in the English medium throughout the period. I also applied class interaction techniques by asking questions. Principal Sir and my friends appreciated my confidence and commanding voice.* It shows that Anisha had got self-satisfaction as an affective reaction to those scholarships and appreciation for her study and performance in classroom teaching, even though it was not her direct

professional venture. She also got a chance to self-evaluate her passion and dedication to studying.

In the case of Raghav, his self-reactive response was to his discontinuity in education. *The principal and many other teachers in my school had already completed master's degrees. They had long experiences in senior school and a good command of the English language. I realized that further study was necessary to upgrade my position in the school. I joined the undergraduate level in the morning. I continued my choice of major in English. I felt appreciated when the school coordinator allowed me to come one period later due to morning class in college. It was not a system in the school, but due to my dedication, he allowed me to join the school an hour late. Similarly, my college teachers supported me in the classes I used to miss every day as I had to leave the last period to go to school. These favours were special rewards that motivated me to carry on my study.* Raghav got self-control over his study with the affective responses.

Similarly, Ishwor greatly achieved returning to positional value in his study. *I was teaching English, focusing on improving my English performance. In my friend's circle, we used to predict our scores on the exam. I had a high interest and motivation at the undergraduate level as my teaching professional had been supportive of enhancing my English practice. I topped the first year and got an award in cash. It was the way I brought my passion back to my positional value.* It shows his self-regulation in his study. Similarly, Kripa remembers her self-reactive sense in her education when she secured the highest score in English at the undergraduate level. *I was quite happy to come back to India since the new university I had chosen had different international students. I had no sense of being discriminated against, as everyone was treated equally. The library study and research-based pedagogical*

approaches attracted me a lot. I enjoyed reading in the library and researching different literary trends, so I was ranked top in English literature in the university exam. It gave me a sense of respect and justice for my own interest. So, letting someone grow with interest helps the person flourish as I did after I left science. It is a process of self-regulation with self-reaction toward their personal growth and achievements. The self-regulation of their learning behaviour enhanced their performance and widened their social horizon.

The self-regulatory learning behaviour enriched the performance as they had a sense of self-dependent attitude along with a sense of better performance in the study. Anisha mentions another level of struggle in balancing study and working in a school for being self-dependent towards her progress. *After completing my higher secondary education, I started teaching in a school. In the daytime, I used to work at school, and in the evening, I continued my undergraduate level of study in the same city. Due to working in a school, I had to miss the first period, but I learned the subject by taking support from friends' class notes. I was expressive enough to take support my study under any circumstances. I was stuck in a flood while coming from school. It was time for an examination, so I could not lose the day. I asked an unknown brother to help me cross the flood and took his support. I went to my room and studied for the examination. I did well in the examination, which gave me a sense of satisfaction. I had started to manage my expenses on my own. I could not pass the subject in the first year that I missed the classes. I felt sad about it. But, I couldn't stop working as I had the challenge of continuing my study and living independently. It motivated me as a female; I was focused on my study and managed to work as a teacher, and I felt I was made for it. I completed the undergraduate level in the second division and felt proud*

of myself for maintaining such a position in my study despite the hardships I had to undergo.

Anisha's experience suggests that there is a stage of balancing educational achievement and professional engagement and planning for a future profession. Her voice choked while expressing her achievement at the undergraduate level since she had to manage her teaching job and study together. Anisha had a self-determinism in her teaching profession due to her appreciation of micro-teaching, her academic background that enhanced her conceptual aspects in material design and classroom dynamics, and the self-perceived notion of her quality of being a teacher.

Raghav feels proud to continue his education with his friends' suggestions, the academic qualification of the teachers in his school, and his self-motivation to continue his study. *I was lost in the beginning year of my study at the undergraduate level. The course had grand theories and English literature. I started to boost my study with self-study strategies. I started burrowing books and focusing on vocabulary, concept generation, and connecting the reflection to thematic practices. The self-studied process was supportive in teaching too. I was encouraged by the self-study process as there was a connection and motivation in teaching in my school. I completed my undergraduate level of study with satisfaction since I had continued my study, which enriched my teaching performance.* Raghav had joined teaching with his self-decision as per his exposure to his maternal uncle and the inspiration of English teachers from school to the undergraduate level. He had also seen the connection between his study in teaching English as he devised his self-study strategy in his classroom teaching to motivate the students to learn English.

Similarly, Ishwor realized that his performance could be good enough if he could have time management skills in exams. *I did well in the undergraduate level*

examination since I got a fee waiver and a cash scholarship for holding the top position in the college. It was a matter of pride since 700 students were studying and 26 had only passed. I also attempted interviews in different schools and observed their selection process to test my English and teaching skills as I took the interview but didn't join them. It was the passion that reenergized within me. The achievement and his passion for learning motivated his performance. Besides, Kripa was self-regulating her study as she was connected to her interest. I was confident that I was in the subject of my choice. I had a faint passion for T.V. journalism, especially as an English newsreader, and I thought that the English course was supportive to prepare me for the position. I found a few exposures to journalism at the university that kept my motivation high and achieved a high-ranked position in my study. Kripa connected her dedication to study as a foundation for her professional choice.

In this process of the self-regulatory function, as presented in Figure 3.5, they have the highest sense of personal agency, in which, according to Bandura (1996), individuals grow with a clear self-understanding about themselves as a producer and products of their own life circumstances. The participants have a function with their self-regulation on learning behaviour by engaging themselves in goal-oriented learning behaviour as they prepare themselves for being an English teacher. It has also elaborated on goal-directed learning behaviour's cognitive and social dimensions. The process of enriching personal efficacy is discussed in the next section, with major highlights of the participants' engagements in their academic and professional spaces.

Ensuring Personal Efficacy: Third Initiation as a Self-directed Growth

The contextual reality of an individual is based on their learning behaviour that ensures personal efficacy for personal and professional growth. Bandura (1997) claims that personal self-efficacy organizes cognitive, social, emotional, and

behavioural dimensions with generative capacity. It enhances the performance and learning environment of and for an individual. Bandura (2016) states that personal efficacy is the element of human agency that aspires, motivates, and leads a person toward achieving a goal by enriching personal capabilities. Personal efficacy relies on cognitive, motivational, affective, and selective processes that regulate the self-directed growth of an individual. This section discusses participants' narratives that have corresponded to the aspects of personal efficacy in the journey of professional development as self-initiation.

Personal Efficacy for Self-directed Growth

Social and personal self-development is essential for English language teachers since they depend on responses to language use and social contexts. Freeman (2002) argues that language teachers' decision-making capacity incorporates their social and mental attributes to grow in learning and professional behaviour. Bandura (1997) points out that a pattern of lifelong learning functions as a personal efficacy as a generative force by correlating cognitive, social, emotional, and behavioural skills. Bandura (1997) states that a teacher needs a higher sense of efficacy that strengthens their performances as self-directed growth. The participants have shown the influencing dimension of their personal efficacy that has molded their self-directed growth. It highlights enhancing personal efficacy as a source of self-directed growth in the line of four processes illustrated by Bandura (2016), i.e., cognitive, motivational, affective, and selective processes.

The cognitive process strengthens personal capabilities by visualizing goals through regulating thoughts and actions. The participants had shown the tendency to regulate thoughts and actions as a cognitive process. They faced and perceived the adverse situations that prepared their cognitive values for their self-reliant personal

and professional growth. Anisha recalls the unfavourable situations she faced due to being a female. *Always for a female, the support was less. My brother was always excused in different situations for them being a boy, even though he dropped his education after the undergraduate level. My mother always said they could not support my education after the higher secondary level. I didn't give up hope, and I started working as an English teacher and continued my study. My family didn't stop my higher education since I convinced them that it wouldn't be a financial burden to them. It was her voice of pride since she had designed her life journey herself.*

However, Raghav had a different story to share; the unfavourable situations he had overcome in continuing his study. *I completed my undergraduate level of study by correlating work and study together. It was not enough for me since I realized the higher level of study had great support in the teaching profession. Another factor made me realize that my master's degree in education is a need since there was an environment of teacher circle in school who had completed their master's degree and performed their best in teaching. But, as I had married, the expectations of my in-laws and wife were more on my earnings. My mother-in-law took our son to set us free for our professional progress. I realized that there was a financial crisis on me. I wandered here and there, searching for a better school that could afford a better salary. It made me challenging to continue my master's level of study properly. I had joined my master's degree in the morning shift but could not provide enough time to revise and prepare for the lessons.*

Raghav's situation kept him at two poles, studying for his personal and professional growth and earning his family's needs and expectations. He was trying his best to manage both situations and looking for opportunities that could be favourable to study and job together. *My friend suggested that I shift to another city*

where I could make a better salary and have the opportunity to study master's degree. I had bought land on loan for my family's settlement, so I thought the suggestion was a good option for me. However, I could not continue my study in the new city. My family circumstances, my responsibilities towards them, and their expectations were a priority over my personal choices and educational growth. But, I was looking to create a situation where I could manage my time for study and shift my job from one school to another and one city to another. I had worked from primary to secondary level, and now my further education was a need for teaching at the higher level. Family responsibility, intense financial needs, and personal interest in the further study were the convoluted choices that he learned to keep balance on them.

Similarly, Ishwor remembers his wrong choice to go to his village to teach after completing his undergraduate study. *The school chairman from my village came and met me and offered me a job in a school with a government salary. I thought it would be a great recognition for me as an English teacher in my village. But, it hampered my study at the master's level as I could not attend regular classes and couldn't concentrate on studying. Next year, I couldn't remain in the village as I felt studying was the most important way to promote my position and knowledge. I was impressed with the professors and their knowledge in the first year's classes, even though I attended only a few. I returned and continued my study. I never had the feeling of dropping out of the study there, but I wanted to rejoin the master's degree since there was a new assessment system that could benefit me to get a better score. I had completed many subjects in the first year, so I continued my study. The goal-driven attitude supported him in balancing his choice and regulating his learning behaviour. It was his cognitive strength as he could bring himself back to the city and make his academic journey progressive.*

For Kripa, the situation was that she had completed her undergraduate study and returned to her country with a plan that she would go back to India for a master's degree in journalism. *I had a month's vacation when I came back to my home. My parents had an attitude to keep us busy, so I joined his school when a teacher had recently left the school. They didn't want to keep me there for a long, but I started enjoying the students and teaching. Later, I found that my friend did not forward the application for the scholarship to further study since she had also applied for the same scholarship. It gave me pain and demotivation, so I remained in school without studying for nearly ten years. After that, a university in Nepal runs a postgraduate diploma in education specializing in English language teaching. I joined the course that led to my master's degree in education. It was tough to manage my study and work time, but I enjoyed a lot in completing the courses.* Kripa was vulnerable when she found her application was not forwarded to the University for her master's level of study. It took her ten years to return to the academic journey that she enjoyed.

These situations for the English teachers were based on their cognitive strengths since they were devising their decision-making capacity and emotional stability. According to Bandura (1997), it is a cognitive process in which they perceive their actions in thoughts and visualize their goals as a need. Their goal is to regulate their personal growth through academic strengths since the professional growth with a foundation of their study was the basic cognitive strength.

The second process is a motivational process in which the perceived goals, expectations, and possible results are the sources of motivation (Bandura, 1997). Anisha narrates that her determination to continue her study on her own was a tremendous motivational element for her personal and professional growth. *I was determined to continue my further study on my own earnings. I felt lucky as I got a*

better job at the secondary level with a higher salary. It gave me the confidence to decide to join a master's degree in English. No colleges offered the course in my city, so I moved to the capital city for my higher education. I decided to go to the capital city and got admitted to the university that offers the course. However, family members denied it since they said it would be tough for a female to stay away from home to study. But, it was my self-reliant progress, so I took support from my maternal uncle, who talked to his friend to support me in admission to the university. I got admission and returned to my city. Later, I found that one of the colleges in my city had started the course, and I transferred my admission. It was a good time for me as the college had started the master's degree program in English education the same year. It shows that Anisha's motivational process was regulated by her determinism, accessibility to further study in her city, and better job opportunities with a better salary.

Similarly, Raghav narrates the situation that kept him between professional and academic choices. *I was between professional choice and academic needs while deciding on my personal and professional growth. I felt that I needed to upgrade my study for better performance and stability in my profession. I had missed my master's degree education, so I returned to the capital city with a plan to invest in a school and continue my study. It kept me engaged during the morning and daytime, so I had an option for further study in the evening. I decided to go for a one-year undergraduate course in English language education since it could directly impact my performance in school. There was a gap of nine years after my first undergraduate course, and I completed the education course. It enhanced my professional career as I could relate the course content and my professional practices.* It shows that Raghav's intense desire to study, his decision to join the course on pedagogy, and the positive influence

of the course on his professional practices were the motivational elements for him to balance his professional and personal growth.

There is a different context of the motivational process for Ishwor and Kripa as they relate their further study with their professional needs. Ishwor describes his journey after his master's degree in English literature. *I had a feeling that in my master's degree, there were different asterisks in my different subjects even though the percentage was acceptable. I was thinking of having my certificate for a better result. In the meantime, I found that the government had made a policy of training or one year B. Ed. for the teachers in government service. By then, I had joined a government school and joined the B. Ed. in English language teaching. It made me feel that I was not adequately organized to plan learning outcomes. It continued my other master's degree specializing in English language teaching.* In the same line, Kripa narrates the continuation of her academic journey after she joined a postgraduate diploma in education with a specialization in English language teaching. *I thought the course was designed for English teachers like me. I was worried about my age, but the professors motivated me to continue my education with a master's degree. It gave me a sense of being connected more with my profession.* At this stage, Kripa was motivated to upgrade her education since the course was directly connected to her classroom practices. The motivational factors enhanced their self-efficacy, and as a result, they were in the process of self-directed growth.

Self-efficacy has the third process, as an affective process that regulates emotional experiences and enhances thoughts and actions (Bandura, 1997). Anisha mentions her emotionally stressful situations that made her think that she could not complete her master's degree. *I could not attend a single-day class for a master's degree due to the distance from the school where I had started my new job. It was*

only on rainy vacation that I could join a few classes, but I could not adapt to the classes as I had missed previous lectures. I collected self-study materials with the support of teachers and friends. I started self-study in the evening and morning under an oil lamp since there was no electricity in the village where I was staying. It was not enough to succeed in my study, and I dropped the first subject in the exam since I could not connect the lessons and questions. I waited until after the exam and listened to my friends to know how they attempted the questions. I boosted myself by preparing for other subjects. I tried my best in the remaining examinations but failed in two subjects. It was an utterly demotivating situation, so I thought of dropping my study. Meanwhile, I got married. My husband motivated me to continue studying and supported me in collecting study materials and carrying me to the examination hall. His support inspired me to work hard to complete the subjects in my master's degree. I completed all the subjects with the support and inspiration of my husband. It shows that Anisha managed her emotional circumstances in which she had thought of dropping her study. Her husband's support and her nature to struggle as motivational factors that regulate her thoughts and actions to achieve her academic goal as a matter of her personal growth.

In the case of Raghav, the affective responses had a little different influence since his responsibility towards his family, his professional engagement for sustaining his social and family life, and his personal choice to continue his study were the complex conditions that he had to overcome. *The intense desire to join the master's degree was pending due to my own limitations. It had been an emotionally distracting element while talking to others in the school who had completed a master's degree and working as a junior me. I was vice-principal cum English teacher in a new school where we planned a training session on ICT-based education for all teaching staff. I*

was curious and enthusiastic to join the session. I got support from a professor from a University that runs a master's degree in English language education. The program was in the evening, so I thought it was a favourable time to join the course. I studied most of the courses in evening classes that were directly connected to my profession. I joined it and managed my best to complete the master's degree in English language teaching. I was a little mature in age compared to others, but I accomplished it as it had been my dream for a long. I was happy that my professors appreciated my master's level dissertation. The need for a master's degree as a personal and professional recognition and growth was his affective strength, so he followed the professor he met in training.

Besides, Ishwor and Kripa had more individualized affective processes since they had connected further study to their professional choice. Ishwor mentions that *I joined one year B. Ed. in ELT to meet the requirement of the teaching profession in government schools. It made me rethink my own teaching practices. I was serious about students' learning process as I realized learning objectives are essential in teaching. The realization led to my other master's degree in ELT to strengthen my passion for teaching.* Kripa remembers her attempt to join the PGDE course in ELT after a long gap in her study. *It was nearly a decade since I went to university to further study. There were only 30 minutes to reach the university classes after completing my school teaching. My nephew dropped me at the university, so I had to return home by public bus. It was troublesome on a public bus, but I remained regular in class and joined the master's degree in ELT at the same university. My friends had even felt jealous of my score and stopped speaking to me. But I was on my boat to continue and complete the course.* The affective process enhanced her self-efficacy as she was able to regulate her thought and action as a goal-directed growth.

In developing self-efficacy, the fourth one is the selective process in which the individuals select or avoid activities and environments as per their needs and capabilities. Anisha demonstrated her selective capability as a process of her personal efficacy during her study for M. Phil. in English language education. *After a master's degree, which I completed with the supporting hands of my husband, I chose the school in the capital city as I was selected in the competitive examination of the teacher service commission. I had two wishes to fulfill as per my personal and family responsibility, i.e., to join M. Phil.'s degree and to bear a child. I requested the school's principal to arrange my classes for the morning shift so I could join the M. Phil degree and work with the additional financial benefits. But, the principal thought that I was not giving priority to the classes in the morning shift and got angry, so I had to drop the classes during the morning shift. My priority was to upgrade myself with a possible higher level of study.* She demonstrated her first selective behaviour while avoiding the additional classes and focusing on her journey of further study.

Another selective process applied during childbearing days was life's emotional and sensitive issues. *I didn't have a child for nearly a decade after my marriage. So, I had to take an alternative way to bear a child, i.e., IVY or IVF. I had already tried IVY, so the doctor suggested that we should go for IVF. It was the time of the first-semester examination. I dropped the subject and took the IVF. I attended the next subject without rest, even though I needed 15 days of rest after IVF. It caused a miscarriage; I thought I had made the wrong selection. The doctor suggested planning for next year. This time we planned the dates after the completion of my second-semester examination. We did the same. I completed examinations and had twins as god gifts. It was tough to complete my thesis with two children on my lap. Due to my dedication, my husband's moral and needful support, and the academic*

support of my professors, I completed my thesis. There were envious colleagues in school, it was the time of COVID-19, and I had just visited the United Kingdom as a professional visit. Still, it was my personal choice for my professional growth. I didn't give up on any kind of difficulties. Anisha successfully avoided demotivating situations like class arrangements, choosing a baby instead of attending the exam, and jealous remarks from colleagues in school. Her priority was a child and study that she got as she struggled.

Raghav remembers his selective process at the higher level of the academic journey. After grade 10, he joined evening classes for an intermediate level since he had to balance his professional engagement and self-reliant personal growth. It continued till his master's degree as he joined evening classes in B. Ed. and M. Ed. to continue his professional journey. In different circumstances, he selected a job instead of studying to fulfill his family's needs; however, he looked for opportunities to continue his studies. He remembers that one of the professors at the university encouraged him to continue his M. Phil degree in English language education by pointing out his grey hair as a mark of getting older. *My professor encouraged me to complete my M. Phil. on time as my grey hair demonstrated my elderliness. I joined the degree but could not complete it as my father passed away, and I had other responsibilities to accomplish. After a few years, I reapplied for the M. Phil. but could not continue since I got immersed in my professional and family responsibilities.* In this way, Raghav's selective process was in-between his professional engagements and academic choices. He was able to balance them as per the need of his family and his personal growth as a process of self-directed growth. Ishwor also remembers his selection to join B. Ed. and M. Ed. in ELT was the strength as it gave clarity to his professional engagement. *My dissertation in M. Ed. was on mobile-based language*

teaching, which made me more innovative and explorative in adopting different teaching practices.

It was a similar experience for Kripa as her completion of PGDE and M. Ed. in ELT confirmed her professional engagements. *I was happy to concentrate my teaching English without textbook practice in my dissertation. The experts questioned its possibility, but I had confidence that I had practiced it for a group of students from grade one to grade 10. So, I selected the same topic for my research. I was in a situation where I had to select to join the convocation on time. There was a group project work that we had to submit, but my other colleague had not completed their other courses, so they were not interested in completing it on time. I had done everything myself and asked for their consent to submit it, but a few of my friends denied so I had to re-write everything.* It shows that Kripa went through a selective process to achieve her goal by interrelating her professional practices and academic growth. Their personal efficacy fostered their active professional and personal engagements as a process of self-directed growth. They were able to position themselves as professionally dynamic and academically sound individuals.

Personal efficacy empowered the English teachers' self-control in cognitive, motivational, affective, and selective processes. In the cognitive process, they empowered themselves as self-reliant individuals for their professional and academic engagements. In the motivational process, their determination to upgrade their academic strengths and grab better professional opportunities regulated their motivation as a process of self-directed growth. Similarly, in the affective process, they were to regulate their emotional situation and balance the continuation of their academic journey by correlating their professional and personal needs. Finally, their personal efficacy became strong with their selection process as they could avoid

distracting situations and remarks from others and identify the factors to strengthen their personal and professional growth. It is the self-directed growth of the individuals as their initiations have empowered their cognitive, emotional, and social position in a self-regulatory process.

Envisioning Self-initiation as the Self-directed Growth: A Concept of *Manas*

The concern of initiation is related to the dynamic growth of individuals in different stages of their personal lives incorporating cognitive, emotional, and social values. This chapter has explored the foundational stages of the individuals who aspire to be English teachers and grow with their academic, social, and personal engagements. It has presented three stages of initiation of the English teachers as the remarks of their contextual growth that includes their perception of their socio-personal self, values of learning behaviour, and person efficacy for self-directed growth. The narratives from the four English teachers highlight their academic engagement and early stages of professional practices. It ensures their goal-directed learning behaviour and self-directed personal and professional growth.

This section correlates the early stages of teachers' professional development with Eastern philosophical values related to the concept of *manas*, as discussed in chapter three. According to *Samkhya* philosophy, *manas* bear sense and action capacity (Larson & Bhattacharya, 1987). Sinha (1934) elaborates that *manas* processes the perceived realities with their similar features as it reflects, selects, and determines the realities into self-appropriation as a formation of *ahamkara* (egoism). It forwards the self-appropriated realities to *buddhi* for the performative function of the self. There is also an *aatma* level of consciousness as a knower and performer of past and present activities. It is the metaphysical self, an identical being to the higher consciousness. Sinha (1934) explains that *aatma* is the level of knower beyond space,

time, and causality, which bears the ability to comprehend all the relational and performative values. The mental model of self-consciousness bears all the experiences as an inner knowledge force, as presented in Figure 3.6 in Chapter 3. Bhawuk (2011) points out that *manas* is conceptualized as a physical force to regulate sense-perceived realities into action, a performative force for better action by regulating cognition and emotion, and personal efficacy for self-directed growth.

Personal Consciousness: Contextualizing the Self through *Indriyas*

Personal consciousness depends on external forces, mainly social factors, that formulate individualized behaviour. In *Samkhya* philosophy, such external sensory stimuli function as a sense capacity (Larson & Bhattacharya, 1987) as *manas* transmits such sensory perceptions into feelings and cognitive elements and conscious thoughts and memories (Bartley, 2011). It becomes a foundation for affective, cognitive, and performative strengths. English teachers have grown up with the personalized values of their social, family, and personal interactions. In this context, the individuals grow with self-directed learning behaviour. It comprises socially and personally significant outcomes and personal development through self-management, self-monitoring, and self-motivation (Garrison, 1997). The pre-service engagements of the individuals regulate personal control over their self-directed learning behaviour. The English teachers have demonstrated the emotional, cognitive, and performative strengths they accumulated from their life experiences in academic and social engagements.

The participants reflected on their birthplace as a matter of pride; for Anisha, it had a historical connection as she heard the story about it, and Raghav possessed natural serenity as he played with the *Trishuli* River. Ishwor took family context as a backward community in terms of his clan and the remote location of his village,

whereas Kripa found herself in the family with an advantage who had taken education as a part of life. The associative force has imbued a sense of pride and the sense of personal responsibility toward social values. The internalization of such sensory perceptions converts into a sense capacity that enhances their cognitive strength for valued performances. The associative function of *manas* regulates *indriyas* and formulates *Ahamkara* (ego) as a process of actualizing the self. It is a self-regulatory act of self-reflection, self-reaction, and self-judgment that associates and dissociates the perceived realities and regulates self-directed growth.

The participants have also actualized themselves by dissociating and associating with family and social influences. Anisha was dissociating herself from her family since they did not have a higher level of education and relied on their struggle for survival. Her associative force was her maternal uncle, who forced her to be regular in school and motivated her to perform better in her school. It became a goal in her life to have better performance in education as a sign of being a lifelong learner. Raghav reflects on family and social influences as a significant turning point in his existence and learning behaviour. He had a family influence as he grew up in the *purohit* family, in which being able to read religious scriptures was a sign of an educated person. He dissociated from the journey as his maternal uncle put him into a formal education where he understood that being different is essential in modern society. For Raghav, English became the subject of attraction since the teachers had different recognition in his society due to their ability to communicate in English in public. Ishwor relates his context as he went to school to avoid fieldwork in which other family members engaged. It gave him a closer connection to education and grasped his learning behaviour in maintaining his first position in the school. Kripa internalized education and school as her space since the family discussions were

mainly on the same issue. It shows that the perceived realities in the early stages of life have played a vital role in correlating social aspects with the inner self and formulating self-directed learning behaviour. It is the process in *manas* where the contents of *indriyas* are self-actualized and formulates *Ahamkara* (self) as a human agent with goal-directed learning behaviour.

Similarly, understanding personal attributes are another factor of human self-development. *Yajur Veda* explains that *manas* sustains the *Prajnana*, i.e., self-awareness through action in coordination with *indriyas* and thoughts. *Yajur Veda* names it a *Daiva* mind with a perceptive faculty that connects the world with the self, even in the sleeping state. In Vygotsky's terms, it is an intramental position of the self built through interaction with social realities. Anisha internalizes her personal attributes as bold behaviour and a commanding voice that regulates her leadership position as a class captain and her teaching quality as a dedicated teacher. She has also sustained her personal quality by being the first girl in school. She benefitted from such positional quality as she supported her friends in their studies and motivated herself for higher achievement. It has been regulating her goal-directed learning and self-directed growth. Raghav states his personal quality as empathetic and submissive to the situations as he followed the regulation of his maternal uncle. His maternal uncle wanted him to perform better for his social reputation. In this process, he prioritized human sentiments as fundamental relational values for social existence. He also focused on the sense of working together and that his friends influenced him as a strength for success.

In the case of Ishwor, his stubborn nature to get new books and possible resources in learning and his readiness with the contents that he has to get prepared with are the basic factors that kept his first position throughout his study at the school

level. He finds himself fortunate to have neighbours who have prioritized education for their children. He also gives credit to his brothers, who was his teacher with good academic strength, and his mother, who wanted to make him self-reliant in the future. The personalized essence became a self-regulatory essence of his life so that he could balance his personal sentiments and needs in a relational process in a social context. Kripa remembers that her essence is the independence and decision-making capacity that she learned from her parents, who made her grow with her independent exposure to society. It kept her aware of her academic progress and her choices in her academic journey. It shows that they were enabled to juggle personal and professional choices as they grew with personal consciousness by regulating their awareness through a dialogic relation between perceived notions and contextual needs.

Personal consciousness is such awareness for teachers that keep them interactive in social relations. In this process, they can internalize their personal attributes and human sentiments as the strengths for self-regulating their goal-directed learning behaviour and self-directed growth. It has also developed their personal control by enhancing the sense capacity that enables them to associate and dissociate the contextual influences.

Self-directed Growth: Regulating Cognition and Emotion in *Buddhi*

Yajur Veda presents *manas* as the construct that conveys noble thoughts, intention, and resolution, enhancing higher performance. The *manas* consists of cognition, emotion, and behaviour (Bhawuk, 2011) that regulate "sensorily-derived thoughts, feelings, desires, and intentions" as emotional, cognitive, and performative strengths (Bartley, 2011, p. 98). *Manas* is such a processor that perceives the realities, formulates *Ahamkara*, the self-awareness, and transmits it to *buddhi* (intellect) for ascertaining the actions based on the perceived realities. According to *Yajur Veda*, it

is a "*Yakhsa* mind, a volitional faculty" of *manas*; it bears performative strengths to lead auspicious deeds (Verse 34.2, p. 969).

The English teachers have assembled their cognitive and emotional strengths during their academic journey with self-aware and goal-directed learning behaviour. Anisha became aware of her reality since the girls around her had dropped education and used to go to collect fodders. She did not have a chance to join in extracurricular activities alongside boys. Her cognitive dispositions were these realizations about her social position and her attempts to convince her mother to support her teachers and play marbles with boys. Besides, her decision to drop her television addiction, her effort to convince and bring her sister back to education, and her realization about the study as her identity were the higher level of consciousness. Raghav's internalization of reading habits from his *purohit* family and educated people in his maternal uncle's house determined his engagement in modern education. Ishwor enjoyed studying rather than engaging himself in work on farms. He recalls that his laziness, as he wanted to ignore the work on farms, made him engage himself in his study. He performed better in his study than other friends as he managed time for study as needed. Kripa had taken education as her family legacy, which made her accept it as a part of her life. She performed in a normal process as it was a comfort zone. She never ignored the study since that was the means to get integrated with family and friends. The concept suggested about *manas* as a volitional faculty (*Yajur Veda*) is the performative strength of auspicious deeds. For Vygotsky, it is self-controlled decision-making capacity as a part of the predetermined and free selection.

Similarly, cognitive strength is also envisioned as *the Dhriti* mind within *manas* that regulates deeper retention of the goal as a dynamic engagement and action (*Yajur Veda*). It ensures self-directed growth as it becomes self-reactive and self-

reflective in encoding memory and self-awareness. Ryan and Mercer (2012) explain such cognitive engagements as part of a growth mindset, a dynamic and progressive force for self-directed learning behaviour. The more profound sense of engagement started in Anisha when she had a competitive sense with the second boy and realized that she had to improve her performance in English. It continued in her academic journey as a personal goal and later as her professional identity. Raghav internalized his inclination towards English as a better and different identity in his social sphere. He saw the English teachers who had better recognition and better performance in his school and defined his goal for performing better in English. Ishwor had retained the impression of the English teacher's personality and the respect he had gained in society. He also recalls that the language teacher's strength in communication was impressive. It led him towards English literature in intermediate when he could not continue his education in science.

Similarly, Kripa recalls that her interest in reading English literature had inbuilt an attachment to English. She also extends her gratitude to the English teachers with a similar and more communicative relational approach to all students. These influences functioned when she realized that science was not her cup of cake, and she switched to humanities with a major in English literature. They had the impressions retained in the inner self that directed them with their personal choice, which is a component of their professional self. It represents that self-directed growth that concerns their *Dhriti* mind, the instrumental value of the *manas*, or the metacognitive element of the growth mindset as a progressive value of the self.

In addition to cognitive strength, affective force is another dimension of self-directed growth. *Manas* includes emotion as its constituent since *manas* reside in the heart and guides the individuals toward perceived goals (Bhawuk, 2011). English

teachers undergo different emotional situations due to their low efficiency in English. Anisha remembers that the teacher had simply taught by translating the language and focusing on exam preparation. She found that her English performance was not so effective since she could not get a better score on the exam than the second boy. The teacher at the higher secondary level had suggested that she should not join English as a major subject. These situations made her emotional, but the emotion led to her commitment to strengthening her performance in English. However, Raghav got interested in English with the impression of his teacher, who advised him to prepare vocabulary items, read newspapers, and listen to English news on the radio. These perceptions were emotionally encoded since they perceived that English was a matter of their respect in the family and society. Ishwor also found that his poor performance in vocabulary items and writing skills made him ashamed. He dedicated himself to reading WISDOM magazine and buying a dictionary for word meanings. Kripa also found that her Indian friends in the college had better communication skills than her, so she decided to explore more communication skills in English.

The emotional concern of language teachers has two patterns "experiencing self" related to an instant response to the situation and a "remembering self" based on the reflective judgment of the situation (MacIntyre & Gregersen, 2012, p. 112). The English teachers have reflective judgments of the situation as they have perceived emotion as their foundation for growth. Anisha reacted instantly to continuing the class despite the teacher's advice, and finally, she proved her efficiency in passing the English exam. She performed her best by motivating herself and experiencing the self with instant responses to regulate her emotions as a force for self-directed growth. Raghav was determined to continue his study in English, so even with study gaps, he continued his education until his master's degree in English. Ishwor and Kripa

promoting their English level with available resources was their instant response to their emotional situations. It sustained their goal-directed learning behaviour and self-directed growth as they could balance their personal and professional life in their early stages of professional engagements.

Self-efficacy as a Core Strength of *Manas*: Aatma Level of Consciousness

Personal efficacy enhances personal performance and learning through cognitive, motivational, affective, and selective processes. Bandura (2016) argues that personal efficacy is a strength of human agency that justifies the self-directed growth of an individual. Similarly, the strength of *manas* is its self-regulatory behaviour that comprises knowledge, performance, and consciousness within an individual. *Manas* bears an indestructible strength that generates performative force with *buddhi*, *aatma*, and *paramatma* (supreme consciousness) (Bhawuk, 2011). The *aatma* is the state beyond senses and intellect that posits calmness with a higher understanding of the self. Rao and Paranjpe (2016) mention that in the perceptual process, *aatma* regulates perceptions in connection to *indriyas* and *buddhi*. The *aatma* sustains the agentic dimension by projecting the consciousness and regulating the self-directed growth of an individual.

The English teachers have exercised the consciousness that has operated beyond sensory stimuli and cognitive forces. It came during their complex pattern of life in which they grew up with personal academic choices, professional engagements, and social/family expectations. The situations have merged their emotion, cognition, and behavioural dimension since they efficiently performed the contextually appropriate roles and actions. Bandura (1997) explains it as a generative force of personal efficacy for sustaining lifelong learning behaviour and self-directed growth. It combines performance with inner realization as a dimension of *aatma*. Rao and

Paranjpe (2016) mention it as an agentic dimension of *aatma* that thinks, acts, and enjoys. It is the value of *jivatma*, a living self that knows, acts, and enjoys/suffers.

Anisha recounts the unfavorable situations like her being a female, her family's inability to pay for her higher study, the hardships in working and studying from the undergraduate level, and her feelings about dropping her study. She did not give up and struggled throughout her study by making herself self-reliant for her study. Anisha also extends gratitude to her husband, whose inspiration and supports were the unexpected elements that encouraged her to persist in her passion for study. She knew that her struggle, determination, and goal-directed ventures were the factors to guide and led her successful journey. Such unwavering efforts were the consciousness that never failed her as she completed her master's degree in education while also obtaining a permanent position in the teaching profession. After that, she underwent an unpredicted situation in which she had to carry on her profession in the capital city, continue her study for an M. Phil degree, and bear a child via the IVF process. It was her motivational, cognitive, affective, and selective selves working together as her personal efficacy to regulate the situational responses and accomplish the actions for her personal and professional growth.

Raghav, likewise, describes his self-sufficient efforts from his intermediate level of study when he began teaching in a school and studied in the evenings. He failed intermediate for four years but kept his mind intact because he was in a better school with a better income. He completed his under-graduation with the determinism over his study for personal growth that he had envisioned at the beginning years of his study. However, getting married added responsibilities, and switching to different schools intensified my professional struggles. He was self-aware and handled his situations according to his situational needs. Such ventures and decisions for joining

university classes, getting into professional engagements, and fulfilling the responsibilities of his family were beyond his expectation. It was his personal efficacy that regulated his professional and personal growth.

Ishwor points out his focus on English literature after dropping his interest in science. He completed his intermediate level of study and improved his grammar, vocabulary, and writing language skills. He also balanced his professional engagement and academic growth simultaneously. It sustained growth mindsets, so he kept adding efficiency in performance and got his positional value at the undergraduate level. He decided to select courses in ELT as the strength of his professional journey. Kripa was distracted when her application was not submitted to the university, but she remained able to engage herself in teaching. Later, she joined a professional course in ELT that strengthened her conviction in the teaching profession. It implies that the English teachers had a higher level of consciousness built as self-efficacy that self-directed their learning behaviour and professional growth. The manas' function regulates their personal consciousness, self-directed learning behaviour, and personal efficacy.

Chapter Summary

This chapter discussed the contextual values of English teachers in terms of their social-family space, academic space, and pre-professional space. These contextual junctures imbued different personal growth mechanisms for their professional growth. The first initiation with personal perceptiveness determined their social and familial influences and personal dedication in formulating learning behaviour. The second initiation is regulating learning behaviour through cognitive strengths and goal-directed learning nature. The third initiation relied on their

personal efficacy for self-directed growth. These initiations were summed up via the prism of *manas* to align them with the eastern value system.

CHAPTER VI

DIMENSIONS OF SELF-INITIATED PROFESSIONAL DEVELOPMENT: THE
ENGLISH LANGUAGE TEACHERS' STRATEGIC APPROACHES

Teachers' narratives mostly include their concerns about the strategic practices and their continuous growth since it relies on their self-determinism and commitments to the profession. The self-determinism and commitments of a teacher are the strength for enhancing educational activities. Day et al. (2007) claim that students' performance and motivation, school improvement, and educational reformation depend on teachers' commitments to their profession and concerns over personal and social integrity. In this regard, teacher learning, training, and development are the major issues aligned with teachers' professional development. Richards and Farrell (2005) illustrate teachers' learning as skill learning, cognitive process, personal construct, and reflective practice. They argue that teachers' learning provides the foundation for teachers' professional development by incorporating teacher training and professional development as a continuous process. They further elaborate that teacher training comprises the specific practices of skills that are objectively transferrable to classroom purposes. Similarly, they point out that teachers' professional development comprises personal reflections, knowledge of new trends and theories, and "growth of teachers' understanding of teaching and themselves as a teacher" (p. 4).

There is also a concern for professionalism as knowledge, practice, and process. Jiang (2017) discusses professionalism as a concern with teachers' "skills, knowledge, and procedures teachers use in teaching" (p. 9). He further mentions professionalism as the teachers' "education level, social status, and educational and

teaching ability" and professionalization as a continuous journey of professional improvement (p. 9). Evans (2008) points out that there is a practice of imposition of professionalism with mechanical practices where the teacher's endeavour with extended professionalism is expected for visionary growth. These discussions ignite the dimensional value of teachers' professional development. This chapter contextualizes English language teachers' professional development practices as a self-initiated value. It categorizes the stages of professional engagements that English teachers go through, such as perceiving and joining the teaching profession, professional dynamics with pre-service courses, and devotional and emotional evolution of professional values.

Teachers' Professional Perceptions and Practices: Fourth Initiation for Professional Self

The concern of teachers' development begins with their early academic journey, where they start framing their goals with their perceptions derived from impressions in different educational and normal settings. Diaz-Maggioli (2003a) categorizes three different traits of teachers participating in their professional development programs that come through their personal and academic journey. Goal-directed teachers aspire for their professional quality enhancement. The activity-oriented teachers enjoy participating in creative activities to transfer in their classroom, and learning-oriented teachers are curious to learn new skills and knowledge for their own sake. Cross (2003) also mentions that the teachers' general educational level, subject competence, professional competence, and attitudes during their pedagogical practices are the basic elements to identify an ideal teacher. The discussion over English teachers' professional development caters to such professional selves by locating contextual engagements that regulate their perceptions and

practices. It elaborates on the teachers' perceptions and practices as an organic engagement and a formation of desire in their professional engagements.

An Organic Sense of Teaching Profession

The organic sense in professional space is a more representative sense that relates to common experiences and reframes the perceptions and practices of the individuals. Gramsci (1971) elucidates it as the nature of organic intellectuals who represent their social group, life process, and development. In this process, the intellectuals transform their and others' perceptions into wisdom in engaging with personal and social realities (Tickle, 2001). In this process, Tickle (2001) argues that organic intellectuals' proclivity provides teacher's more generative sense as they can engage in more insightful and personal patterns of inquiry by engaging themselves on social and individual levels. It means the organic sense of the intellectual can be a foundational approach to growing an individual as an autonomous and independent philosophical intellectual. This section explores the formation of the English teachers' perceptions of their professional self as a generative and representative process based on an organic value, as presented in Figure 3.1 in Chapter 3.

The sense of the teaching profession arises from the teacher's professional caliber as Anisha realized that she told her social teacher that she might be a teacher since the teacher had a commanding and more humanistic approach to teaching. *It is a memory of grade six. The social teacher, who was my favourite due to her commanding approach and more comfortable communication, asked about our future careers. My friends talked about being doctors, engineers, businesspersons, etc. I had no idea what to tell her, but I just told her that I would like to be a teacher.* Anisha had already realized her commanding voice and leadership skills when she was assigned the class captain position. Similarly, Raghav expresses that he got influenced

by his English teacher in the village, who had higher respect and prestige in the school and village. The sense of teacher's value was there in his family space, i.e., his maternal uncle, who was very proud to be a teacher, so he had brought Raghav to guide him in modern education. *Even though my maternal uncle was a teacher, I had a different impression of an English teacher. I believe that I had an English teacher who had a different identity in my village due to his command over English. I used to follow him to learn better command of English so that I could make a different existence in society.* It is their innocent sense that they perceive the teachers as their representation.

Similarly, Ishwor was impressed with the teacher's personality when he was in grade five and the impressive English communication of the English teacher in grade eight. *I got a sense of the teacher's personality as smart and prestigious. I remember the English teacher in grade five with an attractive personality. I had wished to be the same. Another English teacher also influenced me in grade eight, whose communication skill in English was so perfect for us that I aspired to get a similar communication pattern. I don't know whether I had a sense of being a teacher or not; I remember them as my impression of being a teacher. Maybe the influence of being a teacher also came from my brother, who was a good math teacher in the village.*

Besides, Kripa's internalized sense of being a teacher was a family value since her family owned a school and her parents were the teachers in the school. It demonstrates the representative sense of future identity imbued in them within their family and school spaces. It is an organic sense as it goes on reframing and strengthening throughout their personal and professional life experiences.

The choice of English was to differentiate their identity and get higher respect in social space, as Raghav has mentioned that the English teachers had different social

respect. It gave him a goal to proceed with gaining a higher level of proficiency and knowledge in English. Anisha had internally confirmed that she had to get better English performance to get high scores in all subjects. Ishwor had taken English as his personal choice rather than academic or professional since English was social respect for a person. For Kripa, English was a family identity and a better means of communication and human relation. These different contextual values of English in their lives impacted their minds that guided their future as English teachers. The organic sense they grasp in their living context is always a generative force as they grow with the perceptions of their personal and social realities.

The interest in English becomes a goal after resolving the possible conflicting realities. Anisha had a sense of nursing as her possible professional choice since the relatives and visitors from different NGOs and INGOs in her mother's hotel advised her to join the nursing course. However, her determination to perform better in English guided her to join higher education in English. Ishwor and Kripa had a little stronger context of conflicting choices. They both joined science after completing school level of education but dropped it. For Ishwor, it was a matter of financial problems, whereas Kripa dropped science as she realized that it was not her subject of interest. Raghav did not have such conflicting choices about subjects of higher study. These situational values make English teachers more representative in the classroom among students and school among teachers. Ishwor mentions that *I had no choice but to go with English as a major subject that was better after science in my village.* Raghav mentions that *science and mathematics were subjects we could study in Nepali, but English was the main subject of attraction for us.* Kripa expressed that *science was the subject that I chose due to my first-division score in the SLC examination, but after one year, I realized that my subject of interest was English*

literature. These narratives represent English teachers' voices as they prepare for their professional careers. It has an organic sense of representation as they belong to such teachers who have overcome their conflicts of interests and sustained determinism for being an English teacher. Tickle (2001) states it as a process of knowing and being in which educators engage with social and personal realities by reframing their perceptions.

Similarly, the organic sense of the professionals develops through continuous interaction and adjustment to social and economic realities (King, 1978). King further defies the concept of teachers as professional intellectuals that Gramsci had defined as autonomous thinkers away from the social and economic realities. They are autonomous thinkers only after they grow through organic intellectual positions by representing the social, political, and economic voices. In this sense, the English teachers have progressed with the suggestive voices from their social circle and economic conditions. Anisha and Raghav had their predetermined selection as English for their future career, so their interaction with their social circles was more focused. Anisha told her principal that she was interested in English, so he advised her to join the course in English language education as a major subject. Raghav got a suggestion from his friends, who directed him to the evening classes for an intermediate level of study in English literature. Kripa and Ishwor interacted with their teachers while selecting English literature as their subject of interest. They had dropped the science subject and decided to join the course in English literature, so they interacted with the teachers for additional motivation and confirmation for aligning with the social realities.

Moreover, their social interaction continues in a suggestive mode while selecting their first job. Anisha remembers that she had taught in school for her

practicum in the same college as a course requirement in grade 12. The school principal offered her classes in the daytime, but she denied them since she had a scholarship in higher secondary education. Such voices were suggestive of her confirming her caliber in teaching. *I felt satisfied with my teaching in micro-teaching practices. My confidence grew high since teachers and students appreciated my teaching. The principal offered me classes in the daytime after my micro-teaching practices, but I thought my study could get hampered, and I had a scholarship offered, so I didn't accept it.* After completing her higher secondary level, she joined a job as suggested by her friend since she had to bear her financial needs for her further study. Raghav, too, joined a teaching job as his friend referred him to the vacancy. *After completing my SLC, I thought I needed to be self-reliant. I had developed a mentality that during the daytime, I would work, and in the morning and evening, I will study. One of my friends recommended joining a job as an English teacher since he thought I had good English, which is the most important requirement. I needed to meet my financial needs.* The same story goes for Ishwor, who joined a teaching job with the recommendation of his uncle, which made him economically self-reliant.

Kripa remembers her first teaching moment when she returned to Nepal on vacation. Her family's nature to keep on engaging themselves made her get into a class as a teacher. She had to be a fit in her family with her active and independent nature. *The one month of teaching connected me with the students and triggered my passion for teaching. I continued it even though my parents wanted me to go back to India for further study. I had already completed my undergraduate level of study and had a plan for a Master's degree. But, I started enjoying teaching as it was in my blood, maybe due to the family legacy or my love for communicating with juniors. It*

relates to a beginning sense of connecting with the teaching profession, where they find their existence as economic support, social recognition, and personal passion.

The organic sense of being a teacher is that they grow with suggestive voices from their circle by addressing their economic, personal, and social conditions. Tickle (2001) describes it as the nature of organic intellectuals who gain a level of consciousness due to their social and individual interactions and become more insightful for their professional development. It sustains their professional skills as autonomous and individualized professional beings along with a social representation, as presented in Figure 3.1 in Chapter 3. The organic sense assures their professional goal as they become a representation of their social, economic, and personal values. It is a strong foundation for their cognitive and emotional preparedness as they proceed to explore their quality as a professional desire.

Professional Desire and Professional Practices

In the process of being and becoming, desire plays a vital role as a self-enhancing awareness. Barlot and Turpin (2021) state that desire connects professionals in their occupations with their passionate, creative, and productive values. So, desire is mostly a self-transformative force for individuals with passion and social engagements. The intense and creative force of desire regulates the social components and makes the teacher more diversified. Hordvik et al. (2002) explain that desire is a component that affects a teacher's assemblage that consists of human and non-human elements. It produces teachers' knowledge, experiences, beliefs, and investments, as in Figure 3.3 in Chapter 3. The four English teachers grew with the professional desire in their early phase of professional life that led to their self-transformative professional growth.

Anisha projected her professional desire by transforming her knowledge in an English language education course about material design, classroom interaction, and pedagogical approaches. *I was good at drawing, so I prepared flashcards for the teaching practice. I also applied the strategies teachers taught me about classroom management, interaction, teacher movement, and other effective teaching practices. It was my formal class as a micro-teaching and teaching practice as coursework. I delivered a class to my friends when the principal asked me to run a class as a teacher was absent on the day. I did the same lesson that I had planned for my practice teaching. I delivered the class in English medium. I got appreciation from my friends for my confidence.* It implies that her professional desire was intense, and she was trying to locate her professional identity. Raghav started going to an English language training center in the quest for professional identity as he realized that simply teaching with his normal English was not enough to sustain him as an English language teacher. *I used to teach for the whole day and return to my college to study. I started thinking that it would not work for my existence as an English teacher. So, with the first month's salary, I went to an English language Center run by an Australian group. I completed levels two to five by joining evening classes. It was hampering my intermediate classes, but I strongly felt that my professional existence was important for my future. It gave me a higher sense of confidence in my professional space.* His professional desire connected him to his professional needs with his higher level of imagination.

Ishwor also located his lacuna in English language skills, so he started practicing the grammar books for his students rigorously and improved his language skills in grammar and vocabulary. *As I found that my writing and vocabulary were weak enough, I started practicing the grammar books with my students. It helped me a*

lot in my professional and academic journey. I was able to run classes in the English medium, which gave me a different sense of respect. In my selection process, I remember that one of the school principals said I was commanding enough in class, but students felt I spoke too much English. It gave me confidence in teaching English, and I tried to simplify the lesson in English so that students could get better exposure to English. Ishwor's passion for teaching is that he was self-evaluative and ready to adopt the necessary improvement in himself.

Besides, Kripa had a different process of exhibiting her professional desire since her family was a school space for her. She was offered a course in English literature to deliver in grade one since the school had a trained teacher for English grammar. However, she took the lesson with a role model approach and a more communicative way. *I didn't know how to teach. But, when I saw that there was a story, I divided the characters and assigned them to the students. I asked them to pick up the lines that they had to speak. I let them enjoy the freedom to rearrange the events and add to their dialogues. It made them more interactive and loud to speak. I had a teacher who used to do our practice in a similar design. I applied it and got closer to the students to assist in their dialogues.* She also mentions that it is the teacher's role to motivate and engage the students in activities as I was interested in English due to the impressive practices of English teachers. *I sensed that the teacher's impression matters in the students' learning interest as I was interested in English class. I was disinterested in math class due to the teacher's motivational approaches. I applied the classroom techniques that my English teacher used while I was in grade six.*

Kripa associated her teacher's pedagogical approach with an associative dimension of imagination that leads, limits, and unifies the activities (Deleuze, 1989).

The four teachers had exercised professional desire as a regulating force that incorporated the associative force of imagination as Anisha had connected her understanding of the pedagogical lessons from her course to her teaching practice. Similarly, Raghav was empowering himself with the need for the English language from the language training center. Ishwor was utilizing the grammar textbooks of his students to improve his own grammar skills. And Kripa was trying to be impressive in teaching so that her students would not get disappointed. She connected her teaching style with her impressive English teacher. These initial professional engagements produced their professional desire that regulated the objective transformation of their passion for teaching (Deleuze & Guattari, 1983). It has also functioned with the value of imagination as it unifies the best practices from their personal experiences (Deleuze, 1989).

The English teachers have also incorporated their additional efforts and roles to regulate the optimum level of professional passion. Raghav got the Scout training that led him to be in charge of extracurricular activities. It enhanced his relationship with students and also ignited his active performance in classroom teaching. His command of English was the supporting factor in grabbing the position of in-charge. Besides, Raghav also remembers his shift in four schools in his professional journey made him rethink his professional stability. He had a job connection as he had recommendations for his quality teaching in English; however, changing jobs was a problem for him. So, he started conceptualizing the design of the school and pedagogical approaches for the new school. *After returning to the capital city, I started planning to open a new school in partnership with friends. My experiences in a better school could be a foundation for designing the school and planning for different pedagogical syllabi.* In the meantime, he got a chance to join a training on

ICT in classroom teaching for seven days, which added to his professional caliber.

Raghav was aspiring for the growth mechanism as the wish to design syllabi, and the opportunity of the training led him to join an undergraduate degree in education nine years after completing an undergraduate degree in English literature. The formation of teacher assemblage consists of desires as a complex mechanism and signifies singularities in the multiple functioning (Deleuze & Guattari, 1987).

Ishwor appeared in different interview sessions at different schools to self-assess his efficiency in terms of different school criteria and evaluations. *I appeared in interviews with schools just to listen to their evaluation. After getting selected, I didn't join the school since I was trying to find out my strengths and weaknesses in my teaching performance. I went to my village in community school hoping for a better salary and respect that I would get in the village. But, I realized that my knowledge of the question set with a proper grid was less since my exam committee rejected my question with the remarks that it didn't follow the curricular grid.* The multiple school selections and exploration for better performative roles in classroom teaching was the concept of the teacher's growth mindset. His passional compositions of professional desires led him to the realization of getting an undergraduate degree in education even after completing a master's degree in English literature. Anisha had the pedagogical knowledge from her educational qualification, but she was in the process of balancing her higher study and her professional desires. After SLC graduation, her English language and basic computer skill training became applicable in her teaching context as she could collect different video materials for classroom purposes.

Kripa had switched to language teaching from teaching literature since she explored the reality in the classroom that language teaching can be more contextualized without any prescribed textbooks. She attempted her pattern of

teaching language without textbooks to a group of students for ten years. *I had a passion for going beyond the textbook so that I could make language learning more creative and practical. I scanned the language item and designed the lesson where students can generate their language use for the given contextual needs. I was satisfied since the students were progressing with it.* Kripa assembled her desire to be a creative teacher by hearing the experiences of trained teachers and associating the memories of her teachers. She also moved ahead for a course in education to authenticate her professional desires and practices. Adams (2021) points out that the Deleuzo-Gauntarian concept of rhizomatic assemblage has no beginning and no ending as it is in continuous flux and a process of self-transformation.

The passional performance with the professional desire provided them the voice of confidence as English teachers. These associative forces of the teachers, as presented in Figure 3.2, grounded their perceptions and skills on teaching English and the process of their growth. They were in a continuous self-transformative process as their practices broadened, with social-cultural practices and everyday life experiences, their understanding of teaching English. Raghav joined English classes, Ishwor practiced grammar from his students' grammar books, and Kripa realized teaching language is more contextual than referring to literary texts. Anisha explored the various practical implication of the learned contents.

Self-directed Professional Engagements and Growth: Fifth Initiation

The main concern of the professional development of teachers, in general, is to sustain quality teaching and learning activities. Diaz-Maggioli (2003b) claims that language teachers' professional development has been important for enhancing students learning since good teaching enhances learning opportunities for the learners. Richards and Farrell (2005) explain that teacher development is a long-term process

since a teacher constructs and reconstructs the understanding of teaching, learning styles, classroom activities, lesson choices, and teaching methods. The teachers' professional experiences and their passionate engagements ignite their innovative practices. In this research, the English teachers demonstrated their professional passion early in their teaching careers. The passion invigorated their quality performance with teacher education courses and by ensuring learners' progress with devotional engagements. Therefore, this section explores the process and practices of the English teacher's professional growth with their pedagogical performances and devotional relations with the students for better learning outcomes.

Self-directed Professional Growth by Promoting Pedagogical Skills

The teachers' professional development relies on professional learning and their enhanced performance. In this concern, self-directedness becomes a significant dimension of professional growth since it instigates critical engagements with better pedagogical skills. Garrison (1997) claims that self-management, self-monitoring, and self-motivation are the key factors to sustaining self-directed growth for a professional. Garrison further explains that self-directed behaviour for personal growth depends on the personal and collaborative efforts of the professionals for their cognitive and contextual factors. Similarly, Hiemstra and Brockett (2012) present a self-directed learning and growth model as a Person-Process-Context (PPC) model. It projects personal factors as critical reflection, resilience, and self-concept; a teaching-learning transaction as a process; and context as social and organizational space, which contribute to self-directed growth. This section incorporates the notions of self-directed growth presented in Figure 3.7 in chapter 3 and elaborates on the English teachers' professional growth by highlighting their promotion of pedagogical skills.

Raghav and Ishwor realized that the organizational context had triggered the sense of joining courses in education so that their teaching profession could be more learning outcome-oriented. Raghav remembers that *I was teaching for more than a decade by learning from professional experiences. My professional colleagues appreciated my active roles in teaching and school administration. But, I was fortunate to meet a professor in the education department of a university. He was the chairman of the latest school that I had joined. He provided us with different orientations of educational philosophy and his efforts in developing courses for teachers and school leaders. His words enlightened me, and after nine years gap in my study, I joined and completed a one-year B. Ed. course in English Language teaching. It diversified my teaching and learning dynamics and strengthened my pedagogical skills.*

Similarly, Ishwor faced a challenge in the question-setting process since his professional efficiency in the question setting of English subjects was not in the grid as suggested in the curriculum. *I got a sense of joining a course in education when I found that the school exam committee rejected my question set with a remark that it did not meet the question grid. I had not realized such a factor in my professional journey, and it was the organizational setup where the exam committee members had the proper knowledge of curriculum and assessment. I also had a compulsion to join a course in education since there was a new provision of the teacher service commission that the teachers need to demonstrate the ten months of training or the one-year B. Ed. course completion.* Raghav and Ishwor joined the while-service course as their professional degree. The contextual setup of organizational and national policies for the quality of the teachers instigated their professional growth

through the while-service courses. It was a while-service course for them since they had the experiences, perceptions, and practices in teaching for over a decade.

Kripa was confident enough in her creative process of teaching English without using textbooks. She had conceptualized that existing text references limit language practices, so providing context was the dynamics for teaching and learning English. In the meantime, a professor from a university explained the significance of the education courses, so she joined Postgraduate Diploma in English Language Teaching. *The course was an eye-opener as I reflected, confirmed, and re-conceptualized my classroom practices with the theoretical, practical, and methodological understanding of English language teaching. In my school, there were different sharing sessions from the trained teachers of the school that instilled a curiosity in educational practices. So, the professor's motivating session encouraged me to join the course after a decade of halt in my study.* The organizational contexts and the learning environment created in the organization provided insights for upgrading professional quality through educational courses. Whereas for Anisha, the case was different as her study was in education. She had already started conceptualizing teaching through the pedagogical courses. Her psychological context for the study directed her study and professional engagements. Their choices led to their professional growth as they were engaging with critical reflections for betterment within themselves. In this process, they monitored their professional needs and accepted opportunities for growth via educational courses. Their self-directed professional growth with self-monitoring (Garrison, 1997) and adopting the choices in context (Hiemstra & Brockett, 2012).

Besides, their self-directedness was in their self-motivating approach (Garrison, 1997) and personal traits such as critical reflection, resilience, and self-

concept (Hiemstra & Brockett, 2012). After completing the one-year B. Ed. Kripa, Raghav, and Ishwor critically reflected on their teaching concepts since their teaching practices were limited to certain content and language skills. Ishwor mentions that *I had a wrong assumption about teaching and that a perfect explanation of text and practice exercises were enough for learning activities. I had an interactive teaching mode simply to break the monotony of the teaching. The education course changed my perception of teaching by making me aware of a plan for a lesson with focus activities for particular language skills, vocabulary practices, and evaluation processes. The stress of making the classroom interesting halted since I was highly motivated to design the lesson with more specific activities and interactive lessons.* Raghav had taken training on English language skills to enhance his performance in English as per the need of private schools. He remembers that his teaching focused on drilling vocabulary and speaking English. The pedagogy course enriched his understanding of learning and the communicative approach to teaching. *I used to think that keeping students silent and making them practice the exercises was enough for learning English. The course made me reflect upon such practices, and I started changing the arrangements of the seats and making the class more interactive. I also started suggesting a book of a month and interaction day on it. It made the class more interesting and learner-centric.*

The pedagogical course reduced Kripa's confusion about her creative activities and the role-play methods she applied while teaching language. *The course assured me about the interactive design of teaching and collecting resources to contextualize communication as an effective mode of language teaching. I was motivated to conduct case studies of the students who had improved their reading, writing, and speaking skills.* Whereas Anisha had pedagogical courses in her higher secondary level, the

three-year B. Ed. in ELT became a while-service course. She started upgrading her level from primary to lower secondary, and even she successfully competed for a permanent teaching job in a community school. She was keen on pedagogical practice; however, she started reflecting upon the real language teaching scenario in a school where Tamang community students were studying. *English was the subject of strangers for them. The students kept their distance from me since I taught them in the English medium. I thought that providing English exposure through my English could be beneficial. But, I was wrong since the tasks, materials, and motivation were the factors to encourage them to interact in English. I started speaking in the Tamang language as my mother tongue and motivated them to use certain English vocabulary and structures. It helped me to research their practices and change the pedagogical approaches.* It shows that the English teachers self-directed their learning and professional growth by self-motivating and reflecting on self-concept. The while-service course benefited all of them since they could reflect, experiment, and adopt the practices as per their need in the classroom.

Another characteristic of English teachers' self-directed professional development is self-management practice (Garrison, 1997) and the process they adopt in learning and teaching for their growth (Hiemstra & Brockett, 2012). Raghav and Ishwor incorporated the pedagogical skills they studied in B. Ed. Kripa reassured her teaching practices and made them more communicative by contextualizing the language learning activities. It encouraged them to concentrate more on individual learning strategies, so they joined a Master's degree in English language education. Raghav mentions that *I started informing the students about the activities and how they will practice them. I also applied different classroom dynamics such as group work, pair work, and whole-class discussion; materials like jigsaw puzzles for story*

building; and audio-video resources for listening and speaking to engage the students. Ishwor realized that the lesson plan focused on his teaching objectives, so he used group work and pair work to engage with the planned activities. *I understood the communicative practices, group/pair work activities, and focused learning outcomes. I learned the conceptual dimension of teaching-learning activities in my B. Ed. course.* Kripa started applying games and different teaching methods, like humanizing the classroom. It is the self-management process as they start to have control over the task by letting the students engage with their complete effort. Kripa remembers that her teaching process encouraged students to maintain their note copies, personal diaries, and creative works.

Raghav found his students more creative and participatory as he started designing the lessons with a communicative approach. Ishwor remembers that his evaluation approach also changed based on the classroom activities and students' participation in the activities. *I could figure out the students' challenges in the lessons by observing the process of their engagement in the designed activities. I started incorporating basic vocabulary and speaking/writing prompts in every lesson with a specific communicative purpose. It made them comfortable expressing their ideas and feelings in English.* It shows that they were integrating self-directed professional practices with self-motivation and self-management in designing and implementing activity-based teaching methods after they completed the pedagogical course at the undergraduate level. The study enhanced their self-directed professional growth as it empowered them to visualize the purpose of the different pedagogical activities.

Anisha's concern was different as she became resourceful after completing her master's degree in education as she practiced more in designing materials during her micro-teaching. She utilized her computer skills to design slides, collect audio-video

materials, and make activity-oriented classroom practices. She started her research degree as she became interested in research to promote her knowledge and self-growth. Despite the comment and unsupportive behaviour of the school, she completed her M. Phil degree in English language education. She had the personal responsibility to rear and care for her recently born child, but her enthusiasm for teaching-learning activities enabled her to manage her time and energy for both her personal and professional life. She concentrated on her students in the classroom, her research practices at her university, and personal care for her kids at home. She finds herself fortunate to have a good husband to keep motivating and supporting herself in her need. In this way, the English teachers were heading forth for self-directed professional growth.

Devotional Relations in Self-directed Professional Practices

English teachers' professional development also depends on their emotional engagements and relationships with the learners. Golombek (2015) explains that there is dialogic relation between cognition concerning emotion and social aspects of the professional space. It restructures teachers' beliefs and practices. Song (2016) has also argued that teachers' emotional engagement caters to their positive relationship with students and formulates a space for continuous professional growth. This section explores the emotional engagements as devotional practice from the lens of five *bhavas* (*shanta, dasya, sakhya, vatsyala, and madhurya*) as discussed and projected in Figure 3.8 in Chapter 3. The spiritual concern of emotional relations is the basis for regulating thoughts and actions and making effective teaching and learning activities (Baurain, 2015). It is essential for teachers since it promotes a humanistic approach and devotional performances in their professional practices.

The English teachers have narrated their devotional performative roles during their professional engagements. Anisha realized that English is in priority in her school more than math and science; however, the students were not progressing as per need. *I came to this school because the appointment was better than the institutional source, and the job was for the secondary level. I was teaching with the efficiencies that I learned in B. Ed. I had practiced to date. But, the students could not read, write, and speak in English with proper grammatical structures. I felt like I need to serve them with additional time and effort. I collected simplified learning materials, used their mother tongue to encourage them, and made them practice English grammar and vocabulary and read texts. I was providing them the possible resources since their better performance could be a value add for the retention of my job. More than 80% of students got successful results in the SLC examination, which was a record for the school.* As an English teacher, Raghav mentions that he had to provide extra time for preparing the students for debate, story writing, and spelling competitions. *I was looking for better English performances, so I was not worried about the time spent on them.* They were more focused on the student's needs in basic English performances, so they devoted their effort to ensure the availability of their time, resources, and practice for their learners.

Kripa mentions her engagement as a service to the students to provide their basic learning needs. *I need not worry much about their expressions in English, but I had to concentrate on the creative dimension of the use of English. I collected references from books for them to study, minutely looked at their use of vocabulary items, and added different words to improvise their speaking and writing. Even after school, it kept me busy collecting additional materials appropriate to their learning needs.* Ishwor felt that his devotion to the profession could determine the student's

performance, so he was resourceful in his professional activities. The devotional sense was similar to *dasya bhava*, in which the teachers serve for the students' better performance as their professional existence. Swami Prabhupada (1970) explains that devotional performance with the sensation of servitude is possible by utilizing their knowledge and skills. Anisha further remembers that the student's parents started bringing her different foods since she was taking care of the students with her devotional values. The students have started allocating more time to practice English at home. It results from servitude performance, as Swami Prabhupada elaborates, that *dasya bhava* provides emotional strength and a higher sense of protection for them.

There is another level of support for students learning with servitude sensation by creating close networks at the local and global levels. Anisha also remembers how she devoted her extra time to students while conducting project work with the international community and her students. *I had collaborated on a project with international schools, so I had to build a network for my students with international students. I stayed in school with the students for their better engagements with the international fellows as the British Council Nepal supported the project.* Raghav mentions similar networking as *I also remember the days when I had to record my students' voices and pass them to the Australian friends with that I had built a network with my relation approach. It has given me confidence in writing letters and speaking with better English fluency.* Kripa started promoting students' social exposure by looking for community-based activities. She supported the students in preparing activities and lessons for the adult people. It gave her confidence for a higher level of student achievement. Swami Prabhupada mentions it as a performance with servitude sensation where the service is provided in collaboration with close network circles.

Similarly, the teachers functioned with the sensation of *sakhya bhava* as a well-wisher, mentor, entertainer, intellectual and moral being (Swami Prabhupada, 1970). Anisha mentions her dedication to upgrading the learning efficiencies of the students. She planned learning resources for the students and even prepared a learning timetable. *I thought classroom teaching would be insufficient, so I prepared extra time and guided them in short reading and writing activities. It was a linguistic advantage to me that I could translate English into their language and motivate them to practice English. I joined their festivals and was a part of their happy time. It built an affinity among us, so they started taking me as a true guide for them. I scheduled every Friday as speaking English day to concentrate on their English-speaking practice.* It shows that Anisha was mentoring their learning by creating resources, entertaining, and positing as a moral being by joining in their happy ceremonies. She was also making the learners keep faith in themselves by showing the linguistic affinity and defining a Friday as English day to make the learning more engaging.

Similarly, Kripa prepared students to write short biographies, speak about happy moments, and envision their future. She made them practice English in that personalized sharing; it was her intellectual pattern of mentoring the students for their progress. She remembers that *I was engaged in listening to their stories and providing them with confidence in learning. The sponsored students, whose stories were the main contents of the lesson, created an affinity in the class as they started supporting one another in their learning.* Raghav mentored the students reading comprehension by providing additional books and asking them to share. *I asked them to share their ideas on different everyday life contents of their family, friends, and society. They were writing them, speaking in their class, and listening to one another, a strong bond among friends. I used to be a part of their gathering, where they could freely share*

their plans and life patterns. I thought that contents for teaching were in their life, and as a teacher, I had to incorporate linguistic practices into their content. Ishwor also mentions that encouraging students with their personalized stories and reflections gave the students confidence in writing. I usually ask them to discuss their strength in language twice a month, which made them enrich their vocabulary, speaking, and certain writing structures. Beyond the classroom time, I was a little uncomfortable since my colleagues may have different feelings for me. However, I was ready to provide time to my students as per their learning needs so that their academic plans and progress could be smooth. These engagements with the students incorporate teachers' relation to students as mentors and moral agents, which is the essence of sakhya bhava.

The devotional practice includes *vatsalya bhava*, which consists of the performance to readdress the needs, advocate for better practices, and embrace adversities (Swami Prabhupada, 1970). Raghav remembers that he had restructured the classroom seat arrangements since he found that language learning is a more interactive and collaborative practice. He revised his own regulation on silence and fixed class structures. He sustained freedom for speaking and sharing students' experiences in writing and speech. He also started taking students to the library for reading comprehension and writing exercises, where he could allocate books and ask them to formulate questions from a lesson in their books. *I remember the principal and other subject teachers blaming me for such activities, but I convinced them of the dynamic growth of the students through those activities. The students started conducting debate competitions and participating in interschool oratory competitions.* Anisha took a risk by taking the students out to accomplish the project of the international school program as per its norms to utilize the students' school time. *The*

administration of other teachers blamed me for making the students go beyond the classroom beyond the syllabus. I knew that the project was to enhance the learning culture for the students, so I convinced students and parents to participate. It made the administration believe in it, and they praised my effort after the school received an international school award for the project from British Council.

Kripa mentions her effort to reform school practices by encouraging students to engage themselves in social projects as the stories were within their friends and family circle. *I started taking students to social organizations and society to interact and experience life and society so that they could envision their contribution to social needs. In this practice, they created content for me to teach in other classes, as their writings were like literary texts. There was always a risk that you get less support from the administration and colleagues in such activities, but I had the advantage of being the daughter of the school owner, so I gave responsibility to students and monitored their activities.* Ishwor lacks such a process of diverse activities, maybe due to a school environment where the administration does not look for possible project opportunities and colleagues never encourage such innovative practices. *I engage students with the ICT resources available in our lab despite the administrative restriction on regular use with a logic of maintenance problems. I have seen that the students started getting authentic and self-paced learning practices in the ICT lab, where they get audio and video text materials and more animated task designs. I make them practice the lab resources in major language contents even though it contains all the lessons from the text. Students come to me to access the lab, and I take them under my responsibility.* The new pedagogical approaches by engaging in the library, international projects, social interactions, different competitions, and letting the

students utilize the lab resources are the outcomes of paternal love *vatsalya bhava* since they advocate for the students' better achievements.

The devotional practice for English teachers is their *madhurya bhava*, in which they treat one another (teacher and student) with jealousy, affection, and passionate performances (Swami Prabhupada, 1970). It strengthens faith and devotion to one another as it functions with separation and contact for intense dedication for better outcomes. The teachers can instill independent and personalized learning culture in students and themselves. Kripa mentions that her students wrote a letter of gratitude to her after graduating from the school. They told her that her effort had added a success story to her academic journey since they enabled creative writing and free expression. *One of my students advised her uncle to recruit me to his college, and he gave me regular calls for meeting that I could not avoid. It gave me a sense of self-respect due to the students' love and care. I used to pretend with students by making incorrect expressions so that the students were happy to correct and suggest a different expression pattern. It was a bonding that engaged me for more than three decades in teaching.* Anisha remembers her students celebrating her birthdays, where they performed the creative works that they learned in English. *The birthday celebration was a sense of affection the students showed towards me. I was happy that they shared their dairies and sang songs in English that I had used to practice speaking and listening activities.*

Raghav remembers that *my students send me sweet memories about the English classes and expressions that they learned in English class. They were also supportive of providing teaching-learning materials from their access. It gives me a sense of pride to engage myself in the teaching profession and motivates me to explore more possible ways of enhancing teaching-learning outcomes.* Ishwor feels

that he could have done more for students when he received the gratitude letters from the students. *One of the students had copied my pattern of speaking and handwriting in English by the time he reached grade twelve. For four years, he followed my English classes, kept recording my class, and practiced the lectures as it is. I realized it when I asked him to present on a topic of grade twelve. He wrote a long letter with a sense of gratitude for being his English teacher. It shows that we, teachers, can be the better half of their academic performance and language proficiency.* The relational values with *madhurya bhava* have added a sense of belongingness and learning as a human act. It contributes a lot to shaping and promoting the confidence and performance of students' linguistic competencies as role models.

There is a sensation of *shanta bhava* as a devotional act of an individual. It pervades all devotional sensations with a higher level of understanding and actions that promote the natural reverberation of their engagements (Swami Prabhupada, 1970). Kripa mentions that *every moment in my teaching profession is a learning moment since the students capture their everyday experiences and build, enriching their linguistic performances. I tried my best to make students feel that I favoured them and their progress. It was a benefit to language teachers since the language carries affective values and reduces their learning anxieties. It also helped me practice individualized teaching strategies.* Raghav agrees that faith and devotion toward one another make learning more natural since *everyday classroom activities are the content of their lives and society. The students find their space and content to speak and write.* Anisha promoted participatory values by engaging the students in designing and presenting the project. Ishwor demonstrates that counseling consolidates learners' performative roles that reduce learning anxieties and motivate with goal-directed learning behaviour. In this sense, *shanta bhava* is more concerned

with natural and neutral teaching-learning activities incorporating *sakhya*, *dasya*, *vatsalya*, and *madhurya bhavas*. It is also self-directed professionalism for English teachers as their teaching-learning activities are regulated by their devotional practices. All of them have claimed that teachers' devotional practices make the space for the learners to get more engaged, and teachers get more dynamic for learning resources, motivation, and creative task design.

Professional Connections, Commitments, and Growth: Sixth Initiation

Language teachers' professional commitments and connections are the self-regulatory dimensions for professional growth. These aspects of teachers' engagements foster self-initiated professional practice as they strengthen their critical understanding of self-concept and become supportive of improvising their practices. Daiz-Maggioli (2004) explains the language teachers' professional commitment as a factor of their professional awareness that incorporates technical, personal, and professional problems along with their critical awareness to address the problems. Farrell (2015) argues that it is professional confidence to sustain dynamic and changing nature knowledge and design for professional development. This section explores professional growth with the concept of human agency from Bandura's social cognitive theory that incorporates forethought, self-reaction, and self-reflection practices. It can visualize the teachers' self-initiated growth in changing times and contexts. This section also explores the professional commitments and growth of the four teachers based on emotional regulation in reference to Bharat Muni's *Natyashastra*. The skill to regulate emotion as a performative force for language teachers becomes their professional agency. Language teachers' teaching and learning involve emotional experiences and performance (Yoo & Carter, 2017). The language

teacher's growth is based on understanding and managing emotion since, according to Richards (2020), it regulates the teacher's knowledge, beliefs, and ability.

Professional Agency for Self-initiated Professional Growth

A professional agency is a strength that regulates teachers' efforts and engagements for self-development. The teachers strive for their professional growth by employing different personal and collective efforts. The four teachers enhanced their professional essence by undergoing three modes of human agency: personal, proxy, and collective (Bandura, 2001, 2016), and three cognitive practices forethought, self-reaction, and self-reflection (Bandura, 2016). The professional agency applied more in training, project-based activities, and social recognition.

Regarding the proxy approach of human agency, the teachers get into training sessions to better understand different pedagogical practices and theories. Anisha got the teacher professional development training designed for the lower secondary level teacher after she joined the permanent teacher's service in a community school. *It was my first training for me. It was designed for 15 days in a five-day session in three different periods. After every five-day session, we had to submit an action research report, and then the next session would be offered. I completed it within a year. She reflects the training as realistic and more applicable to her classroom situations. She mentioned that I had prepared a diary of the sessions with all the minute details as I was quite interested and found it very effective. I applied the training skills, games, listening, reading, writing, and speaking activities. It was fruitful and more practice for me even though I had completed my B. Ed. in English language teaching. It was the practice of contextual and practical transmission of professional skills to strengthen the human agency in a proxy mode since they adopted others' resources and knowledge of their professional practices.*

Ishwor too mentions a similar experience on his first TPD, which was beneficial to him that covered the issues like effective practices on language skills, ICT-based language teaching, assessment practice, and teacher's professional development. *The training was for a month, and I had just completed a one-year B. Ed. program. The training helped me to conceptualize a complete process of language teaching practice. It also added theoretical clarity to the activities we designed. I submitted the reports on my school's mobile-assisted teaching experience and communicative language teaching practices as the training outcomes. I still practice the language games that were drilled in the training.* It shows that the teachers strengthen their professional agency with the proxy mode by adapting and practicing training skills designed by the experts. Raghav mentions such training opportunities in a limited mode as he attended a training on English language teachers' professional development designed and organized by a private training center. He reflects that the training enhanced his lesson planning skill, classroom management, and effective activity designs.

Kripa discusses her participation in a two-month training session on TESOL by paying herself. She joined it after completing her master's degree in English language teaching. She found it practical and engaging with innovative language skill activities and games. It made her easier to transfer the skills and activities learned in the training session directly into her classroom. The theoretical classes in university had developed the philosophical foundation of the training activities so that it became easier to make the activities appropriate to her classroom context. It was the activities conceptualized and designed by foreigners, but it was so adaptive to her classroom practices simply by modifying a few elements as per the interest and levels of her

students. She learned to integrate different language skills into an activity so that the classroom became more productive.

They also applied forethoughts, including a proactive commitment to plans and a shared interest. Anisha demonstrated the practice of forethought as a human agency with her readiness to join such training as *I used to put my name and follow up for the next sessions. My friends had not completed all 15 days, as their names were missed. I remember that I argued with a school principal when he didn't recommend my name in training on ICT-based teaching. I felt that training focuses on the activities and skills designed for immediate classroom practices. I applied most of the skills and activities I learned in the first TPD.* She had taken the training for her better plans and practice in a professional space. The principal referred her to provide training to her school staff using the skills learned in TPD. It shows that she proceeds with the shared intention and interdependent plans and actions as the forethought of human agency. Ishwor also finds the TPD effective for enhancing his pedagogical skills as he learned to plan a lesson with an activity-based approach. He started joining different training sessions organized by Nepal English Language Teachers' Association and British Council, expecting that training could provide practice-based pedagogical approaches. *I remember the training on humanizing a class with a natural approach that changed my dimension of sharing and caring for the learners' ideas and feelings. I was rigid towards such behaviour, but the training had the activity to engage the students in sharing their personal understanding and problems.* It shows that his forethoughts enhance his commitment to professional growth in training sessions and his readiness to join the training.

Raghav also did not miss any training opportunities as he joined teacher training on writing skills and training in effective teaching strategies. The training

sessions supported him since he could revisit his teaching practices and improvise them as per the classroom needs. The updated contents and activities practiced in training sessions were knowledge and catalyst to envision different activities.

Kripa's conscious plans and participation in training were the components of the forethought of her human agency that she joined the two-month training, which was quite expensive. It empowered her teaching with more skill-oriented language teaching activities and a conscious approach to designing language activities. *It encouraged me to organize training sessions in my school and participate in different training sessions available to me. I conceptualized that training sessions always provide specific task-based activities that are easily transferable to any classroom situation. So, I took training on management skills, professional development, and teaching-learning approaches.* It shows that her forethought builds a commitment to join training to enhance her conceptual pattern and design language activities.

After the TPD training, Anisha exercised her self-reactive human agency by judging her own professional behaviour and self-approving or self-censoring the skills and standards. *I was always keen to apply new methods and materials in my teaching from the beginning. So, the training added new practices as I fixed Friday as English speaking day. I worked with students to prepare certain contexts and prompts for the week so that they could practice speaking English with interest. I also applied the chain story teaching method to improve my reading skills and started using my mobile as a resource for listening activities.* With her resources and plans, Anisha was self-approving the skills from the training and implementing them in the classroom. Ishwor also adopted the pedagogical skills from the training as the self-reactiveness of his professional agency by appropriating the classroom practices. *I started collecting newspaper cut-outs to make them practice condolence writing, letters to the editor,*

and advertisement practices. It also supported them in practicing authentic language use and vocabulary items. I scheduled their news reading practices twice a week so that they could use newspapers for their language practice. The process and the purpose are the main focus of the language classroom that I learned and applied in my teaching activities.

Raghav uses the self-reactive aspect of human agency by designing free writing activities for students with difficulties in writing skills. *The training sessions encouraged me to prepare for designing tasks as per the students' learning needs. I realized that my students in grade nine needed confidence in writing, so I started engaging them in free writing activities on the topic of their choices. I praised their strengths in the whole class and provided a few corrective feedbacks individually.* He also mentions the project of exchanging recorded speaking exercises with foreign students. He was able to make connections with the help of his language trainer. It was the self-motivating activities that tied him to his passion for teaching. Kripa applies her self-reactive human agency by adopting and modifying the pedagogic skills she learned from the training sessions. *I learned to integrate four language skills in a reading or writing task by incorporating classroom dynamics like group work, pair work, and role play. The interesting training components were the multiple classroom drilling approaches with a single-task design. I used the materials designed in the training session in my classroom activities and training and sharing sessions in different schools.* It shows that her transformation from teacher to trainer has been significant professional strength as she could authenticate her classroom teaching activities with specific teaching-learning activities.

Similarly, the English teachers demonstrated social-cognitive strength with their self-reflective practice as their professional agency. Anisha narrates the self-

reflective sense of her second TPD training after becoming a permanent secondary-level English teacher. *It was compulsory training for the secondary level teacher, designed as two ten-day sessions. The sessions had more theoretical content and a model session on language skills. I didn't find it as effective as the previous one for two reasons. At first, this TPD training was based on theories we had already studied in our university courses, so it just refreshed those concepts. I expected more critical insights even in those theoretical aspects from different research. Secondly, the model session was designed for one and a half-hour reading comprehension lesson. It was impractical for our classroom purpose since we have the constraint of 40-45 minutes lessons. So, mostly I used the previous teaching skills with a few games and activities learned from the second TPD training.* Anisha was evaluating the appropriateness of the training in her practical context. She also considers the professional utility of the training since she says that *I felt very sad while applying for the best teacher recognition award of PP Prasai Foundation as I didn't receive the certificate to date. The certificate of the first training added value to my professional engagement as the reward I got in 2019.*

Ishwor discusses the second training session as a part of a ritual or a regulatory act that could not address the need of the teachers. He mentions that the trainer brought the theoretical contents with sample practices from the teacher education courses or the activities he had already practiced. *It demotivated fellow teachers who simply joined for attendance without proper engagement. I joined the three ten-day sessions to focus on new conceptual framing for my better understanding. It was just refreshing content rather than engaging ones. I always look for content that is easily applicable in the classroom and could make me visualize the different possibilities. I did not find such training in later days. I found better updates in the one-day training*

and workshops organized by NELTA and British Council since they could at least provide new conceptual practices and a few language skills activities that directly impact classroom practices. It shows his focus on the TPD training with skill and concept-oriented practices for the experienced teacher who has already spent a minimum of five years. Raghav reflects on the regular training organized by the school administration and his engagements with the speaking project and free writing classes as strengths in his profession. It made him a more engaging teacher to the students, and the school administration added his responsibilities as an academic coordinator and vice-principal.

Kripa also mentions her engagements in a project for students and its contribution to learning activities as a self-reflective aspect of her human agency. She makes her student serve adult people in different communities for their social needs and basic language skills. *The language games and fun activities have been significant for the students to implement with the adults. It has built confidence in their learning, and they grew more responsible as they started exploring more digital resources, which are friendly to adult but beginner learners. I feel the training sessions should include the possibility of modifying the training contents and project-based practices too. However, I believe that the teacher's innovative nature can diversify the training contents in the classroom. I used the contents of my training sessions in a project for students and language skill-integrated task designs. It has given me different dynamics in my teaching till today.* A self-reflective attitude with a creative approach can be a strong human agency for teachers to continue their professional growth with the same degree of passion and energy. It shows that professional development training practices can promote professional agency by empowering self-beliefs and competencies. The proxy aspect of human agency

enables teachers to adopt, practice, and develop the available knowledge and resources.

Similarly, the personal aspect of human agency refers to the teachers' direct control and influence over their thoughts and actions. Anisha points out her self-control while running the International School Award project in coordination with British Council Nepal. *I was a female with personal and family obligations, but I worked for the project and the students till late hours in school. Teachers used to complain and backbite about my engagement as if I was irresponsible to my family. They also complained when I used students in project activities during school hours as if I was betraying the students. They couldn't bear my academic and professional progress, but I was straightforward in balancing projects, the classroom, and personal engagements. I brought the students to the technology laboratory for their interaction with international partners on Skype.* She utilized her cognitive practice of human agency as self-reactiveness for regulating her self-motivation, affect, and action in purposive engagements. She also used her self-reflective strength by evaluating the activities in the project and engaging the students despite being questioned by colleagues and the administration.

Ishwor mentions the personal strengths that posit his professional identity with his self-motivation as he starts a case study of the children's learning problems, writing and speaking skills, and examination anxiety. *As practiced in the first training session, the case studies gave me a better understanding of learners' need for motivation and guidance for better performance. It also motivated me to explore different literature related to their learning problems. I feel like training focusing on research practices is better for experienced teachers who can collaborate with practitioners.* Raghav remembers his ventures as his agency in two cases. At first, his

self-control and self-motivation in teaching English were his strengths and were recognized in the institution and among the students due to his activity-based pedagogical practices from teacher education courses. He also incorporated a humanistic approach from the beginning to listen, care and uplift the students' confidence in learning English language skills. Secondly, his patience and continuous focus as a language teacher even though he had to shift from one school to another. His patience and attachment to students' progress kept him focused on teaching despite different grievances with the administration, such as the satisfaction with pay scales, roles, promotion, and support for professional skills.

Kripa discusses her personal strengths that posit her professional identity with a high level of self-control and self-motivation as her personal dimension of human agency. *I requested one of the renowned foreign-based schools to incorporate student exchange activities as a partner school. I convinced the proposal to the school administration, and we agreed to exchange our groups of students at both schools. We planned a monthly course for their student to guide Nepali by integrating into our classes the Nepali language since the school had students with foreign parents working in Nepal. Our students in their school would join English language classes for a month. It was challenging for me to convince parents and involve them in the world-class school.* It is Kripa's high level of motivation to provide dynamic exposure to her students that she attempted a proposal to the school for mutual benefits. It is her self-controlled attitude for progressive engagements.

The English teachers had a strong professional agency as they utilized a collective mode of human agency. Anisha narrates that the project was great support since she got different access to digital resources for classroom practices, international workshops on ICT, and connections with international schools. *I visited schools in the*

United Kingdom as a project coordinator in my school. It was a great professional network and exposure for me. I still use the network and look for different partner schools to collaborate on student-friendly projects for the students. It shows that her engagement in the international project for the school enriched her efficiency in digital resources and a process of networking with a professional group. I had a professional group in social media among the trainees in the second TPD; now, I also got two different professional groups. The network among coordinators of the partner schools in Nepal and teachers of a partner school abroad. It supported me in looking for global resources for teaching and learning activities. I took different training like ICT in education and learning design for English classrooms from the online free courses. The international professional in the network suggested online courses. I prepared have learned about creating blogs, youtube channels and accessing web material. These learnings had a direct and effective impact on my classroom practices. I am keen to go on accessing such professional development courses.

It shows that professional agency, through collective mode, diversified professional exposure and devised a mechanism for continuous professional development. Anisha also went for training in a TPD session by having connections in the professional group. Anisha was proud that the project was accomplished and awarded to the school in 2017. The project participation and her TPD training contributed to her dynamic professional values, and PP Prasai Foundation rewarded her with the best teachers' title in 2019. It is the professional commitments and connections sustained with the professional agency.

Ishwor could not find collective effort effective in his professional space, either in project-based teaching or in professional sharing. *I remember sharing the training contents orally in departmental meetings where my fellow teachers listen to*

me with great interest without having a real pattern of using them in the classroom. There is no other collaborative work design in a close circle of the department. We rely on a teacher union that binds us as a teacher group and separates us from others. It was the first time in my experience the union came up with professional development training sessions during pandemics with online teaching modules and practices. There is a possibility of such close-circle activities in every school or in a small cluster where five to ten members of subject teachers can collaborate in research, project, and training activities.

Raghav does not have a lot of collective aspects of human agency except motivation, suggestion, and collaboration while changing schools with a belief in either financial sustainability or academic progress. In teaching practices, he was curious to adopt new practices from any one of his colleagues despite their different subjects, which motivated him to remain creative in designing tasks. He has not taken membership from any professional organization nor has any opportunities for professional exposure. However, he has adopted technology and collected digital resources for classroom teaching as he conceptualized and practiced the approaches and values of technology in education from his training in ICT-based education and teacher education courses.

Kripa's collective mode of human agency is a collective effort in her professional sharing. *I started conducting training sessions in my school with a group of teachers. Everyone was happy with the innovative activities applied in their classroom. We started learning from different subject teachers with different levels of creative classroom activities. We also went to different government schools to share our creative works. I worked with authentic agencies to disseminate training sessions in the community and institutional schools. The teachers from institutional schools*

started connecting us on social media to share their confusion in the classroom and different resources with one another. I also wanted to work in a government school voluntarily in the group of school networks, but it remained unfulfilled. However, the school and beyond my school networks have always kept me creative and active. It shows that the close network circle and the national and international networks are effective means for the collective human agency for continuous professional sharing and growth.

They were applying forethought by accessing the teacher circle to generate resources and share their skills and knowledge. They also remained self-reactive to have a close circle where they could feel professional sharing an opportunity. As Anisha and Kripa did, their self-reflective agency enabled them to design training sessions for others. It shows that training, project-based practices, and professional collaboration could be the strengths of the professional agency of English teachers. It needs a school-level professional learning/research circle that can explore and conceptualize the subject-specific research, projects, and training modules for the school or in a cluster of schools. It can collaborate with teacher unions, professional organizations like NELTA, and professional resource centers like the British Council. It is the pattern of enhancing the professional agency of English language teachers.

Emotional Performances as Professional Strengths

In narrative analysis, the researcher and research participants pondered the professional practices and situational innovations and found that they have a basis in emotional regulation. Emotional regulation as an aesthetic practice has a discourse in eastern literature, basically in Bharat Muni's *Natyashastra*. It led to the second phase of discussion by concentrating on the dimensions of emotional regulation in the *Natyashastra* and the professional practices of the research participants. They

reflected on their narratives and explored more specific professional activities related to the classroom and colleagues engrossed with emotional performative strengths. The participants had a tone of confidence and pride while sharing such emotionally encoded values in the teaching profession since it had their organic pattern of handling the situation and ensuring the learners' progress. This section consists of eight emotional sentiments (*rasas*) out of nine *śṛṅgāra*, *hāsya*, *karuṇā*, *raudra*, *vīra*, *bhayanaka*, *bībhatsa*, and *adhbhuta rasas*, which were more action-oriented and contextual *rasas* for the language teachers.

While discussing *śṛṅgāra rasa*, Bharat Muni (1950) explains that it focuses on the sentiments of lovers who get desperate for separation and immerse in a union. It is a binding sentiment toward one another that sustains the sense of joy and dedication toward the relational value. Raghav mentions that *bonding with the students is based on trust value as the students used to wait for my classes to express their dissatisfaction or sense of happiness since it used to be five minutes of free speaking time for them. It connected me with the class, so I always feel refreshed to date in the interactions with the students. They used to query my absence in a phone call or the next day's class. 'Sir, we missed your class yesterday.'* Anisha remembers the bonding as *my students' siblings talked to me as I taught their elder brothers and sisters and got close to me. It makes them feel comfortable interacting with me, and they are responsible for submitting assignments and classroom discussions. It makes me teach them for four years (from grade eight to twelve), so I can devise the classes as per their need for language skills, grammar, and vocabulary. It also provides me ample time to design beyond the classroom activities like going on an excursion, picnic, or a short field trip where we carry on writing projects. The connected sense is always*

joyful, which is possible through more interaction of their life, visions, and feelings on different content and context of life.

For Ishwor, his command over the English language has been a binding force since his students follow him even after regular classrooms for guidance in writing and speaking exercises. *I remember that my students feel proud and happy in my teaching since I teach them mostly in the English medium by focusing on a few vocabulary items and sentence structures as focus practice in everyday class. If I remain unable to take their class in the next session, they feel being in a loss and follow me after classes for extra guidance. It makes me devote my time to their progress.* Kripa's humanistic approach made the students share and discuss their life visions as she remembers they share their plans and discuss with her to date.

It shows that *śṛṅgāra rasa* is such an emotional projection for the language teachers where they can perform as good listeners of the students' grievances and joys in the process of personal to an intellectual discussion in writing and speaking activities. It is a way of classroom bonding that makes the classroom environment more engaging and comfortable for every student since everyone finds their voices heard and their caliber respected.

Similarly, *hāsya rasa* is another emotion-encoded performance that creates comfort or irritating sentiments due to laughter of joy, disrespect, or a sense of comfort (Bharat Muni, 1950). Raghav remembers that *mostly at the time of assignment submission, the students make irritating responses and excuses in class that bring a burst of laughter among the students. They also produced irritating sounds that caused laughter among students when I went on writing on the whiteboard some examples for grammar practice. The laughter suggests that I need close communication with the student to make him/her realize their acts or start*

communicating with the whole class in a serious mood to mitigate such behaviour with students. A smile on a face is needed to make them feel comfort and joy with me on such occasions. It is not about cracking a joke but about making everyone feel joyful and comfortable in the class with my classroom activities. Anisha finds such a situation irritating in the first response and gets harsh on them with her loud voice at them. Later, *I start making fun of their behaviour, consciously pointing out their irresponsible and shameful responses. It makes them feel odd about their own deeds, so they never repeat them.* Ishwor uses just a smile over the irritating responses and laughter of the students to make them feel that he has noticed their intention. He feels that *ignoring that laughter may cause repetition of the same behaviour, so making them feel that I noticed with a sarcastic smile is enough.* Similarly, Kripa behaved like a family member, so she used to be a part of it in minor comic behaviour. *I designed a task for a day where they put their funny remarks to one another, strengthening their closeness.*

Moreover, *karuna rasa* is the highest emotional and aesthetic value related to an emotional dissonance for losing a position or desired things (Bharat Muni, 1950). It incorporates empathetic sentiments and overcomes the pathetic situation by being serious about performance. Raghav remembers his emotional dissonance when his investment in a school was at a loss. *I was frustrated since my wish to own a school for a better life was not fulfilled. I could not pay back the loan I had taken for the investment. I realized that my strength is teaching, so I concentrated on teaching jobs rather than being an owner of a school. I started exploring more possibilities in teaching and continued my academic career.* The strength in the teaching profession became a solace for overcoming the emotionally and economically disturbing situation. He also iterates about the pathetic situation of the students in learning

English. *I was more concerned with the students struggling with English language skills since I could understand them feeling low on getting less proficiency in the English language. I had such emotion in my student life, so I used to be available with them with possible resources and extra time to upgrade their performance. Anisha found a student who came to her and expressed her inability to express her ideas in English in the classroom discussion session. It saddened me since I strongly desired to learn English and struggled with similar feelings. She had failed in English since grade five, and now she was in grade nine. I started providing her with extra materials, more opportunities, and appreciation in classroom discussions. She started feeling confident and did better in all subjects within six months.*

Ishwor found such a pathetic situation when he went to teach in a school in his village. *Students were totally afraid of learning English since it was tough to understand. They feared speaking with people who had a good command of English. One of the students said that his study was low due to English as he could not get motivated in learning as he was unable to speak and write in English. They felt connected to me since I was from the same village and community with a good command of English. They had hope in me, and I started offering them extra English classes as a volunteer service. Anisha had tried such volunteer service in the early teaching stage in a village where her community students were learning. They found that realizing the pathetic situation and functioning with empathetic sentiments provided the best result in students' achievements. Their student got successful in English after those classes. Kripa shared that *I felt partially treated by a math teacher in school, so I was always aware of my responses to the student that could not be internalized as a partial expression to them.**

The emotional projections are natural and consciously acted out as the participants mostly act out the *raudra rasa* to control irresponsible behaviour. Raghav says that *students exhibit irresponsible behaviour in submitting assignments, making unnecessary sounds in classroom discussions, and bullying their peers. In a class, the students had not submitted the assignments for long, even though the rule was set that they should have their assignments checked twice a week. Five students were ignoring and procrastinating on the submission, and I had to make a loud sound and an angry face to make them realize their fault. It continued till a term, and then I didn't have to repeat it.* Anisha remembers her furious expression when the students started creating unnecessary sounds in her speaking class. *I had prepared a pair of works to practice speaking skills; in two pairs, the students started producing irritating sounds in the process of practice. I had to stop the class as I thought I needed to take action promptly. So, I raised an angry voice and shouted at them to the whole class. We had a rule for practicing in a low voice and demonstrating their conversation to the whole class in their pairs. In another incident, she found two students bunking the English class in the listening practice session in the computer lab. They had an excuse that they wanted to complete an assignment of another subject by the time remaining in their regular class. I had to show my mild anger by pointing out the importance of the listening exercise. Even though anger is natural, English teachers have to perform it to bring a positive result for controlling and changing their irresponsive behaviour.*

Ishwor finds it interesting that his students find his facial expression ready to exhibit anger. So, he smiles at first to appease his anger and starts preaching about irresponsible behaviour. His preaching for the whole period makes the students work and be responsible in class. It is not only for classroom management but also to make them practice the assigned exercises at home. He says that *anger can be demonstrated*

as a signal for something wrong that happened in their behaviour or exercise, as I keep quiet without any response from the student to make him/her feel that I am angry for his behaviour or inactivity. Similarly, Kripa remembers the situation in which she had to make all the students write an excuse letter and get it signed by all the subject teachers to get back in class. The students had copied the project work without getting involved in it as designed. I thought it irresponsible behaviour and promptly reacted by asking them to write an apology letter and get it signed by all the subject teachers before they got into my class.

Similarly, the main emotional disposition for regulating confidence, optimism, and faith value on self is based on *vīra rasa* since it incorporates perseverance and pride in the self as superior personal energy that is *utshaha*, an enthusiasm (Bharat Muni, 1950). Raghav mentions the enthusiastic sentiments from two layers, among colleagues and students. *Teachers' treatment and motivation always add self-pride to the students for their achievements and struggles. I remember a class in the city where the students were from a village and had low motivation in English class due to their less confidence. I started encouraging them to write whatever they could and praised their strengths in writing. It built confidence in them and progressed their writing skills. One of the students was surprised by her own result of the year as she got a good grade in English. It was a pride for both of us.* Anisha had strategies to boost her students' confidence by providing more opportunities for writing and speaking in the classroom and making them feel that her teacher cared for their studies.

Secondly, they also got a sense of perseverance due to their colleagues from different subjects, who motivated them in their work efficiency and made them feel pride in their professional skills. Raghav mentions that *my friend, a science teacher,*

always encouraged me for my passion for teaching and English language skills, and students approached me for additional guidance in writing and speaking. He also shared his science teaching pattern, which made me revise my teaching practices and be innovative in classroom activities. His motivation led me to complete my B. Ed., and shift to a better school for better opportunities through his networks. I have a strong professional network that provides a sense of professional security to date.

Anisha finds professional colleagues from other schools who had completed teacher service examinations together more supportive as they share their professional dilemmas and emotional dissonance. *I get a sense of security while sharing my confusion about classroom practices and administrative tussles, the three friends from other schools provide me with insights and plans for handling such situations. I feel more secure and grow determined.*

Ishwor uses personal counseling strategies to guide students with respect and pride. *It is always a fact that students may not know what they know, so I confirm and acknowledge their state of learning by pointing out their good discipline and writing skills. The students in grades nine and ten feel better if their writing is praised. I make them write short paragraphs and provide feedback to improve their writing skills. It provides confidence in them.* Kripa remembers many proud moments in her teaching career. *One of my students wrote my name as an example of a classroom teacher in his university assignment. I had no words to thank him when he shared it with me.*

In their determinism, Ishwor finds professional networks like Nepal English Language Teachers' Association (NELTA) more effective in refreshing and imbuing the energy with innovative ideas and modern issues in language education. *I feel like creating an innovative language lab in coordination with NELTA where a small group of English teachers from local schools can work together for better practices. It*

can be effective since it reduces the unnecessary sense of competition within the school's professional space in the name of political ideologies. I get connected to the different programs organized by NELTA that boost my professional motivation.

Anisha and Ishwor find school leaders more politically biased and rigid in promoting professional rigor since most professionals are openly inclined toward political ideology. It gives them a sense of dissatisfaction. However, they get motivation from their close and innovative circles. Raghav and Kripa find their leader more concerned with financial calculation; however, the leaders promote professional activities so self-initiation in designing innovative practices. Raghav states that *school leaders' motivation to design subject-specific activities yearly makes them proud of our performance and activities.*

The other emotional sentiments are *bhayanaka rasa* and *bībhatsa rasa* which comprise the sense of fear and helplessness (Bharat Muni, 1950). English teachers observe or suffer from these two sentiments in their professional engagements. They observe the fear of sentiments in students due to their English handwriting, writing, and speaking skills. Raghav remembers a student who dropped his study due to poor handwriting and productive language skills (writing and speaking). *I regret being unable to promote the student's performance in English who had low self-esteem in the study since he felt that he could not improve his handwriting. All the teachers scolded him for not having good writing skills. He could not share his feeling at the time and dropped his study as he failed in grade ten. As a language teacher, I am afraid I may be unable to improve my students' writing skills since their writing skill is a way to progress in all subjects as it builds confidence in them to express what they know.* Raghav also mentions a hopeless situation as a case of the whole class where the students were from a working-class family, and they did not have high

motivation for study; rather, most of the boy students had a determination to go to Gulf country for manual work. He says that *I started motivating them with extra exposure to English for workplace content. It attracted their interest in the study, and they succeeded in the final examination of grade ten.*

Anisha finds it terrible if her students get unsuccessful in their results since she had taken the challenge of an international school award project and was also awarded the best teacher from an organization. *My fear is always related to students' success in their examinations since English is a matter of high performance and confidence. My students tell me that due to their good language skills, they had good results in other subjects as they became confident enough to respond to the questions.* Anisha does not fear her job security, whereas Raghav expresses his fear about his job security. Raghav explains that *teachers must give their best in everyday classes in institutional schools and revise their pattern yearly to add a different activity. Sometimes, the inability to produce such innovative content may be a question mark on professional security or promotion. It becomes stressful since it becomes difficult to design new activities without exposure to new practices and knowledge. So, he wants his institution to have regular professional development activities in school.*

Ishwor mentions his terrible experience in a school in a village where the students had a fear of English. *The students didn't communicate with me since I used English quite often, and they had a fear of English. It took me six months to make them feel that they could learn English by practicing more. I started providing support classes in additional time for writing and speaking practices. Gradually they started learning English and getting successful results. In the beginning, I thought I should go back to the city to teach since it was a hopeless situation in the village, but as it was my village, I got high respect when I returned to the village for teaching.*

Unfortunately, I could not continue for long in the school due to my study at the master's level and my choice to get permanent service. He has been confident about his job security since he graduated from the teacher service commission. Kripa has a different story concerning the terrible sentiment; it is about a street student in her school. Our school keeps street students and supports them in their studies. But, one day, a student left the hostel and didn't return. It took us three days to bring him back, and we counseled a lot but could not retain him. I felt very bad for him since education could have supported his life.

Similarly, regarding *adbhuta rasa* as a marvelous sentiment, the participants' emotional performance changed their perception of the student's learning process. Raghav mentions that a few students in different schools with whom he was struggling to raise their scores, but later, they scored the highest in English. He simply emphasized by providing additional writing and reading work and motivating them for their self-strengths. He found that the exposure and additional guidance are enough to uplift the students in their performances. It is my three-decades-long experience as I am concerned with students' achievement with the same zeal. Anisha narrates a case of her slow and below average student in all subjects. *I was worried about her progress since she could not adapt to the process of writing and vocabulary. Once I noticed in a cooking project that she is a very outspoken girl. In her group, she instructed how to cook and prepared all the items they were assigned to do. She used English vocabulary and code-switching the language between English and Nepali. I was surprised to find her so active, and I talked to her about her strengths in English. She used terminologies like 'fascinating, marvelous, prohibited,' which were good vocabulary for her level of students as she was in grade nine. It gave her confidence as she wrote the whole cooking process as a project leader. To*

my surprise, she scored a good grade in English in her final examination for grade ten. It made me rethink the wrong assumptions that we make about our students. It is good to focus on their strengths for their progress in study. Anisha was in preparation for her promotional examination and said that the school principal did not recognize her performance, but an organization awarded her, to her surprise, as the best teacher. *A teacher must get recognition in public space, as my award was published in a local newsletter. It is always a highly motivating source that keeps my energy up to the mark in my professional space.* It shows that the *adbhuta rasa* functions as a value for self-respect with appraisals.

Ishwor mentions the marvelous sentiment is a strong element in uplifting teachers' energy and creativity. *Appraising teaching at the school, community, and district level makes us more socially responsible with our better performance. It also makes us accountable for our responsibility. Language teachers need to connect students' daily life stories since communication starts in a social space. It needs unexpected recognition from the teachers. I have seen my friends in institutional schools functioning more effectively as they interact more with the student's parents, and school leaders provide appraisals in their efforts.* Kripa feels every moment with a student is marvelous as they are energetic and lively to share and care about their progress and personal biographies. Teachers' gut is to enjoy and be a part of their success stories.

In this way, the emotional regulatory practices of the teachers are the main agent in directing their and students' performances. The eight sentiments of the *Natyashastra* of Bharat Muni have projected the different emotional performative forces and aesthetic dimensions to every individual's personal and professional life. Especially for the English teacher, every class is an emotionally encoded experience

(Yoo & Carter, 2017). The emotional regulatory strength is self-directed growth for the teachers.

Envisioning Self-initiated PD Strategies: A Concept of *Manas*

The discussion over the context of the English teachers' professional development projected the realities as the essences of visualizing impressions of English language teachers, the need for English as their identity, acknowledging personal efficacy, and self-directed behaviour through academic and early phases of their professional journey. The contextual framing leads towards the initiation of professional courses, training on teacher professional development, project and research-based activities, and more humanizing dimensions in relational approaches with the learners. The factors are self-directed and self-regulated strategic values for professional growth since the teachers internalize and perform as per their needs, choices, and critical practices. The professional engagements recount the professional experiences as a practitioner, teacher education courses, and humanizing values. This section envisions the dynamics of teachers' professional growth as self-engrossed strategies with the perspectives of *manas*.

Professional Consciousness: Relocating Professional Self through *Indriyas*

The professional consciousness has the essential value that emerges from the professional experiences as a practitioner since it exercises the "self-disclosure, reflection, and growth" of a teacher sustained from the dynamic professional engagements (Diaz-Maggioli, 2003b). It is not a matter of common-sense practice with a certain linguistic competency for language teachers, but it concerns the validity of the common-sense approach from which communal group it is derived (Widdowson, 2003). Widdowson (2003) explains it as "a process of initiation by imitation" of the pedagogic communities. It proceeds with critically observing the

imitated practices in their contextual relevance. The English teachers have demonstrated the perceptions of their professional self as a cognitive and performative strength. It comprises sense capacity and action capacity formulated through the regulatory force of *manas*.

The sense of capacity is demonstrated by their organic intellectual position where they tried to relate to and represent the professional community that authenticated their common sense attributes of being an English teacher. It is the dimension of individualized and representative essences, as presented in Figure 3.3 in Chapter 3. In this context, relating the impression of the English teacher for Raghav, Ishwor, and Kripa, or the random choice of Anisha to be a teacher as she expressed to her social teacher in a class, is the binding element that the teachers fathomed in their past. In this process, their internalized an image of English teachers as bold and commanding, expressive and influencing with English speaking, smart and prestigious in society, and humanizing and approachable. It is their socio-cultural representative image of the English teachers that they took as their communal representation. It is an associative function of *manas* that identifies the self with perceived reality. They associated such professional self as one of their inner choices regulated through their self-reflective and self-reactive approaches to self-directed growth. The concern is about the representative sense of self as their organic identification that sets the perception and relation of the teachers with a particular professional community. It is a component of *Ahamkara* (self) actualized through perceptions.

The English teachers sustained self-awareness amidst the conflicting realities present in front of them. *Prajnana* (self-awareness) dimension is an attribute of *manas* with a perceptive faculty, i.e., the *daiva* mind. It connects the world and self as

identification and representation of the self, enhancing autonomous and social practices as presented in Figure 3.3. The teachers had the choice to align with science as Ishwor and Kripa joined science and dropped it with their capabilities in terms of interest or a financial burden. English was a family identity for Kripa and a choice of social prestige for Ishwor that strength for directing their professional career towards English. Anisha had thought about nursing due to the talks of visitors at home; however, her interest and competitive sense towards English led her to become an English teacher. But, Raghav did not think about the alternative to the English subject as he had to be self-reliant for his academic journey by working and earning. In these personal and social situations, the English teachers continued their academic journey, choosing to be English teachers as a regulation of the *daiva* mind.

The self-awareness with perceptive faculty sustained the social and personal connections with the professional community whose references provided them the professional opportunity. Ishwor got the reference from his friend, who suggested the vacancy, and with his caliber, Anisha got a chance for the school leaders who had observed her professional strength in her practice classes. Ishwor got a reference from his uncle, who believed in his dedication. Kripa had the family school where she got the opportunity to teach during her vacation, which connected her to the professional space. Three of them needed social and economic support, whereas Kripa joined due to their personal choice. The references and engagements are based on their potential for the professional journey. It suggests a need to strengthen teaching as a socially and economically recognized profession so that their organic representation concerning social and individual interactions assures their professional engagements. It is their individualized and representative essence of professional values, as presented in Figure 3.3.

In this process of professional consciousness, the English teachers began to enhance their competence and performance as professional desire. Anisha worked with her strength on material design, Raghav started improving his English by joining a language institute, Ishwor practice students' grammar books for his linguistic competence, and Kripa diversified her teaching as a communicative approach by adopting role-play practice in class. It is a concern of the *Yakhsa* mind in *manas* that regulates the performative strength of a person. In this context, the English teachers had the professional desire to be generative with engaging professional practices recollected from their personal experiences. In this process, they were also engaging with complex patterns of professional practices. Anisha was transferring from a temporary appointment in a school to a safer appointment (*rahat quota*), Ishwor and Raghav were shifting the schools with better fame and salary, and Kripa was shifting her teaching from literature teaching to language teaching as per her interest. These realities had added to the professional synergy as Ishwor, Raghav, and Kripa realized they needed a pedagogical course, so they joined a one-year B. Ed. program. The dynamics of professional desire as an intersection of social and passional values projected in Figure 3.3 in Chapter 3 with its rhizomatic assemblage led to their professional need for a change. In this way, the English teachers relocated the professional self with enhanced professional consciousness.

Self-directed Professional Growth: Regulating Knowledge and Skills in *Buddhi*

The basic concern of language teaching is based on pedagogical knowledge and the relational roles of the teachers and students in terms of educational purpose and outcomes of the pedagogic process (Widdowson, 2003). In this process, the knowledge, skill, and practices need an innovative nature so that students can grow for the future as capable people in unpredictable situations. Widdowson (2003) calls it

an initiative role of the teachers that prioritizes learners' autonomy and experiential approach to learning. The cognitive function of *manas* appropriates performative values with the *Yakhsa* mind and goal-directed engagements with the *Dhriti* mind.

The English language teachers engaged in teaching activities with their organic sense of being a teacher and professional desire as an identity. They realized that the performance needed better organizational approaches, so they joined the pedagogical courses. Raghav and Kripa joined it as per their choice since they wanted to enhance their pedagogical skills. They learned about the strength of pedagogical courses in different training sessions delivered by university professors. They grew more innovative and organized with the purposive approaches to teaching-learning activities. Ishwor joined pedagogical courses as per the need of his nature school. It was the self-directed growth as their engagements imply the person-process-context (PPC) model defined by Hiemstra and Brockett. In this process, the English teachers realized the need for pedagogic courses in the organizational context to promote professional skills. They visualize the conceptual values of pedagogy with theories and descriptions of activities.

Kripa was enhancing her skills in classroom dynamics by re-conceptualizing her past pedagogical process, Ishwor and Raghav focused on defining the objectives and designing the activities, and Anisha uplifted her material design pattern and collected the teaching-learning resources. They were also upgrading their academic strength with master's and M. Phil. levels of education and their progressive and dynamic engagements in their professional space. Their self-directedness is a process for professional growth with the *Yakhsa* mind by regulating their action and thought constantly. The question is on the nature of the courses and their impact on the practical implication in classroom practices. The teachers' selective and adaptive

nature transfers the skills randomly as they find the activities effective for the classroom. Therefore, the concern is about the generative ability that the teachers need to execute since they bear *Prajnana* (awareness), *Chitta* (memory), and *Dhriti* mind (deeper retention) within the regulatory force of *manas*.

Similarly, the English teachers approached the learners with devotional engagements for better relational values between teachers and learners. After visualizing the approaches of devotional sentiments as described in *Bhaktismritisindhu*, the teachers narrated the individualized and focused teaching-learning engagements. There are no such concentrated courses or practices with emotional and devotional pedagogic practices; however, the teachers' *dhriti* mind directed their efforts with five *bhavas* (relational sentiments), as presented in Figure 3.8 in Chapter 3. The *dasya bhava* engrossed the teachers beyond the classroom activities as an additional support system, engaging in projects and providing learning resources. It served for the better performance of the students as the teacher dedicated their effort with a servitude sensation.

The *sakhya bhava* promoted the sharing and listening attitude that brought a deeper understanding of the learners' needs. *Kripa* made it a writing and speaking activity and built a devotional relationship with the students. It is a caring and sharing approach to promoting learning efficiencies through diverse pedagogic activities. The *vatsalya bhava* sustained a sense of re-addressing the needs of the learners through multiple activities like a reading book campaign, an intentional school partnership project, taking students into social space for guiding adults, and encouraging students to support juniors in their studies. The engagements brought positive changes in the learners' performances with high motivation. These activities are either pre-designed sets like International School Award projects or developed with a sense of innovative

activities for the students. Administrative support is needed to prepare the teachers with motives and skills for self-directed project designs.

There is also a concern about the *madhurya bhava*, which stipulates devotion and faith between teachers and students as a collaborative force. They had different experiences with students that connected them as collaborators in a professional space. They started caring for each other either through the students recommending the teacher as the best teacher or by celebrating their happy occasions in the classroom. There is a need for an administrative role to promote faith and devotion among teachers and students to make everyone feel at home within the school. Finally, the *madhurya bhava* promoted a sense of neutrality and assured the devotional relation from the different sentiments. It sustains a connected human value among the teachers and students that strengthens their emotional responses and makes them accountable to one another.

Professional Efficacy: *Aatma* Level of Consciousness

Professional efficacy strengthens the professional agency in a person by inculcating cognitive, motivational, and affective processes, as mentioned in Bandura's notion of personal efficacy. It is the level of *aatma* (Consciousness) as an indestructible force of *manas* beyond the sense perceptions, and intellect. The higher level of consciousness provides dynamic strength to the person with calm and self-regulatory behaviour. In this sense, the teachers demonstrated their *aatma* level of professional efficacy by regularizing their performative strengths via training sessions, project engagements, research practices, and emotional performances. It has imbued the ability to reflect, select and determine the realities as an essence of *manas*.

Training participation, like a two-month training on TESOL, a one-month training on pedagogical skills, and the first TPD training for lower secondary level

teachers, were the eye-openers regarding conceptual values of pedagogical skills and activities. Three participants found these training sessions impactful in designing and conceptualizing the material designs, games, and language activities. It shows that teachers' first-hand training can be based on sharing concepts and skills in certain activities. They just used the activities randomly in their classroom to make the class more interactive. The concern is about the imposition of such an activity learned from the training and whether it can address the classroom need or not. The teachers also reflected that the second 30 days' TPD training was less impactful since it contained theoretical contents and a little activity that was not based on real classroom time and situations. They participated in adding their professional portfolio rather than professionally empowering with skills and practices. It shows that training needs to be revisited to enhance generative values within the teachers. One of the teachers, who had a two-month training on TESOL, utilized the materials, language games and activities, and classroom management techniques in her real classroom with certain modifications. It enhanced her ability to adapt and redesign the activity for her classroom purpose. In this process, she grew with different activities applicable to the real classroom context that she delivered as a trainer in different schools. The training contents need to capture the teachers' generative force and strengthen their pragmatic ability in the skills and activity. As Bandura (1997) points out, professional efficacy, the generative force of an individual as an element of personal efficacy, leads to self-directed growth.

Similarly, project-based engagements improve the generative force with cognitive, motivational, and affective processes. Kripa's project of sharing students' biography and adult teaching, Anisha's participation in the ISA project, and Raghav's exchange of speaking records with international students added their confidence for

innovative activities by strengthening their affective relations. However, these projects are individual cases representing teachers' individualized practices beyond their training and academic orientations. The projects could integrate different subject contents to have collaborative teaching-learning practices so that the students could benefit from their engagements in multiple subject contents and skills. There is a need for local, national, and international levels of project orientation for the teachers to design and adapt the contextualized project-based teaching-learning practices.

Professional efficacy's motivational and affective processes are related to emotion regulation as a performative strength. In this concern, the English teachers encounter different situations within the classroom practices where they had to perform emotionally as a motivational aspect enhancing performances. The English teachers reflected on their emotional performances with the perspective of the aesthetic dimension of emotion based on the *Natyashastra* of Bharat Muni. They found that they regulate and perform the various features of the emotional responses as assumed ventures and mostly as natural responses. They do not have any orientation toward such an affective process; however, their human values correlated with the contexts, and they performed for imbuing optimism, dedication, and goal-directed behaviour of the learners. It has also played a vital role in stabilizing their emotional responses as per their situational needs. There is an orientation for the teachers' self-paced growth with an affective capacity for self-directed growth.

Chapter Summary

This chapter incorporates the professional conjectures of the four teachers in reference to three initiations as perception and practices for internalizing professional self, self-directed professional growth, and professional agency. The initiations incorporate organic sense and professional desire, pedagogical strengths and

devotional practices, and professional agency. Finally, the professional values are conceptualized with *indriyas*, *buddhi*, and *aatma* levels of consciousness.

CHAPTER VII
DISCURSIVE ELEMENTS IN SELF-INITIATED ENGLISH LANGUAGE
TEACHERS' PROFESSIONAL DEVELOPMENT

The teacher's professional development concern has its contextual variants and practices and professional constraints like teacher education courses, prospects and visions in policy, and teaching training. Leung (2005) mentions that the policy and other teacher qualification criteria differ in different national practices that build collective professionalism as "sponsored professionalism" (p. 51). Leung believes that it relates to national ideology in language and economy and global influences on language norms and functions, specifically for English language teaching practices. There is a need for collective efforts from a teaching community (Diaz-Maggioli, 2004), teachers' engagements beyond classroom activities (Harmer, 2007), teachers' socially, emotionally, and technologically engaging activities (Bautista & Ortega-Ruiz, 2015), and teachers' multiple roles like architect, mentor, counsellor and alike (Kurmaravadivelu, 2003a). These issues in English language teachers' professional engagements provide a basis for the self-initiations in the teachers' professional growth.

Besides, the teachers' contextual realities demand reflexivity in their professional self-initiations from the individual level. Leung (2005) explains it as independent professionalism that focuses on the teachers' role in self-examining the practices and adapting educationally, pedagogically, and the socially valid dimension of the profession. Therefore, this section explores the critical narratives of the experts, highlighting the sponsored dimension of professional development and relating the context and practices of self-initiated professional growth. The experts responded and

reflected on the issues of professional development based on the participants' narratives in the fourth phase of the interview. It highlights the perspectives from the educational policy, teacher education courses and plans, training practices, and the possible ventures for self-initiated professional practices promoting the critical perspectives in the concerned dimension of professional growth.

Reflection on Policy and Practices for Self-initiated Professional Growth

After exploring the narratives of the four teachers, a question arises in my mind as a researcher about the experts' concern with the realities of teacher professional development practices. I planned to explore the experiences and reflections of the expert on contextualizing the professional development practices, English language teaching and learning for the teachers, and social and cultural contexts that significantly influence the teaching profession. This section reflects on the educational policy for self-initiated professional development practices.

The first expert highlights five major factors of the English teachers' narratives for penetrating educational policy from individual and social values. At first, the choice of English in the early phases of a person can have different external factors reinforcing the need for English rather than projecting the inclination towards English as a legitimized element for them. Exposure to English in low-middle-class, middle-class, and well-to-do family structures conveys a different pattern of language influences. There can be a sense of lack which essentializes the need for English with an expectation for social, educational, and professional opportunities. It also reinforces English as an integral part of daily life in the well-to-do family structure. It does not mean that English is a must; however, their growth as English teachers has a lineage to such social constraints at the family level. Stremmel et al. (2015) mention it as a part of teachers' identity with their personal biographies as they relate their

success stories through their choice of English. The expert's concern is that English professionals cannot legitimize the need for English and such social influences while conceptualizing educational policy for English language teachers. He suggests that, as a researcher, positioning English as a stimulus in the early phases of the academic journey is not a good connection. The researcher should rather exploit the boundaries of English and its temptation with different external influences to visualize its impact and create space for the journey of the English teacher. It consists of personal value as promoting the teachers' self-conceptions, behavioural value as relating their social and emotional influences, and environmental value as performing in imposed, selected, and created practices (Bandura, 2016), as presented in Figure 3.4 in Chapter 3. In this concern, Freeman and Richards (2002) claim that apart from the structured knowledge construction, the informal setting of internalized teaching-learning experiences of English plays a vital role in the process of learning to teach. An individual could formulate a growth mindset as a dynamic and progressive attribute of English language teaching (Ryan & Mercer, 2012).

The family's choice, either as an integral part of life or as a need for better social recognition, has integrated the need for achieving proficiency in the English language through academic ventures. It is the concern of created and selected environmental adaptation of socio-cognitive learning, which reciprocally relates to personal and behaviour influences (Bandura, 2016), as presented in Figure 3.4 in Chapter 3. Raghav's shifting to modern education from a Sanskrit family background and Anisha and Ishwor's choice of English as a need for educational achievement are the basic patterns of influence on future English language professionals. These family and social influences demonstrate diverse needs and linguistic expectations that need a space at the policy level. Postmodern civilization is heading forth with multilingual

aspiration (Aronin et al., 2013), and in South Asian countries, English has been a language of social impact (Kirkpatrick & Bui, 2016). Kirkpatrick and Bui (2016) point out that at the policy level in Asian countries, the confusion starts with local language issues. However, as a researcher, I find that access to English language learning, as a concept of a multilingual society, from different sources rather than limited in the academic journey can make it a purposive influencer. Besides, the pattern of using multiple languages has the essence of plurilingual consciousness as it enhances the understanding of linguistic needs with socio-cultural values. It also strengthens their academic progress with self-interest and engagement with different subjects having multiple linguistic commands. It is personal and professional desire as a sensation of imagination that links to further possibilities (Deleuze, 1989). It is a process of desire as an assemblage, as presented in Figure 3.2 in Chapter 3. It shows a need for interconnected values of linguistic proficiency by providing opportunities to accredit different linguistic commands, and one of them can be a command in English.

The second influencing aspect is teachers' impression in terms of their command and knowledge of English (for Anisha, Ishwor, and Raghav), personality, and approachability (for Ishwor, Raghav, and Kripa), and social respect (for all the participants). The expert explains a need to revisit the perspectival values for teachers in policy by making a space for the teachers in different social engagements since human talents and behaviour are relative to social contact (Van der Veer & Valsiner, 1988). It has a process of fluid imagination with a passion that connects with multiple influencing engagements (Deleuze, 1989). It is also a selected environmental aspect for the teachers, as Bandura's socio-cognitive learning behaviour, presented in Figure

3.4 in Chapter 3. Garrison (1984) presents it as a self-directed learning behaviour that assures socially and personally significant engagements.

Similarly, the concern of English language use has changed its influence as it is the concern of everyday life. Geri (2015) points out that English has shifted its space from rulers' to an everyday language. Teachers are negotiating with methods to apply situationally appropriate pedagogical practices in terms of language use. It makes the English teachers integrate with social realities by participating and contributing to multilingual dialogues. The expert claims that the English language is not for differentiating from others by providing higher dignity but as a means for reciprocally sharing local and global socio-cultural understanding. Colombes and Johnson (2011/2019) state it as an approach of praxis for synthesizing individual and social values. In this true participatory value, the English teachers can be more influential since it promotes a broader understanding of English language use in a particular socio-cultural context. Ur (2010) points out that the teacher, as a real-world agent, could apply dynamic and contextually appropriate strategies to transfer knowledge and skills with a higher professional consciousness. It diversifies the self-initiated behaviour of an individual from family expectations to social engagements as the individual encounters, accesses, and adopts the English language in their socio-cultural space. The English teachers' attention toward the English language was due to socio-cultural positional values and a stimulus for success in their academic journey.

The third concern is the intense competitive sense in the study and the availability of participation in activities due to better performance in English subjects. In the beginning phases of their academic journey, the English teachers fostered their intense desire and efforts to achieve a higher level of performance in English that had given them confidence in other major subjects. It also provided them with instant

working opportunities as English teachers. It indicates the desire to respond to the immediate social need, self-transformative and auto-productive (Deleuze & Guatar, 1983). However, the major issue is the failure in the academic journey of Ishwor, Raghav, and Anisha, who failed to complete their academic graduations on time. They were not below-average students; they were compulsion to self-sustain their education and survival after being away from home. Their self-growth could broaden with imagination as it expands the ideas for progress connected to social and professional realities (Deleuze, 1989). It hampered their expected progress in professional opportunities as English teachers though they continued with their self-monitoring and self-motivation and progressed with their professional journey.

The expert mentions a deficit value in the educational policy that could not retain the students with their progress reports. The expert opines that the educational structure has prioritized the command and knowledge in English as resourceful values and an integral component of education. It has been prioritized for roles and opportunities in professional spaces and as a catalyst for promotion. It has created a risk over human agency and human capability without local and contextual knowledge systems since the individual could not visualize the progress with forethoughts in such conditions (Bandura, 2016). The expert further points out that the programs from CTEVT, TITI, and NCED have not broadened their scope as an alternative source of education that can concentrate on professional ventures by empowering the human agency. It has been demotivating to the individuals who stretch towards academic success and professional engagements. Awasthi (2003) points out the fault in the coordination between university programs and teacher training centers. The teachers are the victims as they could not venture into self-initiated academic progress for their professional growth with possible successful

participation. According to the expert, they require a support system to grow with their local knowledge and different means of English language education. It can make them feel confident and successful in their educational journey with a higher dignity in their teaching self. Dewey (1938/2010) explains that such a self sustains devotion to knowledge, commitment towards learners' progress, and a sympathetic approach to integrity.

The fourth aspect is about the English exposure in different social structures; as for Ishwor and Anisha, it was beyond their access. Raghav had access to it in his society, and Kripa lived with it in her family. They have their pattern of success stories in their professional growth despite different difficulties in growing with the particular language. Anisha had a sad feelings about losing the opportunities in extracurricular activities for being a female, so she realized that she did not have a chance to explore her command of the English language. It is related to a self-regulatory function of human nature in which social attributes internalize as individual behaviour, and the individual applies pre-determined or free selective behaviour to address their needs (Vygotsky, 1997). The expert suggests that it is the issue of unnecessarily prioritizing the English language as a mark of success, so the teachers had a sense of lack of linguistic command in every context. In such a case, there is a need for participation and promulgation of discourse in multiple languages by creating self-accessible linguistic resources at the local level. It has to be regulated as an essential component for English language teachers as a matter of choice determined through linguistic progress.

Competence in the English language affects the teachers' job opportunities and stability. Anisha, Ishwor, and Raghav made additional efforts to enhance English proficiency by exploring grammar books and digital resources and joining language

classes. In the case of community schools, once the teachers demonstrate their knowledge of English and pedagogy and get selected, they have job security. Whereas in institutional schools, the teachers' proficiency and knowledge of the English language is the key entry point for the profession, and they are always at threat of losing their job due to a lack of command in English. The two situations highlight the issues of definition in language policy for the exposure and practice of the English language in the community, academic, and professional spaces. There can be a debate about prioritizing English instead of local languages. However, the linguistic choice is also related to professional choice, so there should not be any confusion about making English language learning resources accessible at the community and individual levels.

The problem is that the higher authorities at the policy level assume teachers as simply classroom actors, but the fact is that they are also social developers (Sharma & Phyak, 2017). The expert has also claimed that the proliferation of local languages is not in the negation of foreign languages but needs to redefine the purpose and use of international languages and their accessibility in social, academic, and professional spaces. The English teachers' growth with goal-directed behaviour, competence in English, and posit as an English language teachers regulated their linguistic practices. The choice of English medium communication in institutional schools compelled the English teachers to grow with competent English proficiency. The classroom medium of instruction is in the hand of the teacher by translanguaging as per need learners' adaptability. Therefore, the exposure and practice of the English language have a purposive value to the English language teachers, as the four teachers demonstrated their self-directed approach along with linguistic competence.

In the self-directed professional journey, the English teachers realized they needed to join the pedagogical course as the fifth dimension of self-initiated professional growth. After joining a training session with university professors, Kripa and Raghav joined the pedagogical courses. Even Ishwor joined pedagogical courses to secure a permanent job in a community school. They reflected that the course enhanced their understanding of classroom management, pedagogical approaches, material designs, and assessment practices. The point is that Kripa and Raghav took the course as their personal choice upon the recommendation from the professors, whereas Ishwor took it as a mandatory need for his job placement. It raises the concern of the policy for making the pedagogical courses mandatory or as a matter of choice. The expert points out that it is mandatory for teachers in community schools as a career path, a provision for promotion, and a means to authenticate the teaching license. In contrast, the teachers in institutional schools take the course to enhance their professional rigor. He also claims that there is a need for provisions in policy for the pedagogical courses by incentivizing the courses for the teachers in community schools as a process of on-the-job study. The personal choice of institutional teachers for pedagogical courses has to be promoted from the institutional level as the institutional incentive practice. The concept of social capital through teacher education could promote professional dialogues and collaboration for professional learning (Burns, 2017). The expert also believes pedagogical orientation for teachers is inevitable for their professional growth.

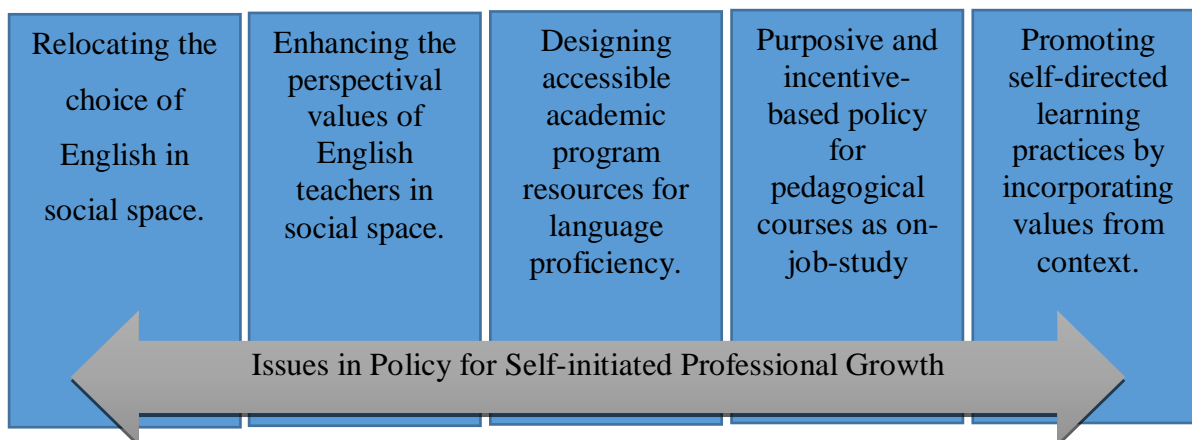
Figure 7.1*Educational Policy and Self-initiated Professional Growth*

Figure 7.1, based on the dialogues with the first expert, presents the concerns for educational policy for sustaining self-directed professional behaviour in the English teacher. The expert points out that the concern of the eastern value system can be incorporated either in pedagogical content or training session to make the pedagogical practices accountable and contextual. It can promote the concept of student-teacher engagements and project-based activity designs as the four teachers demonstrated their individualized practices within and beyond the classroom.

Reflection on Teacher Education Courses for Self-initiated Professional Growth

The research participants have demonstrated the different aspects of self-initiation in their professional development: an organic sense of professional values, enhanced professional desires, professional efficacy, and self-directed professional behaviour. The aspects have an intersectional relation with pedagogical courses and training. The teachers' experiences replicate the subjective realities as personal contextual ventures, pre-service contextual experiences, and professional experiences with knowledge of pedagogical approaches. Peker (2019) claims that the teachers' knowledge based on their experiences bears the "personal, contextual, and experiential practices" (p.130). Hence, teacher education needs to unravel such

contextual professional realms to re-envision pedagogical courses. In this section, the second expert reflects and opines on his experiences and perspectives on pedagogical courses and ventures in professional growth concerning the four English teachers' narratives. It has brought five different conjectures to pedagogical courses as the mechanisms for self-initiated professional growth.

The first concern is the contextual conjecture for inclination toward English as the choice and purposive practices. The four English teachers pointed out the concentration on proficiency in the English language as a family and social choice in the beginning. Later, the influence of English teachers on Ishwor, Raghav, and Kripa for their accessibility in sharing and caring, personality in social space, and confidence in a wider knowledge raised their interest in the subject. Anisha got a sense of lack in the subject and was determined to secure a higher score, and later it became her purposive choice as her identity. She dedicated herself to English in higher studies even though her teachers suggested to her that she should change her subject of specialization. Malm (2009) mentions it as a professional value since she was able to identify her need for further knowledge and competence.

The expert opines that the interest in English becomes heightened due to the subject being introduced in junior classes. It becomes a subject of compulsion and creates different reflective and reactive moods in the individuals that connect or isolate them from their choice of English. The English teachers sustain the choice of English by having a sense of lack compared to their own peers like Anisha, Ishwor, and Raghav, or it is the strength they bear among their colleagues as Kripa possessed. The expert further points out that the English language generally has conflicting experiences for learners in their beginning phase. These are the "unnoticed or neglected aspects of personal" development reflected as a conscious endeavour

(Mitchell & Weber, 1999, p. 231). Some have exalted feelings with a higher level of confidence, social respect among peers, and personal morale due to their competence in English. However, there is a sense of humiliation, difficulty, and isolation among the students due to their low proficiency in English. There is a dialogic reflective practice in which an individual reflects on self and others to visualize space for growth (Day, 2004). It concerns the positional values and respect in the professional space that Ishwor, Raghav, and Anisha faced in their career's beginning phases.

The expert argues that considering such contextual realities is necessary to incorporate them into the curriculum-making process, teacher education courses, and pedagogical practices. There is less focus in research publications of higher degrees on the contextual realities of the learners and teachers, as they are mechanized with the contents of language learning, teaching, and professional growth they study in their courses. And the courses are designed based on a global trend, new materials, new knowledge systems, and the expertise of the course designers. Such practice is a thing-based approach in teacher education that relies on preferred methods and the knowledge of experts (Burns, 2017). The teacher education courses also have not conceptualized such contextual, ecological, and immediate realities of English teachers and learners. It is possible by creating a being-based value in teacher education with a professional space for sustaining it as social capital through professional collaboration (Burns, 2017). It shows that conceptualizing self-paced language learning and teaching materials and activities are significant components of teacher education courses. It needs a wider range of research in those areas to be carried out by the graduates of teacher education courses. It makes the graduates prepare for their self-initiated professional practices.

The second dimension in concentrating on self-initiated professional development practices in pedagogical courses is to prepare the teachers through dynamic and accessible pedagogical courses. The present English language teaching and learning scenario are based on preparing examinations and completing the prescribed textbooks. Besides, English teachers choose the profession for self-sustenance alongside their academic journey. They wait for better professional opportunities in the future, so the teaching profession is at risk. Craft (2000) points out that the concern of such teachers is that they have to live with their personal circumstances in which the perception of their personal growth matters. Ishwor and Raghav joined the profession to manage their financial need for their study and survival in the city, so they faced low-ranked results in their academic life. Anisha came to the teaching profession since her choice of English subject closed her other opportunities. Kripa entered the teaching profession because her family had their own school. The English teachers engaged themselves in multiple self-directed strategies in these contextual choices. They were juggling their personal and professional choices (Craft, 2000).

However, the second expert believes that most English teachers' confidence in their performance with command of English is low since they do not dare to apply to schools where English is highly valued. There is a discrepancy in evaluating teachers regarding their pedagogical skills and English language skills since, in institutional schools, English language skills are prioritized. It also created less interest in the teaching profession and increased the tendency for the teachers to start improvising their language and pedagogical skills after they joined the profession. The pedagogical courses can envision the needs of teachers with the contextual realities to enhance their confidence and passion for teaching. There should be a balanced way

for teachers to approach their personal and professional choices and improve their necessary professional skills (Murray & Christison, 2011). It can make individuals realize that the teaching profession is their main career choice.

The second expert also highlighted that the rigid structural design of pedagogical courses in Nepal had created a problem for teachers. The individuals who start their careers while studying feel humiliated due to failing grades in their academic results. Raghav and Ishwor could not get better academic results, so it delayed their progress in their professional journey. According to him, there can be part-time and full-time course designs for the in-service teachers to uplift their academics in their self-paced mode with dignity. The teachers realized the need for their academic strength during their professional engagements; they joined the pedagogical courses as a choice and need. More teachers can access different pedagogical courses while carrying on their teaching profession.

The second expert claims that Nepal is the only country that has only a full-time study option for full-time teachers. Even though it is a concern of sponsored professionalism, there should be various teacher education courses like CELTA and TESOL to provide accessibility of the courses to the teachers (Leung, 2009). There is a provision for study leave, but it does not function perfectly for the teachers in institutional schools. He argues that a flexible mode and time of learning while teaching can provide more engaged participation by balancing study and job. There is a need for a policy revision in such teacher education courses so that all the in-service teachers in the community and institutional schools can access and benefit from the courses. The flexibility in the completion time is mentioned in the open and distance education center policy, with a provision of five years to complete the master's degree without any remarks of failure. However, the practice has not started. It is crucial to

revisit the nature of the teacher education course so that teachers can prepare for classroom teaching with high morale and confidence.

The third value is about designing contextually engaging practices in the teacher education curriculum. It can incorporate pedagogical innovation, research, and project by putting the teachers into the community as responsive beings for contextual education. The four English teachers found the pedagogical courses engaging because their knowledge and practice in classroom management, material designs, pedagogical approaches, and language focus activities were enhanced. Ishwor and Raghav mention that their knowledge of lesson plans with an objective was conceptualized after the B. Ed. program. Anisha improved the material design techniques with the courses, and Kripa realized the different focused activities and classroom dynamics in the teacher education course. They continued their M. Ed. in English language teaching with high motivation since their professional passion tended toward self-directed growth. Kripa started sharing her pedagogical knowledge and skills with her school staff, and Anisha, Ishwor, and Raghav diversified their teaching-learning activities with more interaction in formal and informal settings. Kripa wanted to volunteer in community schools to impart her skills to the teachers and students, but she did not get a chance to do so. It indicates that the teachers strengthened their professional rigor with self-directed learning behaviour. It projected their independence in professional growth as they possessed personal control in selecting learning spaces by sharing (Oswald, 2004).

The second expert points out the lacuna of the pedagogical courses, which could not visualize the role of English teachers at the community level. The English teachers can have their organic intellectual identity by engaging in the community in different patterns through research, English activity projects for the community, or

networking with local teachers to share and empower their pedagogical knowledge and skills. The teachers expressed their concern about such representative values as the identity of English language teachers. Anisha understood the research process after she joined her M. Phil degree, and Ishwor mentions that his research on mobile-assisted learning is only in the paper. Kripa started a social project by engaging her students to support the learning of the adults in their community, and Ishwor encouraged his students to support and guide junior students. In the small-scaled engagements at different community levels, either in the form of research or projects, the teachers had self-directed professional growth with their contextual relations.

The second expert argues that the question of sustainability in such a project is due to a lack of appropriation of the project concepts based on classroom needs. He further explains that the context-based curriculum can enhance such an organic pattern of teachers' engagements and endow their identity with dignity. The human consciousness is organically responsive to the psychological and social sides (Dewey, 1897/2010). Therefore, teachers need a participatory approach in revisiting teacher education design to make it more personalized and contextualized (Hayes, 2019). The second expert points out a problem since it adopts a resource-based curriculum design that may have wow-effect but has been ineffective in strengthening the professional passion. The issues of research practices and project concentrations lead the teachers and learners in the community to realize the needs and perform accordingly.

The fourth concern is about revolutionizing the pedagogical courses by focusing on their readiness and ownership of pedagogical practices. The four teachers tried to incorporate different professional practices while studying the pedagogical courses. They learned about teaching methods, material designs, and different philosophical discourses on education and tried to correlate them with their

professional practices, either authenticating them or revising the practice. The second expert opines that teacher educators shall incorporate their experiences and make them ponder over their practices with different dimensions so that the teachers can have conceptual and practical implications of the theoretical discourse in a real classroom situation. In the case of pre-service teachers, the course syllabus can incorporate that the pre-service teachers can bring the textbook of different classes and explore the possible methodological dimension and innovative pedagogical approaches for a particular lesson. It is better to practice as pre-service, and while-service teachers can collaborate to reconceptualize the best practices by sharing their experiences and assumptions. M. H. Nguyen (2019) discusses it as a part of learning communities for pre-service teachers where they could have teacher educators and in-service teachers as mentors and collaborate in reshaping professional learning. Nguyen (2017) argues that teacher education program has limited resources to provide an in-depth understanding of the teaching situation, so collaborating with the in-service and pre-service teachers for mentoring and peer mentoring could be effective measures to visualize impactful pedagogical practices. After visualizing the possible mechanism, the teacher educator can facilitate correlating the authentic methodological discourses in the lessons discussed by the pre-service teachers. It provides space for the teachers to be more exploratory and innovative in their lesson design with conceptual and contextual clarity.

Kripa attempted her pedagogical practices without textbooks since she realized that she could incorporate multiple and student-friendly texts from different resources in such practice. In her M. Ed. degree course, the experts and teachers questioned her practices since there was no theoretical connection between her practices and established methods. Later, she completed her dissertation on the same

issue and explored the possible methodological supports. The second expert opines that it is a possible approach in teachers' educational courses to make the in-service teachers explore their practices and relate them with theoretical and philosophical discourses. Personal knowledge is incorporated into pedagogical learning in an interactional process (L. Li, 2019). L. Li further claims that teacher educators must ensure such cognition to promote their decision-making capacity since they apply the interactional approach to validate their knowledge. It is a process-oriented development where knowing is important. Unless the teacher educator strategically involves the teachers in corroborating their experiences and practices, there is always a gap between theoretical knowledge and its implications in a real classroom.

The second expert claims that concern is about operationalizing the conceptual contents. Ishwor and Anisha replicated the activities from the first TPD training since they found the conceptual components interesting and adaptable activities. However, they were not interested in the second TPD training since the ideas were redundant and the activities were not based on real classroom situations. It shows that teachers' choice is to have the knowledge and get ready to be operationally successful in real teaching-learning situations. The second expert argues that such operational strength can be incorporated from the intern practice sessions in teacher education courses. M. H. Nguyen (2019) explains that the practicum is the best platform to reshape teachers' beliefs from prior experiences as they learn to think. The teachers shall internalize the real classroom situation, the content to focus on, and the materials to design to successfully prepare and implement their lessons. It will orient the teachers to explore the classroom situation and design their classroom tasks. Lamb and Wyatt (2019) explain that teacher educators have to enhance the teacher's self-efficacy so they can revisit their self-perceived realities and reorient their professional selves. In this sense,

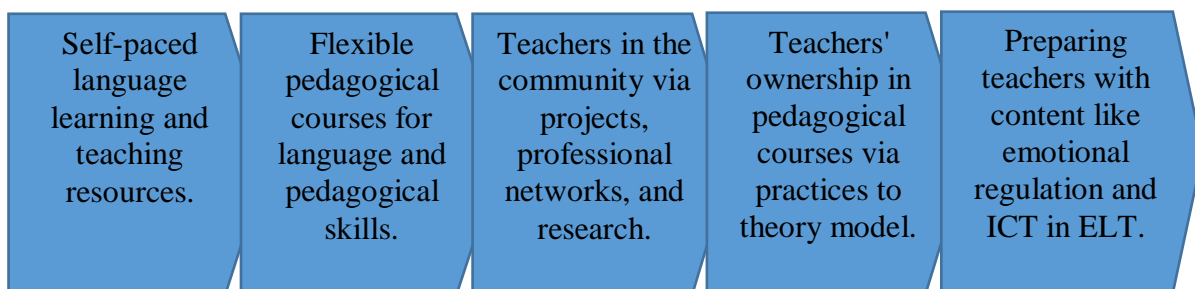
the training sessions could be supplementary to the teacher education practices for in-depth and updated activity design. Teachers could critically reflect on their performative role by appropriating the activities as per their classroom needs.

Anisha and Ishwor mention that from the second TPD, they adopted only the language games since they were interesting and engaging in the classroom. It is due to the pattern of conceptual focus in training that the teacher education course also focuses on. It needs a redesign by focusing on operationalizing the conceptual aspects of teaching-learning activities. It empowers the teachers for self-directed growth by designing activities based on their contextual needs. The random projection of activity, which does not consist of a clear picture of its philosophy, cannot enhance criticality in adopting and designing the activities for the teacher to address the learners' cognitive, emotional, and contextual needs. Mercer and Gkonou (2017) mention that social and emotional intelligence can empower self-awareness and empathy, which leads to a communicative, collaborative, and cooperative attitude in their professional engagements. The second expert argues that teacher education courses should integrate the philosophical and operational values of the teaching-learning activities by empowering the teachers with communicative and collaborative professionalism.

The fifth concern in teacher education courses includes the different emotional regulatory activities to strengthen the professional relational values with the learners and colleagues. The teachers have built their emotional strength by regulating emotion with devotional and aesthetic moods. Their emotional strength is presented with devotional values from *Bhaktirasamritsindhu* and aesthetic moods, as in *Natyashastra*. The self-directed activities ensure learners' engagement and performance for better outcomes. It establishes professional integrity as a strength for

self-initiated growth since emotional engagement ensures purposive participation in the activities. Mercer and Gkonou (2017) point out that such professional integrity is possible with proper regulation of emotion that needs interpersonal skills imbued with emotional and social intelligence.

The second expert claims that teacher education has not focused more on such a relational dimension of language teaching between student and teacher. It is essential to incorporate the emotional management system with different valued practices since teachers are practicing different emotional approaches to address the learning needs of the students. He claims that the pandemic situation caused by COVID-19 has increased the necessity of emotional regulation for a better understanding of learners' needs. There is a need to explore different philosophical and cultural values as the content for emotional engagements in teaching professional practices. Lamb and Wyatt (2019) highlight teachers' need for a love of learning to "create new knowledge for their learners, themselves, and colleagues" as motivational elements in the language classroom. The second expert has also mentioned that the future is more diversified, so teacher education must incorporate conceptual and operational value systems by visualizing possible self-directed growth in different professional initiations. Emotional regulatory strength is needed for self-initiated professional growth since it promotes relational values with learners and enhances their professional performances. In this way, the dialogues with the expert on teacher education about the narratives of English teachers visualize the possible conjectures of teacher education courses for self-initiated professional growth as presented in Figure 7.2 based on the dialogue with the second expert.

Figure 7.2*Dimensions of Teacher Education Courses*

There are concerns about English language learning resources and places since the teachers' proficiency in English matters for their professional stability as it enhances their confidence in performance. The pedagogical courses have focused more on pedagogical skills, but language skills are the foundational content for language teachers. Raghav and Kripa joined pedagogical courses as a personal choice with the suggestion from professors after they started teaching, whereas Anisha and Ishwor joined it as a need for their professional career in a community school. The courses could have been accessible to them if they consisted of a flexible process of admission and completion, like the pattern of full-time and part-time course enrolment. It will benefit the teachers as they could go with their professional and academic journeys in parallel steps. It also effectively correlates practice and theory with reflection on their experiences and knowledge.

The four teachers demonstrated their engagements in international, community, and school-level projects and professional networks that gave them social respect and passion for teaching. It highlights the significance of projects, research, and professional networks as a strength for the teachers' professional identity. The pedagogical courses have to provide exposure to these professional engagements as a process of their self-directed growth. There is also a need for participatory course design in teacher education since the teachers reflected that the courses benefitted

them in understanding the concepts of activities but could not innovate and correlate their self-directed activities. The teachers' ownership of the courses can allow them to explore the practices and connect the theoretical values. It can strengthen their skills in conceptualizing and practicing contextually appropriate teaching-learning activities. Besides, the pedagogical courses must also incorporate the contents for teachers' readiness in every contextual reality with emotional regulatory values and ICT skills. The concerns can devise self-initiated professional growth by integrating self-directed learning, professional efficacy, and professional agency.

Reflection on Teacher Training for Self-initiated Professional Growth

Teacher training is another practice that contributes to professional growth with the immediate concern of teaching-learning activities. It is also a mechanism for orienting professionals toward recent and global teaching-learning philosophy and practice trends. In general, training is more effective in transferring skills, activities, and knowledge on recent pedagogical discourse to the teacher to improve their professional skills. Ellis (1986) points out two natures of training: experiential, which includes learning to teach in real classroom practice, and awareness-raising, which presents concepts for a better understanding of the knowledge and its practicability. However, the concern of teacher training in Nepal has got different reflections as the four teachers have conflicting responses. Raghav and Kripa found the training enlightening as they could apply the skills in their classroom for different language learning purposes, whereas Anisha and Ishwor found the first TPD training influential, and the second training was less effective. The third expert reflected on four different concerns of teacher training based on the four teachers' narratives.

The first concern in English language teacher training is the socio-cultural and family influences on aspiring for English and its proficiency by teachers and learners.

The four English teachers experienced different patterns of desire for English due to their families, teachers, and social expectations. In the teacher training, they did not find any concern over such influences in language learning as the training provides activities and conceptual knowledge that they study in teacher education courses. It makes the training strange and not adaptable practices for the teacher. Carabelli (2020) suggests the practice of didactic discussion to resolve the assumptions, beliefs, and pedagogical practices in a training session so that the teacher can find them connected to their realities. The third expert mentions that teacher training concerns curriculum, textbooks, language function for the particular level of English education, and the teaching-learning context of a classroom. The training orients the teachers for their performance to meet the educational goals set by the national curriculum framework. There is less focus on the personalized, contextual realities in training modules since training carries the national and international trends and practices of English language teaching.

However, the trainers encourage the trainees to relate their personal context and draw a map of their progress in English language proficiency. They also suggest that trainees develop and practice the target language in their family and social space. The expert opines that such an informal pattern of suggestions and advice is insufficient to ensure their effective engagement in training activities. The training can induce the socio-cultural realities by surveying the trainee before designing the training modules so that the activities and contents can benefit their contextual needs in language teaching. Romijn et al. (2021) argue that experiential training engages teachers in the field with reflection and discussion on cultural variants, which can effectively measure professional development. The teachers can have their

personalized impressions and assimilate the activities and contents from the training to their needs and realities.

The third expert explains that by addressing the socio-cultural context of English to the teacher, trainers can design more customized and personalized training with effective outcomes. The contextual teaching-learning practices are certain content in the teacher training; however, they are not replicating the grounded realities of the teachers in the context of Nepal. The global trends are transferred through training by aligning with the goals of the national curriculum framework. The third expert also points out that the English teachers' training curriculum mentions the need for English language proficiency before knowing what to teach and how to teach. The basic level English language teachers' training curriculum focuses on teachers' self-paced language development since their confidence and competence in English language skills are essential prior to knowing how and what to teach. Putri et al. (2019) claim that the major focus of teacher training is to promote teachers' competence along with skills, knowledge, and insights. It is marked as the inevitable component of their personal and professional growth.

However, access to such language learning programs is limited, and teachers cannot approach them as per their needs. The teachers might expect a balance of pedagogical and language skills in training modules since language skills become a personal and professional desire for them. In this way, the underlying principles for achieving proficiency in English as a strength for English teachers include social, family, personal, and professional contexts. Teacher education must identify such requirements and build programs to meet them.

The second concern of teacher training is about enhancing professional efficacy by balancing the contents of teacher education courses and training modules.

Raghav and Kripa joined different training sessions led by university professors who encouraged them to join teacher education courses. They found the training effective as the activities and concepts in training were more practical for their classroom situation, and the teacher education course provided conceptual clarity on teaching-learning activities. Later, Kripa took a one-month training on English language teaching that empowered her not only for classroom teaching but also as a trainer since she used the resources in training in different schools. Whereas Anisha and Ishwor joined two TPD training sessions and reflected that the second TPD training could not empower their pedagogical skills since it was more theoretical and the activities were not based on classroom realities.

The third expert reflects that the training contents include certain academic content; however, the trainers assume that the trainees have learned the academic content in their university courses. The national training center normally provides training to the teachers who have completed their teacher service commission examination. The training focuses more on real classroom experiences for those teachers with academic courses since training correlates classroom situations and knowledge acquired in teacher education. The teachers expect a training session to discuss their problems rather than reiterating the theoretical contents from academic courses. It shows that training can be a stimulus to lead teachers toward academic courses since it provides insights into pedagogical activities and effective classroom management. Similarly, the training should be based on real classroom situations so that the teachers can replicate and redesign the activities in their classrooms. It is possible by incorporating the teachers' experiences and the practical issues in training modules based on the contexts of the pedagogical practices.

Besides, the training has to address the teachers' needs for conceptual clarity along with activity designs for those who have not joined any pedagogical courses. Raghav and Kripa realized a need for a pedagogical course for them after understanding the value of teaching methods and lesson plans in a training session. Ishwor realized it when he found that his knowledge of assessment and setting a question was inappropriate. The facts on their teaching engagements suggest that the teachers need orientation towards theoretical and practical approaches in teaching-learning activities. There are two concerns of teacher training for English teachers in Nepal, the first is English proficiency, and the second is the changing methods, contents, and assessment practices (Khanal, 2006). The third expert opines that national training centers can design the training packages for a few months by covering the academic course contents of a year or a two-year course. The training center has collaborated with an open university to provide a one-year B. Ed. course targets the group of teachers who have not joined any pedagogical course. The concern of teacher training is not simply training the teachers but also educating them so that their higher-order thinking and cognitive essence get strong to grasp and imply the skills and knowledge (Azaiki & Shotte, 2020). It indicates that teacher training has to play the supplementary role of pedagogical courses so that the teachers can access their self-paced growth with academic strength.

Similarly, the contents and design of the training session have a problem, as Ishwor and Anisha faced during their second TPD training since the training session had repeated theoretical contents and an impractical length of the activity design. The third expert argues that such a training package relied on the knowledge and expertise of the trainers that could not address the need and expectations of the teacher trainees. She mentions a new trend in training sessions that assumes the trainees' experiences

as a reliable source of knowledge for designing the training packages. The teacher trainees' contextual experiences from the classroom practices become the contents of discussion in training, where experts and trainers join as a catalyst for broadening and deepening the contextual issues and insights as per the need for context-based language teaching. Carabelli (2020) presents the video-recorded training session to promote trainees' critical reflective dialogues as didactic discussions, which enable them to reflect on knowledge and experiences. It points out that the trainer has to explore and rely on the trainee for the contextual knowledge of the teaching-learning practices. It is a process to strengthen the teachers' identity by representing their authentic voices.

The third expert claims that teacher training has included a separate issue of teacher identity to represent multiple voices of the teachers. Diaz-Maggioli (2014) explains a critical constructivist notion, which promotes knowledge generation based on collaborative inquiry. The concern is to transform the practices into an emancipatory mode. The concern of professional efficacy is possible by presenting training sessions as supplementary content to pedagogical courses, which are the essential components of teachers' self-efficacy. However, there is a need to incorporate teachers' representative voices in the training sessions with their different socio-cultural values so that the teachers can internalize the training contents as per their contextual identity.

The third concern in teacher training is about the training contents in student-teacher relational values, emotional regulation, and project-based teaching practices as a mechanism for English teachers' professional growth. The concern is based on the four English teachers' devotional engagements that strengthened their professional desire and outcomes by enhancing the students' performances. It also includes the

teachers' emotional regulation as the different performative forces defined in Bharat Muni's *Natyashastra*. Besides, their support to the learners in international, community-level and school-based projects has strengthened the goal-directed relational values among students and teachers. At this stage, the concern is on the training contents that promote such relational values and project-based pedagogical designs for English teachers.

The third expert reflects that the proper pattern and understanding of the student-teacher relationship could establish a positive teaching-learning environment. She believes that the teachers' professional engagement with a devotional value system can be a self-regulated relationship pattern as a process of professional engagement. In general, training has focused on a certain mechanical dimension of teaching that the teachers try to adopt in Nepal, which has created ineffective nature in training (Bhandari 2011). The concern is the focus on the awareness-raising training sessions; it is necessary to combine experiential and awareness-raising training sessions in a single module (Ellis, 1986). In such a case, exploring multiple variants is not possible, so the student-teacher relational values are not the content of the training. It can raise awareness among the teachers about their approachable distance from the students so that they can professionally work together to resolve learning problems. It enhances integrity with respect, care, and humility to one another. She points out that the training packages on classroom management and student motivation have addressed such issues. However, there is a need for a broader understanding of such relational values that may concentrate on the eastern induced devotional value system. She also mentions that such projection of student-teacher relationship patterns should be contextually appropriate so that the teachers can integrate them with their subjective performances.

Similarly, the dynamic teaching-learning engagement based on the project is another concern of the English teachers. The English teachers applied the international project as a pre-designed global package, and a few of them initiated their context-specific projects for the in-depth engagement of the learners. They had no academic orientation or training in project designs integrating language teaching and learning. They found it effective to motivate and better understand the students' efficiencies. The third expert claims it is a dynamic pedagogical practice for language teachers. In training packages, project-based teaching has content delivered by different experts. Such training is generally provided based on demand, so it is not included in every training. It shows that it is not a widely pre-designed activity in a training session; however, it is accepted as dynamic content for language teachers. Therefore, the teachers simply rely on their own conscience or the pre-designed task while incorporating the project-based activity. Their confidence is normally low in project design since they could not get moral and physical support from their school system and professional colleagues.

Besides, English teachers' performative role is based on their effective process of emotional management with students and the school system. They have projected their subjective strength with eight emotional performative values, as discussed in *Natyashastra* of Bharat Muni. The third expert explains that emotional strengths define the teachers' professional personality since she believes that English teachers have to face emotionally charged students, a pressurized school environment, and personal subjective responses. She points out that the training centers have designed customized training packages for teachers on psychosocial counselling and diversity management in the classrooms to address such emotionally engrossed teaching-learning situations. These contents were included in certain training, which was not

mandatory for the teacher but provided to them based on teachers' demands. It indicates that teacher training needs more self-regulatory content for emotional management to strengthen the teachers' performative force since their emotional responses regulate their aesthetic performance and bring positive outcomes.

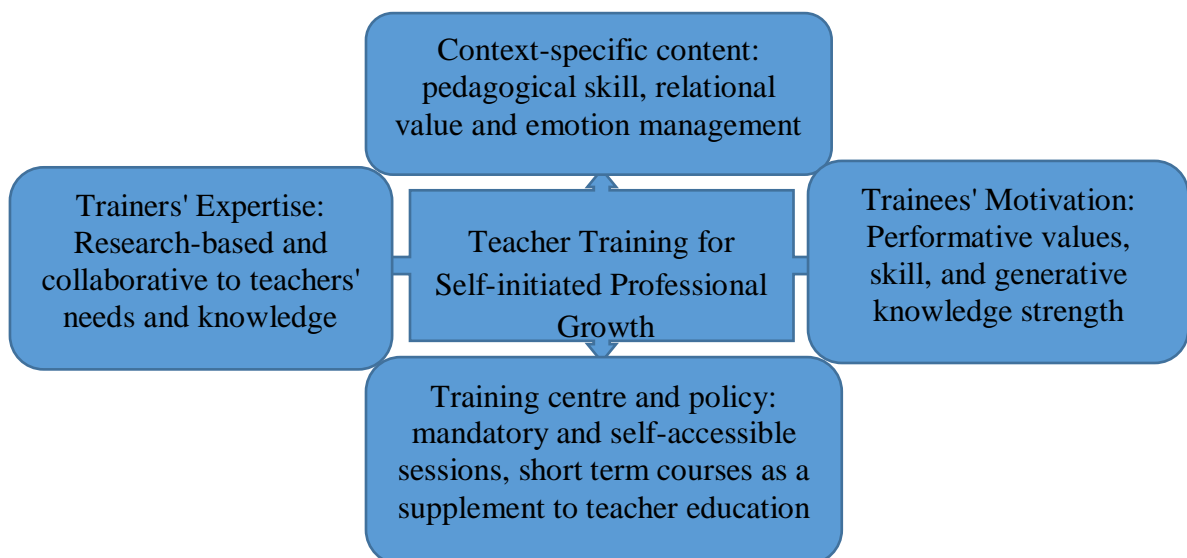
The fourth concern in training for the self-initiated dimension of the teachers' professional growth is based on the accessibility and effective conjectures of the training session. The four English teachers have mentioned that their involvement in training has broadened their understanding and clarity in pedagogical practices. The training briefly contains the activity's what, how, and why, which encourages the teachers to make the classroom focused and activity-oriented. The two teachers joined pedagogical courses after a training session, and two teachers joined training as it was mandatory for their permanent service. In both cases, they did not access it on their own as it was provided with organizational effort. Kripa and Ishwor took additional short-term training courses, two and one-month training, which empowered their vision for teaching and learning activities. Kripa started delivering training independently due to the resources and the practical knowledge she acquired in training. Different private organizations provide training for the primary level, which is not accessible to all teachers due to the high cost. The third expert mentions that there are training centers in all federal states in Nepal to make the training accessible to the teachers. However, they lack capable trainers for the training centers since the effectiveness of the training relies on the impactful delivery capacity and visionary nature of the trainers. She elaborates that the government-led training center has to explore the trainers from private and government academic institutions and provide context-specific exposure and national and international educational issues. Simply

relying on the theoretical contents and preparing the training sessions based on the theoretical values are not enough.

The third expert also mentions that the training is based on the reflections of the previous sessions and the trainees' responses collected as pre and post-training inputs. But, the trainer selection just relies on the available experts and their effort, so the human training resources are insufficient for all the training centers. The challenge is to make a calendar of the training programs so that teachers can self-access them as per their needs. In this way, the third expert points out the concern of training to teachers regarding its schedule, human resources, context-based training contents, and the revision of the training curriculum for redesigning more impactful training sessions for the teachers.

Figure 7.3

Training and the Self-initiated Professional Development



The discussion also represents a need for motivation for the teachers with their annual engagement in training, project design, and devotional and emotional performative values. As a researcher, I corroborate the ideas discussed with the third expert and project the concern of teacher training and self-initiated professional growth as presented in Figure 7.3. The training should not be only for permanent job

opportunities but for the skill enhancements records and rewards for effectively implementing the training contents. The discussion has also focused on the context-specific training contents so that the teachers can relate their classroom practices with the trained skills. It also shows that there have to be dynamic training activities that can empower the teachers to conceptualize and design their tasks appropriate to their classroom situation. The lack of expert trainers is due to less research-oriented concern about the training contents as they carry the issue from the global trend. It makes the training more theoretical since the trainer begins to clarify the conceptual aspect of the content and design the activities accordingly. The trainer should involve in different research to explore contextual realities so that they can assess the need of the teachers in collaboration with them. The fact is that training is one of the essential stepping stones for the professional growth of English teachers. Therefore, the training has to be supplementary to teacher education courses and insight for effective and context-specific pedagogical practices. The training has to incorporate the teachers' subjective and objective performative values with their high motivation in day-to-day classroom engagements.

Dynamic Voices of the English Teachers: Researcher's Responses

This section assumes that the voices generated from the research analysis may have certain representativeness with similar professional and contextual realities. In such cases, these voices represent certain conjectures for their professional growth since the four English teachers' stories are a mixture of their self-respect, goal-directed behaviour, and professionalism. It incorporates their family and socio-cultural choices, academic endeavors, and English teachers' professional engagements. The major constructs in their stories have five-dimensional values that include their personal desire for professionalism, personal and professional

consciousness, self-directed learning behaviour, professional efficacy, and professional agency. These are the self-regulatory values of professional growth in a natural process of incorporating the changes as a professional strength. In this process, they grow visionary and generative with performative essence as their self-initiated professional growth.

While discussing the personal/professional desire, as a first dimension, for the English teachers' profession, it projects the family, social, and teachers' influences on conceptualizing and imbuing the representative essence of being an English teacher. It is the conjecture of their organic relation between individual and social aspects (Dewey, 1897/2010), enduring capacity to reflect on their own strengths and weaknesses (Day, 2004), and being self-educable with social and historical trajectories (Freire, 1997) as presented in Figure 2.1 in Chapter 2. It also connects with the passion and imagination of the individual with a better function of self-understanding and broadening the sphere of ideas (Deleuze, 1989). Among the multiple choices of their professional career, the influence of English teachers and social space for the English language plays a vital role in assuming English as a future career. The sociocultural perception of English is a strong force for the academic career in both cases, the two teachers took English as their second choice, and the two determined their academic career in English as their personal desire. It also broadened their professional horizons as three of them moved from village to city for higher education. Kripa was in social and family advantages as English was their part of living. They did not have any sense of losing the essence of their mother tongue, as Ishwor and Anisha had the benefits of their mother tongue to easily motivate the students of their community in their learning difficulties. They had internalized a voice that they had grabbed socially respectful positional values after being an

English teacher, so they had to contribute to their social space for the growth of the students.

Raghav and Kripa also sustained their desire for English and the teaching profession as a representative voice in their social construct as Raghav shifted from the Sanskrit language to the modern language for professional choice. Kripa maintained her family legacy of English for professional and personal spaces. It shows that the English teaching profession for the four teachers is comprised of personal desire regulating their goal, performance, and representative essence as professional intellectuals. Their personal desire for the English language and teachers significantly contributed to their professionalism since it empowers the teachers with personal ways of inquiry by engaging in social and personal realities like an organic intellectual (Tickle, 2001). They are in the process of knowing and being.

Similarly, personal and professional consciousness is the second aspect of self-initiated professional growth as it sustains cognitive foundation and contextualizes self with *indriyas* as sense perceived realities and Vygotsky's concept of selective reaction. The *indriyas* are the source of perceptive value for cognitive development, and selective reactions formulate personal consciousness. In this process, an individual exercises decision-making skills by having control over thought and action (Vygotsky, 1997). Four English teachers' personal consciousness is visible as pre-determined and free selections for their cognitive foundation. Their educational journey started as a pre-determined selection since their family had the choice for them, and later they found it a better space for their growth. Anisha, Raghav, and Ishwor made their free selection while selecting English as their concentration. The free selection continued in their choice of higher study and their professional engagement. In this process, the cognitive strength of the English teachers was their

growth mindset as they reinforced their teaching and learning English as their professional identity. It does not mean that they prioritized English, but their focused growth in English set a professional space for them either as a second choice for Kripa and Ishwor or as a personal desire in their academic journey for Anisha and Raghav. It is the strata of personal consciousness where their growth is based on their free and pre-determined selections.

The English teachers' self-initiated professional growth projected their self-directed learning behaviour as a third dimension that stipulated their goal-directed pedagogical skills, devotional relational approach, and performative strength. In their self-directed learning behaviour, the English teachers went through self-management, self-monitoring, and self-motivation as Garrison's concept of self-directed professional growth. They also visualized the person-process-context approach of Hiemstra and Brockett's model for self-directed learning. In this process, they self-monitored their professional progress and joined pedagogical courses as their contextual needs for upgrading their professional space. They have a high level of self-motivation from the pedagogical courses and apply personal traits like critical reflection over their professional practices. It supported them in their performance with more focused lesson planning and implementation. They also demonstrated the self-managed attitude as a self-directed learning process by balancing and integrating the academic and professional journey. They started using the knowledge and skills from the pedagogical courses by diversifying the classroom activities with materials, methods, and individual learning strategies.

Besides, the English teachers also sustained their consciousness through their devotional and performative essence via two levels of emotional management. At first, their professional engagement regulated a relational approach to strengthening

mutual communication and context-specific practices. It has been discussed with five *bhavas* of *Bhaktirasamritsindhu* as a devotional engagement for professional competence. Secondly, the teachers demonstrated their performative force with proper regulation of emotion. The eight *rasas* of Bharat Muni's *Natyashastra* were the guiding principles of emotionally charged professional contexts by regulating emotion with aesthetic performances. In terms of their subjective strength, professional consciousness has been an effective means for their professional growth. It shows that their self-directed professional growth relied on their self-directed learning behaviour and performative strengths. It also reflects the *Buddhi* level of functioning of the *manas* that regulated the cognition and emotion for ascertaining the actions based on the *indriyas*.

The fourth dimension of the English teachers' self-initiated professional growth is their professional efficacy, including Bandura's concept of personal efficacy and a higher level of consciousness of *manas*. Personal efficacy gets strengthened through the effective means of cognitive, motivation, affective, and selective processes throughout the academic and professional journey. The English teachers projected their cognitive process by regulating thoughts and actions in adverse situations, either in continuing their academic journey or orienting themselves towards their professional goals. They had a tough time assessing their professional competence as they struggled with their higher academic achievement. Their cognitive process regulates their thought and action as a generative force that sustains a goal-driven attitude, decision-making capacity, and emotional stability. Then after they also went through the motivation process of professional efficacy by joining higher-level pedagogical courses. In this process, they related their professional

context and need for academic orientation as they chose courses on teacher education for their professional performative strength.

Besides, their professional efficacy got effective through their affective process in which they have to cope with personal, family, academic, and professional needs. Finally, their selective process enabled them to avoid different critical events like the stress of dropping the M. Phil degree classes for Raghav, choosing to have from IVF process for Anisha, being unsuccessful in balancing studies while going back to the village to teach for Ishwor, and joining university course after a decade gap of her undergraduate degree. These selective incidents for the English teacher kept them active and passionate about their professional engagements. It is the indestructible professional strength as a higher level of consciousness of *manas*, so they possess generative and performative strength as a self-regulated value.

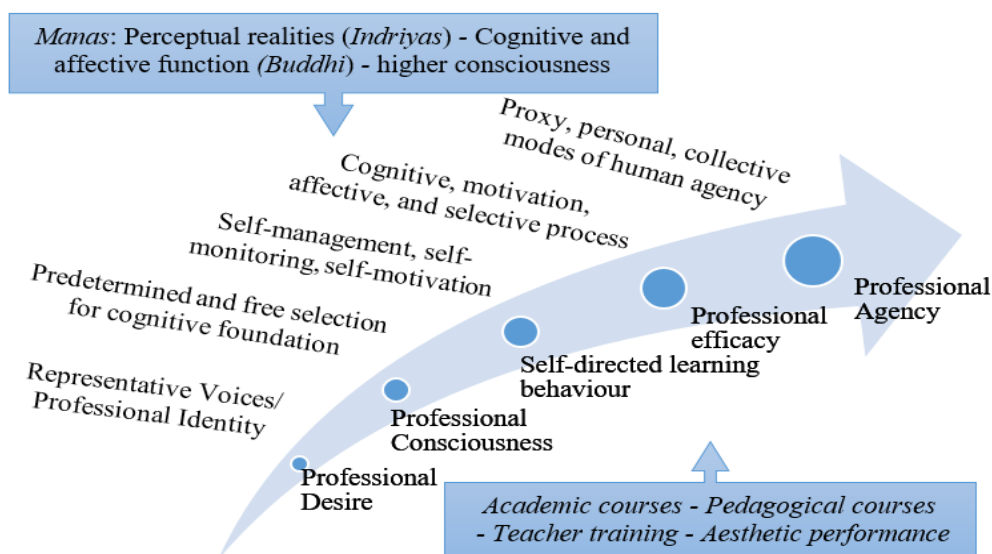
The fifth aspect is the English teachers' professional/personal agency which incorporates Bandura's three modes of human agency: personal, proxy, and collective, and three cognitive practices as forethought, self-reaction, and self-reflection. They joined training sessions to enrich their understanding and skills in different dimensions of pedagogical practices as a proxy level of the human agency since the training contents were based on experts' knowledge and resources. However, it encouraged them with advanced teaching-learning activities so they were ready to join other training sessions. Their forethought was that they found the training effective for adopting the activities directly to their classroom. They also applied self-reactive human agency for self-approving or self-censoring the training contents as per their contextual needs. In addition, they were self-reflective on their enriched professional engagement as their professional agency during and after the training sessions.

Their level of human agency demonstrated their self-controlled professional engagement through project-based practices and humanistic approaches. Their forethoughts enhanced their confidence in envisioning innovative and context-specific projects and activities. Their self-reactive agency balanced the reactions and demotivating responses from the administration and colleagues since they found the projects effective as they provided multi-dimensional exposure to the students. The self-reflective value of their professional agency instigated their passion for designing activity-based pedagogical practices. It enhanced their self-controlled and self-motivated essence of a professional agency that kept them engaged with progressive professional practices in the English language classroom.

The four English teachers had practiced a collective level of human agency by formulating closed and wider levels of professional networks for sharing and caring for their professional dissonance. Anisha created her professional network after joining international workshops and TPD training sessions among the friends she met at those events. She started asking for digital resources for her classroom practices and shared with the close circle she had from the TPD training. Kripa formulated a professional network within her school for sharing the knowledge and skills she learned from teacher education courses and the innovative ideas she applied in her classroom. Ishwor joined a formal professional network that provided him different workshops and training opportunities. However, Raghav did not have such access, but he was open to sharing his professional issues within the professional community of his school. The collective human agency is the strong stimulus for continuous growth in a self-regulatory manner. It shows that professional agency is a socio-cognitive process that sustains self-regulated professional practices for self-initiated professional growth.

Figure 7.4

Reflection on English teacher's self-regulated professional journey



The reflection on the narratives with their thematic and theoretical discussion indicates the integration of teacher education courses and training with pedagogical skills, practices, and innovations, as presented in Figure 7.4. I conceptualized Figure 7.4 based on the pattern of self-initiated professional growth of the four teachers as a bricolage of theoretical perspectives and professionals' practices. The self-regulatory process of *manas* and performative strength through different course orientations incorporates socio-cognitive foundations and self-directed learning behaviour for self-initiated professional growth.

Chapter Summary

This chapter is the critical perspectives of the concentrated experts' opinions on teacher education, teacher training, and educational policy as backyard research. The expert's critical reflection on the narratives devised the fundamental components of teachers' professional development with the dynamics based on their contextual and professional engagements. It sums up the reflective venturing with researchers' critical observation to highlight the conjectures of self-initiated professional growth.

CHAPTER VIII

KEY INSIGHTS, KNOWLEDGE CONTRIBUTIONS, MY REFLECTIONS, AND IMPLICATIONS

After the multi-layered discussion on the teachers' experiences in their multiple contextual realities, I realized that a teacher's professional growth has dynamic conjectures to keep them in continuous growth. Like a child grow through multiple initiations as a mark of their growth with different socio-cultural-cognitive-physical consciousness and functions, an English teacher's growth varies with socio-cultural-cognitive-affective and knowledge-based consciousness for their performative strengths. The research explored their lived experiences from the beginning of their academic journey. It uncovers the hidden impression gained from their perceptual realities and the changes in performative consciousness through their journey in pre and post pedagogical courses. Exploration and analysis of the narratives demanded multi-layered discussion and critical reflection to infer the possible trajectories of their professional growth in the multiple conjectures of their personal and professional journey.

The chapter highlights key insights by addressing the research questions and methodological strategies applied to the research. It also projects the pragmatic values of the researched contents as key insights for the generalizability of the researched issues on self-initiated English teachers' professional growth. It further discusses the epistemic contribution to the English language teacher's professional development research issue. It concludes with the major nuances of the research contents and presents the researcher's reflection on the research journey. Finally, it provides possible implications for the concerned professionals and researchers. This research

broadens the characteristics of English language teachers' professional development as a self-regulatory force.

Addressing the Research Agenda: Key Insights to the Research

The insightful narratives of the four English teachers and three experts' reflections on their narratives of professional growth have addressed the two research questions raised at the beginning of the research. The thematic insights highlight the thematic justification of the research discussion to address contextual dimensions of self-initiated professional practices and strategic approaches to self-initiated professional growth. The methodological insights discuss the relevance of the narrative analysis as a multi-layered dialogic discussion to address the research agenda. It also includes the pragmatic insight of self-initiated professional growth to visualize its replication in English teachers' professional journey and researchers' research agenda.

Thematic Insights

The discussion on the contextual dimension of self-initiated professional growth addresses the first research question, and the strategic trajectories explain the second research question. Based on the discussion of the narratives of the four English teachers, the contextual realities can be projected as personal and professional contextual conjectures for them. The personal context includes socio-cultural and family perceptual realities and the context of their academic journey. Similarly, their professional context is determined through academic and pedagogical courses, training, and dynamic performative skills.

In the personal context, the English teachers had internalized perceptions of the English language and the English teachers through their family and social members. They considered both a prestigious element in their social context and took

it as a ladder for success in the future. It forced them to become good at English since it was a matter of family choice, a predetermined selection for Vygotsky. Such a choice initiated their steps toward academic endeavour. They also realized similar values as their English teachers, whose command of the language, personality, and communicative approaches enticed them to get a similar position in the future. It is the functioning in the *manas* in which the *indriyas* as perceptual faculty function in accumulating the impressions and values that prevail in family, social, and school realities. These realities have projected English as a matter of upgraded social existence for Raghav, Anisha, and Ishwor, whereas it is an integrated element of day-to-day communication and action for Kripa. In such cases, they assimilated their contextual needs for English as their personal desire.

The teachers mentioned that their passion for English was also raised in their academic context. It became a conscious effort to excel the linguistic efficiency either in the form of competition and challenge with their fellow students or their English teachers' humanistic approach and impressive communicative tendency. In this process, they accepted it as their strength and identity as their teachers had in their social and school sphere. Competence in English was the means for differentiating and identifying their teachers' representative voices and personalities. It is a process for organic intellectuals to adopt the socio-cultural representative essence of their identity. The English teachers developed self-directed learning behaviour as they were enabled to determine their goals in their higher academic careers. They joined English as their first choice for Raghav and Anisha and second for Kripa and Ishwor. It is necessary to sustain such personal contextual growth of the English teachers as a professional foundation since the desire, consciousness, and self-directed learning

behaviour are the self-regulatory aspects that function continuously for their personal and professional growth.

The next contextual dimension is their professional proposition which has academic and professional struggles, pedagogical courses for enhancing skills, and subjective force for strengthening performances. It begins with their professional starter for short-term financial support (for Anisha, Ishwor, and Raghav) or self-interest due to family engagements (for Kripa). They struggled to balance their academic journey and their professional practices, so they could not complete their academic courses on time. They applied their professional skills from the impression of their teachers without a proper understanding of pedagogical practices. It kept them engaged in the same professional space as their professional consciousness identified their attributes as a teacher. They wished to have flexible courses for balancing their academic and professional journey in a parallel pattern since their academic success was the means for professional promotion. However, they continued their academic courses as they had internalized their self-directed learning behaviour, which allowed them to assess the person-process-context of the self-directed learning theory. It sustained their professional commitment as a goal-directed behaviour, so they realized the need for pedagogical courses for further professional growth.

The pedagogical courses oriented them towards purposive and resourceful teaching practices. They started engaging in teaching-learning activities using different materials and designing different tasks. They found themselves competent and confident due to the pedagogical courses, which broadened their understanding of pedagogical knowledge and practice. Raghav and Ishwor did a one-year B. Ed. and two-year M. Ed. program after completing the master's degree in English literature. Whereas Kripa completed a one-year post-graduate diploma and M. Ed. in English

language teaching, Anisha completed her higher educational degrees in English language education. These courses made them revisit their professional practices and strengthen their theoretical knowledge of their pedagogical activities. Similarly, the professional context led them towards teacher training sessions that empowered their skills in activity designs. In this context, their involvement in project design and emotional regulation for relational and performative strength was another level of professional contextual engagement. It is also a *buddhi* level function in *manas* that strengthened their professional practices and led to higher professional growth. In these contextual realities, as presented in Figure 8.1, the English teachers had strategically acquired different strategic professional values to strengthen their self-initiated professional growth.

Figure 8.1

The Contextual Dimension of the Self-initiated English Language Teachers in Nepal

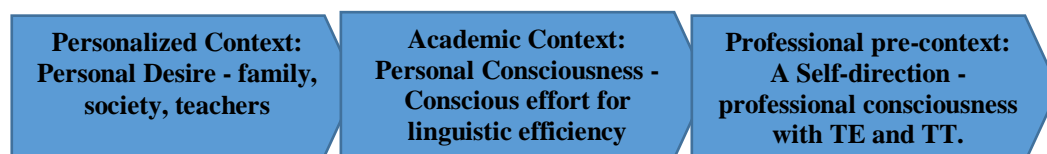


Figure 8.1 summarizes the contextual dimension in three layers. First is the personalized context with family, social, and teachers' impress regulating interest towards education. Secondly, the academic context leads the personal consciousness toward the need for growth, like linguistic competency. And finally, they proceed towards professional pre-context by joining and getting professional exposure to teacher education courses and/or teacher training sessions. English teachers must clearly understand these three impactful contextual values in their professional journey.

The second research question has focused on exploring the strategic values of English teachers' self-initiated professional growth. Five strategic trajectories are

sustained in the English teachers' self-initiated professional growth, which is metaphorically represented by initiations of the life cycle (*nwaran, pasni, upanayanam, baiwahik, and griyastha*). The first trajectory is based on family and social space that generates aspiration for education. Anisha's uncle's force, Raghav's maternal uncle's choice, Ishwor's mother's interest, and Kripa's family structure are the initiatives for their educational journey. It shows that sustaining the strong commitment and support system in family and social space is essential to creating impactful perceptual realities for the individual who could associate it with sowing the seed for English as a professional endeavour. It is something like the initiation of *nwaran* (a naming ceremony) for the English teachers that continues as an aspiration of positional values throughout the professional journey. It reinforces personal and professional commitments by enhancing personal and professional desire for English. Understanding and reorienting their English language proficiency is important by connecting and reconnecting their initial contextual values.

The second trajectory of self-initiated professional growth is based on the academic space where the individual's consciousness is formulated through their competitive sense, personal endeavours, and teachers' impression. It is the stage of *Buddhi* under the regulation of *manas* as it functions for their selective choices for their personal and professional contextual needs. Anisha's endeavour to compete with the first boy in her class, the expectations of Raghav and Ishwor to enrich vocabulary and communication in English, and Kripa's relational intimacy with her English teacher in sharing the sentiments are the contributing elements to their professional consciousness. Something like *pasni* (weaning) initiation becomes the regularized activity for a better performative force. They assume their competitive values to keep themselves a better performer on every professional stage by following their English

teachers/professors and adding on their skills for their professional needs. It is a mark of goal-directed behaviour as Raghav and Anisha joined English language classes, and Ishwor started practicing the grammar books of his students to enrich their performative skills. Therefore, reflecting on their professional needs with proper professional mentoring to guide and suggest their academic continuation is another driving force for their professional commitments. Anisha remembers her husband's emotional and physical support for her study during her tough times. Raghav mentions his senior colleagues in his professional space, Ishwor was self-guided as per his situational needs, and Kripa extends her gratitude towards him, her family members in her school, and a professor from her university. The informal process of self-mentoring stipulates their professional dimensions through varied academic courses and pedagogical engagements. It is essential to revisit and reinforce such self-mentoring through others' suggestive voices to enhance performative practices that reenergize the professional consciousness.

The third trajectory of professional growth is based on self-directed learning behaviour as an *upanayanam* rite in which the individual is oriented towards educational practices for Vedic knowledge. It is the stage for a higher level of specific knowledge systems in a self-directed manner. The previous professional consciousness gets strategic with proper orientation through specialized educational practices. Anisha was in the line of her same educational journey, so she did not need a specific stage for joining the course; however, she self-directed herself in the pedagogical course as the academic process. Whereas Raghav, Ishwor, and Kripa were bestowed with the specialization for professional growth by joining the pedagogical courses. It projected their professional engagements with a proper orientation of performances for the expected educational outcomes. They mentioned

that pedagogical courses also enhanced their knowledge and practice in lesson planning, material designing, and assessment practices. The pedagogical courses imbued the concern of their self-management, self-monitoring, and self-motivation approaches to self-directed learning behaviour. They possessed the intrinsic nature of self-regulating their classroom needs with the knowledge and skills practiced in the pedagogical courses. There is a need to promote such a visionary practice of a teacher who can bridge their classroom needs and knowledge from the course. Teacher educators have to accept that the teachers in the pedagogical courses have a certain degree of teaching-learning experiences in different classroom situations. Anisha had teaching experience in micro-teaching, teaching practice sessions, and informal teaching experiences before joining the B. Ed. program. Kripa, Raghav, and Ishwor had completed nearly a decade of their professional life before realizing that they had to start their professional initiation through pedagogical courses. It promoted their self-directed learning attitude.

The learning behaviour strengthened their dynamic pedagogical existence by appropriating the theory in a real classroom situation. Therefore, engagement in pedagogical courses continued as the fourth trajectory of self-initiated professional growth, where they added their professional efficacy. It exercised their cognitive, motivation, affective, and selective processes with a higher level of consciousness of *manas* as they joined higher pedagogical courses to enhance their professional practices. Kripa, Raghav, and Ishwor joined M. Ed. in English language teaching, and Anisha joined M. Phil. degree, where they learned to diversify their professional skills through research orientation and individual guidance to their students. They possessed such professional efficiency at this stage as they could identify the pedagogical activities and learners' learning needs and adopt effective pedagogical designs for the

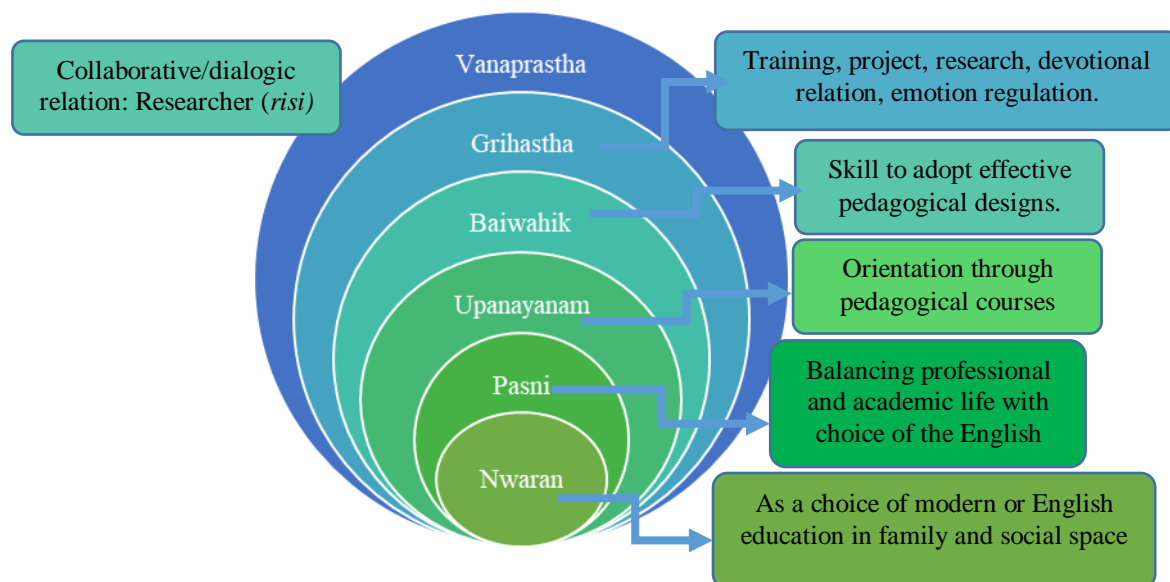
classroom. The university has to play a vital role in making the course discursive by interplaying the professional and contextual needs of the teacher-students for their visionary professional growth. It can provide an accountable sense to the teachers while engaging with the pedagogical course. It is the stage of *baiwahik* (marriage) initiation of professional life. It demands the collaborative contribution of the teachers and teacher educators in course design and flexible course completion times to balance their studies and profession. It indicates that professional efficacy with research and practice-based professional orientation of the teachers in pedagogical courses can ensure their professional growth's self-reflective and self-reactive process.

Similarly, the fifth trajectory is another higher level of professional consciousness that sustains their professional agency through training courses, project-based generative pedagogical practices, and devotional performative values with strength in emotion management. They applied forethought, self-reaction, and self-reflection as the essence of their continuous professional growth, which provided them with the generative dynamism for enhancing professional practices in a familial space. The teachers joined training with the expectation that they could have classroom-friendly activities and context-specific content to upgrade the teachers' performative roles. They were adaptive towards the skills and activity as they effectively transferred them into the classroom, but they argue that the training did not empower them with skill and activity generative strength. They appreciated the project-based approach, which kept the teachers and students engaged in the teaching-learning activities, even though the school environment did not support them. They also applied devotional relational practices and emotionally appropriate performative roles in the classroom to contextualize and signify their professional engagements. In joining training, teacher education courses, and project orientation, they started

affiliating with close professional networks, which they created in their self-interest. Living and learning together became a family approach, like a *griyastha* (family) initiation after marriage. It is the essence of professional bonding with their professional practices, learners, and professional circles as a shared value of the teaching profession. Kripa and Anisha started sharing their knowledge and skills with other school professional groups. It ensures their self-initiated professional growth as a guide at the side of the student rather than a saint on the stage. In the later phase of their professional life, they have more passion for their professional growth with a rigorous research orientation to be a knowledge contributor to the English language teaching profession. It can be summarized as a life cycle for professional growth as a continuous process, as presented in Figure 8.2.

Figure 8.2

The Continuous PD of the Self-initiated English Teachers in Nepal.



Therefore, self-initiated professional growth is rites and rituals starting from the naming ceremony to family initiation leading to *vanaprastha* (secluded life) for research contribution. These initiation rites are integrated meticulously as it proceeds with more socio-cognitive, affective, knowledge, and skills orientation in a self-

regulatory manner of professional growth. There is a need for more teacher-research orientation for channelling the legacy of English teachers as a collaborative force for a total self-initiated professional dimension.

Methodological Insights

The research orientation for the lived experiences needs in-depth engagements to create knowledge by incorporating different thematic, theoretical, and original practices. Narrative analysis is one of the best strategic methodological approaches to handle the contents of the lived stories from the lively teachers' experiences. Their stories carry away the researcher's thought process as they value their chunks of stories as a unique and authentic experiences. The processes of interviewing, transcribing/translating, and the beginning two stages of the coding engage the researcher and the participant jointly for capturing the major incidental modes of the experiences as a process of storying. Later two stages of the coding with thematic connections reorient the location of the experiences in the rhizomatic form as it connects and reconnects the chunk of stories in different thematic and theoretical concentrations for multiple meaning generation. Finally, it adds the need for critical reflection from experts, researchers, or critical reviewers for an in-depth discussion on the thematic contents generated in the research discussion. This research applied experts' voices as a reputational sampling to make representative voices for the self-initiated English teachers' professional development discourse. The researcher can do justice to the research design of the narrative analysis by engaging rigorously with the research participants while generating the stories from lived experiences and after thematizing the contents of the stories for research discussion by incorporating multiple thematic and theoretical insights. In the discussion process, the researcher

can put critical-reflective observation of the total discussion or employ the experts' or critical reviewers' inputs as per the thematic contents of the participants' stories.

Pragmatic Insights

The research study incorporates diverse thematic issues from organic intellectual to professional intellectual as identity concern, rhizomatic relational value for ensuring professional desires, and eastern-induced notions to explore the teachers' dimensional values of professional engagements. The research explores the teachers' self-reactive, self-reflective, and forethought of their cognitive essence for the professional agency: cognitive, affective, motivational, and selective processes of their professional efficacy; and self-management, self-motivation, and self-monitoring process of self-directed learning. These elements are the backbones of the self-initiated professional growth as a self-directed learning behaviour and socio-cognitive learning approach. Therefore, including and excluding thematic and theoretical contents are relative to the discursive values of the research participants' narratives. This research does not categorically stick to the established notions of reflective practices, mentoring, professional networks, and participation in conferences, workshops, and research writing. As a result, the narratives project different natural orientations of their professional practices in personal-social space, academic space, space of professional course and engagement, and training space. It also justifies that narrative analysis as a method for qualitative research broadens the nuances of theoretical and thematic discussion to justify the biographic voices and their representation.

Concluding with Knowledge Contributions

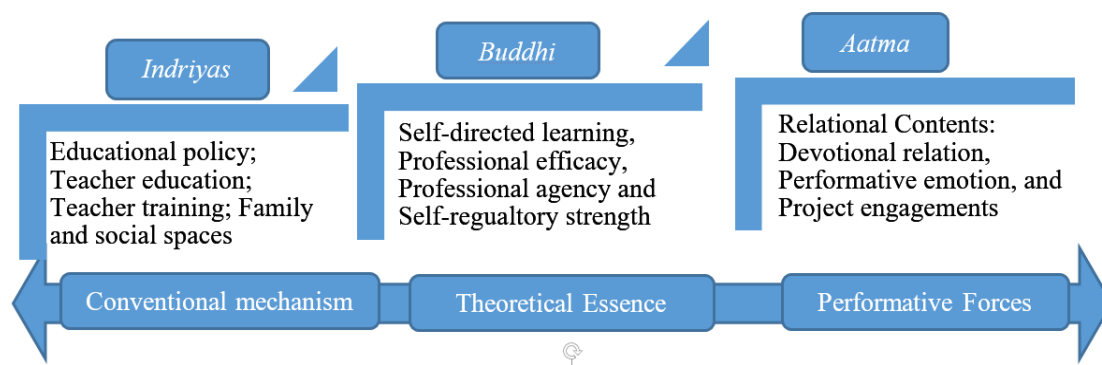
The research explores the narratives of the four teachers with their authentic journeys of personal and professional life as biographical notes. It incorporates the

concept of *manas* for segregating the conditions of perceptual realities as a process of *indriyas*, a performative force of personal and professional consciousness at the level of *Buddhi*, and a higher level of consciousness as a self-regulatory force for personal and professional growth. In this process, this research projects three tiers of concerns for the English language teacher's self-initiated professional development that include the conventional mechanisms, theoretical essence, and performative values, as shown in Figure 8.3. It projects the three layers of realities as a self-regulatory force for professional growth. *Indriyas*, *Buddhi*, and *Aatma* refer to the enriched consciousness that comes through the different conjectures mentioned in each category.

Conventional, theoretical and performative concerns are the growth mechanisms of a different consciousness.

Figure 8.3

The Procedural Concern of the Self-initiated Professional Development



The procedural concern of the English language teachers' professional growth projects the educational policy as a determinant for the role and social positioning of the English language teachers and their contribution to English language education. It impacts the perpetual realities of the social and family space determining the choices of the educational journey. It includes teacher education and training programs that substantiate the concern of educational policy while preparing English teachers by regulating their representative essence. It also relies on the individual's family and

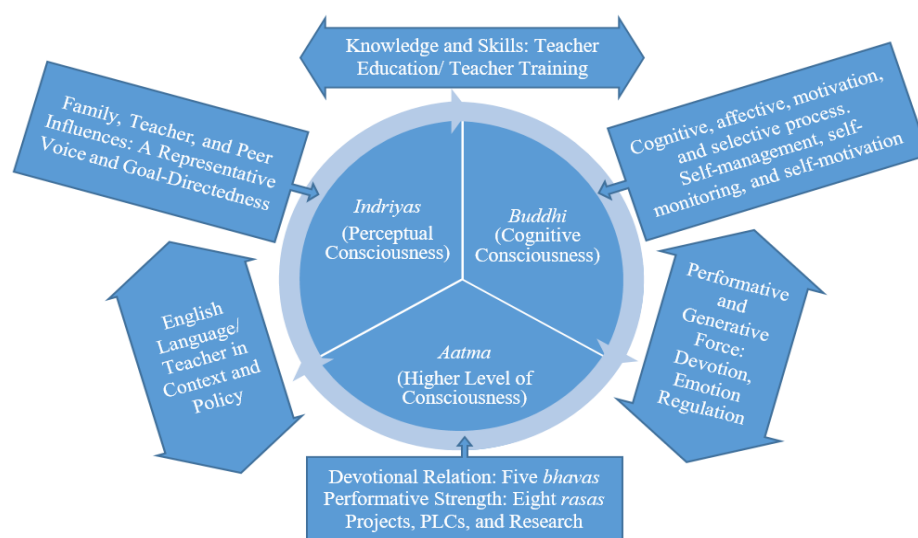
social spaces as a constructive element of cognitive strength. These components are mostly external realities influencing the individual's growth as a perceptive value. In such a conventional mechanism, an individual gets perceptual conditions at the *indriya* level, which sets the cognitive foundation for the journey of the English teachers. It continues with the level of *buddhi*, where the English teachers develop the generative forces as a dimension of their professional growth by incorporating self-directed learning and self-efficacy. Besides, at the level of *aatma*, the higher level of consciousness, the teachers submerge themselves in emotionally induced performances by strengthening the relational values between teachers and learners. They demonstrate their visionary engagements by inducing projects and beyond classroom activities to regularize the growth of the learners and teachers as a behavioural component. In this way, the attributes of self-initiated professional development are the different behavioural practices and engagements in a self-regulated manner.

The traits of self-initiated professional growth under the three tiers of professional concern have multiple behavioural and professional consciousness, as presented in Figure 8.4. The *indriya* level of consciousness directs the organic and professional intellectual position as it relies on representativeness and autonomous growth with goal-directed behaviour. It proceeds to *buddhi* level of consciousness with an assemblage of different theoretical nuances in a multi-connective approach like a rhizome. The teachers proceed with self-regulatory attributes like self-management, self-monitoring, and self-motivation along with person-process-context models of self-directed learning behaviour; cognitive, motivation, affective, and selective processes of Bandura's notion on personal efficacy; and personal, proxy, and collective modes of human agency. These three drives are integrated throughout their

academic and professional journey as a self-regulatory mechanism via their professional practices, pedagogical courses, and training sessions. In the *aatma* level of consciousness, the teachers sustain generative forces with project-based and beyond classroom activities, devotional relation with five *bhavas* of *Bhaktirasamrit Sindhu*, and emotion management for performative values with eight *rasas* of Bharat Muni's *Natyashastra*. The three levels of consciousness are the major focus for self-initiated professional growth by endowing self-regulatory force, self-directed learning, and self-generative strength. There is a need to consider English teachers' behavioural, cognitive, and learning dimensions as an integrated value of their professional growth. It also aspires for English teachers' performative and generative strength through teacher education courses and teaching training programs.

Figure 8.4

Behavioural and Professional Concerns of Self-initiated Professional Development



Similarly, the research proposes narrative analysis as a dialogic storytelling for its methodological process. It incorporates creating and substantiating the experiences in a dialogic relation between the researcher and research participants. After clarifying the research purpose and getting consent from the participants, the research interacts

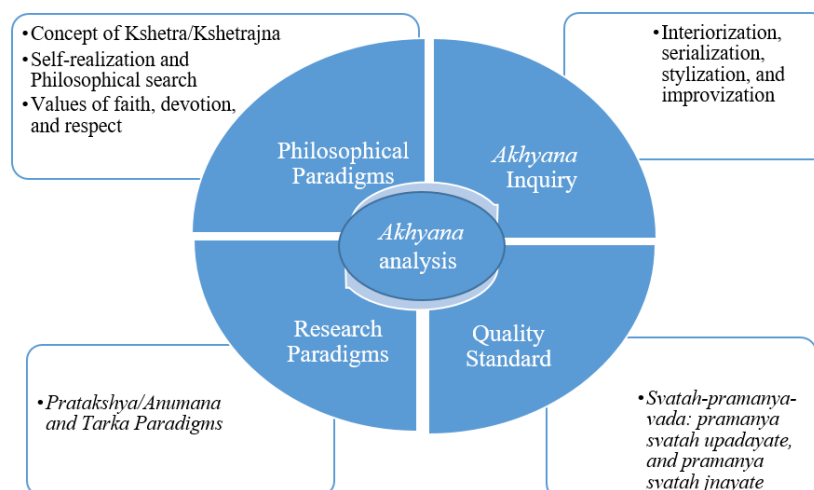
in multiple sittings by exploring the participants' narratives and deriving the content for the next sitting. In this process, transcription/translation becomes a complete whole of the participant's story by connecting and reconnecting the past and present experiences. The research projects it as an ontological reality as the field of activities (*kshetra*) in personal and professional spaces that vary according to their contextual realities. The researcher is an explorer and a knower of the field of activities (*kshetrajna*) based on the *Bhagavad Gita* verses 13.6 and 13.7. The epistemological reality is based on the importance of self-realization and philosophical exploration of the truth, as described in verses 13.11 and 13.12. It incorporates socio-cognitive, devotional, and performative strengths as a foundation for a goal-directed behaviour of an individual. The axiological assumption is based on the values of faith, devotion, and respect for the work and its results, as described in verse 18.65.

Besides, this research applies eastern-induced paradigms for research exploration as *pratyaksa* and *anumana* paradigms. The *pratyaksa* paradigm includes the research participants' projection of the story with *laukika* and *alaukika* perceptions. The participants narrated the event, which was perceived through their five senses as *laukika* perceptions and inner sense of the perceived realities as *alaukika* as the processing of *manas*. The participants present their realities with *nirvikalpa* and *savikalpa* qualities where they apply *samanyalakhshana*, *jnanalakhshana*, and *yagaja* levels of understanding of their life experiences. As a researcher, understanding the projection of real-life narratives by the participants as a *pratyaksa* paradigm is necessary so that allocating the contents of the narratives to multiple themes is possible. It leads to *the anumana* paradigm as it incorporates *linga* (truths in relation to prior knowledge) and *vyapti* (truths related to universal practices) while exploring the truths of the narratives.

The next paradigm applied in this research is *the tarka* paradigm, which helped explore the knowledge by clarifying the doubts and projecting the possible norms of the new knowledge system. It applied five conditions, *atmasarya*, *anonyasrya*, *carkra*, *anavastha*, and *pramana-badhitarthaka-prasang*, to explore such knowledge through the available *pramanas* (facts) in the narratives. It adds to the quality standard of the research as *svatah-pramanya-vada* that ensures the knowledge based on the available conditions (*pramanya svatah upadayate*, and the knowledge is believed and discussed as it arises (*pramanya svatah jnayete ca*). In this way, this research projects eastern-induced technical aspects for the research study, which are beneficial to narrative research orientation. Similarly, the narrative research is presented as *ākhyāna* analysis as a method of inquiry that incorporates interiorization, serialization, spatialization, and improvisation devices of *ākhyāna* construction. This research adopts interiorization while establishing dialectic relations among different aspects of stories; serialization for building internal richness in a connection of episodic modes of narratives; stylization for assimilating certain thematic aspects; and improvisation for establishing the extensive values of the narratives.

Figure 8.5

Eastern dimensions of Ākhyāna (Narrative) Research.



Therefore, the *ākhyāna* analysis ensures the dialectic relationship between the episodic strands of narratives, extends the critical views on the narratives, and provides internal richness in exploring human experiences. Figure 8.3 presents the eastern-induced narrative research design applied in this research, as discussed above.

My Reflections

I wondered about making a research study on my professional biography as I had a situated professional self that happened as I progressed with different confusions in my academic journey. I could not figure out my pattern of professional growth to date since before I joined a pedagogical course on English language teaching, I was doing well with the students and the course that I taught. I joined the course just to wish I could compete in the teacher service commission and have a better command of pedagogical practices. But, the single course unwrapped my professional journey to training sessions as a trainee and a trainer. It also broadened my professional horizon with networks of school leaders, English teachers, experts, and professors. I waited for an M. Phil. degree in English language teaching from the same university for five years, but it took eight years to run the program, so I joined English studies. The passion for pedagogical courses was deep down in my mind, so I had a wish to join a doctoral degree in it as I tried at a foreign university. I had a low scholarship offer from a university abroad, so my visa might have been rejected. Later, I joined a doctoral degree in English studies at the university, where I completed my master's degree in English literature. The next year, I happened to get in touch with a professor, who was a hidden guiding force in my professional career, who suggested that they had a plan to launch a doctoral degree in English language education at the university of my choice. I did not give it a second thought even

though I had spent some amount for my doctoral degree in English literature. I went to the process and joined it.

I visualized three different aspects to guide me to the course and my professional growth. The first thing is the passion, dedication, and curiosity in teaching during my early professional engagements that kept me active in search of opportunities for possible means of professional growth. Secondly, the first pedagogical course was an eye-opener with a complete understanding of pedagogical theories and practices, which imbued confidence in experimenting with the different purposive activities in the classroom. It also opened my journey towards training sessions as a trainee and towards a professional network, i.e., NELTA, where I worked for four years as an executive member and as a volunteer trainer in my school and NELTA programs. These engagements were vital in shaping and reshaping my professional journey. Thirdly, it was the mentoring from the professors either to join the first pedagogical course or this doctoral degree that I promptly accepted their advice. This brief reflection on my professional growth gave an insight into my research agenda as a self-initiated dimension of English teachers' professional development.

Reflecting on my Research Orientation

As a graduate of English literature and professionally engaged in English language teaching, I struggled with research orientation on English language teachers. I did not properly understand the research process in education since my research concentration was on critical discourse analysis of English literature. I studied a research book to prepare a draft of the proposal for this doctoral research. The two-semester coursework reinforced the methodological understanding and broadened the issues related to English language teaching. I prepared a paper on narrative research

by incorporating the notion of discourse analysis and narrative research practices. It gave shape to an analytical orientation for the research. I got thematically exploring the concept of the eastern value system and included the concept of devotional sentiments and aesthetic emotions.

I had planned to take stories from the participants in a few sittings, but it took six to eight sittings since the story-building process through experience sharing is quite engaging. The participant starts exploring, reflecting, and responding to the progress of their experiences as an eventual pavement for their personal and professional growth. Therefore, I realized that the participants are not only the information center but also the right persons to make a thematic discussion on the issues encoded in their experiences. As a researcher, I built a dialogic relationship with the participants as the co-constructors of the research content. Then after, I realized that there are certain impactful issues and practices in English language teachers' professional growth, like teacher education, educational policy, and teacher training. It guided me to include the experts' experiences through reputational selection to critically reflect and analyze the teachers' narratives in a more discursive pattern. I clarified the methodological process as per the need for the participants' information and the research concentration.

Similarly, the early stage of the thematic concept of self-initiation for professional growth also broadened as the initiation rites of a life journey. It led my theoretical orientation towards socio-cognitive learning theory and self-directed learning theory. I remained flexible in including thematic discourses to integrate with the analysis as per the need of the content in the professional and personal life experiences of the participants. It was quite interesting to be in the center while connecting and reconnecting with the professional ventures of the participants and at

the peripheral reality while valuing the participants' individual experiences with their peculiar thematic discourses. It convinced me that the research project is a joint venture of the researcher and participants from diverse backgrounds.

My Limitations in the Research

The research method and the concentrated issue have to capture the natural flow of professional life journeys with its speculations in different modes of professional growth. I selected two/two teachers from community/institutional schools and one female/male just to diversify the experiences rather than comparative nuances. While collecting the life experiences, I concentrated on the striking elements of their professional journey that contributed to their professional growth, so I could not include the conventional issues of professional development like reflective practices, professional learning circles, and mentoring as a detailed trajectory of professional growth. I located the issues of their professional growth as an organic value of their contextual realities. I also could not bring the participants into a focus group discussion after thematizing their life narratives and critical reflections of the experts due to my qualitative research design as narrative analysis. Nevertheless, this research prompted me to have a focused contextual research venture on English language teachers' professional growth.

Implications

The research on English teachers' professional development projects multiple agendas as a concern of teachers, teacher educators, trainers, researchers, and policymakers. It has brought three-dimensional concerns like context-specific growth, socio-cognitive foundation, and dynamic performative strength as an approach to self-initiated professional growth. It indicates the possible ventures to the English teachers'

professional growth that the stakeholders of English language education can adopt for future strategic approaches.

Teachers can use this research as a self-analytical approach to exploring the three levels of initiation in their professional journey. At first, their context-specific professional practices and their representative voice as English teachers are the main sources of professional motivation that regulate their professional growth. It includes their contextual understanding of the medium of instruction, activity designs, and their engagement in the close professional learning circle. In addition, the teachers shall acknowledge the learners' contextual reality as per their predetermined or free choices for their learning progress and their competitive passion for learning. Their critical reflection on their professional engagement is a continuous process for professional initiations in this process.

Secondly, this research provides insights to reflect on the need for professional consciousness through teacher education, teacher training, and the dimension of self-directed professional learning. Professional representativeness, efficacy, and agency are core components for self-initiated professional growth. It also ensures that the teachers know their pedagogical approaches and skills. It empowers them to design context-specific activities like designing projects for better learning engagements and sharing pedagogical skills with fellow teachers as a trainer.

Thirdly, this research helps teachers conceptualize multiple cognitive and affective value patterns for professional practices. They can strengthen relational values with learners and other professionals through the five *bhavas* of *Bhaktirasmaritsindhu*, and enhance their performative roles through the eight *rasas* for Bharat Muni's *Natyashastra* as the regulatory force of emotion.

Researchers can envision four different research-specific issues and practices from this research study. At first, the researchers can concentrate on separate issues like teacher education, teacher training, and educational policy in relation to English teachers' professional growth. Besides, they can also focus on the issues for exploring their values in English language education and trends and effective practices. This research has identified that teacher education and training research is less explored since it has been incorporated as content for thematic discussion and a few professional practices. The researchers can develop research agendas like context-specific practices, course/session design, and experiences of teacher students/trainees and teacher educators/trainers in teacher education and teachers training. Secondly, this research provides self-directed learning and socio-cognitive learning theories as specific theoretical concerns for teachers' professional growth. Researchers can explore these theoretical assumptions and their trajectories for investigating teachers' professional development issues with different methodological approaches. These theoretical dimensions provide different context-specific human learning behaviour like personal efficacy, human agency, self-directed learning, and self-regulatory socio-cognitive values. The third stimulus for the researcher is the narrative methodological approach, which provides dialogic concern of narrative research with three levels of analysis, generic storying, subjective storying, and ideological storying. It also provides eastern-induced discourses on research paradigms and world views. The fourth input for the researcher is on the two strands of regulation of teachers' emotions from eastern induced philosophical values, the approach of devotional relationships (five *bhavas* of *Bhaktismriti Sindhu*), and emotion as a performative force (eight *rasas* of Bharat Muni's *Natyashastra*).

Similarly, **teacher educators** and **teacher trainers** can use the thesis as a conceptual dimension for a context-specific and collaborative approach to designing course and session contents for students/trainees. The context-specific concern of teacher education courses refers to the process of course delivery and engagement of students by incorporating their experiences and real classroom practices leading to theoretical discourses. In this process, the student of the course can contextualize the knowledge and skills for their teaching practices. It also empowers the trainees to have a generative activity force by being enabled to relate the activities, purpose, and theoretical bases of the skill design. This research has also projected the different course contents like emotion management, learning behaviours, and project-based teaching-learning practices to empower the students/trainees with self-regulatory strengths. It makes teacher educators/ trainers rethink and redesign the course framework to have flexible and self-accessible courses and training sessions.

This research has also indicated **policy** concerns like redefining teachers' professionalism as an integrated fact of professional desire with social recognition and contribution and clear projections for practicing and utilizing national, international, and local languages in professional and personal spaces. It also signifies the policy regulation for teacher education courses with its flexible modules and accessibility to in-service teachers. Finally, the educational policy shall include the real-life practices of English language teachers as policy input. The ideological debate on the medium of instruction and English teachers' social contribution will have a clear projection of ideology and practice.

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APPENDICES

Appendix I: Informed Consent Form

Title: Self-Initiated Dimension of English Language Teachers' Professional

Development: A Narrative Inquiry

Informing Research Agenda and Purpose

I am here with my research issue on English teachers' professional development in Nepal. It is for my doctoral research at Kathmandu University's School of Education's English Language Department. The purpose of the research is to explore the life narratives and conjectures of their personal and professional growth as the individual's self-regulatory values and practices. As per the nature of this research, it needs a participant with a minimum of five years of experience and dynamic professional engagements with their devotion. You are one of the participants fit for my purpose, and your responses will be significant for conceptualizing the issues and practices of professional growth from an individual lens.

As a researcher, I will be collaborating with you in sharing the issues where the common connection with develop. Your consent and acknowledgment throughout the thematic discussion will be another step to contribute while exploring the possible nuances in your lived experiences. It needs your truthful responses in the course of sharing the experiences. Confidentiality and anonymity will be applied as the research's ethical considerations. You can withdraw at any time if you find it inconvenient to you.

Any Question(s):

Researcher's Official Contact Address:

Your Consent: Yes No

Signature

Appendix II: Interview Guidelines (Phase-I)

The interview with four English teachers was based on delving into their personal, social, academic, and professional experiences. To probe and participate in their in-depth discussion, I used the unstructured interview procedures. The main objective was to document the events of their lives.

1. Establish a rapport by discussing the study project's thematic and ethical concerns, as well as your professional and academic credentials.
2. On the first day, have a casual discussion about recent professional engagements, schedules, and general educational practices. Assure them that the day, time, and length of time will be determined by their preferences.
3. Provide general conversation points that include their socio-cultural, family, academic, professional, and personal junctures as contributing factors to their personal and professional development.
4. Beginning a discussion on the following issues on the second day:
 - a. Inspire participants to consider their own childhood behaviour and educational journey.
 - b. Discuss how their learning nature was influenced by impressions from their familial, social, and school environments.
 - c. Discuss the internalized values for personal and professional progress, such as personal nature and endeavour.
 - d. Talk about their academic achievements, positional values, and patterns during their school years.
 - e. Talk about your early professional experiences as well as your academic background.

- f. Investigate professional endeavours based on classroom practices.
 - g. Encourage them to consider their professional development in relation to their personal, social, and educational qualities.
5. After the individual interviews, there was a necessity to explore the under-discussed topics with research participants. It is only used for one participant (Ishwor) in the following way:
- a. What are the basic teaching strategies you employ in the classroom?
[Games, a communicative strategy, answers that are humanizing, and resources] How did it benefit the students and you as a teacher?
 - b. How do you encourage pupils to share? Which lessons are most helpful in getting pupils to share their views with their classmates and teacher? How do you come up with activities that are both fun and educational for students?
 - c. Have you ever involved students in fieldwork, extracurricular activities, or special counselling sessions? If that's the case, how did you accomplish it? If not, why did you believe that such activities were unnecessary?
 - d. How can you keep individual relationships with students, such as celebrating their or your birthdays or other important occasions or receiving souvenirs from any of them?
 - e. In the classroom, what makes you passionate and happy? How do you keep it up?
 - f. Can you talk about the TPD training sessions you got from the government? What skills did you learn and put into practice in the

classroom? What are the advantages and disadvantages of training sessions?

- g. What are some of the most memorable training sessions that have had a significant impact on your understanding and practice of teaching-learning activities?
- h. Do you have any national or international projects in which you have involved your students? Please mention them briefly.
- i. How have you developed and designed innovative activities in collaboration with other colleagues? Relate with NELTA and other associations.

Appendix III: Bharat Muni's *Natyashastra* Based Interview Guidelines (Phase-III) - Four English Teachers

Discuss, contemplate, and investigate professional activities based on the thematic concerns of Bharat Muni's *Natyashastra*'s eight *rasas*. In *Natyashastra*, there are emotional displays that are characterized as dramatic performances. Based on Bharat Muni's *Natyashastra*, it comprises eight emotional performative values. You must describe the exact elements of your practices that improved your emotional performances in order to manage learners' learning efficiencies and your professional development.

| Emotions (<i>rasas</i>) | Mention two specific situations that relate to the sentiments. a. Classroom Setting (as a response to students) b. Professional Setting: as a response to colleagues/leaders | Your response and dramatic way of addressing the situation. |
|--|---|--|
| <p>1. Aesthetic sentiment (<i>śṛṅgāra rasa</i>) It is the sentiment that captures the sense of joy in being together and sustains natural love and respect for one another)</p> | | |
| <p>2. Comic sentiment (<i>hāsya rasa</i>) Moments that burst with laughter. It can be self-centered with joy or for others to comfort, respect, or irritate.</p> | | |
| <p>3. Pathetic sentiment (<i>karuna rasa</i>) It relates to empathetic performance to mitigate emotional dissonance.</p> | | |
| <p>4. Furious sentiment (<i>raudra rasa</i>) For exorcising irresponsible behaviour and refining untrue practices.</p> | | |

| | | |
|---|--|---|
| <p>5. Heroic sentiment (<i>vīra rasa</i>) Superior personal energy that sustains optimism, patience, and firmness.</p> | | |
| <p>6. Terrible sentiment (<i>bhayanak rasa</i>) 7. Odious sentiment (<i>bībhatsa rasa</i>) These sentiments refer to a disgusting situation or hopelessness in performance that creates restlessness, inactivity, and uneasiness.</p> | | |
| <p>8. The marvellous sentiment (<i>adbhuta rasa</i>) It is the aesthetic sensation of achieving success beyond expectation.</p> | | |
| <p>I request you to fill the details of the following possible professional engagements</p> | | |
| <p>Contents</p> | <p>Specific Objectives and Features</p> | <p>Professional Gains/Future Plans or Expectations</p> |
| <p>1. Professional Training: Before Joining Teacher Education Courses After Completing Teacher Education Courses</p> | | |
| <p>2. Dynamic Projects Designed For Students Participated as a Teacher</p> | | |
| <p>3. Research Engagements Articles (published) Personal/ Classroom/Teacher research</p> | | |
| <p>4. Professional Awards and Recognitions</p> | | |

Appendix IV: Interview Guidelines (Phase-IV) - Three Experts for Critical Reflections

These concerns were given to specialists separately based on the themes and narratives of the four participants, and their critical answers were recorded as concerns of educational/language policy, teacher education, and teacher training. The following slides were used to discuss the critical concerns of research issues.

What is Initiation?

- A body of rites and oral teachings whose purpose is to produce a decisive alteration in the religious and social status of the personal to be initiated.
- A basic change in existential condition (Eliade, 1958)
- The passage into a distinctly new type of existence.
- An awareness of higher level of consciousness. (Cicero, 1998)
- Self-initiation refers to a natural integration of such professional rites with dynamic professional engagements and performances.

I request you to ponder over the contextual realities and practices of English Language teachers' professional growth from the perspectives of Teacher Training Designs and as a Teacher .

Initiation One as Self Recognition: Perceiving Personalized Context

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|---|---|
| Social Connection for Being a Teacher: From No-one to Someone *Family Categories: Lower-middle class, middle class, well-to-do family realities *Family Influence: personal engagements, few members with high level education, family culture as education first. *Choice of English: personal choice with the sense of lack, family choice as per social prestige, and family background with good English command | Personal Values and Learning Behavior: Dedication and Commitment <ul style="list-style-type: none"> • Personalized natures: boldness, passion for learning engagements, and family expectations. • Social environment for learning: positional values, assigning roles to student in class and society, recognition to different personalized qualities to social space |
|---|---|

How do we visualize the clarity in educational policy/Teacher Training Modules/ in Teacher Educational Courses for recognition of international language use and practice to social and family space? Is it a matter personal choice or social attribute? How do we define the influence of English in family, social, and media spaces?

Initiation Two as an Academic Journey: Regulating Learning Behavior

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| A Cognitive Foundation: The Formation of Learning Behavior <ul style="list-style-type: none"> • Gender influence, choices of participation, studying away from home (maternal uncle, cousin brothers) • Grounded daily life process, conceptualizing education for identity, envisioning English as a matter of success. • Competitive sense in exposure and performance in English. | Goal-directed Learning Behavior: A Passion for English <ul style="list-style-type: none"> • Decision of taking English as a subject of higher studies (two took it as their first choice, two shifted from science to English) due to influence of English teachers' performance, humane value and personality, and competitive sense. • Conflict of interests, and engagements: Need of job, different suggestions, unsuccessful results. • Balancing job and academic success, worrying about English competency and addition language classes, focusing English improvement while teaching language. |
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How do language education/teacher training/language policy emphasize to enrich confidence, performance and sense of competence as a language teacher?

Initiation Three as a Self-directed Growth: Ensuring Personal Efficacy

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| Personal Efficacy for Self-directed Growth <ul style="list-style-type: none"> • Personal ventures in their academic success. (self-reliant academic journey, Shifting schools and identifying teaching as their essence) • Identifying needs of academic journey. • Balancing Affective Responses (personal and professional) • Being established in profession along with academic strength. |
|---|

- How do we relate the academic courses and teacher training? Complementary /Supplementary elements or separate elements for teachers?
- How do we relate the context of dropout, and mechanism for providing alternative process of education?
- How do policy consider about accessible and flexible alternative process of education?

Envisioning Self-initiations as Self-directed Growth: A Concept of Manas

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| Personal Consciousness: Contextualizing the Self through Indriyas <ul style="list-style-type: none"> • There is an associative function of <i>indriyas</i> (sense perception) leads to <i>Ahamkara</i> (ego) as for actualizing the self...birthplace, family influences, educational choices. • <i>Manas</i> sustains <i>Prajnana</i> (self-awareness): realizing bold nature, humanizing character, positional values, independence in education, influence from family members/teachers |
| Self-directed Growth: Regulating Cognition and Emotion in Buddhi <ul style="list-style-type: none"> • <i>Buddhi</i> as a <i>Yaksha</i> mind, a volitional faculty that bears performative strength; <i>Dhriti</i> mind as that regulates deeper retention of the goal, and emotion as a strength to guide the individual towards goal with conviction. |
| Self-efficacy as a Core Strength of manas: A Higher Level of Consciousness <ul style="list-style-type: none"> • It is concerned with <i>Buddhi</i> (Intellect) what I can do; <i>Aatma</i> (consciousness) who I am; and <i>Pramatma</i> (Supreme consciousness). Teachers strengthen their self-efficacy with <i>Buddhi</i> and <i>Aatma</i>. |
| <ul style="list-style-type: none"> • What is your overall reflection on educational policy/teacher education courses/teacher training packages for English language teachers to address the contextual realities? |

Initiation Four as Professional Self: Teachers' Professional Perceptions and Practices

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| Organic Sense of Teaching Profession <ul style="list-style-type: none"> • Representativeness (Organic Intellectual) • Aligning with Own teachers' Nature: Social Teacher Influenced as personal-caliber, Family members in the profession. • Social Recognition: English teacher with high social dignity with their multiple engagements in social space.. • Autonomous Identity (Professional intellectual): They demonstrated their choice of English subject as their identity. Grew with teaching and learning English. | Professional Desire and Practices <ul style="list-style-type: none"> • Professional Desires: knowledge into practice – material design, classroom interaction, joining language classes, practicing grammar books. • Professional Practices: applying group dynamics, role plays, communicative approaches, promotion, conceptualizing schools, being selected in different schools, innovative practices (teaching without textbook) |
|--|---|

How do we promote the language teachers' identity as an organic intellectual (as a social representative) and professional intellectual (as an autonomous voice) in training/teacher education courses/language policy?

Initiation Five as Self-directed Professional Engagements and Growth

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| Promoting Pedagogical Skills <ul style="list-style-type: none"> • Teacher Education Courses (B. Ed. and M. Ed.) either as a choice or as a policy Reflected on their practices and applied better and focused approach of teaching. Changed concept of language teaching and learning, providing exposure to language skills rather than explaining the text. Interactive Design of teaching Motivated to go to higher degree on Education. Collected materials, lesson plans and ICT skills for preparing slides and digital resources. <p>What shall we do about the need of pedagogical courses, either as a mandatory course or a course of choice for community and institutional school teachers? Or certain training packages will suffice to address the need such pedagogical courses?</p> | Devotional Relational Practices <ul style="list-style-type: none"> • Using varieties of skills in collecting resources, using mother tongue for motivation and informal communication, providing more than 80% result in exam. Working as servitude (<i>dasya</i>) • Realized that they need additional care and support, a sense of friend (<i>sakhyo</i>) • Taking out for project works and interactions with commitment and personal care despite the objection from the school. Parental care (<i>vatsalya</i>). • Joining personal celebration and care for each other, student recommending to other schools. Conjugal love (<i>maithurya</i>) • Having full devotional sensation as every moment is learning moment equally to everyone neutrality (<i>Shanta</i>) <ul style="list-style-type: none"> • How is the student-teachers relation defined to date? How could we incorporate the eastern notion of devotional values for relation as a motivator to one another in our training practices? |
|---|--|

Initiation Six as Professional Connections, Commitments, and Growth

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|---|--|
| Professional Agency <ul style="list-style-type: none"> • Teacher Trainings (TPD/Two Months TESOL Training/ Short Term Trainings.) First TPD training was eye opener to teachers from community schools. They practiced the skills learned in training effectively as they had concrete activities applicable to classroom teaching. Second TPD training was more theoretical and the activities were not appropriate to real class situation and class hour. TESOL training gave a complete packet of materials, texts, and digital resources and they too explored more. • Designing Projects International School Award (Focused and Well designed providing exposure to teachers and students both) Self-initiated Projects: Interaction with Foreign Students Local Projects: Adult Teaching/ School Project: Class Teaching How can we redesign training sessions more practice oriented? How can we make ample and accessible training sessions to language teachers in coordination with local, national and international agencies? How can we promote project based educational courses in school, local, national and international level? | <ul style="list-style-type: none"> • Conceptualizing and exploring the possibilities of Eight sentiments our of <i>nava rasa</i> (nine sentiments) from <i>Natyashastra</i> of Bharat Muni • Is it possible to use these emotional regulation practice in classroom practices? |
|---|--|

Appendix V: Brief Notes on Research Participants - Four English Teachers

(Purposive Selection)

It is vital to identify the teacher's experienced position with their dynamic experiences and performative values in order to study the context and professional techniques for self-initiated professional growth from the teacher's narratives. The selection of the participants is based on the participants' brief comments.

1. Anisha: She has seven years of experience teaching English at the secondary level and eight years at the lower secondary level. She has taught at community schools since its inception, either as a temporary teacher or as a *rahat* quota teacher. In her early years, she represented a Tamang group with middle-class family background. She embarked on her academic and professional career despite having no family members with a higher degree besides her maternal uncle. She began her higher secondary studies in the Education path, indicating her professional commitment to teaching. Along with her scholastic journey, she began teaching as a means of self-sufficiency. She stuck to material design, pedagogical techniques, and project designs. She also established significant bonds with her co-workers, immediate administration, and pupils. When I asked for a vibrant English teacher with at least five years of experience at the secondary level, the coordinator and school principal suggested her name. In her spare time, I discovered her classmates conversing about their academic difficulties. From the outset, she was receptive and interested in the research.
2. Ishwor: He has ten years of experience teaching secondary English and ten years of experience teaching middle school English. He began his teaching

career in an institutional school before moving to a community school in his village, first as a temporary teacher and then as a regular teacher. He has been employed in a metropolitan city's community school. During the process of compiling the list of participants, I received references from a variety of experts attesting to his command of the English language and dedication to his professional endeavours. I chose him because of his straightforwardness and commitment to working with students till late hours. His siblings had a good education, notably his brother, who was a mathematics teacher in a village school. He symbolizes a Tamang community and a middle-class family where education was a top priority. His initial passion was in science, but as he transitioned to an English-focused degree due to budgetary constraints, he began to empower himself for English competence. He believes that his professors' intelligence, combined with their social standing, was the key draw that he seeks to preserve inside himself.

3. Raghav: He is an English teacher with a general administrative responsibility in an institution that offers an international secondary school course. He is from a *purohit* household; therefore, Sanskrit schooling was his first choice, but he switched to modern education due to his maternal uncle's preference. Teaching was his first choice for a job, so he began teaching English in an institutional school for self-sufficiency, and he has continued to do so to this day. He spent 15 years as a lower secondary teacher and a decade as a secondary school teacher. He has been teaching in an institutional school setting, which he enjoys because it keeps him constantly engaged while also providing job stability and professional respect. He finds that he is recognized for his higher performance; thus, he must engage in many visionary activities

in partnership with pupils and management. I became interested in him because of his knowledge of the national and international curriculum for Nepalese pupils.

4. Kripa: I initially chose her because of the school's national and international repute, as well as its stringent teacher selection requirements. Later, I discovered her innovative classroom practices and her research on her own strategic approach to teaching innovation, which confirmed her participation in this study as a research participant. She comes from a well-off family with a high level of independence and community involvement. Her parents owned a reputable school; thus, she spent a decade teaching despite not having a teacher education degree. She went on to earn a master's degree in English language teaching and a postgraduate diploma in education, ensuring her original teaching techniques. After completing her teacher education courses, she worked for more than 15 years in her parents' and others schools. She recently began teaching an international course to students at the secondary level.

Appendix VI: Brief Notes on Research Participants - Three Experts

(Reputational Selection)

These professionals have extensive expertise and experience in language education reform in Nepal. Their contributions have influenced the discourse in English language education in different ways. They have degrees in linguistics, teacher education, and English as a Second/Foreign Language from both national and international institutions.

1. First Expert: He is an English language curriculum and policy expert with an experience in education. He has held major positions in the curriculum development center, the language commission, and the ministry of education. His discussions focus on multilingual education practices through validating and reviving local educational value systems. His critical comments on the narratives were perceptive to address educational and language policy concerns since he has spent more than three decades in the field of language and policy.
2. Second Expert: He is a well-known figure in the field of teacher education. His doctoral dissertation also focused on his transition from teacher to teacher education course designer, highlighting key practices and reformation concerns in teacher education. He is a member of the subject committee, where he is a prominent figure in the creation and revision of university education courses. In Nepal, he is also a leading trainer who trains trainers. He specializes in English language teaching in a multilingual and multicultural environment. In addition to his teaching career, he has worked as a teacher education expert for more than two decades.

3. Third Expert: As a major figure in the national training center, she is a young and vibrant expert in training. Teacher training, curriculum creation, material development, material evaluation, assessment, and educational research are the areas in which she works. Her main focus is on the development of English language teachers. For more than a decade, she has been involved in the revision and reallocation of language teacher training courses.

Appendix VII: Sample Interview Data (Translation Version)

Female Participant: Anisha

SID: Let's proceed with your brief introduction; how would you like to introduce yourself? Either professionally or in another way as your choice. You can use Nepali or English Language as per your choice.

Anisha: Good afternoon. First of all, I would introduce myself. Myself is Anisha, and I am from Bhimphedi. My Birthplace is Bhimphedi. **Actually, I would like to say myself as an English teacher as well. I have been teaching for around 15 years.** I have just completed my M. Phil. Last year. And normally, what to say about me actually another part that one is except teaching. I just prepared to write the book as well. I am married (giggle). I have two children. I have been here since 2072 (in this school); before this, I was in Mawanwapur as a lower secondary level teacher. I came here in 2072 may be in poush.

SID: The story that you remember of the childhood at Bhimphedi, there might be some names you were given by some people there and while remembering that, these days, what do you remember of those days.

Anisha: Yes, It is my birthplace I was born in 2040, it is small city, (have you been there) {I went there only once} even **it was the centre of the region, but now it is shifted. The place has historical connection in relation to kings used to travel from the way as told by great grandfather.** I was just born there. **I was from Middle class family I studied in public school from grade 1 to 10. In school I was a bold kind in nature during those days. I studied 1 and 2 in Nepalgunj as my father was driver. Family was shifted there. The hot temperature in Nepalgunj caused wounds in my head due to heat. That caused family shift back to Bhimphedi, I joined grade 3 in public school** at Mahendra Secondary school

established in 2004 BS. I got first position from grade 4 to grade 10. I did not have to look back to second position till date. I also got the role of class captain in classroom. All friends used to ask support in learning. I used to feel happy in supporting them. The girls and boys used to follow my control as they used to stay in discipline. I think I had leadership quality was related from very beginning as I had a bold and commanding voice. Secondly I had bold voice and even the knowledge in subject matter and discipline matter. Teachers also used to give me opportunities to control the class even in the absence of teachers I was asked to lead the class.

SID: You were talking about your boldness as a leadership nature, was it only your boldness in voice and nature or something else that gave you such position.

Anisha: Boldness and content command. I had not got a second position till then.

Teachers were used to behaving well with respect.

SID: What do you feel as if it was transferred to you from somewhere as genetic or it is (common) to you?

Anisha: I don't think it was from genetic as there was no one in teaching field in my family. Professionally there was no one in this field.

SID: What's about education in your family circle?

Anisha: My mother was not so much educated, father was a driver. In maternal relation uncles had good education. In my family my brothers and I have a good education. {Maybe you were influenced from maternal relations} Yes maybe I was influenced from maternal relations as I was closer towards them than my family relations. After my birth as we came to Bhimpheedi, it made me closer. Maternal uncles were bold and strict towards study. When I was small I was reluctant to go to school, I used to cry. They used to give me chocolates and other

things to convince me to go to school. My mother told me that one day I was crying for not going to school, my younger maternal uncle came and snatched me and dragged me to take school and dropped me to school in side classroom. They said I remained whole day just studying. From the day I never said I won't go to school.

SID: Do you feel same fear towards your maternal uncle?

Anisha: Yes, I can't be open to share my feeling and thoughts towards him, however I do share to some extent these days. I have good sense of respect. I started realizing that school is good for me, I used to cry if I could not get chance to go to school. My home and school is closer, so the day I couldn't go to school I used to stand on gate and think what was taught.

[Male Participant: Raghav]

Raghav: [aamm] Thank you very much sir. [mmm] My name is Raghav. Originally, I was born and brought up in remote area of Nepal. It's by the bank of Trishuli River and it is in the hill side. I was born in [amm] PUROHIT, pandit family where Sanskrit education and you know working with Sanskrit language and doing purohit was very important in my family. And when I was very small child, my mamaghar, maternal uncle's house was a bit far away from my home and my mama was you know he was a school teacher. And there was a tussle between my mama and my grandfather that my grandfather was willing to prepare me as a priest and my mama said no. I should take my nest to the formal education. So, there was a war of words between those two personalities and finally my mama took me to his house when I was five years old. There I started formal schooling, detaching from my parental schooling life as a pandit family.

SID: Whose influence is stronger either from your mama's side or purohit one?

Raghav: In that I feel something like that time it was a change. Where I was born and brought, my father and grandfather was talking about the thing it was very common for me but when I get detached from all that and started formal schooling, it was totally new for me. And learning new things, meeting new people, doing new things was there for me. Staying at home and doing pandit purohit things was to follow strict norms and values, we have to follow what they say but going to school comes with verities of learning. So even at that time I enjoyed working learning with my friends running here and there. Moreover, it was my mamaghar and my grandmother was there, she loves me a lot, mama loves me a lot and mamaghar was very easy for me that my own house. The whole scenario of that time makes me feel that mamaghar is the best and I went on accordingly. But now when I look back, I really miss the orientation of that Sanskrit language power. SID: Let's focus on your childhood to define your nature.

Raghav: I was very much submissive simple type. If anyone speaks loudly, I used to cry, I was very much scared when I was a child. Maybe I will do some mistake, may be what I talk is bad I was very much scared. In this question I have a small story to share, just below my house there was Dhakal Baa house, and Dhakal baa simply used to bend his face [yeso garera] and he used to kid me by saying I will eat your stomach, I will eat your BHUDI. Because of this I was so scared and you know his house was in between the way to my house and my mamaghar's house so I used to walk 15 minutes steep hill to another way to reach my house just to skip Dhakal Baa's house. Every Friday I used to come back home from mamaghar house, the way through Dhakal Baa's house was straight but I used to take another way 15 minutes longer just I was scared of him. One story is this. Another story [PRASANGA], I have a brother, still he is with me, and we two brothers were very friendly, I used to

love my bother a lot. One our neighbour at home, uncle he used to say that I will take your brother, and when he said this, I was very much scared that my brother will go. When that uncle said this, I thought I should not let them take my brother, I should revolt against him otherwise my brother will be taken away and it will be very difficult for me. So, I cried a lot, as a submissive type child. When I grew older, when I started knowing the world, I became easier for me that I without asking to anyone, without looking at other's part, I started looking at other's area, for example I was guided by another part from my childhood and now looking into my life I feel that I was bit empathetic.

SID: Was it a genetic or there were some relative in your family of same nature or there was a situation like as you said being in a purohit family is to follow certain norms and values, strictness was there?

Raghav: Now when I look back, I feel that the guidance of my family was that I have to be gentle person in life, I should not talk much with other, I need to be wise, I have to listen what other say was one orientation. At the same time, my own personal behaviour was that neither I think of doing experiment on anything nor I think to explore. So now when I look back into my life I found that my behaviour was silent and my family orientation was also like that so I feel that I was unable to fight with the environment.

SID: Whom do you think that your emotional personal nature fits with or your behaviour is guided by?

Raghav: Now when I look at all these, I thought that I was taught to be strong from my inner part and too much exposure is not needed. This all makes me feel that my behaviour match with my father as he was like that as well.

Appendix VIII: Sample Thematization and Coding Process

| S. N. | Anisha (After Coding 1) | Raghav (After Coding 1) | Generic Codes |
|---|---|---|---|
| 1. Initiation No. One Social/Family Sense of Self | <ul style="list-style-type: none"> • Myself is Anisha, I am from Bhimpheedi, and my Birthplace is Bhimpheedi. Actually I would like to say myself as an English teacher as well. I have been teaching around 15 years. I have just completed M. Phil. Last year. And normally what to say about me actually another part that one is except teaching I just prepare write the book as well, I am married (giggle). I have two children. Right now I am here since 2072 (in this school) before this I was in Mekanwapur as lower secondary level teacher. My birthplace is a small city, it was the center of the region, but now it is shifted. The place has historical connection in relation to kings used to travel from the way as told by great grandfather. • I don't think the bold and leadership quality was from genetic as there was no one in teaching field in my family. • I was from Middle class family I studied in public school from grade 1 to 10. | <ul style="list-style-type: none"> • My name is Raghav, originally, I was born and brought up in remote area of Nepal. It's by the bank of Trishuli river and it is in the hill side. I was born in [anum] PUROHIT, pandit family where Sanskrit education and you know working with Sanskrit language and doing purohit was very important in my family. And when I was very small child, my mamaghar, maternal uncle's house was a bit far away from my home and my mama was you know he was a school teacher. My grandfather was willing to prepare me as a priest and my mama said no. • I feel that the guidance of my family was that I have to be gentle person in life, I should not talk much with other, I need to be wise, I have to listen what other say was one orientation. • I have a brother, still he is with me, we two brothers were very friendly, I used to love my bother a lot. • One of the neighboring uncle said he will take my brother. I thought I should not let them take my brother, I should revolt against him otherwise my brother will be taken away and it will be very difficult for me. • Now looking into my life I feel that I was bit empathetic. • Finally my mama took me to his house when I was five years old. There I started formal schooling, detaching from my parental schooling life as a pandit family. • I get detached from all that and started formal schooling, it was totally new for me. And learning new things, meeting new people, doing new things was there for me. | (Second Coding) 1. Birthplace ++ 2. Family Background + 3. Teacher: as personalized experience 4. Teacher: as family influence 5. Influence of schooling: public school, and shift in schools |

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| Self-initiation Four Academic Journey Phase II | <ul style="list-style-type: none"> • I had determined myself to continue my study with the same subject English. I studies in public school, I felt weak in English in comparison to the boy. • It was the first time I went to Hetauda city. It was private college. The principal of the college asked me what I shall study. I just replied that I will go with English subject, other subject doesn't matter. • In school, I was good enough as I studied together with 3 friends by sharing questions preparation and we exchanged the learning. • Most of my friends were good enough but few were jealous. I found one of my bench partners as she failed SLC she talked about me with others that even if I was passed I could not do anything, she said to my other friends. • I was more communicative and I used to talk to everyone and explain my knowledge to others. I also was a captain so I was communicative to all. I meet her | <ul style="list-style-type: none"> • Till grade 10 I was simply a person from the village who was interested to study but do not know how to do it. I think that anyhow I have to do something and after I completed grade 10, SLC there were 2 things came to my mind at once. • First, it was that I have to read-only, it was existence with education, and secondly after I completed my SLC, I started thinking that I need to be self-reliant. • I developed the mentality that during day I have to work and during morning and evening I have to study. By then I had an interest in teaching field. • I think that now I have to take work and study together and I have to do something better in English. So I joined intermediate in the RR Campus with major English and started taking evening classes. • When I completed my SLC and started becoming independent, I started getting detached from my elder brother. • As I was looking for a suitable place for me where I have to read English, I have to work for becoming self-sufficient and also I have to read, there was no level to read science right from the beginning, even I think that I am not good at science nor anyone suggested me, so I joined nearby college that I had noticed before completion of SLC. • It was from the beginning that I thought that I belong to arts, and I did not think of other streams, just only language right from the beginning. I completed IA with major English, Economics and History subjects. I chose | Commitment as Personal Strength Sense of Control: Goal Directed Choice Collaborative Effort for Academic Growth: Sharing, Jealousy, Determination External Forces: Motivation from friends/family/well-wishers |
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