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EXPLORING WOMEN'S LEARNING AND PARTICIPATION THROUGH THE CASE

OF KHWAAB: A WOMEN'S SKILL DEVELOPMENT CENTRE IN INDIA

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Target 4.3 of the United Nations' Sustainable Development Goals states that- "By 2030, ensure equal access for all women and men to affordable and quality technical, vocational and tertiary education, including university." In a drastically changing world, the role of community-based spaces becomes crucial for ensuring access to quality learning, skill-development, and fostering leadership at the grass-root level. Literature reviews on non-formal and community-based learning spaces for women from underprivileged sections in India display a pattern of macro-level studies which use quantitative methodologies to look at economic impacts of these spaces in the lives of women. This research follows an embedded case design of Khwaab, a women's skill development centre in Delhi. The aim of this case study is to explore women's learning and participation through a two-fold purpose. First, to understand trainers' perceptions about learning and its influence on the training design. And second, to capture voices of learners through their interpretations of learning experiences and perceived ways of participation. The study adheres to social constructivist paradigm, drawing on sociocultural approaches to learning, mainly the theoretical lens of community of practice and situated learning. Lifelong learning framework characterise Khwaab as a site of non-formal learning. Feminist theories from India contextualise the case and the participants. The data consists of audio recorded interviews from 5 learners and 2 trainers, and training toolkits used at Khwaab. Findings from thematic analysis of interviews and summative content analysis of training toolkit have been merged to showcase eight major themes, spanning over characterisation of learners and their collective identity, group interaction, responsive organisational structures, and interpretations of empowerment. This case study has implications for creating new or improving the existing teaching-learning designs and organisational structures in the context non-formal learning settings, especially for women. Insights from the findings also contribute in furthering the dialogue to reconceptualise social development as a learning process.

Key words: Gender and learning, community of practice, situated learning, empowerment, skill development, women learners

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1 Introduction

United Nations' (UN) Policy brief highlighting the impact of Covid-19 on women, states "pandemic is deepening pre-existing inequalities" (UN Women, 2020, p. 2). Kamdar (2020) highlights gender-blindspots in her analysis of the Indian government's Covid-19 policy. Among other aspects identified by Kamdar (2020), the rise in domestic violence cases against women, and the drastic fall in the female labor force participation in India, during pandemic induced lockdown, is a matter of urgency and grave concern. The lack of job security and the rise of unemployment for women is majorly attributed to one of the worst-hit sectors- the informal economy in India, as approximately 81% of India's female workforce is employed by the informal sector (Kamdar, 2020, para. 14).

The pre-existing inequalities with respect to women and their representation have been mapped in the form of an interactive tool called Her Atlas on UNESCO's website (2019). It was designed to contribute to the public knowledge of legislations, institutions, frameworks, related to girls' and women's education rights. It is a monitoring and an advocacy tool to generate awareness about the lack of access and opportunities for women across the globe in the formal and non-formal education settings. A similar story is presented by literature review of reports and research in the context of India (Section 2.1) where there is a glaring gender gap, impacting the social and economic participation of the women.

As an attempt to organise the recovery and upliftment phase from the Covid-19 crisis, the World Economic Forum (WEF) stresses on gender parity and calls for a gender-responsive action plan (Estrada et al., n.d.). In India, glimpses of women leadership have been observed in the role played by Self-Help Groups (SHGs) in relief and mitigation operations. Figure 1 displays a floating store of essential commodities being distributed by an SHG in the state of Kerala. At present, there are around 6.3 million women SHGs all over India, which are actively involved in resource distribution, production of facial masks, curbing misinformation, running community kitchens, door-to-door banking services in villages, and raising awareness (Jain, n.d.; The World Bank, n.d.).

Figure 1 SHGs Leadership In Covid-19 Times. Retrieved from
https://www.worldbank.org/en/news/feature/2020/04/11/women-self-help-groups-co

mbat-covid19-coronavirus-pandemic-india. 12th June, 2020.

This is an evidence of inspirational work being carried out by women SHGs, which makes it essential to investigate what shapes up these organisations, exploring different interventions which have been put into place by government programs or through the medium of non-governmental organisations (NGOs). Literature review of previous studies conducted in India showcases a limited understanding of learning design and processes in such women-led spaces as they often tend to stress on just the economic aspects (Razvi & Roth, 2010). Looking at it through Lave and Wenger's (1991) Communities of Practice framework, a study focused on women's learning would unravel ways and elements impacting interactions and participation in women-communities or organisations. These inferences could enhance and strengthen similar women-led spaces, working towards empowerment in different dimensions- knowledge, politics, economic, societal, and may further the feminist discourses around gender and learning originating from India.

The conceptualisation of social development as a learning process, as highlighted in Korten (1980) forms the undercurrent of this research which is essentially the case study of a women's skill development center Khwaab, located in a low-income community of Delhi in India. Khwaab, characterized by similar traits to that of SHGs, was formed in 2014 and is being sustained by its women's members. The skill development center is situated at the intersection of skill building, community learning, and empowerment, where women from economically underprivileged backgrounds learn to become financially empowered. I will further describe Khwaab, its structure and vision in Chapter 3. This case study aims to explore women's learning and participation at Khwaab through the voices of learners and perceptions of trainers. It contributes to the growing understanding of women's learning, its design, and its subsequent manifestations of empowerment in the context of community-based learning spaces for women in India.

2 A Literature Review of Women's Learning Spaces

In this chapter, I will describe the context for situating the case study of Khwaab in the domain of non-formal, community-based learning scenarios for women in India. It is informed by the literature review of previous studies which present a gender gap in India, and the multiple models designed to approach it. In the later part of this chapter, I will highlight studies related to exploring the role of NGOs in becoming change-agents in community-development of women. Lastly, I will discuss the nature of studies conducted to understand these issues in the communities of women, and elucidate their key findings.

2.1 The Gender Gap: Missing Women from The Workforce

The Global Gender Gap Report 2020 (World Economic Forum, 2019) presents a grim picture in a comprehensive study related to the gender gap in 153 countries across four key domains: economic participation and opportunity, education attainment, health and survival, and political empowerment. As per one of the report's main findings, it will take 99.5 years to close the gender gap in all the four domains if one goes by the current trends. The report ranks India as 112th out of the 153 countries assessed on the Global Gender Gap Index 2020 with very low scores on gender parity in economic participation and education attainment as shown by Figure 2.

India

rank out of 153 countries **112**

score 0.00 = imparity 1.00 = parity **0.668**

	2006 score		2020 score	
Global Gender Gap Index	**98**	**0.601**	**112**	**0.668**
Economic participation and opportunity	110	0.397	149	0.354
Educational attainment	102	0.819	112	0.962
Health and survival	103	0.962	150	0.944
Political empowerment	20	0.227	18	0.411

India score
average score

Figure 2 Positioning India as per the Global Gender Gap Index (World Economic Forum, 2019, p. 185)

Papola and Sahu (2012) have looked at the case of female workers in India as a qualitative challenge to the employment picture where they form a vulnerable group with "very little social protection" (p. 57). Not only the urban centres, but the rural regions have also witnessed a decrease in women's participation as reported in Neff, Sen, and Kling (2012). A similar pattern has been observed by Fletcher, Pande, and Moore (2017, p. 2) where the participation of women in the economy and the workforce has been low, less than 30%. The study sheds light on how this problem exacerbates into the autonomy in decision making by women. Apart from identifying potential constraints which have hindered women's participation in the labour force, the study has identified vocational training as an important factor that may enable such participation by bridging the skills gap. Swaniti Initiative (2015) elucidates on how this participation pattern looks across different states in India and acknowledges that a majority of the population is engaged in the informal sector. This raises concerns about the avenues or potential spaces available for women, who are willing and able to work. The Annual Report of the Ministry of Skill-Development and Entrepreneurship (2017-18), Government of India,

highlights the declining participation of women and girls in the country's workforce. Government of India bodies like National Council of Vocational Training and National Skill Development Agency have classified women as a disadvantaged community which needs urgent attention in order to achieve inclusion in both formal and non-formal education spaces as well as in the workplaces.

It is observed that studies cited in this section, situated in the context of India, span over a course of eight years. Yet, they all present similar findings related to under-representation of women in the workforce and a lack of avenues for them to participate in economic decision making spaces. Hence, it becomes crucial to explore what types of interventions or avenues have been set up in order to confront this pressing issue, and how these interventions have been studied in the context of India in different communities.

2.2   Interventions for Women's Inclusion

Swaniti Initiative, in its policy brief (2015, p. 2), introduces policy level interventions to establish gender parity by the Government of India in the form of the following programs: Prime Minister's Employment Generation Program (PMEGP), National Livelihoods Mission, Deen Dayal Upadhayay Grameen Kaushalya Yojana (DDUGKY), Pradhan Mantri Kaushal Vikas Yojana (PMKVY) along with several entrepreneurship development programs. Some of these programs can be characterized as non-formal education or vocational training working towards skill development of women for socio-economic betterment.

A few of the stakeholders working in this area have been - government agencies, NGOs, and corporate social responsibility (CSR) initiatives. The Annual Report of the Ministry of Skill-Development and Entrepreneurship (2017-18), Government of India, describes national and state-level schemes and training frameworks to reorganise the "vocational training" structures and systems in India to achieve gender-based inclusion. One of the central programs- National Skills Training Institute Exclusive for Women organises skill training in "Office Management,

Electronics, Fashion Design & Technology, Computer-Aided Embroidery & Designing etc. We are also seeing active participation from women in new age job roles aligned to Industry 4.0 like those in Artificial Intelligence, 3D printing, Data Analytics etc. and also across skills like welding, automobile mechanics etc." (MSDE, 2020, p. 3). However, apart from vocational training centres and institutes, there has been a growing number of women-centric, community-based interventions for empowering women skill development through microfinance schemes and partnerships with NGOs (National Skills Network NSN, 2019).

2.3 Women Learning Communities

Although there are various interventions being planned and executed by the Government of India to achieve gender parity for women, there still remains a large percentage of women's lack of participation as highlighted by Global Gender Gap Report 2020 (World Economic Forum, 2019). The community agents and NGOs have played an important role in order to create open discussion spaces for women for addressing gender-related issues (Stromquist, 2003, 2015). They have attempted to fill the gaps in governmental support to women belonging to marginalised communities (Razvi & Roth, 2010). Microcredit and microfinance schemes have been identified as not only successful in promoting new knowledge and skills, but also in empowering women learners (Mayoux, 1998). However, Wieringa (1994) offers a contrasting view and insists on distinguishing an income generation project from a learning-based project, as most microcredit schemes distract women from the actual strategies to achieve empowerment. This distinction has been expressed by Rose (1992) in her comprehensive description of SEWA (Self-Employed Women's Association). She extensively covers the birth of SEWA, viewing it as a learning project towards women empowerment, and other trade unions which are more focussed towards mere income generation.

Studies related to how exactly the women were learning seem to be lacking focus on the exact design and participation structures in such organisations (Razi & Roth, 2010). Stromquist (2003, p. 26) goes further to explore alternative learning spaces provided by the NGOs which she puts forth as "They also make possible a wide range of informal learning, which occurs through processes such as mobilization and organization, or through less intense activities such as role modelling, participation in global networks, lobbying, monitoring, and testing one's leadership." Her view on the informal-learning provided by NGOs presents these community

centers as a source of empowerment and autonomy for women, especially the marginalised ones. I perceive this as a potential area of research positioned at the intersection of work, non-formal learning, women agency, transformative learning, and sustainable communities of learners.

2.4 Looking at Social Development as a Learning Process

Only looking at the economic-aspects or defining the purpose of learning as a means to achieve employment opportunities is limiting in nature, and it upholds the society's social and economic structures (Crossley & Watson, 2003). Maqbool and Khan's (2019) literature-review of multiple studies about 'Skill Development Programs in India' gives a snapshot of diverse government and non-government interventions to highlight needs for programs to better equip learners with "employability" skills. A strong connection to economic-aspects can be seen, but hardly any connections made to the learning processes within these communities, or which could conceptualise these non formal spaces as active learning sites (Parpart, Rai, Staudt, and University of Warwick, 2003). In a report published by Jain (n.d.), the success story of a UNESCO project based in India- "Networking Rural Women and Knowledge", describes its structure and the impact of such an intervention in engaging rural women with technological tools. An economic understanding of a subsidised vocational training program for women, in an urban slum of New Delhi, has been shared by Maitra and Mani (2017). In a control-group experiment, they compared the pre and post intervention responses through surveys, in order to gauge the economic impact of the program. The study found that women who completed the vocational training program were 6% more likely to find employment and earn more than double, as compared to the control group which did not get trained. Maitra and Mani's (2017) research seems to limit the understanding of the program and the women beneficiaries, as it solely emphasises economic aspects. In a similar vein, a study on microfinance schemes and its impact on a women's Self-Help Group (SHG) in Delhi has been conducted by Suraya (2012) focused on the economic point of view. Through this thesis, I aim to expand the scope of research for understanding the activities, perceptions, and cultural beliefs of the women who engage in such interventions. It feeds forward into identifying and exploring the important phenomena of learning and participation in such communities.

One of the early studies by Korten (1980), comprises five in-depth case studies of community development programs in the developing regions of Asia, including India. It emphasises the need to conceptualise social development and social interventions as a learning process of the participants or the members involved. Building onto this, Balasubramanian, Thamizoli, Umar, and Kanwar (2010,07) researched how women farmers in South Indian villages were building social entrepreneurship skills through microfinancing. It tries to capture daily activities of the learners, their interaction with technology, in their journey to become social entrepreneurs. Razvi and Roth (2010) recognises NGOs as active stakeholders in women empowerment. Stromquist (2003, p. 25), looks at "empowerment" in non-formal settings as a learning process which gets affected by internal (psychological and cognitive) and collective (organisational).

This literature review of research highlights a gap in the way women-based learning interventions have been studied in the context of India. There has been a lack of emphasis on "learning", "the design of learning activities", and understanding the "perspectives about learning" within organizations working in the non-formal learning spaces or community-based interventions in India. It can be seen that, in most of the studies, there has been a lack of conceptualisation of community-based interventions as "active learning sites". The methodology used to study such interventions have been dominated by impact assessments through surveys, which have not been able to deliver crucial insights about the processes of learning (Razi & Roth, 2010). There remains a gap in terms of studying women-led community centres and spaces based in India, through their design and through an in-depth qualitative lens of capturing the transformation of learning and expertise.

This study aims to explore how an organisation like Khwaab perceives and interprets learning, learning practice, and participation in its design and community of learners. My research questions are built around two main objectives ie. of understanding the perceptions of trainers and to capture the voices of learners at Khwaab. This study will help build insights of an organisation like Khwaab and inform better design of teaching and learning practices in self-led women-based organisations of India, especially the ones operating in low-income communities. Not only will the findings help in understanding the interpretations of

empowerment but also strengthen the conceptualisation of social development as a learning process. These insights can also be used to strengthen the vocational training programs being run by the Government of India at various levels.

3   Presenting Khwaab

The word Khwaab, written as ख़्वाब in Hindi, is of Persian origin and translates to "dream" in English language. Khwaab is a women's skill development center located in a low-income urban settlement of Mandawali, in Delhi. From the years 2016 to 2018, I worked as a fellow at Teach for India (TFI), an NGO working in the field of education in India. As part of my fellowship, I had to teach a class of 7th and 8th graders for 2 years in a low-income community of Delhi. In one of the presentations at a TFI session about community-teacher-school relationships, Khwaab was introduced to us by one of its co-founders. It was only a 2 year old project back then, working with a small group of women in Mandawali. It now works with a much larger group of around 60 women. Figure 3 displays the slogan which connects desires of these women to the foundations of the organisation.
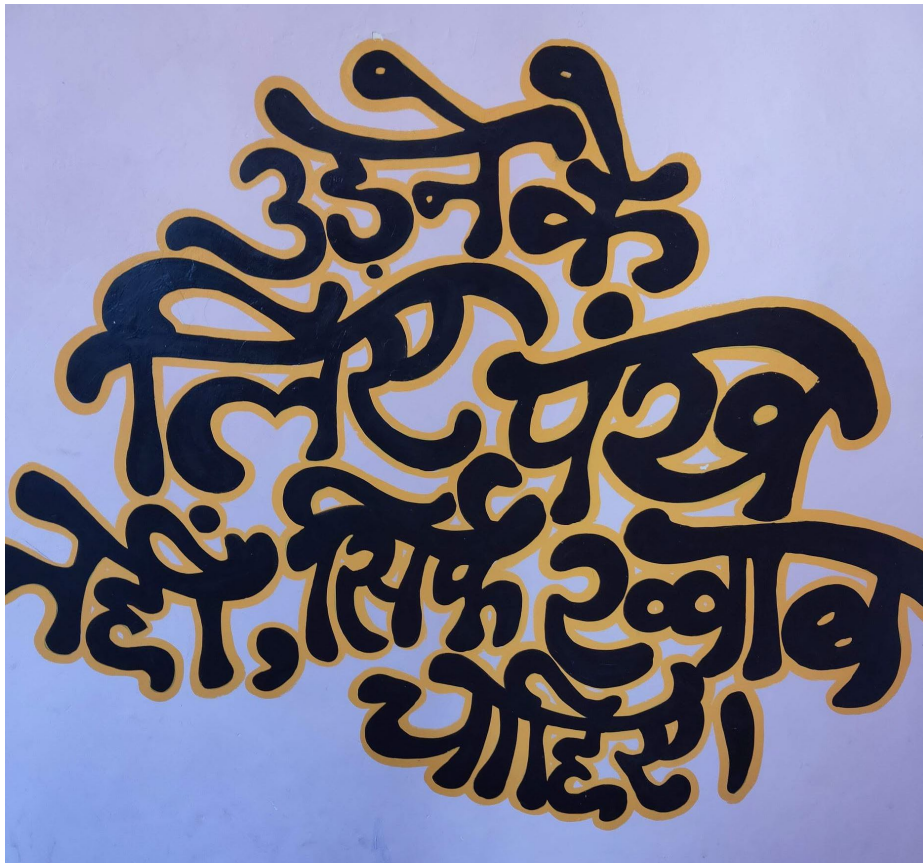
Figure 3 Not wings but only a dream is required to fly- A slogan at the entrance of Khwaab's center in Delhi. 16 November, 2019.

The organisation, an NGO, was founded in the year 2014 by former fellows of TFI where they established it together with a group of seven women, where two of them joined as trainers. The fellows had been teaching in the classrooms of a low-income government school in Mandawali, when they became familiar with the mothers of their students, and in turn, with the context of women of the Mandawali community. Through constant interactions and dialogues with the mothers, a problem space was identified as a lack of participation of these women in socio-economic decision making, and its negative impacts on their children's education and on the overall development of their community. For this small group of women of Mandawali, it became their dream to break away from these patterns, as made evident in Figure 3. Khwaab started off as a skill development centre where the mothers could come in their free time during the day and learn how to carry out basic stitching and needle-thread-work. It aims to work towards "financially empowering low-income community women by imparting livelihood skills and channelizing their earnings toward their child's education, family's welfare and community's development", as per their website. The organisation has played an instrumental role in skilling a group of unskilled women in tailoring, embroidery, traditional Indian dyeing techniques. Along with this, the learners have also got equipped with basic English, Math, and Computer literacy skills. The following Figure 4 shows the results of the skill-development program organised at Khwaab.

Figure 4 Samples of products created by the women of Khwaab using different dyeing, printing, and stitching methods.

As the purpose of this study is to explore women's learning and participation in a community-based intervention, of a developing country like India, I selected an organisation which has been able to sustain the community of its learners right from the founding batch. One interesting aspect to observe is that all the members of Khwaab are the actors, beneficiaries, and the stakeholders of the organisation simultaneously. At present, the organisation continues to grow into a body of around 50 women who have now expanded to an online-store where they sell their products. The initial group of 7 women is currently responsible for managing different units of Khwaab, and mentoring the new members in their respective domains.

Training in the organisation takes place as a 6 month program where learners undergo a course on stitching and measurement. It is carried out with the help of evaluation structures and feedback systems, organically developed and established by trainers and co-founders. The 6-month program and working days at Khwaab have been supplemented with lessons in language, math and computer literacy. Special sessions, carried out in collaboration with other NGOs, focus on financial literacy, women's health, and awareness campaigns. The overarching goal towards sustaining this is displayed in Figure 5 through the Theory of Change- based on enabling a growing network of women to achieve sustainable livelihoods and increasing their socio-economic participation.

Seed	Plant	Tree
Nurturing 50 women by enabling them to meet their basic needs through organised livelihoods	Enabling 100 women to meet family needs of education, health and financial stability through secured livelihoods	Empowering a network of 500 women to reduce the stigma around a working woman through sustainable livelihoods
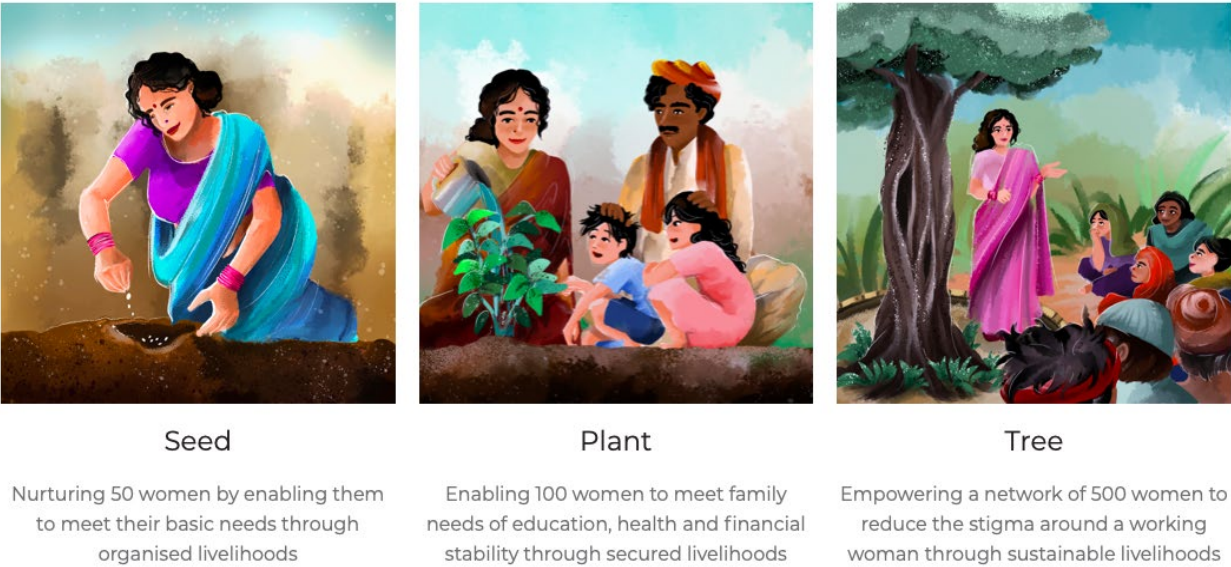
Figure 5 Screenshot of Theory of Change at Khwaab. Retrieved May 1, 2020 from https://khwaab.shop/about/.

4 Theoretical Framework

Theoretical grounds for a case study can offer tools to establish coherence between its design, interpretations of data, and the phenomena under study, throughout the research process (Yin, 2014). While a qualitative research can be deductive or inductive in nature, I will try not to label this study as solely driven by either data or theory, as both of these elements seem to have informed the research process in its entirety. In this chapter, I first describe the research paradigm guiding this case study and then the main pillars of theory through: feminist thought emerging from India, self- directed and gender responsive practices in lifelong learning, sociocultural approaches to learning, and communities of practice.

4.1 The Research Paradigm of Social Constructivism

Social science research has been carried out using multiple frameworks of research design or approaches over the years based on broader philosophical underpinnings (Creswell, 2007). Creswell & Creswell (2018) describe intersections between three components associated with a research approach namely: the philosophical worldview, design, and methods. "Worldviews" or research paradigm is "a basic set of beliefs that guide action" as cited in Creswell & Creswell (2018, p. 44). As a researcher, it is important for me to establish the philosophical assumptions guiding my thoughts to understand the influence of my values and beliefs on the entire research process. Spencer, Pryce and Walsh (2014), while examining different philosophical assumptions in qualitative inquiry, situate them along the spectrum of the ways of knowing to the ways of doing.

Based on the methodology, research aims and objectives, I see two possible positions in the research paradigm namely, social constructivism and feminist theories. Social constructivism sees knowledge and meanings as being co-constructed in interactions and perspectives (Creswell, 2007; Lee, 2012; Schwandt, 1994). This also informs my idea of reality and the ontological assumptions of this research as stemming from the "emic" viewpoint where the

reality in the form of lived experiences is socially and culturally embedded to the context (Spencer et al., 2014, p. 82). Schwandt (1994, p. 240) describes social construction of meaning and knowledge as an "outward process" rather than an "internal mental development." This perspective makes reality socially constructed and knowledge to be subjective in nature and eligible for multiple interpretations. It views knowledge as an active process of co-creation between the researcher and the participant (Spencer et al., 2014) and I have approached it through inductive processes while designing research instruments for this study. Baxter and Jack (2008, p. 545) share a similar description about social constructivism by considering the relationship between researchers and participants as follows: "collaboration between the researcher and the participant, while enabling participants to tell their stories (Crabtree & Miller, 1999). Through these stories, the participants are able to describe their views of reality and this enables the researcher to better understand the participants' actions." I have developed the empirical framework of my study (Chapter 6) through this epistemological viewpoint.

As I have designed this study on a women's skill development centre (Khwaab), one of its objectives being to impartially capture the voices of the learners, it would likely be aligned with the research paradigm of feminist theories as it enables agency for women. According to Creswell and Creswell (2018), feminist theories paradigm falls under the transformative worldview of research where it opposes patriarchal structures that exploit and oppress women and other minorities. It considers oppressed or under-represented communities like women-groups as legitimate and important sources of knowledge, and identifies the purpose of any research as a pathway to drive societal change through action (Creswell & Creswell, 2018; Kabeer, 2012). Feminist worldview or paradigm places "gender as the center of inquiry, and yet increasingly incorporate multiple intersectionalities of identity- including sexuality, race, religion, and social class" Spencer et al. (2014, p. 92). Although I define the context of this case study and its participants based on my interpretations of the feminist thought, it does not form the central phenomenon or concept under study. In other words, I am not studying gender as the central object of this research, but it informs the phenomenon of learning being explored at Khwaab. Hence, I would consider the possibility of feminist notions of research shaping this case study.

Researcher notes: Through this case study, I have attempted to capture women's voices at Khwaab which has strong connections to the notions of empowerment and gender. Then, a clear positioning of this research work would have been in the feminist paradigm. Further, I found myself in a dilemma. I suspect that I might be contradicting myself here. I do not want to put labels to this study nor its paradigms, as I feel it robs it off the fluidity or dynamic nature of research. I find it hard to remain associated with the weights carried by these heavy labels.

Concluding this section, I acknowledge that this case study has elements from the transformative worldview of feminist theories. However, the center of inquiry is not gender but the phenomenon of learning. I place this study closer to the social constructivist worldview where meanings and knowledge are socially co-constructed as a result of interactions and shared experiences, and multiple subjective interpretations. Following the social constructivist paradigm of research and meaning making, the study also aims to give voice to the women at Khwaab, and through this, eventually understanding their context (Simons, 2014). I will now describe the theoretical pillars of my thesis. Figure 6 displays a map of the main concepts, targeted towards specific research units, which have informed the theoretical framework of this study.

Figure 6 Theoretical map for the case of Khwaab.

My choice for the concepts as mentioned in Figure 6 is based on the following rationale:

1) Since the case study is of a women's skill development center based out of India, it is essential to give the context of how women's position has been understood by the feminist scholarship in India.

2) The theoretical developments in the domains of situated learning and the conceptualisation of communities of practice by Lave and Wenger have emerged from their extensive research of studying learning processes and interactions in tailor shops or craft workshops (Lave & Wenger, 1991). The organisation under study in this thesis holds resemblance to those sites due to its non-formal learning setting as well as teaching the women some similar skills like tailoring. Since this study explores social elements involved in the learning and participation at Khwaab, I define learning through sociocultural approaches due to the situated nature of learning activity and practices.

3) Themes formed from the data analysis have shown connections with the aspects of self-directed learning, gender responsive nature of teaching-learning processes, women empowerment, learner identity, and participation in the community of Khwaab (Chapter 7)

4.2 Weaving the Context through the Feminist Thoughts from India

As the context of my research is in India and is based on women's learning community, I will draw an understanding of agency, identity, and empowerment through the feminist thoughts originating from the Indian context. For this attempt to contextualise the participants at Khwaab, I move away from the Western frameworks of conceptualising feminism. It tends to homogenise and put forth a universal meaning of feminism, and misappropriate the non-Western or non-Anglo-American notions of feminism (Tlostanova, Thapar-Björkert, & Koobak, 2016). This is also an attempt to highlight the contributions made by the experiences of women in the non-West world to the theoretical developments, which depicts the conceptualisation of feminism through women's movements (Menon, 2015). Feminist theory from India is mainly guided by feminist practices and goals, closer to the grassroots levels (Jain, 2018). The need to create a consolidated body of knowledge about feminism in India has been specified in the work of Jain (2018, p. 79) where she states "I argued that women's reasoning and the ideas that emerged from their lived experience, needed to be converted into the macro frameworks of development, moving the focus from concern about women's health and other inputs to showcasing their ideas." The purpose of research here, as she explains, is to reveal rather than prescribe.

4.2.1 Identity

Gedalof (2005) approaches the women's sense of identity, their social identity & role as social agents, and the sense of collective identities & agency, through the feminist voices from India. I base her work (Gedalof, 2005, p. 26) to distinguish between "Woman" (female, sex) and "women" (feminine, gender) in order to describe identity or multiple identities existing within

the Indian context. Identity formation models have been based on the complexity of relationships arising from national, race, religion, and caste. Sangari (1993, as cited in Gedalof, 2005, p. 30) explains these multiple identities as socially constructed in the form of "notions of femaleness, self or identity, are so tied up with questions of family, class, religion and other forms of collectivity that they cannot be framed in terms of a single unified axis." Menon (2015) too highlights the need to engage with multiple identities and to complicate the concept of identity through its treatment with the debates of race, religion, and caste. According to Gedalof (2005), the concept of collective identities has shaped up the feminist discourses in India and has given momentum to women's social movements. This sense of collective has also been informed by the shared gendered experiences with inequality and stories of struggles at the hands of abusive patriarchal structures, including the social organisation of family and households (Jain, 2018). There is unequal access to land, property, resources, financial, social, and economic participation, or to put in other words, these are gendered ways of living which ultimately give rise to a collective identity (Jain, 2018).

4.2.2 Women Empowerment and Role of NGOs

Women's participation in the society has been altered through their articulation of struggles and challenges (Jain, 2018; Menon, 2015). This has been traced by the shifting spaces of women participation from political movements to actions-based advocacy, and from development to capacity building (Bernal & Grewal, 2014). Discussing the multiple manifestations of gender inequality in the Indian society, Sen (1999, as cited in Stromquist, 2015, p. 307) proposes "women's education and gainful employment" as enablers to drive agency in women communities. His work asserts a transition from the treatment of women as "passive recipients" of welfare to recognition of women as "active agents of change." I translate this as an objective for enabling women to challenge hegemonic power structures through newly formed understandings of self and their society. Drawing from the works of southern feminist theorists, Stromquist (2015, p. 308) composes empowerment as: "a set of knowledge, skills, and conditions that women must possess in order to understand their world and act upon it." She links empowerment with action or activity which manifests at both individual and collective levels.

The presence of NGOs at the grassroot levels have enabled activism in women communities, acting as information sources to raise awareness. They have created new opportunities for women to become self-reliant and have proven to promote empowerment across political, economic, and knowledge related aspects (Mehra, 1997; Stromquist, 2015). However, there has been speculation about the activities of these bodies in the context of empowering women in India. Contesting popular views about NGOs, Nagar and Raju (2003, p. 2) point out that while most of them act as "facilitators of government programs", a very few number "actively work to identify and challenge the structures responsible for growing social inequalities." Keeping this reality in mind, they raise questions over the capacity of NGOs to be change agents for women empowerment. In order to address this, the nature of debates around NGOs needs to be contextualised in their functions and goals. Bernal and Grewal (2014) have attempted to theorise NGOs working in feminist spaces, by identifying them as ways of organising. Hence, feminism and NGOs, as spaces, can be explored through differing ways of interactions- through collaborations and conflicts- between the two fields. Since the organisation under study is an NGO, working as a women's skill development center, it becomes important to explore whether feminist discourses in the form of empowerment are getting shaped up in the women's community at Khwaab, or whether it is acting as a purely technical center, existing in a conflict with feminism, or in other words, whether it acts as a change-agent or limits itself to be a facilitator of only skill-building programs.

4.3 Lifelong Learning: Self-Directed and Gender Responsive Practices

Lifelong Learning, according to Encarta (as cited in London, 2011, p. 8), is "development after formal education: the continuing development of knowledge and skills that people experience after formal education and throughout their lives." However, some works look beyond formal education or training in order to redefine the purpose of Lifelong Learning. Billett (2018) describes it as a personal experience driven by individual's choice, and distinguishes it from the term Lifelong Education which has an institutional connotation. Thus, according to Billett (2018, p. 3) Lifelong Learning is also a process of ongoing learning where individual's know what they can and want to do, and what they value. This has been linked with emancipatory aspects of Lifelong Learning, where Fleming (2011) discusses its contribution towards

inclusion of learners coming from disadvantaged communities or underprivileged contexts. In their review of conceptions of Lifelong Learning, Aspin and Chapman (2000) point towards its linkages to societal transformation. It has been interpreted as "skills development" in the context of India (UNESCO, 2016, p. 7). Here, the focus is on non-formal learning (NFL) and vocational training spaces. A learning environment whose nature of "structure" lies between informal and formal learning, and which is applicable in apprenticeship-based settings, can be termed as NFL Environment (Belle, 1982, p. 6). An example of such a setting could be community-based language learning programs or a computer class for adults. The curriculum is targeted towards the needs of the learners, and scaffolded nature, unlike rigidly structured form of formal learning. NFL environments create an avenue for learners, fostering a sense of freedom in their learning, and is a space which aids lifelong learning (Belle, 1982). On the basis of this, I position Khwaab functioning as a site of NFL for women.

4.3.1 Self-Directed Learning (SDL)

Merriam (2001) describes SDL as one of the pillars of adult learning theory, which is based on Knowles' (1975, as cited in Merriam, 2001, p. 8) assumption that "learners become increasingly self-directed as they mature." This has implications on modelling the training for adults due to its perceived assumption about the motivation levels and engagement of the learners. This way of defining learning in adults is different than what is perceived by self-regualted learning theory. Tracing the theoretical developments in SDL, Pilling-Cormick and Garrison (2007) identify the foundations of a macro-level SDL in sociological and pedagogical domains, rather than in psychology, as observed in the case of a micro-level Self-Regulated Learning (SRL). Since the study does not include micro-level dynamics of Zimmerman's (1990) SRL model of planning, performance, and reflection aspects of learners' emotions, cognition, motivation, and behavior, I have not included SRL as a theoretical construct. According to Pillick-Cormick's Self-Directed Learning Process Model, using a context-based understanding, learners have the agency to decide what is meaningful for them and this determines their motivation (Pillick-Cormick & Garrison, 2007). While stating the importance of including learner's context, SDL has also been linked to transformational and emancipatory learning where the individuals engage in critical reflection to drive changes- personal and societal (Merriam, 2001). Moreover,

Hammond and Collins (2013, p. 13) emphasise on the need to include a critical practice in the teaching-learning processes in adults as they describe SDL as:

> "A process in which learners take the initiative, with the support and collaboration of others, for increasing self and social awareness; critically analysing and reflecting on their situations; diagnosing their learning needs with specific references to competencies they have helped identify; formulating socially and personally relevant learning goals; identifying human and material resources for learning; choosing and implementing appropriate learning strategies, and reflecting on and evaluating their learning."

4.3.2 Women and Learning: Gender Responsive Practices

In their study on how lifelong learning impacts different groups of learners, Leathwood and Francis (2006), and Rogers (2006) identify gender and intersectionality as the blindspots in adult learning and training while exploring whether such interventions challenge the binaries in thoughts. In the case of community-based learning programs, Tett (2006) emphasises on the role of such interventions in shaping the identities of women for driving changes in the lives of women beneficiaries at different levels: personal, emotional, new skills, and understanding. Daniels (2010) that stress on individual learning as compared to socially-embedded learning has a major role to play in the observed ignorance of gender in the design of most Lifelong Learning programs.

A gender-responsive design of teaching-learning methods in adult learning is essential for moving towards empowerment and inclusion (Stromquist, 2016). According to Daniels' (2010, p. 79) work on women vocational learners in Australia, mentions what successful lifelong learning appears to be- "overcoming barriers to access and participation, and, for women, inclusion." The article urges one to think about how ways in which learning from NFL and vocational training classrooms for women can truly impact their lives. The teaching methods, in the case of women learners, need to move towards acknowledging the issues of "trauma, illness, and family responsibilities" and organically shape up learning (Daniels, 2010, p. 88). This would translate into a learning design which is contextualised to the realities of the women.

Stromquist (2015, 2016) stresses on the importance of women becoming self-confident and assertive in a gender-sensitive teaching-learning design by impacting psychological, knowledge, and political dimensions. In her critique of Gender Planning and Development: Theory, Training and Practice, Jain (1995, p. 118) emphasizes on the importance of "listening and drawing in" when approaching women's empowerment discourses. Learning as development should recognise women's position in the society and enable agency in them (Jain, 2018). In the case of NFL settings, Stromquist (2015) suggests setting up environments to foster women's "personal agency and critical reflection" to actively participate and challenge hegemonic gendered power structures. She lists down characteristics of such a space as

> "Programmes that have empowering consequences for women are those that provide a safe space, foster discussion, and encourage participants to think critically about gender social norms; they also support individual agency and group cohesion (Warner *et al*., 2014). It is often through access to the public sphere and by engaging in group discussions that individual experiences can be shared and social networks developed." Stromquist (2015, p. 315)

4.4 Sociocultural Approaches to Learning

Understanding learning and human activity go hand-in hand. Learning, as a process, has been examined through contrasting philosophical viewpoints of sociocultural approach to (external, interactional) and cognitive view of (internal, mental-model based) learning. Packer and Goicoechea (2000), Zuengler and Miller (2006), and Hodkinson, Biesta, and James (2008) examine the debates and conflicts in definitions of learning from cognitive and sociocultural views. Packer and Goicoechea (2000, p. 228) explain the ontological assumptions, and distinguish the two viewpoints on the question of dualism where sociocultural approaches have been identified as non-dualist, not distinguishing knower from the known. Hodkinson et al. (2008, p. 9) discuss this by contrasting the "root metaphors" of learning as acquisition (conceptual change) and as participation (interaction change). Two questions stem from this-What should be focussed more, individuals or the situated aspects, while looking at learning as

a phenomenon? Should the context and the culture of learning be considered as a part of the learning process?

I find alignment with Hodkinson et al., (2008) while stating that there is a possibility of looking at learning with a holistic lens ie. individual learning can be studied as part of the broad sociocultural approaches. Additionally, Billett (2001, p. 20) refers to individual learning as participation in social practices "through goal-directed actions." In this thesis, I conceptualise 'learning' from this point where learning is situated and lies in interaction with the context built through social and cultural components (Billett 2002; Hodkinson et al., 2008; Engeström, 2011).

4.4.1 Cultures of Learning

A sociocultural approach to learning is more inclined towards anthropology and Dewey's embodied learning than towards social psychology (Hodkinson et al., 2008; Nasir, Roseberry, Warren, & Lee, 2018). Approaching the phenomenon of individual learning with the lens of cognitive psychology tends to decontextualise the actions and participation from the context or the larger system of which the learner is a part of (Greeno & Engeström, 2018; Hodkinson et al., 2008). I move towards a situated approach that studies learning as external interactions "with the world" rather than internal mental models "about the world" (Nathan & Sawyer, 2018, p. 24). Hence, a situated learning activity has the potential to examine facilitators or inhibitors of learning actions existing in the socio-cultural structures of the context.

Out of the multiple ways of phrasing and interpreting it, I approach 'culture' through its anthropological meaning as enunciated by Hodkinson et al. (2008, p. 33) "being constituted- that is, produced and reproduced- by human activity, often but not exclusively collective activity." This demonstrates that culture not only forms the structure of the learning environment but also exists as a learning practice. Clarifying the usage of the term, Hodkinson et al. (2008, p. 34) caution the readers to not limit their comprehension of "learning culture" as the context of the learning environment only but also encourage them to expand its meaning as "social practices through which people learn." Social practices, while carrying a direct

association to the word 'doing', does not separate acting from knowing. It encompasses what is said & unsaid or represented & assumed while giving "structure and meaning to what we do" (Wenger, 1998, p. 47). This also includes negotiation of meanings and shared worldviews by learners while engaging in social practices (Wenger, 1998).

4.4.2 Situated Learning

Coined by Lave and Wenger (1991, p. 29), the term "situated learning" is defined with the help of a process called legitimate peripheral participation (LPP) which encapsulates a range of sequences through which a novice or a newcomer becomes capable of "complete participation in the sociocultural practices of the community." Here learning is understood as a change in the participation of a learner with the community or the context. In the context of Khwaab, an LPP characterises the nature of participation of women in the learning activities at the organisation, particularly unraveling the dynamics of trainer-learner interactions. Conceptualising LPP enables one "to speak about the relations between newcomers and old-timers, and about activities, identities, artifacts, and communities of knowledge and practice." Lave and Wenger (1991) admit that newcomers or novices do not have the prerequisites to participate in the community during their induction. There may be contextual reasons for this, for example the presence of hegemonic structures of power. However, over the course of time, they can be supported, through guided participation, to gradually become capable of fully participating (interacting) in the community with their learnt knowledge and skill sets. Since this learning activity happens in its natural setting, it is situated in the context, and interacts with cognition. This also finds connection to non-dualist ontological assumptions guiding sociocultural approaches to learning. Lave (1988, as cited in Packer & Goicoechea, 2000, p. 229) builds this further by defining cognition as "a complex social phenomenon ... distributed—stretched over, not divided among—mind, body, activity and culturally organized settings (which include other actors)." Situated learning views learning as an evolving form of membership and participation with the community, leading to transformation .

Lave (as cited in Illeris, 2018, p. 202) moves away from the traditional cognitive theory of learning, of understanding learning isolated from its context of occurence. It is emphasized, on

the same page, that "Theories of situated activity do not separate action, thought, feeling, and value and their collective, cultural-historical forms of located, interested, conflicted, and meaningful activity." Hence, it can be concluded that learning is understood to be a dimension of social practice where participation is based on the "situated negotiations of meaning" one makes with the world (p. 51). This view of LPP towards enculturation, through activites and interactions in a problem-based learning environment, finds alignment with Evensen and Hmelo-Silver (2000, p. 26) as "learning is not an accumulation of information, but a transformation of the individual who is moving toward full membership in the professional community."

Researcher notes: While contemplating my own ways of defining learning at Khwaab, I kept encountering issues related to the context of those women learners. I noticed that learning seemed to exist in interaction with social justice issues. Hence, I turned towards Lave and Wenger (1991, p. 85), who make an important observation as follows: "Whether activity or language is the central issue, the important point concerning learning is one of access to practice as a resource for learning, rather than to instruction. Issues of motivation, identity, and language deserve further discussion"

As I approach the learning design at Khwaab, which is also an NFL site (Section 4.3), it supports women's descriptions of their experiences as learners. According to them, their participation, in the capacity of being members (learners & trainers) at Khwaab, and in Mandawali, seems to have changed over the years. In order to approach what has informed the enablers of such participation, I wonder what does situated learning look like in a normal teaching-learning set-up in an NFL site? In order to translate this into instructional design, Stein (1998, p.2) considers 4 premises as follows:

> "(1) learning is grounded in the actions of everyday situations; (2) knowledge is acquired situationally and transfers only to similar situations; (3) learning is the result of a social process encompassing ways of thinking, perceiving, problem solving, and interacting in addition to declarative and procedural knowledge; and (4) learning is not separated from the world of action but exists in robust, complex, social environments made up of actors, actions, and situations."

Connecting this with the context and culture of learning, situated learning recognises that the learning process is embedded in social practices (Sawyer & Greeno, 2009) or exists as an engagement with social practices (Lave & Wenger, 1991). According to (Hodkinson et al.,

2008), this form of embedding is more frequently seen in sites of informal learning and NFL. Hence, this framework, will assist me in studying women's pariticipation at Khwaab, as it is a site of NFL (Section 4.3).

4.5 Community of Practice (CoP) Framework

4.5.1 Defining CoP and its Dimensions

Wenger (2011, p. 1) defines CoP as essentially a "group of people who share a concern and a passion for something they do and learn how to do it better as they interact regularly." It is important to highlight that any group of people who are geographically proximal, who want to know and network with each other, cannot be termed as a CoP. Membership to a CoP is characterised on the basis of a shared competence and a "shared domain of interest" (Wenger, 2011, p. 1; Wenger, 1998). They negotiate meanings (through experiences or social relations) and coordinate actions. Wenger (1998) further describes three dimensions of practice existing in a community-
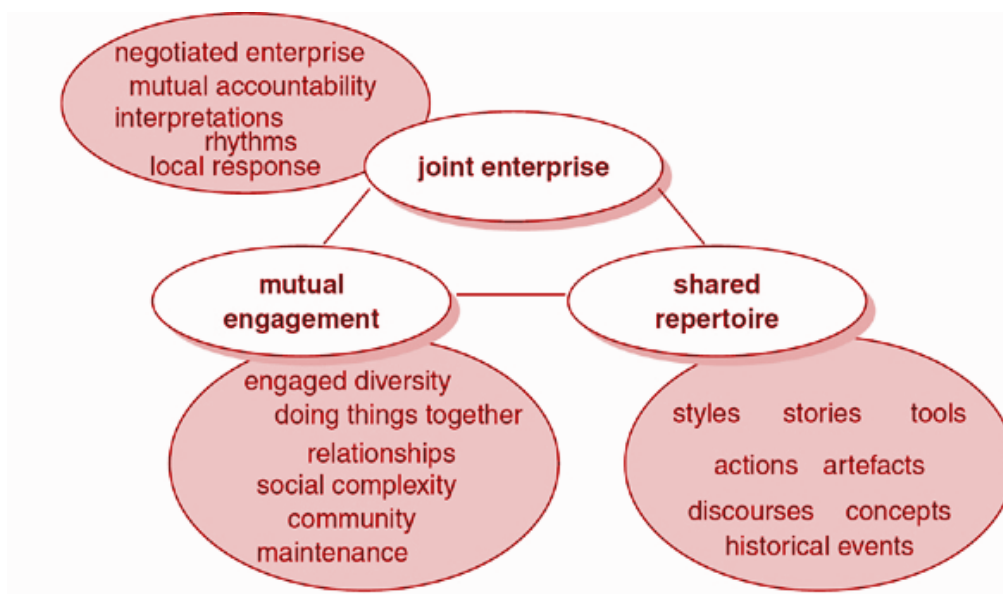
Figure 7 Dimensions of practice as portrayed in Wenger (1998, p. 73).

1) *Mutual Engagement* This characterises membership in a community where participants are mutually engaged in actions and socially mediated activities. It also includes creation of identity through shared interests and tasks. A prerequisite which enables engagement is the feeling of belongingness shared by the members. This, along with diversity, help sustain CoPs and forge strong interpersonal relationships. Wenger (1998) argues that these mutual relationships cannot be reduced to universal utilitarian structures but instead, they are a concoction of various elements like power structures, expertise, positive and negative emotions, challenges, dependency chains, trust, freedom.

2) *A Joint Enterprise* In simpler terms, this dimension can be understood as a common set of standards and expectations employed by the members which holds the community together (Nathan & Sawyer, 2018). Wenger (1998, p. 78) points out that joint enterprise does not necessarily translate into shared working conditions or being in complete agreement with other members, but it is "communally negotiated" through mutual engagement. He elaborates that formulation of a CoP is influenced by external factors of the larger context- society, culture, institutions, history, and resources. Then, the practice of the community's members is a response to these changing variables and needs to be considered as a collective.

3) *A Shared Repertoire* Wenger (1998, p. 83) refers to some recognisable or distinguishing "ways of doing, stories, gestures, symbols, words, actions or concepts that the community has produced or adopted" as a shared repertoire. These features can make a particular CoP stand out from others, and this repertoire can be instrumental in engaging the members in practice.

In the context of Khwaab, a CoP would be defined by its group of women learners and trainers who are *mutually engaged* in the teaching-learning process for attaining technical and non-technical skills; share a *joint enterprise* of improving their financial conditions and solving problems to empower community members; and they practice a *shared repertoire* of routines like planning their daily activities, negotiating the curriculum, reflecting and collecting feedback.

4.5.2 Learning in a CoP

Wenger (1998, p. 86) conceptualises CoP as "shared histories of learning" among the members. Learning then becomes a way of practice and exists as an emergent social structure in the community. Social theory of learning as displayed by Figure 8 describes the components of learning as doing, belonging, becoming, and experience as an attempt to explain social participation as a learning process (Wenger, 1998; Wenger, 2011). Participation is studied as an active process of members where they engage in social practices of the community and construct identities based on the feelings of belongingness. Wenger-Trayner et al. (2014, p. 14) add a social dimension to the concept of an individual's competence as a negotiation between a member's experience and the community's regime of competence, where its relationship with learning is seen as a "claim to competence." There exists a constant dialogue between the competence and personal experience of the member. It can be observed that along with the structural components, the interconnections and relationships are important to consider while defining how CoPs learn. These definitions of learning for a CoP become intertwined with participation and identity, where members establish mutual relationships, enterprises and construct a repertoire.
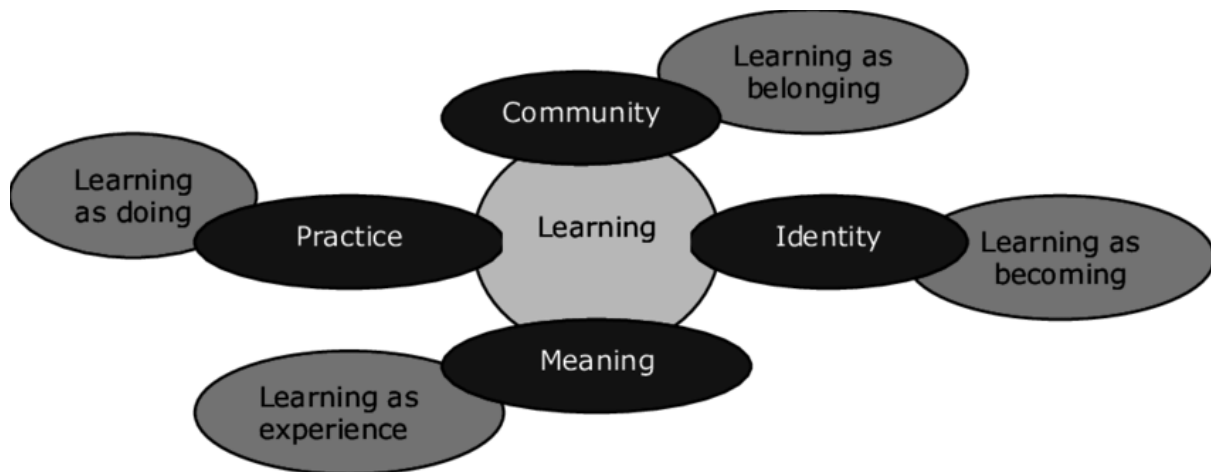
Figure 8 Components of social theory of learning (Wenger, 1998).

The roots of this learning framework lie in the processes of cognitive apprenticeship (Lave & Wenger, 1991; Nathan & Sawyer, 2018). Here, learning occurs as a transfer of knowledge between the expert and the novice through scaffolds and mediation of tools. A similar approach

can be applied while considering newcomers in a CoP and their participation in the community, where guided participation becomes important. LPP (Section 4.4.2) provides an opportunity to newcomers (at the periphery) by structuring their way of participation in the CoP and enabling them to achieve a certain level of competence, or in other words to claim competence.

Based on the three dimensions (Section 4.5.1), learning in a CoP includes the following processes as described in Wenger (1998, p. 96)-

- Evolving forms of mutual engagement
- Understanding and tuning their enterprise
- Developing their repertoire, styles, and discourses

These can be interpreted as learner actions which exist in modifying their ways of participating in the community. Then identity creation, a dynamic process, becomes an important aspect of learning in development of practice, for members to locate themselves in or align with the community's competence. Hence, such a type of learning is not restricted to only acquisition of memories, habits, and skills (Wenger, 1998; Wenger, 2011). By learning how to engage with different aspects and resources in the community, the members become aware about challenges, mutual relationships, identifying themselves, and their strengths. They may (not) proceed to define their enterprise and make decisions on creating new or end old routines, tools, methods, representations.

After describing the theoretical pillars which have informed the conceptualisation of the context of the participants, definitions of the phenomena under study, and the description of findings, I now move towards the research aims and methods in the next chapters.

5 Aims and Objectives

I have designed this research as a single instrumental case study which aims to explore women's learning and participation in the context of a women's skill development organisation Khwaab through the voices of its members-trainers and learners. I approach this with the exploration of their experiences along with its impacts, and the perceptions guiding the design of teaching-learning activities. The objectives and questions of the research are described as:

Aim 1- To understand trainers' perceptions about learning at Khwaab

    RQ1 What are the ways in which trainers perceive learning?

    RQ2 How do these perceptions influence the design of learning activities?

Aim 2- To capture the voices of the learners at Khwaab

    RQ3 What meanings do learners attach to learning at the organisation?

    RQ4 How do they see the learning activities impacting their participation in the context of societal norms?

In the next chapter, I will elaborate on the empirical framework and analytical structure followed to address my research questions.

6   Methods

In order to address my research aims of exploring women's learning and participation at Khwaab, an in-depth study of the organisation was required; through the voice of its members, and exploration of their teaching-learning processes. I have chosen a case-study research methodology as it allows for an expansive and a deep investigation of the phenomenon through multiple data sources (Yin, 2014). I understand case as one "bound unit", whose boundaries may or may not interact with the context it is situated in (Punch & Oancea, 2014, p. 158). This research work is a "single case instrumental study" where the object under study is a particular issue or a phenomenon, explored in-depth as one bounded case (Creswell, 2007, p. 74). Hence, in this research, Khwaab becomes the case bounded by the context of Mandawali (a low-income community in Delhi where the organisation is located). The aim of exploring women's (trainers & learners) learning and participation within the organisation, a bounded system, classifies it as a single instrumental case study.

I now begin with the description of case study as a methodology in educational research, and elaborate on its design. Later, I will discuss the sources of data, profiles of the participants, and design of research instruments.

6.1   Case Study Methodology

6.1.1   The Case Design

During the research design phase of my thesis and through reviews of case studies, I observed inconsistency in its usage and definition, ie. being that of a method, methodology, and a research tool, as highlighted by Creswell (2007), VanWynsberghe and Khan (2007), and Yazan (2015). For the purpose of this research and following the constructivist paradigm, the case study approach is "an intensive, holistic description and analysis of a bounded phenomenon such as a program, an institution, a person, a process, or a social unit" (Merriam, 1998 as cited

in Yazan, 2015, p. 148). I selected this because it aligns with the view of Khwaab as a social unit, or a community, where I study women's learning and participation elements.

In the process of defining a case, I faced two important issues: defining the boundaries of the case and identifying the units of analysis. Or in other words- what exactly will be studied; what is to be included and excluded? Figure 9 identifies the boundaries of this case study while defining the multi-level boundaries.
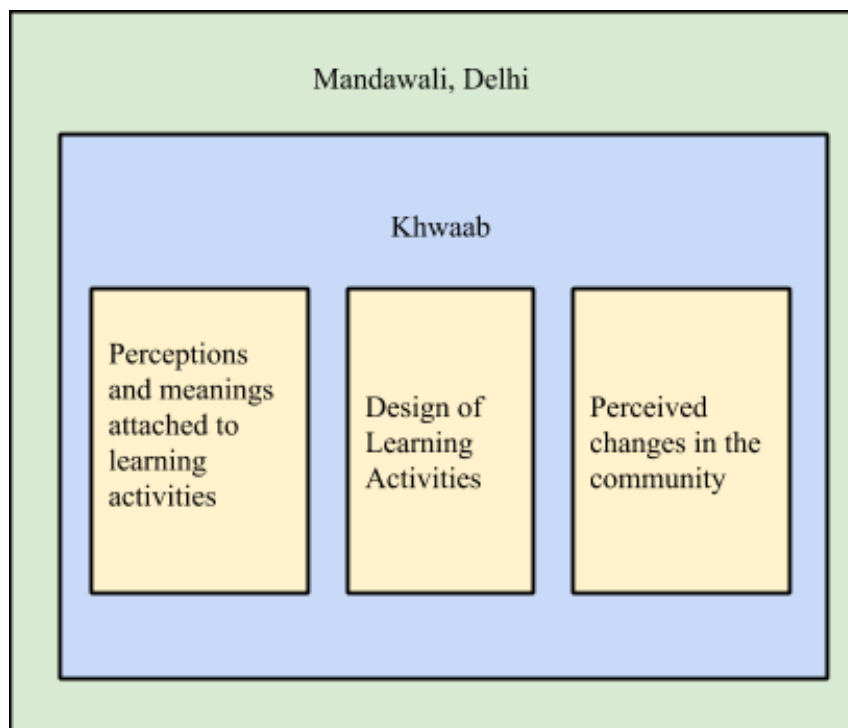
Figure 9 Study of Khwaab as an Embedded Single Case Design.

According to Baxter and Jack (2008, p. 546), a case can be bounded in terms of time & place, time & activity, and context. Based on these ways of binding, I view the case of Khwaab bounded as a learning organisation (activity) located in a low-income community of Delhi (place & context). To address my research questions, I had to select the unit of analysis: the whole organisation (holistic design) or to focus on multiple yet specific elements (embedded design) (Yin, 2014, p. 99). I illustrate this study as an **Embedded Single Case Design (**Yin, 2014) because this research focuses on 3 specific areas to explore women's learning and

participation (Figure 9). The overall context of Khwaab is of Mandawali which also partially defines the context of its members. I have identified the following sub-units within the case as:

- perceptions and meanings attached to learning,
- design of learning activities
- perceived changes in the community

6.1.2 Design of the Research Process

I have designed this research on the basis of five components of the case study design process as depicted in Yin (2014, p. 119). These stages cover all the research activities from the time of planning to investigating the findings (Figure 10).

(a) a case study questions;

(b) its propositions, if any;

(c) its unit(s) of analysis;

(d) the logic linking the data to the propositions; and

(e) the criteria for interpreting the findings"
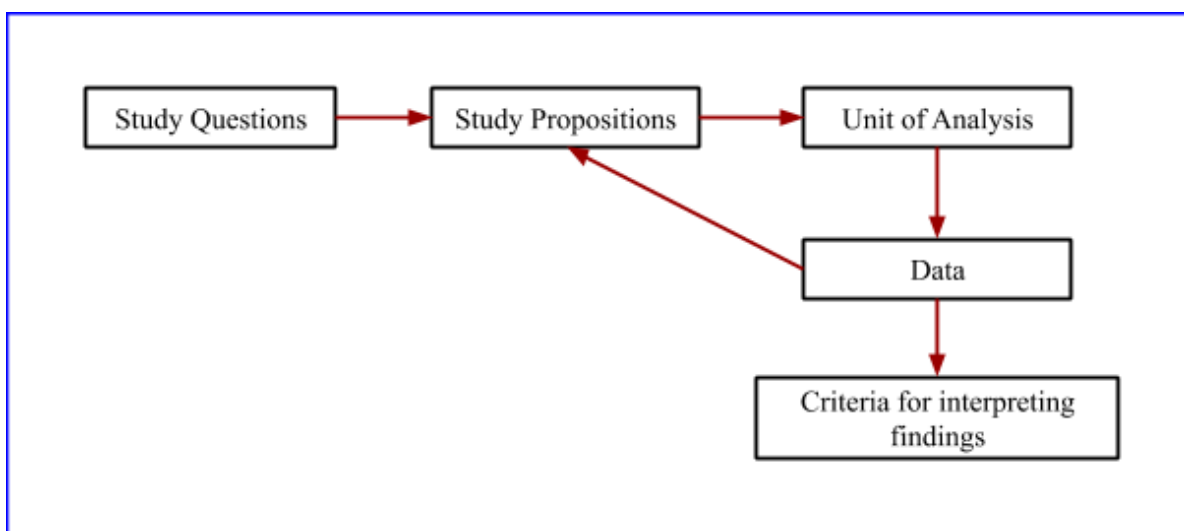
Figure 10 Components of a case study research design (Yin, 2014).

The first three components have helped me to make decisions regarding the type, scope, and sources of data. The last two components will be examined during the analysing phase of the research.

Case Study Questions. Yin (2014) illustrates that a case study research is mostly relevant to the questions designed with the intent of finding ways to look at a particular phenomenon or explore the reasons behind it. My research questions are also based on the semantics of how and why, while approaching learning at Khwaab. While formulating the study questions or the research questions, I established two main objectives (Chapter 5) with the overarching aim of exploring women's learning and participation at Khwaab through the voices of its members-trainers and learners.

Case Study Propositions. These are guiding elements or assertive statements on the basis of which I address what exactly I should look for in this research. As a result of this, I have defined the limits or scope of my study, which has an overall impact on the viability of the research (Baxter & Jack, 2008). It could also be simplified to understand "what you should study" (Yin, 2014, p. 71). In the context of this research, I have defined the following study propositions

- Khwaab as an organisation has been successful in building and sustaining its community of practice through its teaching-learning methods
- Trainers and learners feel empowered in more than just financial terms after joining and working at Khwaab

After the analysis phase, I revisit these propositions to see in what ways they complement research findings.

Units of Analysis. On the surface, it might seem that the unit of analysis in this thesis is the organisation itself. However, I considered perceptions and meanings about teaching-learning, design of learning activities, and perceived changes in the community, to be units of analysis. Hence, in the case of Khwaab, instead of studying the organisation as a whole, I have focused on the group of trainers and learners who have been there since its foundation.

Logical Linking to Data and Criteria for interpreting findings. These two components will be elaborated in the subsequent chapters which deal with the findings (Chapter 7), post data analysis processes. These components serve as a means to support or contest the

propositions at the beginning of the research. The last component also sheds light on the validity of the research and the findings.

6.2 Sources of Data: Collection or Co-creation?

Here I move away from the notions of "collecting" data for research, and instead, approach it with a social constructivist lens where I look at this process as a collaboration between the participants and me to build an understanding of the phenomena under study. Simons (2014), while commenting on data collection, expresses this collaboration as a crucial element in interviews. I draw parallels with the philosophical justifications defined by Baxter and Jack (2008, p. 545) "One of the advantages of this approach is the close collaboration between the researcher and the participant, while enabling participants to tell their stories ". By enabling the learners and trainers at Khwaab to express themselves, we together form an understanding of our realities and actions. Hence, it is safe to say that instead of collecting data, I co-created data through a shared understanding with the participants.

Yin (2014) specifies four principles while dealing with data for a case study: (a) using multiple sources for the purpose of triangulation (Section 6.2.2), (b) creating a case study database to store original information, (c) maintaining a chain of evidence, and (d) being careful while using data from electronic sources. I have created a case study database on Google Drive which includes the audio recordings, transcriptions, and coding tables. This is separate from the working documents used for analysis. Apart from this, I have maintained a folder to organise the printed sheets of transcriptions and training documents. For the chain of evidence, I have prepared a protocol for this case study (Appendix 1) which specifies the sequential order of the design process, and I have tried to describe each stage of data co-creation and analysis.

6.2.1 Timeline of Research Activities and Ethical Considerations

After coming to know about the organisation, and getting the approval of my thesis supervisors, I established a communication channel with one of the co-founders of Khwaab via email in the month of July 2019. We arranged for an online call where I explained the main goals of the research and types of data required for the study. I sent them two sets of consent forms for the

study- in English and in Hindi, as the participants did not understand English. On receiving a positive response, the interview duration and timeline was fixed as 11th November to 24 November 2019. Training document from the trainers, and their notes were received during the same interval. I conducted face-to-face audio recorded interviews with five learners and two trainers of the organisation. The interviews were held at the center i.e. Khwaab, located in Mandawali, in Northeast Delhi. The Operations Lead at Khwaab helped me organise the interview sessions at the center. They also introduced me to all the participants on the first day of the interviews. We created a timetable together, keeping in mind the schedule of the participants as the majority of them were mothers who had to be present in their homes after their kids' return from school. However, the members of Khwaab were quite flexible with their timelines and we were able to complete all the seven interviews. It took me a total of four visits to the center to complete the interview process.

I followed the guidelines laid down by the Finnish National Board on Research Integrity (2009) to ensure autonomy for participants during interviews, confidentiality of their identities, and maintaining data privacy. Consent forms were translated to Hindi in order to respect the contexts of the participants. They were informed of the research objectives via emails to Khwaab, and also before starting the interview. In order to maintain an open communication channel, I provided them with my contact details well in advance so that they could seek any clarifications. At the start of each interview, I cordially introduced myself to the participants and it was emphasised that they can opt out of their participation at any given stage of the research. All the participants were treated with respect throughout the data co-creation process. Before beginning with the interviews, I took an oral consent for recording the audio on my laptop. During the data analysis phase, their names were changed in order to maintain privacy, and confidentiality. Due consent was also taken, via email, from the Lead External Affairs Advisor (India, Sri Lanka, and Maldives, Bangladesh) Special Projects at World Bank for using a screenshot from the webpage in the thesis.

6.2.2 Types of Data

A case study requires data from multiple sources in order to form a holistic understanding of the phenomenon under study (Creswell, 2007). According to Yin (2014), one of the ways to substantiate similar findings from multiple data sources, thereby making the research more

reliable. I have used data from Interviews and Documents which are two of the most commonly used ways in case study methodology (Creswell, 2007; Simons, 2014). Hence, the data set comprises interviews of women learners and their trainers, and toolkits/documentation which was/is still used during the time of training. Figure 11 displays the two main types of data and their sources. It also shows which unit of analysis is being targeted by each particular data type.
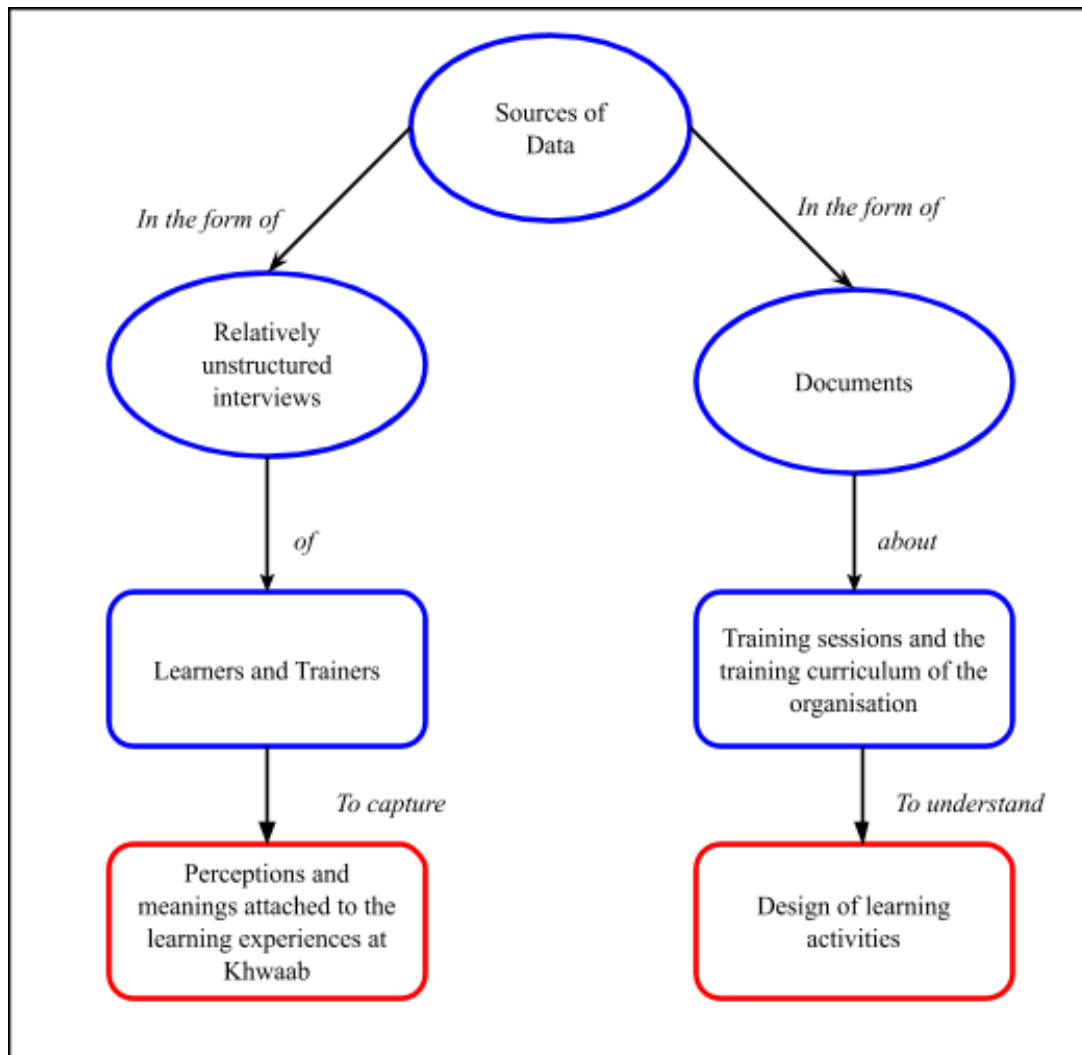
Figure 11 Mapping the type & sources of data to the units of study.

Interviews. Using "relatively unstructured interviews" while interacting with the participants makes a space for collaboration between researcher and the participants (Brinkmann, 2014, p. 285). In my case, this was required to capture the voices of learners and trainers at Khwaab, and hence I adopted a flexible questioning structure. Unstructured interviewing is like a semi-structured interview allowing the researcher to get closer to the

participant as they express their thoughts and share their experiences in an open-ended questioning format (Simons, 2014). According to Brinkmann (2014, p. 285), it is important to disengage from the classification of interviews as unstructured, semi-structured, or structured but to think of interviews on the "continuum ranging from relatively structured to relatively unstructured formats." As a researcher, this continuum gave me a space to design the interview as relatively unstructured where I could let go of the idea of absolute (un)structured-ness.

Training documents. In order to understand the design of learning activities, and the learning objectives, training toolkits and notes from the classroom sessions were studied. The organisation also allowed me to use the "About" section of its website for giving a background for the start of training-related activities.

6.3 Participants: The women at Khwaab

I have created a profile of the participants five learners and two trainers working at Khwaab to shed light on their background in Table 1. I have given them pseudonyms to maintain confidentiality of their identities. In the subsequent sections of this thesis, I will address them with their pseudo-names followed by an additional word "Didi" (written as दीदी in Hindi, translated to "elder sister" in English) or "Didis" when referring to more than one participant. The women at Khwaab call each other "Didi" as a means of expressing respect and affinity.

The ages of the participants, Didis, lie in the range of 26 years to 42 years. However, not all of them have been native to the city of Delhi, some of them had migrated to Delhi after marriage from their respective hometowns. The educational background varied in the group, from being illiterate (even after enrolling in a public school) and not having been to any school, to being a college graduate. As I got to know them better through interviews, it was clear that even if they had gone through a certain level of schooling, yet they struggled with basic literacy (both language and mathematics). Since the aim of the study is to capture learning experiences of this community of women-learners and their trainers, I found it essential to select a group of participants who has been there since the birth of the organisation. This could have played out as an assumption on my behalf as a researcher, however, it was an important element in this case study and was required to address my research aims. Through them, I could tap into the

formulation of culture within the organisation, important events in the journey of learners and trainers, conceptualisation of learning designs at Khwaab, and the key elements which led to its learning and growth. Didis (apart from Aarzoo and Sara Didi) who presently work as managers/in-charge of different units, had joined the organisation in 2014 as novices.

Table 1

Profiles of Participants

Name	Present Role in Khwaab	Education Background	Settling down in Delhi
Jyoti Didi	Raw material manager	Has completed BA (Bachelor of Arts)	Migrated to Delhi from the state of Uttarakhand (a northern state of India), post marriage, for better economic opportunities
Unnati Didi	Quality control in-charge and Finished Stock Manager	Enrolled in Class 8th; did not go to school (elementary school)	Moved to Delhi from Uttarakhand 11 years ago with husband and kids
Manjari Didi	Procurement Manager	Completed high school	Moved from the city of Allahabad to Delhi post marriage
Saima Didi	Order Manager	Till Class 10th	Moved from Uttarakhand to Delhi with her husband and kids
Soma Didi	Design Manager	Till Class 7th	Family belongs to the state of Uttar Pradesh; has been brought up in Delhi
Aarzoo Didi	Trainer and Admin	Completed High School	Born and brought up in Delhi
Sara Didi	Trainer	Completed High	Born and brought up in

	School	Delhi

As five of the seven Didis were mothers, the interviews had to be scheduled during the time when their kids were at school. All Didis who participated in this research study have been learning and working at Khwaab since its founding year of 2014.

6.4 Research Instruments

Repeatedly I think about my role as a researcher, of being a woman, in the study. The words of Reinharz and Chase (2001) about interviewing women laid down the foundation of research instrument design and the entire interview process, "It needs to be in the words of the respondent rather than of the researcher. It becomes important for the study of women because this way of learning from women is an antidote to centuries of ignoring women's ideas altogether or having men to speak for women."

Social constructivist researchers acknowledge the influence of their context, societal and cultural background on the study (Baxter & Jack, 2008). In my case, I am an upper middle class, Hindu, heterosexual woman from Delhi, and have my ancestral roots in the state of Uttarakhand, India. I have attended English medium institutions all my student life, and then pursued an engineering degree. I have always been in formal systems of learning and education. Being from a societal context which is different from that of the participants would entail designing the research in such a way that it fosters empathy and trust between us (Spencer et al., 2014). I can be biased towards the women learners at Khwaab, whether it is their interviewing or articulation skills. Having attended a structured formal system of learning and teaching, my biases for certain approaches might influence the way I look at the learning activities at Khwaab.

To address my research questions, I seek to understand trainers' perceptions about learning, and to capture voices of learners and the meanings they attach to learning activities at Khwaab. I prepared the interview-instrument based on 7 sections (Appendix 4). It was initially designed in English and as per the feedback from 2 experts, it was remodelled around the 7 basic sections: participant introduction, description of learning and learning activities, design of learning activities, evaluation of learning activities, experience as a learner in the training process, and self-evaluation. With the help of a colleague, I translated it into Hindi and got it reviewed by another colleague who is fluent in Hindi language. This was done due to two reasons: participant Didis could not understand English, and I shared a common mother tongue with them- Hindi. Since the nature of the interviews was relatively unstructured, it ensured an atmosphere of openness, giving me and the participants to adapt as per the flow of the conversation. Hence, it must be noted that I did not treat this instrument as a static questionnaire, but it served as a guide to shape the data co-creation process.

Researcher Notes: There were moments when, as an interviewer, I had to take a call on how to continue, especially when the Didi was vulnerable and in an emotional state , or even when they started digressing .

One of the possible outcomes of an interview experience for women could be to "discover their thoughts, learn who they are, and find their voice" (Reinharz & Chase, 2001, p. 225). Keeping this in my mind, I attempted at creating spaces where the Didis could be comfortable and open while describing their thoughts and experiences to me. As the paradigm of this study is that of a social constructivist, I wanted the interviews to be a dialogue between the researcher (me) and the participants (didis). Generally the idea of interviews may also seem like an assessment to some people, I did not want this connotation to intimidate the participants. Hence, before starting the interviews, I re-iterated the purpose of the study and specified that it will be a "baat-cheet" (written as बातचीत in Hindi, translated to "conversation" in English language). And this was also made a part of the interview protocol I employed.

Researcher Notes: During the interviews of Didis at Khwaab, I was also pleasantly surprised at their openness with me. I was expecting us, as explorers, to hit a wall while talking to each other. Maybe I was operating with a bias- against these women about their elocution skills. However, all of that did not happen. After the first introductions, they seem to become very comfortable with me.

I supplemented the interview-instrument with an S-Shaped Story Map (Figure 12). It served as a prompt and a visual aid to help Didis articulate their thoughts and elaborate on their answers about their journey at Khwaab. It consists of two ends labelled in Hindi as शुरुआत (translated to "beginning" in English), and अभी (translated to "now" in English). The Map also contains areas of a rising and a falling curve, corresponding to the moments of different emotional states. This part would help them articulate their feelings, and describe their experiences and stories in their own words; giving the space to create a shared understanding of their experience as learners at Khwaab. I relate this with life story interviews whose purpose, described by Atkinson (2001, p. 137), is to "respect and honour personal meanings life storytellers give to their stories." Guiding questions were provided to the participants while they placed their experiences along this tool. It was not necessary for them to place the responses in a chronological order, nor it was mandatory for them to write down the responses on the map.
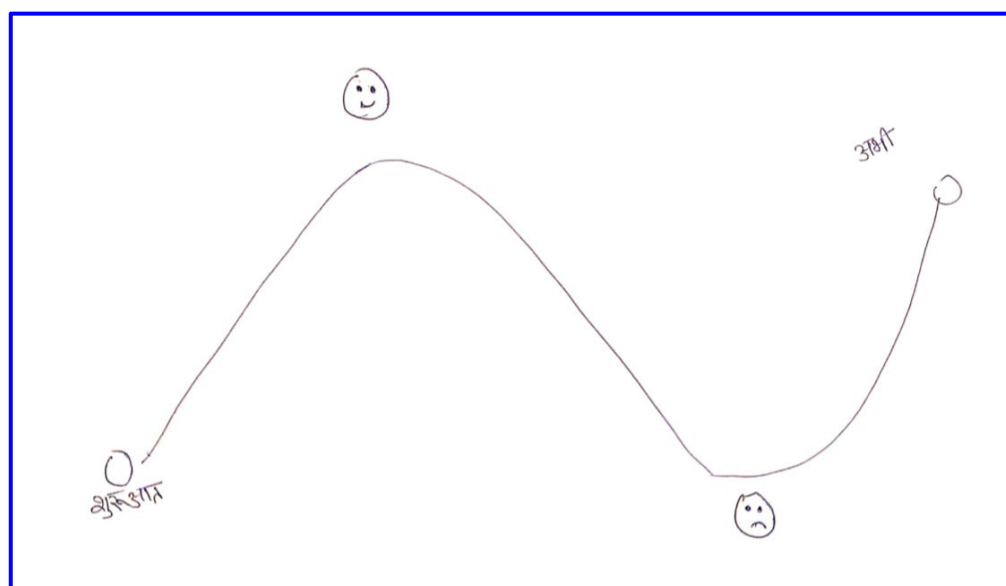
Figure 12 S-shaped story map.

After defining the case study, and its protocols, and detailing the processes involved in co-creating data, I will now elaborate on the analytical framework.

6.5 Data Analysis

The data analysis involves generation of patterns and finding meanings in them. A crucial component of a case study research is its analysis part where a strong interpretation of the data set and contemplation of alternative interpretations give strength to the study (Creswell, 2007; Yin, 2014). This section falls under step 4 of the research process- linking data to the study propositions (Figure 10) while analysing the data set for explanation building where I have used "convergence of evidence", supported by data triangulation, as a means to approach the study propositions (Yin, 2014, p. 191). I use the term "data set" to refer to a part of the "data corpus" (entire body of data) which is being studied for a particular type of analysis (Clarke & Braun, 2013, p. 5).

6.5.1 Description of Data

Data corpus in my research constitutes interviews and training toolkit documents. The interviews were audio recorded in Hindi on my laptop using an in-built audio recorder, each lasting from 50 min to 60 min in duration. I recorded a total of 342 minutes of interviews. The training toolkit consists of a set of 10-page documents, detailing the learning outcomes, goals, and assessment framework used in the training program. The two data sets have been analysed separately using the techniques of thematic analysis for interviews (Clarke & Braun, 2013) and summative content analysis (Hseih & Shannon, 2005) for the training toolkit. Later, the results from these two analysis methods are converged in order to form a holistic understanding of the case while approaching the two study propositions (Yin, 2014). This thesis, on the surface, appears to be driven by data. However, according to Braun and Clarke (2006, p. 12) it is difficult to perform any analysis in "epistemological vacuum." It becomes crucial to mention that in this

case study, the data analysis cannot be completely independent of these elements: the theoretical understandings formed as a result of my engagement with them as a master's student, my familiarity with the organisation, and the review of women's learning structures in India.

6.5.2 About Thematic Analysis

I have followed the 6-Stage Thematic Analysis design (TA) as per the recommendations in Braun and Clarke (2006), and Clarke and Brown (2013). The process of TA is defined as "searching across data sets to find repeated patterns of meaning" (Braun & Clarke, 2006, p. 15). Through this process, I aim to form a rich understanding of data while approaching different aspects of research objectives. This, in turn, builds the empirical foundation for moving ahead towards the findings. It is also to be noted that TA is being looked at as an "active" process where researchers have to search for the themes, and that the themes do not just "emerge" (Clarke & Braun, 2013, p. 4). This case study falls under certain types of TA as mentioned in Braun and Clarke (2006). I have presented the grounds of classification and my reasoning in the following table.

Table 2

Situating the Case of Khwaab into TA Categories

SNo.	Categories	Where does the case study of Khwaab lie?	Reasons
1	Inductive v/sTheoretical	Inductive	It's neither being guided by a theory, nor am I testing any theories through hypotheses. Strong relationship between themes and the data exists. However, it is difficult to isolate this as only "inductive" as my own understanding of a particular phenomenon may have played a role.
2	Level of Analysis: Semantic v/s	Latent	I have tried to go beyond the literals, by interpreting what has been said, in

	Latent		order to look at deeper meanings, conceptualisation, and beliefs of the participants.
3	Epistemology	Constructionist	This study does not focus on individual motivation or learning, but instead, it approaches learning as situated in the sociocultural contexts, enabling "the individual accounts which are produced" in the analysis (Brown & Clarke, 2006, p. 14)

I have structured TA into 6 Phases as explained in Braun & Clarke (2006) which may not be linear. They can be revisited in any order and at any point of time during the analysis process (Clarke & Braun, 2013).

A. Familiarising with the data (translation and transcription)
B. Generating initial codes
C. Searching for themes
D. Reviewing themes
E. Defining and naming themes
F. Producing the report of analysis

In order to get familiar with the data set, I listened to the audio-recordings of interviews twice before beginning to transcribe. As I did not want the meaning of its content to get lost in translation, I chose to transcribe interviews in Hindi. This was done using Google Input Tools, a Google Chrome Extension tool, which allowed me to type using English keyboard while displaying the Hindi (Devnagri font) on the screen. The interviews were transcribed as separate online pages in the Google Docs App. In addition to the transcription of what was being spoken, I maintained separate annotations for instances where the Didis expressed emotions or if there was a change in their manner of talking. This would help me in understanding the context of some of their sentences. At the end of transcription of the seven interviews I had 146 pages of interview data transcribed from the audio recordings.

For the coding process, I chose the unit of coding as two lines (not sentences) of the

transcription document. This was done as the font of transcribed documents was in Hindi, and to retain the contextual elements from the previous section. A code can be understood as a label which contains both literal and conceptual understanding of the corresponding section of data (Clarke & Braun, 2013). It can be used to identify interesting elements in the data extract as well. I built the initial codes through labelling the unit of coding, and in some cases, the same unit was coded more than once. This process was carried out for all the trancribed interviews generating a total of 687 codes.

The next step was to create a database for these codes in order to start the systematic categorisation. For this purpose, all the codes had to be transferred to a single document. In every transcribed page (of each participant), codes were coloured exactly the same. This was done in order to make the codes traceable to the original data extracts. The next step involved building categories from these initial codes through identifying patterns of repetition or similarity within the codes. This can also be looked at as a way of coding the codes (Clarke & Braun, 2013). Similar codes were given the same colours as a means of grouping them together. At the end of this process, I had grouped these initial codes into 47 categories. This process was repeated again in order to form the final themes. At the end of the TA process, I created eight main themes from 47 categories (Section 7.1).

6.5.3 Content Analysis of the Training Toolkit

I have examined the training toolkit using the Summative Content Analysis (SCA) approach as explained by Hseih and Shannon (2005, p. 1283) in order to understand how certain words have been used in the context of the teaching-learning design. This technique deals with identifying keywords in the data set, exploring their frequency, and then in the end interpreting the underlying meaning of the terms. It is important to note that one of the main purposes of SCA is to derive contextual meanings of the content (Hseih & Shannon, 2005). The result of the first initial coding led to the identification of seven main key concepts. These were selected on the basis of codes developed from trainer interviews. This falls in line with the epistemological grounds of the research paradigm of my study where I, the researcher, am a participant in co-creating new meanings.

7 Findings

In this chapter, I will describe the results from TA of the interviews of learners and trainers at Khwaab, and SCA of training documents (Section 6.5). Along with this, I will present data extracts as translated from Hindi to English in purple boxes to support the main findings. The original data extracts in Hindi font have been attached in Appendix 5. Looking at the converged themes across these two groups of results, I will then contest the study propositions of this case study in an attempt to respond to the research questions. This follows the explanation building technique of analysis in a case study research (Yin, 2014).

The following Table 3 maps the categories to the main themes from the interview data generated in the form of transcripts from trainers and learners.

Table 3

Organisation of 47 Categories into 8 Themes

S.No	Categories	Themes
1	Restrictions on working Childhood Experiences and Emotions: suppressing agency Afraid to talk Fearing the unknown as a novice; intimidated Doubting one's abilities Economic Difficulties Lacking confidence	**Adverse effects of patriarchy on agency**
2	Pride and Leadership in their respective roles Conviction while learning Achievement oriented Excitement to learn something new Desire for self improvement and growth	**Self-directed learners**
3	Transparent structures and communication channels Conducive work culture Acknowledgment of learners' context and realities Space to develop agency Grievance redressal mechanisms	**Organisational structures responding to learners' contexts**
4	Co-creation of curriculum Critical feedback(forward) mechanisms Dynamic curriculum Comprehensive evaluation Scaffolded design	**Co-creation and dialogue at the heart of training-design**

5	Engaging with tech for better learning Product design and creation using numerical, digital, language literacy "Deconstruction & Creative ways of doing" Collaborative skills of learning and doing Peer mentoring	**Learning to design through abstraction and collaborative means**
6	Group reflections Accepting sociocultural differences in the group Aware of personal biases Open space for conflict resolution Cultivation habits of questioning Inspiration from peers Learning as expression of wants and desires (self-expression) Skills of discussion, expression, argumentation	**Characteristics of group-level interactions**
7	Improved Dynamics at home Towards independent decision making Discovering new ways of participation- personal and professional lives Agency to discuss gender norms Learning to be fearless Feeling empowered	**Unpacking interpretations of empowerment as an outcome of learning**
8	Expansion of community Identify with the collective Forging and Fostering Relationships- new and old Perception of Khwaab as an agent of societal change Gratitude and group cohesion Classroom as the microcosm of society	**Formulation of a collective identity**

7.1 Adverse Effects of Patriarchy on Agency

In all the seven interviews, while articulating their thoughts along the S-Story Map, Didis highlighted different ways in which their agency to speak, to make choices, to decide, and to work, was impacted due to gendered oppression. This also helped me to draw out the realities of the community's women where Khwaab is situated. While talking about their experiences, as women, in childhood and adulthood, the learners and trainers described instances where they had to suffer at the hands of patriarchal structures in their family, and society. In the case of five out of seven interviewees, the Didis expressed that they were discouraged from continuing with their education and seeking work-related opportunities. This restriction on access and opportunities made them diffident and an economically fragile group, and dependent on others-husbands or fathers. Recalling one such episode, Sara Didi, Soma Didi, and Unnati Didi share:

> *...they asked us if we wanted to train? But we had never gone out and worked, whatever we did was inside the house so our parents refused. On our father's refusal, our mother tried to convince him but he did not agree. Anyway, girls do not get to study that much in our family*
>
>
> *I have studied till class 7th, in Delhi. I was in class 7th when my parents got me married. I was around 14-15 years old. I lived in the village for one year after my marriage, I was stressed. I used to cry and wonder where I had come.*

I observed similarities in Didis' description of the realities of women in Mandawali, including their own participation. Women in their community remained indoors, confined to their homes, hesitating to go out of their neighborhoods. They feel intimidated to interact as they feel they lack self-confidence. Didis attribute this fear to their initial days of joining Khwaab in 2014, as filled with apprehensions where they struggled with conviction in their abilities to learn. Over their journey in Khwaab, as learners and trainers, Didis have tried to unlearn these patterns of doubting themselves, and confronting their fears. The shared history of oppression also translated into being afraid to talk. Something which forms a fundamental means of expression for any regular person, was a stubborn barrier to them, perhaps systematically built by hegemonic power structures. This was accompanied with nervousness, inhibition, and fear in interpersonal conversations. In Saima Didi's words,

> *For example, I did not have the confidence to do anything. I could not talk to anyone, and was hesitant, afraid. I remained confined to myself, I saw how things were only after going outside. I had no knowledge of those things. I used to go to banks, and feel worried.*

These elements seem to have influenced their feelings and perceptions about their roles as novices and even trainers into the community of Khwaab. Being women, they had felt unheard and voiceless, which they described as contributing factors to their fear of interactions. Along with self-doubt, they feared the unknown and lacked the agency to share what they were going through. One such struggle is highlighted by Unnati Didi and Aarzoo Didi,

> *I had never expressed my thoughts and feelings, nobody had even listened to us before. That is the main reason for the hesitation. In the initial days, when I did not know anything, I used to have the same hesitation…. I did not even know how to read properly, how can I become an admin in-charge?*
>
>
> *I used to be very afraid, we were young and our learners were older than us, how can we do this training, that too train others?*

This theme highlights the role of oppressive elements on the learners' agency to participate in the CoP of Khwaab. Its impact is made visible through Didis' perceptions of themselves as learners, feelings associated with working in a new environment, and their initial days in the training program. While the factors described above were limiting in nature, it can be argued that they might have served as potential sources of motivation for the Didis to continue to learn at Khwaab, as a means of overcoming these challenges.

7.2 Self-directed Learners

The learners at Khwaab strive towards a common goal which is to become independent, feel empowered and to achieve a certain level of expertise in their respective competences. Aarzoo Didi, one of the trainers, reflects on her initial days in the organisation, and talks about intrinsic motivation as a driving factor for becoming independent at learning. This also displays her self-evaluation and goal setting skills as an initial member at Khwaab.

> *It is important to have diligence towards learning. If it is not there, then no matter how much time I devote, I will not be able to learn. It is not about money but if someone is coming here to learn, then they should learn/know enough to make their own clothes. If someone has assigned something to me, I try to make it even better. I want to be a good trainer. Somewhere, this was always there within me.*

Didis' display a sense of pride and leadership while illustrating their roles and responsibilities in the organisation. As they reflect on their journey as learners and trainers, they express how they have changed over the years which makes them want to continue learning and working in different capacities. Didis are motivated to engage with technical and non-technical skill training held at Khwaab, finding avenues where they can challenge themselves and build solutions to those problems. They see this as a continuous process of learning, and as one of the means to economic independence and hence promoting their self growth. They can now earn and contribute to the household maintenance costs. Jyoti Didi shares about her initial days as a learner and the things she attributes to continue her work at Khwaab.

> *It was due to the money as well… that if we do this work, then we will start earning. We will become better at different techniques if we try continuously. Our work will get recognition outside and we will get more order, which will be an opportunity for us to become better at it. This used to be within us as well. We faced difficulty in training while practising new stitching patterns.. Those days we used to feel how we will do this? Will the work get done or not, but we used to try, make it again.*

From the interviews, I observed that their sense of conviction and belief is driven by a new found self-reliance. Learning how to perform various types of stitches, carry out measurement, and apply mathematical and digital literacy, excites them. This theme also highlights shifts in the way Didis define their abilities now from their days as novices. With this, I also respond to study proposition 2 (Section 6.1.2) and find that it is supported by this theme where learners

and trainers display characteristics to the self-directed learning process. The Didis want to target more complex designs and take on multiple yet shared responsibilities in the organisation. They seem to take more risks than before and feel accomplished in their endeavours. In addition to this, striving to become a self-reliant individual enhanced Saima Didi's motivation characterising her as a self-directed learner.

> *They got me married. My dream at that time was to become a teacher, become somebody, but that could not happen. But through Khwaab, I thought that I could be someone,... I really like my work handling orders, I got this opportunity after coming here.*

These learner characteristics describe how their experiences at Khwaab have informed their intrinsic motivational aspects. So what kind of organisational vision and learning design enabled these changes? I will answer this through the description of the next couple of themes.

7.3 Organisational Structures Responding to Learners' Contexts

Throughout the interviews, the learners presented clarity in their description of Khwaab's structures, operations, and communication channels. This displayed a high degree of transparency in the flow of activities and communication taking place in the organisation. Each one of the Didis seems to be well-informed of the administrative routines and procedures, which is an evidence of clear and open communication mechanisms adopted by the CoP of Khwaab. This was also evident from what Sara Didi, trainer, shared about the need for transparent information structures to instill trust in the culture of work and learning at Khwaab.

If there is a need then we talk with all the Didis. For example, when I have to get an order finished, so I have to go and talk to the Didis. We discuss strategies on what type of design could be sent in a limited time. Things like these… Some things we learn and somethings Didis learn from us. If Didis feel, as per their perspectives, that something had to be done in a particular manner, then they express that in meetings, like Sara didi or Manjari Didi this is the feedback for you. We do not mind it at all because if someone is talking from their perspective then they must be right, and we find these things right, and work accordingly.

The training program has been built by placing the learners' needs and their context at the heart of the design. In addition to their general training routines, workshops focused on bank literacy, women's health, and team building activities were organised at the center. Flexible working and learning hours at Khwaab are organised acknowledging the lives and daily routines of the Didis. Drawing a parallel with other workplaces and contrasting Khwaab with them, Manjari Didi shares:

A conducive work culture has been built as a result of a deep understanding of the women's needs and realities in the community. Recognising the past experiences of Didis through open discussion forums and sessions, the trainers strive to create spaces for fostering learners' agency. They also ensure an atmosphere of safety for the learners by establishing grievance redressal mechanisms. The desire to be inclusive, and to include everyone's voice led to setting up of democratic ways of decision making. Through the means of Theme 3, I argue that a gender-responsive design of the organisation structures builds a culture of safety where learners feel empowered, hence promoting their agency. This also connects to the perceptions of trainers

> *If you go to work anywhere then you have to be there for 10am-8pm, a time is fixed. Here, too, we set routines and norms but sometimes we work from home. So we have that flexibility here but other places have restrictions. If you have to work from 10am-5pm or 9am-6pm, then you have no choice, you can't move from your workplace. But here, the women are earning rupees 4k to 5k, working for 3-4 hours, and then look after their children. In case of some emergency, they can leave their work and go, this relaxation is not there in other workplaces. And the other Didis understand this as we also have kids and other responsibilities, so if there is something they know they can immediately go.*

about learning activities and how that has impacted the design of different organisational structures.

7.4 Co-creation and Dialogue at the Heart of Training-design

This theme has foundations in the Didis' perspectives about curriculum, its design, and execution. It also supports trainers' perceptions about learning, allowing me to build a bridge with the analysis of training documents. One of the unique features of the curriculum development at Khwaab is its dynamic nature. From the interviews, I observed that designing the curriculum for the training process was a result of an iterative process where learners' views were taken into consideration. Trainers show elements of trust as they customise the curriculum based on the feedback given by the learners. This also ensures acknowledgment of learner's feelings as they get incorporated through a series of open conversations. Creating informal spaces for interactions during learning sessions, trainers wanted to build connections with the learners and understand their needs in a better way. They try to normalise mistakes in the learning process, promote assessments as a way of learning for the Didis. It helps me define trainers as playing the role of activists as they create spaces for developing learners' agency, create the curriculum in conversation with the learners, highlighting the importance of including their voices.

It can be said that the process of co-creation and dialogue makes learners as active members of this learning environment, and where trainers find alignment by perceiving themselves as learners. This has been shared by Aarzoo didi as follows

> *There was no difficulty, we only had to rearrange the contents. For example I put one thing in the beginning and then discussed it with others, including my sister… if we should do it and continue (with the plan). But I learnt a lot of things too. We are self-reliant now. And if now someone asks me to clarify doubts, I can answer fearlessly, and can express my opinion firmly. So it makes it clear that it is important to express oneself, otherwise if we are not able to do that then we won't become aware of the other's contexts and hence, no understanding could be established. But I always wanted that whatever they learn, they do it well.. Earn something to help themselves. We both are learning too, we do not know*

Khwaab's batch of learners had different levels of expertise at the time of joining. Due to this reason, a scaffolded approach has been incorporated in the curriculum, and it keeps getting altered as per the learning needs of a particular group of learners. In order to complement this dynamic design of curriculum, a comprehensive evaluation has been designed to serve a two-fold purpose: to test the learners' competences and to serve as feedback for the training process. More than attainment of mastery in a particular skill, the focus is on developing and promoting a learning culture at the organisation. Such a culture sustains the participation of learners, where they are able to engage as more than just passive recipients of a particular training routine. It also unravels trainers' intentions of preparing present learners as future mentors, which can also be attributed to sustaining the learning and mentoring culture at Khwaab.

7.5 Learning to Design through Abstraction and Collaborative Means

This theme gives insights into strategies employed in teaching-learning methods at Khwaab while learning how to design products. The collaborative modes of learning and a model of peer mentoring were incorporated to facilitate group interactions. The training setting shows a range of group formation structures. Learners are divided into mixed-ability groups while introducing a new concept or skill in order to foster dynamics of mentoring. However, while working on a project or client orders, the learners are separated based on their competence in

order to maintain a constant pace of work. Didis shared similar instances, from the initial days of being novices in the organisation, where instructional design was based on abstractions. The trainers broke down complicated designs into simpler sub-components, using a bottom-up approach of instruction towards achieving complex designs. It also highlights the trainers' motivation to use problem-based learning situations to facilitate teaching sessions. It made the learners employ creative tools while approaching their tasks, enhancing their abilities to visualise structures and mathematical patterns. The learners went through literacy training in math and Hindi/English language in order to attain the basic skill set to approach product design. They were taught concepts and their application through real-life examples, mapping analogies with the technical aspects. Recalling a stressful event in the case of a bulk order, Soma Didi shows the importance attached to collaborative techniques in their teaching-learning method-

At the time of bulk ordering, if there is a Didi who is not able to work due to health issues, then we discuss the matter with her, and offer our help. I get immersed in the work as well. Tension is prevalent in those times, but we organise group meetings where we discuss these issues, strive to find solutions for how to design our work-plan and organise the activities. After this discussion, we do feel a bit relieved.

Another element, which is quite visible from the interviews, was the engagement with technology, laptops and mobile phones, employed by Didis for their learning and working purposes. Becoming adept at using technology not only ensured that they feel competent but also accelerated their self-learning pathways. Technology elements were met with initial hesitation and apprehension, where they were not confident and had a fear of handling an unfamiliar object. It also sheds light on ownership of devices being majorly handled by men or their children in their family, which had hindered Didis' independence to use mobile devices at home. Saima Didi illustrates her experience with technological tools-

This laptop and ipad is used to collect feedback from the customers.. or when they face any difficulties while making online payment, we can see that too.. It helps us whatever we have learnt so far, like we receive 4-5 months training for learning how to use laptops, we did not know how to use it at all, it was an unfamiliar object. Somewhere inside I felt that whatever unfulfilled dreams (I had), this was the opportunity to realise them.

Yet, despite the initial concerns, there have been success stories of learning emerging from the group where they became comfortable with technological resources present in their learning environment. It also became a tool for self-paced learning, which they engaged in post working hours, at their homes. Didis highlight the role of peer support in such a setting, where they use technological devices for information handling and administrative purposes.

Findings from this theme support the co-creation of design and inclusion of learners' perspectives, as shown in approaches followed by trainers, while designing learning activities at Khwaab, as highlighted in Section 7.4.

7.6 Characteristics of Group-level Interactions

Through the S-Story Map, the majority of Didis expressed that they had never worked in groups prior to joining Khwaab. It was challenging for the learners and trainers to get accustomed to a new learning setting, where apart from individual tasks, group work was also considered an important component. Illustrating this as a priority in the learning culture of Khwaab, Aarzoo Didi, one of the trainers states-

> *Before anything begins, after introduction, it is very important to understand each other*

Group sessions became open spaces for Didis to engage in discussions and reflections. I consider this a crucial component of the learning environment which gave way to developing new ways of expression of their thoughts and feelings, which strengthened interpersonal relationships. It promoted new forms of learning for the Didis, creating spaces to address conflicts, where not only the trainers, but also the learners were allowed to facilitate discussions. A shared responsibility between learners and trainers translated into taking ownership of the learning methods, creating open channels of feedback among the learners, and promoting

leadership skills. It can be observed that these open spaces allowed Didis to acknowledge their biases. Jyoti Didi gives us glimpses into group dynamics through this extract-

> *Sometimes there is a misunderstanding ,when I try correcting somebody on their task-related mistakes they become angry... this things we have understood and learnt here. Initially there would be some arguments due to different working styles. Then we would remember that our trainers had advised us to have conversations and discussions, instead of arguments. That is also accompanied by pressure, sometimes people can't really read the situation properly and say things out of anger... After coming here, we have changed, and we can now talk in the midst of a discussion setting, unlike before.*

Working around with their sociocultural differences is a mechanism for fostering inclusion and building bonds with each other. This way of conducting group sessions fosters development of a shared understanding under high stress situations. The interviews also revealed that such spaces were intended towards building habits of questioning, argumentation and negotiation while learning or working on projects. Not only does it allow the Didis to learn new ways of communication, but it also enables them to become sources of inspiration for their peers. Such an atmosphere has led to healthy group dynamics and group cohesion in the community of learners at Khwaab. They attribute learning as a means to self-expression, which sheds light that these skills have been new and been learnt through group interaction designs and dynamics. This further supports study proposition 2 (Section 6.1.2) while being synchronised with the sociocultural approaches to define learning in this thesis (Section 4.4).

7.7 Unpacking Interpretations of Empowerment as an Outcome of Learning.

Interviews revealed a range of new changes as per Didis' perceptions- at individual, group, and societal levels. Some attach learning to the change in their identity, some in the ways they interact with their group at Khwaab, and some express the need to take up active roles in the community. I observed different ways in which they explain changes in participation and their

ways of interaction at these three levels. This also points out towards multiple ways in which Didis interpret and explain learning.

An outcome of their experience at Khwaab is expressed as improved dynamics and relationships at home. They feel more adept and confident in making decisions in their homes, and also find it easier to interact with their children. As they see themselves improving in their engagement with technology, learning to operate bank accounts, learning to express themselves, and earning money, they have found new ways to contribute to their household. This financial independence directly translates into more participation in the decision making at home for the majority of the Didis. Citing one of the major changes in her position in the household and highlighting the gender-based discrimination, Saima Didi shares-

> *For example, girls get dolls and kitchen sets (toys) and boys get bikes or toy cars. This should not happen. They both should get equal treatment and respect… There has been a change- I am earning some money now, I can help in paying the house rent now. My husband respects me now...Previously, I would hesitate in talking with someone. I used to be on my own, but now I have learnt how to interact freely.*

Similarities between Didis' expressions of how they have learnt to become fearless were evident throughout the transcriptions. This particular meaning attached to their experience at Khwaab seems to be a major learning outcome as well as a realisation at an individual level. I connect this with their expression of empowerment where they find themselves capable of making independent decisions. It is further expressed as an enabler of agency in their lives, and in changing perceptions of their roles as women. Jyoti Didi refers to an example where she displays self-belief, confidence, and pride in her work-

> *They said this is not the way to do the work, you can not do it. But I had this conviction (shows gestures in a fist) that I can do anything. And I did it ,Didi… Today I can proudly say that no one can make a better folder that me. That thing just got stuck in my head… Here we get knowledge of how to be and interact with others. What we know and what we do not know. The motivation to do every kind of work, like going outside interacting with strangers, we used to be scared of that previously…*

Didis also consider this learning as creating more spaces to identify and address gender-related norms. Their participation with the CoP, not only as workers at Khwaab but also actors in the community of Mandawali, can classify them as gender-activists striving to create societal shifts. This is captured in the next section by Theme 8.

7.8 Formulation of a Collective Identity

The Didis kept using "we" in the interviews as they described their associations with the work, learning, and interactions. It also highlights the shared goals which connect Didis with each other. All of them visualise themselves connected with each other by virtue of being members of the same organisation and the cause it stands for. This also aligns the organisational values with the culture of learning at Khwaab. Hence, I argue that they perceive Khwaab as an agent for societal change, which they have witnessed and experienced first hand. It can also be interpreted that they view themselves as drivers of the perceived change and that their classroom represents a microcosm of the society they are a part of. Trainers and learners at Khwaab expressed a need and a desire for reaching out to more number of women in the community of Mandawali. I see this as a powerful symbol of empathy where they seem to connect with the issues faced by other members of their society. Unnati Didi describes her perspective for empowering other women of Mandawali-

> *We are women… it is not so that only men can work, we too can do something. We talked about this with others (women of the community) . Many women came forward for the morning training classes… we persuaded them to join the center...we would want them to know that if a woman thinks that only running the house and doing the domestic household chores is my duty then (I ask) isn't that a man's duty too? ..and this gender-discrimination will impact the lives of our kids too*

Members hold a deep sense of gratitude towards each other which has strengthened relationships in the group. Through this theme, I approach study proposition 1 which comments on Khwaab's CoP and its sustenance. Forming new relationships with new women of Mandawali is an action which all the Didis I interviewed want to conduct by using technology and communication skills. They have designed a phone-based networking plan where they inform other women of the community regarding Khwaab and its training program. It is a direct application of the technical and non-technical skills they have been able to learn in their own training process to the real-life context.

> *Currently Khwaab is doing well, and we wish that it grows in the future… but if somehow we couldn't do it from somewhere, then we can work from our homes, for example tailoring. We can start our own ventures as boutiques and work with others too, and we can help them too. The way we have been trained here, we can teach others too, and can support more women. We wish that, like us, every woman should get an opportunity to do something and become financially independent*

Along with playing the emancipatory roles and being driven by a shared vision at Khwaab, Didis expressed the desire to form new connections in order to take up new roles in the community and reaching out to different stakeholders to contribute to their organisation.

7.9 Results of SCA of Training Documents

An SCA process allowed me to unravel the contextual use of certain words appearing in the training document of Khwaab. The length of the training program, as per the document, is approximately four months. The document consists of 10 pages, and has been divided into three broad sections: Objectives (s1), Overview of the syllabus (s2), and Week-wise plan of activities & tasks (s3). This analysis is targeted towards addressing RQ2 ie. *How do these perceptions seem to influence the design of learning activities*, where trainers' perceptions about learning have been referred to. I identified 7 words from the patterns observed in the transcribed interviews of the trainers, specifically in the section focussing on the design of learning activities. These have been displayed in Table 4 and they form the initial set of codes for this analysis. I used this approach to first determine what specific words were used by trainers while describing learning design, and then to see how they have been used in the training document and in what context. For this purpose, a quantitative method of counting the number of occurrences of a particular word was followed by situating it in the context of specific aspects of the training document. Through this, I assimilate the "underlying meanings" (Hsieh & Shannon, 2005, p. 1284).

Based on the SCA process described in Hsieh and Shannon (2005, p. 1285), I first counted the frequency of occurrence for the seven words in the document. This was followed by the examination of the distribution of these words across three sections of the training document: s1, s2, and s3, in order to explore their context of use. I also examined alternative words, carrying similar meaning to the seven words. The results have been compiled in the following Table 4.

Table 4

Results of SCA of the Training Documents.

S.no.	Initial Codes	Count	Alternatives	Location
1	*Opportunity*	5	chance, access	s1
2	*Practice*	5	apply	s1, s3
3	*Connect*	2	network, join	s1
4	*Feedback*	12	test, review	s3
5	*Scaffolds*	13	drafting, simplify, basic	s2, s3
6	*Learner's desires*	2	wants	s1, s3
7	*Help*	2	-	s1

Table 4 highlights that the objective (s1) of the training document is created with the aim of providing access and opportunities to the women learners, enabling them to apply and transfer their skills in different settings. Building further learning communities through connections or networks is also visible in the objective of the training document (s1). The learning activities and tasks (s2, s3) have been designed with a major emphasis on scaffolding and feedback models, keeping in mind the needs and levels of the learners. The desires of the learners, though less in frequency, appears to be a part of the objective (s1) as well as the learning activities (s3) section of the training document.

7.10 Convergence of the Results

In order to capture the main findings of the analysis process and respond to the research questions based on a holistic understanding from the results, I have used Yin's (2014) convergence of evidence. The technique of convergence also allowed for the findings from the two analysis techniques, to be mapped together while corroborating each other and the concepts

under study. On the basis of their meaning and the contextual use of the seven keywords identified from SCA (Table 4) and the categories mentioned in the Table 3, I have merged them with the eight themes as displayed by Figure 13. These different blocks, corresponding to the themes, have been interconnected using concept mapping technique. Concept map is a knowledge representational tool which connects nodes or concepts through descriptive lines or arrows, establishing relationships between them (Novak & Cañas, 2006). I have designed the concept map of the converged evidence as an attempt to create a condensed, well-bounded, and meaningful interpretation of the findings as I approach the research questions.

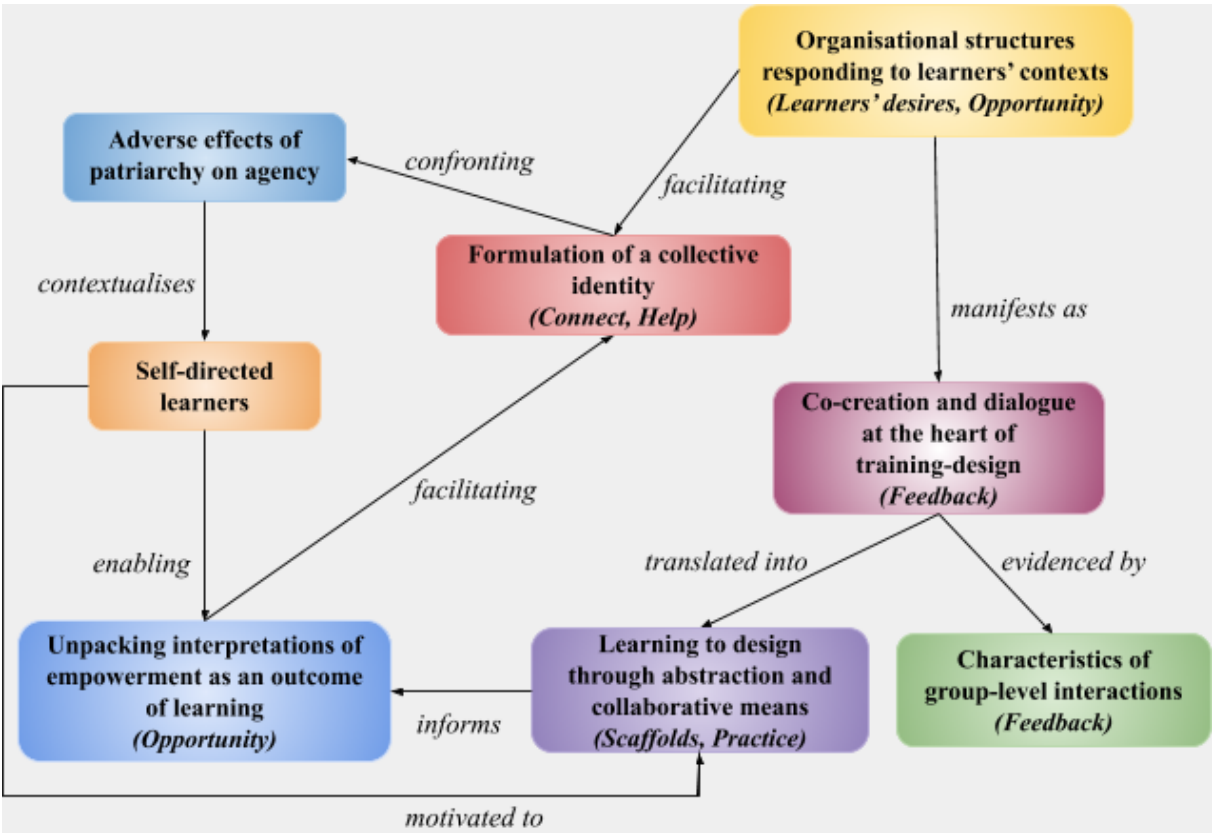*Figure 13* Concept map of nodes formed as a result of merging 8 themes from the interviews and the 7 keywords from the training documents

The concept map in Figure 13 highlights two major channels or paths, as I move from one node to the next. The first one starts from the yellow block of responsive organisational structures that can be identified through the co-created training design process. This is further translated

into day-to-day activities and instructional design through abstraction and collaboration-based teaching-learning processes, and is evidenced by group interactions. In other words, group-level interactions also offer insights into the creation of training-design. The second channel, which begins with the node of the impact of patriarchy on agency, gives context to the realities and background of self-directed learners at Khwaab. It may help us to uncover the underlying elements shaping up learners' characteristics of self-directed learning and motivation to participate in the CoP. Furthermore, it points towards a sense of empowerment which learners and trainers have interpreted in different ways as they observe a change in their experiences, self-belief, and associated emotions in Mandawali (Section 7.7).

These two channels seem to merge together at the node corresponding to collective identity formulation where responsive organisational structures and interpretations of empowerment act as facilitators to foster the sense of the collective, and the desire to expand this community of learners. This also gets fed back into the first channel through the initial node, as the sense of collective identities and the desire to expand their learning community enables the women at Khwaab to confront and challenge the hegemonic patriarchal structures. They seem to take the role of activists in their attempts to bring about social change in the community of Mandawali. This also progresses into an increased determination and self-direction as learners and trainers. Additionally, there are two other cross-channels flowing between three nodes. Self-directed learning enhances the motivation of the Didis to engage with the collaborative learning activities taking place at the organisation. The Didis, in their respective capacities of being trainers and learners, identify as better skilled and confident women, which they articulate as a new change in their lives with the semantics of empowerment.

Researcher Notes: As I revisit my research aims, I think about the use of the phrase "capture voices of the learners". In the previous versions of the research plan, I had mentioned "to give voice to the learners", and I realised that it would defeat the purpose of study and the broader paradigms of social constructivism and feminist theories. I state this as I find coherence with Amartya Sen's and Nelly Stromquist's works about going beyond the ideas of emancipatory practices, and to actually embrace the true meaning of empowerment in every aspect of research work.

The interconnected concept map is the consolidated body of research findings, acting as a foundation on the basis of which I respond to the research questions and study propositions (Section 6.1.2).

Researcher notes: Although the paradigm of this case study is of social constructivism, the testing of study propositions while contesting the results seems to be closer to testing hypothesis, which leads us towards the positivistic realm. As a researcher, I find this as a conflict in my positioning along the broader paradigms. Hence, I am wondering if I have been able to translate the essence of social constructivism as an undercurrent throughout the various sections of this thesis.

7.10.1 RQ1 What are the ways in which trainers perceive learning*?*

Trainers at Khwaab value learners' agency and the experiences they share with them as women of Mandawali. This lays down the foundation for establishing their vision for learners, and in turn, seems to influence their perception of learning. The trainers' vision is to see their learners becoming skilled, independent and able to sustain themselves financially, by means of participating in socio-economic decision making. They describe learning as a process of learning how to interact, which lies in coherence with the situated learning perspectives. They attribute this to considering themselves as learners. A strong understanding of their learners' contexts makes the trainers more sensitive and empathetic towards them. This presents trainers as emergent leaders in the space of Khwaab, supporting the second study proposition as it designates trainers as empowered actors in more than just financial aspects.

7.10.2 RQ2 How do these perceptions influence the design of learning activities?

The responsiveness of support structures and transparency at Khwaab provide evidence for the connection between trainers' perceptions about learning and its translation into the learning design. Inclusion of learners' perspectives, critiques and views while framing the curriculum, and then eventually revising it in multiple cycles is one such example. This is also demonstrated

by the use of open feedback channels, and regular use of scaffolded instruction as learners create new ways of participation. A strong vision to create opportunities for learners forms the undercurrent of all the learning activities where not only technical skills are developed, but also self-expression and argumentation through peer learning practices. A continuous system of assessment with the purpose of promoting learning through scaffolded means, supports learning as a form of practice, embedded in the work culture of Khwaab. This way the learners and trainers both seem to be actively involved in the process of forming a CoP (Section 4.5), which also finds coherence with the first study proposition about Khwaab being able to sustain its CoP.

7.10.3 RQ3 What meanings do learners attach to learning at the organisation?

The learners at Khwaab consider learning to be a new way of skill development, participation, self-expression, and discovering new capabilities in oneself. The motivation to choose what is meaningful for them as learners at Khwaab, offers support for defining self-directed learning characteristics in the community of learners. Financial independence and contributing to their family-income, along with better engagement with their children as a result of becoming literate in using technology, has enhanced Didis' sense of confidence and belief in their capabilities. Throughout their interviews, they highlight incidents from their learning journey associating them with feelings of empowerment, which moved them as they could an expansion of their identities. They see themselves as activists, desiring an expansion in discussions related to gender norms of a patriarchal society. I link this with both the study propositions as this gives us reasons to substantiate the multi-dimensional aspects of empowerment, as expressed by the learners, and evidence of the desire of growing their community.

7.10.4 RQ4 How do they see the learning activities impacting their participation in the context of societal norms?

For the learners, their activities and practices at the organisation have enabled them to find their voice, and has given them a safe space for expressing themselves. They employ this while challenging the status-quo related to the position of women in society, their expanded collective

identities and roles, based on their observation and experiences in the community of Mandawali. According to the learners, increased and independent movement in their community, accessing buses to go to different places in Delhi, operating their bank accounts, talking to people, were also the outcomes of their experiences at Khwaab. They find these ways of participation and interactions as foundational actions to confront the patriarchal structures which led to adverse impacts on these women's agency. Learners at Khwaab want to extend these opportunities to other women of Mandawali as they realise a collective identity. This hints towards a desire for a social transformation for women in the community, where the women at Khwaab see themselves as empowered agents of change.

8 DISCUSSION, EVALUATION, AND CONCLUSIONS

8.1 Discussion and Limitations

The findings of this case study unravel multiple ways in which trainers and learners at Khwaab perceive, design, and attach meanings to their experiences at the skill development center. It sheds light on structural and interactional elements existing at individual, group, and organisational levels, which act as facilitators of learning for the Didis of Mandawali.

The findings also align with the sociocultural understanding of learning, which states that learning lies in an individual's interaction with the contextual elements as explained by Hodkinson et al. (2008). Themes related to the impact of patriarchy on agency and self-directedness as one of the learners' characteristics at Khwaab, shed light on the growing community-based learning spaces for women in India where women seem motivated to challenge the patriarchal structures and raise their voices. The description of the learners' characteristics as per SDL supports the definition given by Hammond and Collins (2013). The findings also confirm the goals of SDL in terms of learners; ability to plan, implement, and evaluate as described by Merriam and Baumgartner (2020). These spaces, acting as a site of fostering empowerment, through provision of access to information and skill-building, have been theorised as feminist ways of organising by Bernal and Grewal (2014). This conceptualisation also advocates for the need of a gender-responsive pedagogy design in such community-based adult learning environments, which enables critical reflection and sense of agency in the learners (Jain, 2018; Stromquist, 2015). Similar to the works of Stromquist (2016) and Daniels (2010) on women NGOs, the findings of this case study highlighted links between gender responsive organisation structures and an effective lifelong learning intervention, achieved through acknowledgment of learners' background and their context. The effectiveness or success of such interventions have been evidenced by the translation of empowerment into a transformative view of identity or collective identities as elaborated in Jain (2018) and Gedalof (2005).

Extending this further to conceptualise learning as changed ways of participating in the community, parallels can be drawn with the definition of situated learning (Lave & Wenger, 1991; Wenger 1998). I consider the changed ways of women's participation at the NFL site of

Khwaab, in family, social, and economic domains of their lives in Mandawali, as an interpretation of learning being embedded into social practice. The manifestation of learning as a social practice is made visible in findings related to Theme 6 and Theme 7 (Section 7.6 and 7.7), which seems to further promote a culture of learning in the community of women. Batliwala (1994, as cited in Stromquist, 2016, p. 308), defines empowerment as "a spiral process, changing consciousness, identifying areas to target for change, planning strategies, acting for change, and analyzing actions and outcomes." This definition stresses on an iterative cycle of actions and outcomes, which finds support in Stromquist (2016), upholds the notion of learning as a social practice, aligning with the sociocultural approaches to define learning. The element of anlayzing action and of identifying targets in Batliwala's definition also finds synchronicity with the components of Merriam and Baumgartner's (2020) goals of SDL in terms of learners' ability to plan, implement, and evaluate. It gets tied with the concept of situated learning, as described by Lave and Wenger (1991), where LPP of the learners seems to evolve as a result of scaffolded instruction and responsive pedagogical designs. This highlights the crucial role of the phenomenon of cognitive apprenticeship in non-formal education for adults, especially. In lifelong learning interventions (Merriam & Baumgartner, 2020). It has also demonstrated that gender-responsive design of teaching-learning experiences at Khwaab has connections with various meanings of empowerment for the learners, as an outcome.

The group of Didis at Khwaab, are a part of a CoP which has been characterised by Wenger (2011) and this argument is supported by findings related to "co-creation and dialogue at the heart of training design", "characteristics of group-level interactions", and "formulation of a collective identity." I position these findings to form the context of three dimensions of practice namely, mutual engagement, shared repertoire, and joint enterprise as specified in Wenger (1998). This view of community learning is supported by Viswanath's (2019) analysis of women's NGOs in South India gives insights into the intervention programs' structures as directional goals, implementation, and organisation. These insights can inspire to study the organisation of learning activities at Khwaab and similar community-based NGOs or interventions for women, with the perspective of CoP. Recognising the systems-aspects in organisations, Wieringa (1994) and Viswanath (2019) also supports the argument of looking at women organisations as sites of learning and adaptability to the context of the people they are working with. I have highlighted this aspect through the works of Korten (1980) and Razvi and Roth

(2010) and the findings show that the case study confirms this perspective of looking at social development as a continuous adaptive learning process (Section 2.4).

Since this study has been conducted at a stage where Khwaab was a five year old organisation, it does not actively capture the entire process of learning and development. A longitudinal study, carried over a period of time, would help explore dynamics of changing learners' and trainers' participation to give more insights to the facilitators of such a change. I have interviewed only five learners (who had formed the first student-batch) and two trainers, and not the current novice learners. It could have resulted in a richer understanding of the teacher-learner dynamics, and mentor-mentee dynamics occurring withing the novice and the senior learners. This case study also relies on the training documents which have been dynamically changing. So, the findings of this study are limited to the time frame of training activities which corresponds to the version of the training toolkit I received. My previous association with the organisation and familiarity with the one of the co-founders might have resulted in an unintentional bias in the methodology part. As one of the aims of the study is to capture women's learning, the aspects of findings related to feelings or emotions among the Didis in their journey at Khwaab, remains unexplored. This case study also lacks a commentary on the manisfestation of expertise and modelling leadership in workplace learning settings. The study majorly focused on the changing dynamics of participation, evolution in their interactions, and empowerment as evidences to situate learning.

8.2 Evaluation of Research Methods

I assess the methodology followed in this thesis on the basis of the concepts of validity and reliability, which inform the credibility, trustworthiness and quality of a qualitative research study. Golafshani (2003) highlights that these concepts are subject to modifications as per the researcher's perspectives when confronting personal bias to enhance the truthfulness of the study. I follow Yin's (2014) framework for evaluating this research as I have based the case study-design on the five components of design recommended by him (Section 6.1.2). Hence, it will be an appropriate means to assess this case study.

1) Construct Validity- Construct validity addresses the question of how well the concepts or phenomena under study are connected to the interpretations of the results. In other words, Yin (2014, p. 94) refers to the issue of developing appropriate "sufficiently operational set of measures" for the phenomena and concepts while framing construct validity. In order to increase the construct validity of this case study, I have chosen multiple sources of evidence ie. from interviews of trainers and learners, and the training documents. This enables the various sources of evidence to substantiate one another while responding to a particular study proposition and interpreting findings (Yin, 2014). I also maintained an organised, traceable database for all the original documents and audio recordings of interviews, transcriptions, coding sheets, and categories maps. With systematic cross-referencing between the different sections of this manuscript, along with maintaining the case study protocol document (Appendix 1) I attempt to make the process of arriving at the interpretations from the case study questions and propositions transparent to the reader. Yin (2014) identifies convergent evidence from data as a way of increasing construct validity. I have followed this by merging the findings and triangulating the line of inquiry as recommended in Yin (2014) obtained from analysis of interviews and training documents (Section 7.10).

2) Internal Validity -According to Yin (2014), the issues surrounding internal validity mostly pertain to the explanatory studies or the ones where the aim is to find a cause and effect relationship. In this case study, only the research aim Aim 1, focussed on trainers' perceptions about learning and its influence on the learning design at Khwaab, through questions RQ1 and RQ2 (Chapter 5), seems to establish a causal relationship. The other research Aim 2 is more exploratory in nature and hence the concept of internal validity is not legitimate (Golafshani, 2003; Yin, 2014). Defining internal validity would mean to contest the different inferences drawn from findings while approaching RQ1 and RQ2, determining the basis of the said inferences. Yin (2014) suggests to use explanation building techniques as a tactic to strengthen internal validity of the case study. I have used explanation building in the analytical framework (Section 6.5).

3) External Validity- The extent of transferability or generalisability of the research findings outside the boundaries of the present case, irrespective of the methodology, defines external validity of the research. According to Yin (2014), external validity can be evaluated with the help of two elements: formation of case study questions and determination of boundaries to which case study findings can be generalised. In my thesis, the case of a single organisation has

been studied which may make the findings difficult to generalise. However, the research aims and objectives of this study have been formed with the intention of answering "how" questions, which makes it susceptible to generalisation by the virtue of being more descriptive questions. This adds on to the capacity of the findings being generalised over similar contexts where research findings would support a similar situation under study. Moreover, Yin (2014) specifies the use of theory in order to determine the domain or the extent of generalising research findings. I have created the map of theories (Section 4.2) in order to situate the units of this case study research- paradigm, organisation, and the participants- in the broader theoretical frames which has helped me to define the boundaries of the research findings while contesting external validity. Based on this, it can be concluded that findings of this case study can be generalised while approaching issues related to learning in other non-formal learning based organisations for women, situated in similar sociocultural and socioeconomic contexts as Khwaab.

4) Reliability - In order to reduce biases in research, the issue related to reliability deals with transparency and clarity in the research process. As per Yin (2014, p. 97), this measure of transparency should enable other researchers, when emulating the same research design, to arrive at similar conclusions or findings as they "follow the same procedures as described by an earlier researcher." I have tried to be thorough in describing my justifications of research choices, supported by consistent researcher notes, made throughout this manuscript. I have included direct quotes from the data sets while explaining the eight themes. The data quotes have been identified from different participants so that they corroborate each other while building a particular theme. I have also created a case study protocol (Appendix 1) and a case study database in order to maintain a high degree of transparency in my work, thus aiding the measure of reliability of this research work. Due to limited resources and language related barriers, I could not perform an intercoder reliability check, specifically for the SCA technique (Section 6.5.3). The SCA of training toolkit involved a quantitative measure of frequency and a qualitative interpretation of mapping keywords with their alternate usage in the training document, an intercoder reliability check could have substantiated the corresponding findings more. Thus, it can prove to be a potential limitation of the reliability check, specifically towards SCA.

8.3 Conclusions and Future Implications

Through this case study, I explore women's learning and participating in the context of skill development center, Khwaab, through trainers' perceptions and learners' voice. The role played by women organisations in mobilising communities, assistance in distributing emergency-packages, and spreading awareness, during lockdown situation in India in the present Covid-19 times, is crucial. These women-led spaces not only enable agency in women and sustain livelihoods, but also play the roles of community-activists. In some cases, they serve as bridges to fill existing gender gap in the workforce. I argue for a need to conceptualise these organisations as learning sites, where unravelling facilitators or enablers of learning could be carried out through scientific inquiry. This case study follows a single case embedded design, leads to eight main themes formed as a result of TA of interviews and an SCA of training documents. A holistic understanding of the learning and participation was built by triangulating the evidence.

This thesis also contributes to the growing understanding of organisational learning through CoP framework. I position this research work as an attempt to understand the ways in which CoPs learn, giving out valuable findings into learning of a CoP (Wenger, 2011). I have observed that the findings support the study propositions (Section 6.1.2), especially relating to the sustenance to the CoP of women at Khwaab, and their desire to expand this community. The context of this research if considered as an example of an entrepreneurial venture by the Didis, and hence, can be studied to theorise entrepreneurship in the case of similar women-based NGOs. The findings can also inform effective training programs for similar women-based organisations They can aid the development of gender-responsive organisational practices at a macro-level and designing session-plans for skill-development activities using creative means at a micro-level. Learnings from this study could also enable better vocational training interventions for women, being run by the Government of India.

While considering the learners at Khwaab as activists working towards social change, the methodology of this research work confirms Stromquist's (2016) reasoning of listening to the marginalised communities and its impact on our understanding on the concepts of empowerment and emancipation. Since this case study describes sociocultural approaches to learning, connections with Activity Theory can be seen as described by Sawyer and Greeno (2009)- learning as an expansion of understanding in an activity system. A site of NFL, like Khwaab, can be mapped into an activity system, and using the same data sources, a definition of learning can be established on the grounds of change in participants' understanding. This case study would confirm these ways of looking at learning in interaction, and a change in activity Khwaab's

CoP of Didis is an example of a learning organisation whose community is maintains a shared vision. Hence, it can be concluded that this case study of a women's skill development center, while stressing on the learning and its manifestations, goes beyond the economic ways of understanding the role of such community-based organisations on the beneficiaries. Moreover, it furthers the conceptualisation of social development as a manifestation of learning.

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Appendix 1- The Case Study Protocol

This document follows Yin's (2014) structure of Case Study Protocol in order to enhance the reliability of this research.

A. Overview of the case study
   a. To explore women's learning and participation at the skill development centre of Khwaab, while capturing learners' voices and trainers' perceptions
   b. Case study questions
      i. RQ1 What are the ways in which trainers perceive learning?
      ii. RQ2 How do these perceptions influence the design of learning activities?
      iii. RQ3 What meanings do learners attach to learning at the organisation?
      iv. RQ4 How do they see the learning activities impacting their participation in the context of societal norms?
   c. Case Study Propositions
      i. Khwaab as an organisation has been successful in building and sustaining its community of practice through its teaching-learning methods
      ii. Trainers and learners feel empowered in more than just financial terms after joining and working at Khwaab
   d. Key theoretical paradigm: Social constructivism
   e. Theoretical Pillars
      i. Feminist theories from India, mainly Jain (2018) and Menon (2015)
      ii. Sociocultural approaches to learning through situated learning perspectives
      iii. Community of Practice framework (Lave & Wenger, 1991)
   f. Literature Reviews based on reports and research related to skill development in the context of india, women organisations and their roles/impacts on women, and examining the aims/objectives of such studies

B. Data Collection Procedures
   a. In-person interviews and training documents
   b. After autumn break (November 2019), to be held at the center
   c. Identifying a person of contact (POC) at the organisation, establishing an open communication channel, and building a common understanding about the purpose of research
   d. Debriefing the POC over emails or WhatsApp regarding every stage of data collection
   e. Review and approval of interview questionnaire by the supervisor

C. Data Collection Questions

    a. Included in Appendix 4

D. Guide for Case Study Report

    a. Meant for masters' thesis supervisors, reviewers, open to all students at the Faculty of Education

    b. Format and structure of the case study report is based on Yin (2014) and Creswell (2007), and embedded in the master's thesis writing format at the Faculty of Education

    c. Read other thesis related to a similar research design from Jultika

    d. Context and description of the case ie Khwaab to be explicitly presented

    e. Include all details of the data sets and the data corpus of the study

    f. Language of the report to be more accessible, by inclusion of researcher notes in a consistent manner

    g. Usage of flowcharts and visuals to map different concepts related to the research

Appendix 2 Consent Form for Research (English)

INFORMED CONSENT FORM FOR PARTICIPATION

IN THIS MASTER'S RESEARCH

Researcher

My name is Bhavna Rawat and I am a master's student in the Learning, Education, and Technology program at the University of Oulu in Finland.

Description of the research

This case-study research is part of my thesis for master's degree in Learning, Education, and Technology at the University of Oulu in Finland. The goal of this research is to understand how a women-based organisation Khwaab interprets transformative learning through its design and learning practices, and how that impacts its community of learners.

Your participation

Your participation will involve an interview with the researcher on your experience being part of Khwaab. The interviews, conducted in Hindi, will be translated and transcribed in English. The researcher will provide you with a copy of the English transcript if requested. Researcher may also use photos of Khwaab's location and products for the purpose of the study.

Voluntary participation

Your participation in this research study is voluntary. You may choose not to participate, and you may withdraw your consent to participate at any time. You will not be penalized in any way should you decide not to participate or to withdraw from this study. In addition, the information that you provided will be discarded.

Risks and discomforts

There are no known risks associated with this research. Your identity, personality, and opinions will be respected and confidential in the research.

Confidentiality

The information collected and recorded during the interview will remain confidential and no information that identifies you will be made publicly available. Your name will be replaced with a pseudonym.

Data storage and protection

Collected data will be stored and protected under password by the researcher. It will only be shared with people related to the research process, such as first and second supervisors. Collected data will not be used for any other purposes apart from the possible further research.

Contact information

If you have any questions or concerns about this study or if any problems arise, please contact me at bhavna2393@gmail.com.

Informed Consent

I volunteer to participate in this research project on *Khwaab* conducted by Bhavna Rawat, Master's student at the Faculty of Education, University of Oulu, Finland. I understand that the purpose of this research is to collect information on how how a women-based organisation Khwaab interprets transformative learning through its design and learning practices, and how that impacts its community of learners in Delhi and the researcher wants to understand my experience working and learning at Khwaab. I understand that there will be no monetary compensation for my participation. I also understand that I may choose not to participate in this study at any given point without any consequences. I have the choice to look at the English transcripts made by the researcher. I know that I will be given an alias to protect my confidentiality. I have read this consent form thoroughly and I agree to participate in the study.

Participant's name: Participant's email:

Participant's signature: _____

Date :   Location:

Appendix 3- Consent Form for Research (Hindi)

इस शोध के नतीजे में भागीदारी के लिए सूचित सहमति फार्म

शोधकर्ता

मेरा नाम भावना रावत है और मैं फिनलैंड में यूनिवर्सिटी ऑफ ओउलू में लर्निंग, एजुकेशन और टेक्नोलॉजी प्रोग्राम में मास्टर की छात्रा हूं।

अनुसंधान का विवरण

यह केस-स्टडी शोध फिनलैंड में ओउलू विश्वविद्यालय में लर्निंग, शिक्षा और प्रौद्योगिकी में मास्टर डिग्री के लिए मेरी थीसिस का हिस्सा है। इस शोध का लक्ष्य यह समझना है कि एक महिला-आधारित संस्था "ख्वाब" अपने डिजाइन और सीखने के तरीकों के माध्यम से परिवर्तनकारी सीखने की व्याख्या कैसे करती है, और यह कैसे शिक्षार्थियों के अपने समुदाय को प्रभावित करती है।

आपकी भागीदारी

आपकी भागीदारी में ख्वाब का हिस्सा होने के अनुभव पर शोधकर्ता के साथ एक साक्षात्कार (इंटरव्यू) शामिल होगा। हिंदी में आयोजित किए गए इंटरव्यू, अंग्रेजी में अनूदित तथा हस्तांतरित किए जाएंगे। शोधकर्ता अनुरोध करने पर आपको अंग्रेजी प्रतिलेख की एक प्रति प्रदान करेगा। अध्ययन के उद्देश्य से शोधकर्ता ख्वाब के स्थान और उत्पादों की तस्वीरों का उपयोग कर सकते हैं।

स्वैच्छिक भागीदारी

इस शोध अध्ययन में आपकी भागीदारी स्वैच्छिक है। आप भाग लेने के लिए नहीं चुन सकते हैं, और आप किसी भी समय भाग लेने के लिए अपनी सहमति वापस ले सकते हैं। आपको किसी भी तरह से दंडित नहीं किया जाएगा आपको इस अध्ययन से भाग लेने या वापस लेने का फैसला नहीं करना चाहिए। इसके अलावा, आपके द्वारा दी गई जानकारी को छोड़ दिया जाएगा।

जोखिम और असुविधाएँ

इस शोध से जुड़े कोई ज्ञात जोखिम नहीं हैं। अनुसंधान में आपकी पहचान, व्यक्तित्व और राय का सम्मान और गोपनीय होगा।

गोपनीयता

साक्षात्कार के दौरान एकत्र की गई और दर्ज की गई जानकारी गोपनीय रहेगी और आपको पहचानने वाली कोई भी जानकारी सार्वजनिक रूप से उपलब्ध नहीं कराई जाएगी। आपका नाम छद्म नाम से बदल दिया जाएगा।

डेटा भंडारण और संरक्षण

एकत्रित डेटा को शोधकर्ता द्वारा पासवर्ड के तहत संग्रहीत और संरक्षित किया जाएगा। यह केवल अनुसंधान प्रक्रिया से संबंधित लोगों के साथ साझा किया जाएगा, जैसे कि पहले और दूसरे पर्यवेक्षक। संभावित आगे के शोध के अलावा किसी अन्य उद्देश्य के लिए एकत्रित डेटा का उपयोग नहीं किया जाएगा।

संपर्क जानकारी

यदि आपके पास इस अध्ययन के बारे में कोई प्रश्न या चिंता है या यदि कोई समस्या है, तो कृपया मुझसे संपर्क करें bhavna2393@gmail.com

सूचित सहमति

मैं भवना रावत, फिनलैंड के शिक्षा विश्वविद्यालय, संकाय की मास्टर छात्रा, द्वारा संचालित ख्वाब पर इस शोध परियोजना में भाग लेने के लिए स्वैच्छिक हूं। मैं समझती/समझता हूं कि इस शोध का उद्देश्य इस बारे में जानकारी एकत्र करना है कि कैसे एक महिला-आधारित संस्था ख्वाब अपने डिजाइन और सीखने के तरीकों के माध्यम से परिवर्तनकारी सीखने की व्याख्या करती है, और यह कि दिल्ली में शिक्षार्थियों के अपने समुदाय पर क्या प्रभाव पड़ता है। शोधकर्ता ख्वाब में मेरे काम और अनुभव को समझना चाहते हैं। मैं समझती/समझता हूं कि मेरी भागीदारी के लिए कोई मौद्रिक क्षतिपूर्ति नहीं होगी। मैं यह भी समझती/समझता हूं कि मैं बिना किसी परिणाम के किसी भी समय पर इस अध्ययन में भाग

नहीं लेने का विकल्प चुन सकती/सकता हूं। मेरे पास शोधकर्ता द्वारा किए गए अंग्रेजी टेप को देखने का विकल्प है। मुझे पता है कि मुझे अपनी गोपनीयता की रक्षा करने के लिए एक उपनाम दिया जाएगा।

मैंने इस सहमति फॉर्म को अच्छी तरह से पढ़ा है और मैं अध्ययन में भाग लेने के लिए सहमत हूं।

प्रतिभागी का नाम: _____

प्रतिभागी का ईमेल: _____

प्रतिभागी के हस्ताक्षर: _____

दिनांक: स्थान:

Appendix 4- Questionnaire for the Interviews

Approaching Interviews at Khwaab

Interview Protocol

- Brief introduction of the researcher
- Debrief the participants about the purpose of the study
- Go through the consent form as a read-along (if reqired), clarifying doubts

<mark>**Objective:**</mark> This document describes the interview questions for the purpose of data collection for the master's thesis "**Exploring Women's Learning and Participation through the Case of Khwaab: A Women's Skill Development Center**". The study has the following research aims and question

<mark>**The Questionnaire (on the next page):**</mark> The interviews will be held at the Skill Development Center of Khwaab, in Delhi, India during the period 11th Nov- 25th Nov 2019. In the data collection process, **4 learners and 2 trainers** will be interviewed. The consent forms have been shared with the participants in both HIndi and English. The questionnaire is as follows-

For Trainers

Introduction	परिचय
1) Please tell me about yourself in brief. 2) How did you start working with Khwaab? (How and when did you join Khwaab?)	1. कृपया मुझे अपने बारे में संक्षेप में बताएं। 2. आपने ख्वाब के साथ काम करना कैसे शुरू किया? (ख्वाब में आप कैसे और कब शामिल हुए?)

Describing Learning and Learning Activities	लर्निंग और लर्निंग एक्टिविटीज का वर्णन करना
1) How would you define "learning" in the context of activities and work of Khwaab? 2) As a trainer, what is your vision for the learners? Please describe it. 3) What are the common activities of learners at Khwaab? 4) Please tell me about how the training process is conducted in the organisation.	1. ख्वाब की गतिविधियों और कार्यों के संदर्भ में आप "सीखने" को कैसे परिभाषित करेंगे? 2. प्रशिक्षक के रूप में, शिक्षार्थियों के लिए आपकी दृष्टि क्या है? कृपया इसका वर्णन करें। 3. ख्वाब में शिक्षार्थियों की सामान्य गतिविधियाँ क्या हैं? 4. कृपया मुझे बताएं कि संगठन में प्रशिक्षण प्रक्रिया कैसे आयोजित की जाती है।
Design of the learning activities	**सीखने की गतिविधियों का डिजाइन**
1) Were you involved in the design process of training? 2) How did you work? What motivated you? 3) What were the key elements you focused on? 4) What challenges did you face while developing the training materials? 5) How did you resolve them? 6) What were your key learning outcomes?	1. क्या आप प्रशिक्षण की डिजाइन प्रक्रिया में शामिल थे? 2. आपने कैसे काम किया? किस बात ने आपको प्रेरित किया? 3. आपके द्वारा केंद्रित प्रमुख तत्व क्या थे? 4. प्रशिक्षण सामग्री विकसित करते समय आपको किन चुनौतियों का सामना करना पड़ा? 5. आपने उन्हें कैसे हल किया? 6. आपके प्रमुख सीखने के परिणाम क्या थे?
Evaluation of the learning activities	**सीखने की गतिविधियों का मूल्यांकन**
1) What are the changes have you observed in learners over the course of training period and afterwards? 2) How do you evaluate learners?	1. प्रशिक्षण अवधि के बाद और बाद में शिक्षार्थियों में आपने क्या बदलाव देखे हैं? 2. आप शिक्षार्थियों का मूल्यांकन कैसे

3) How do the feedback mechanisms (if any) between trainers and learners look like? And how does it get fed forward into informing future plans? 4) What role do you think Khwaab plays in the lives of its community of women learners?	करते हैं? 3. प्रशिक्षकों और शिक्षार्थियों के बीच प्रतिक्रिया तंत्र (यदि कोई हो) कैसे दिखते हैं? और यह भविष्य की योजनाओं को सूचित करने में कैसे आगे बढ़ता है? 4. ख्वाब महिला शिक्षार्थियों के अपने समुदाय के जीवन में क्या भूमिका निभाता है?

For Learners

Introduction	परिचय
1) Please tell me about yourself and your work in brief. 2) Can you describe what Khwaab is doing? 3) How did you start working with Khwaab?	1. कृपया मुझे अपने और अपने काम को संक्षेप में बताइए। 2. क्या आप बता सकते हैं कि ख्वाब क्या कर रहे हैं? 3. आपने ख्वाब के साथ काम करना कैसे शुरू किया?
Experience as a learner in the training process	**प्रशिक्षण प्रक्रिया में एक शिक्षार्थी के रूप में अनुभव** 1. क्या आप मुझे अपने प्रशिक्षण के बारे में बता सकते हैं? आपका अनुभव कैसा

1) Can you tell me about your training? How was your experience? How were you taught? How did you feel throughout the process? 2) On this paper, (S - Curve Story Map), please note down or draw your highs and lows of your experiences while being at Khwaab. (What has changed?/ Why has a particular thing been placed as a "high" or "low"?/Similar clarifying 3) What, apart from the technical skills, have you learnt? 4) How is it important to you and other women of the community?	रहा? आपको कैसे सिखाया गया? पूरी प्रक्रिया में आपको कैसा लगा? 2. इस पत्र पर, (एस - कर्व स्टोरी मैप) कृपया, नवाब रहते हुए अपने अनुभवों की ऊँचाई और चढ़ाव को ध्यान में रखें। (क्या बदल गया है? / किसी विशेष चीज को "उच्च" या "निम्न" के रूप में क्यों रखा गया है? / इसी तरह का स्पष्टीकरण 3. तकनीकी कौशल के अलावा आपने क्या सीखा है? 4. यह आपके और समुदाय की अन्य महिलाओं के लिए कैसे महत्वपूर्ण है?
Self-evaluation 1) Have you noticed any changes in yourself while working at Khwaab? Please describe them. 2) What kind of support throughout your training process was given to you? 3) What kind of impact did it have on you? 4) As a woman, how capable do you feel in using these skills to other aspects of your life? What differences can be seen/made? 5) Do you think there is a difference in the way you interact and participate with your community, after being associated with Khwaab?	**स्वमूल्यांकन** 1. ख्वाब पर काम करते हुए क्या आपने खुद में कोई बदलाव देखा है? कृपया उनका वर्णन करें। 2. आपके प्रशिक्षण प्रक्रिया के दौरान किस तरह का समर्थन आपको दिया गया था? 3. आप पर इसका किस तरह का प्रभाव पड़ा? 4. एक महिला के रूप में, आप अपने जीवन के अन्य पहलुओं के लिए इन कौशल का उपयोग करने में कितना सक्षम महसूस करते हैं? क्या अंतर देखे / बनाए जा सकते हैं? 5. क्या आपको लगता है कि ख्वाब से जुड़े रहने के बाद, आपके समुदाय के साथ बातचीत करने और भाग लेने के तरीके में अंतर है?

Appendix 5- Data Extracts from Interview Transcriptions

These data extracts were selected for the purpose of reporting findings and results of Thematic Analysis in Chapter 7 of the thesis document. It includes the original transcriptions snippet and their corresponding translated versions.

Theme 1

1 ... तो उन्होंने हमसे आके पूछा कि हम सिखाएँगे क्या ? पर हमने कभी भी बाहर जाकर कुछ काम नहीं करा. जितना भी करा था घर में ही करा था. तो हमारे मम्मी पापा ने तो मना कर दिया। पापा ने मना कर दिया तो मम्मी ने बहुत समझाया पर वो नहीं माने। हमारे घर में वैसे लड़कियाँ ज़्यादा पढ़ती भी नहीं।

(...they asked us if we wanted to train? But we had never gone out and worked, whatever we did was inside the house so our parents refused. On our father's refusal, our mother tried to convince him but he did not agree. Anyway, girls do not get to study that much in our family)

2 मैं सातवीं क्लास तक पढ़ी हुई हूँ, दिल्ली में ही। मैं 7th क्लास, में पढ़ रही थी तो मेरे माँ बाप ने मेरी शादी करदी। १४-१५ साल की होगी। मेरी शादी करी उसके बाद मैं एक साल गाओं में ही रही। टेंशन थी। मैं रोती थी की कहाँ आ गयी। (I have studied till class 7th, in Delhi. I was in class 7th when my parents got me married. I was around 14-15 years old. I lived in the village for one year after my marriage, I was stressed. I used to cry and wonder where I had come.)

3 जा रही है वो? दो बच्चे हो गए, अब क्या करेगी वह? कुछ नहीं कर सकती, उम्र होती है बचपन में पढ़ाई लिखाई की और सीखने की, अब बैठे गा तुम्हारे दिमाग में ? तुम बूढ़े दे हो गए हो। घर में रहो (Is she going? She has two kids, now what will she do? She can't do anything, there is an age for learning, especially childhood, will you learn anything now? You have grown old, stay inside the house.)

4 हाँ जैसे विश्वास नहीं था मुझ में, मैं बिलकुल भी ये नहीं कर पाती थी। मैं पहले किसी से बात नहीं कर पाती थी घबराती थी, डरती थी। अपने में ही रहती थी, हमने तो बाहर जाके देखा की क्या होता है कैसे होता है, ये तो बिलकुल भी नहीं पता था हमको। बैंक वग़ैरा जाते थे पहले. तो घबराती थे। *(For example, I did not have the confidence to do anything. I could not talk to anyone, and was hesitant, afraid. I remained confined to myself, I saw how things were only after going outside. I had no knowledge of those things. I used to go to banks, and feel worried.)*

5 अपनी बात कभी रखी ही नहीं कभी किसी ने सुना नहीं हमें, न बोला भी नहीं है न किसी ने सुना है। तो इसी वजह से घबराहट होती है। शुरू शुरू में जब कुछ आता नहीं था तो उसी घबराहट के सहारे थे।

6 ...मुझे तो पढ़ना ही नहीं आता है। एडमिन कैसे बन जाऊँ मैं ? बस का ही नहीं है। *(I had never expressed my thoughts and feelings, nobody had even listened to us before. That is the main reason for the hesitation. In the initial days, when I did not know anything, I used to have the same hesitation.)*

7 पहले मुझे लगता था की नहीं नहीं मैं कभी नहीं कर पाऊँगी, बोहोत मुश्किल था मेरे लिए। *(Initially I used to think that no no I can never do this, it was really difficult for me).*

8 बोहोत डर लगता था की हम लोग छोटे हैं और वो लोग बड़े हैं हमसे , हमसे कैसे होगा? *(Used to be very afraid, we were young and our learners were older than us, how can we do this?) in the context of training*

Theme 2

1 ज़रूरी है सीखने की लगन होना। अगर सीखने की लगन ही नहीं है तो चाहे मैं कितना भी टाइम दे रही हूँ, मैं सीख ही नहीं पाउंगी। पैसों का नहीं था पर लेकिन जो सीखने के लिए आ रहा है उसको इतना आना चाहिए की वो अपने खुद से घर पे कपड़े काट के सील सके। अगर मुझे कोई काम दिया है तो मैं उसको

और अच्छे से करूँ। बेहतर करने की कोशिश करूँ। मैं एक अच्छी ट्रेनर बन पाऊँ। तो कहीं ना कहीं मेरे में ये बात भी थी। *(It is important to have diligence towards learning. If it is not there, then no matter how much time I devote, I will not be able to learn. It is not about money but if someone is coming here to learn, then they should learn/know enough to make their own clothes. If someone has assigned something to me, I try to make it even better. I want to be a good trainer. Somewhere, this was always there within me.)*

2 कुछ तो पैसे का भी था ......की हम ये काम करेंगे तो हमें पैसे भी मिलेंगे। जितना हम अच्छा करेंगे तो हमारा हाथ और अच्छा बैठे गा। हमारा काम और लोगों को बाहर अच्छा लगेगा तो और भी काम मिलेगा, हमें और अच्छा करने को मिलेगा। यही चीज़ भी था हमारे अंदर। ट्रेनिंग में यही दिक्कत आयी, कभी सीलाई नहीं हो पाती थी ठीक से... उन दिनों लगता था यार ये कैसे होगा ? काम हो पाएगा नहीं हो पाएगा, लेकिन कोशिश करते थे, दोबारा बनाओ *(It was due to the money as well... that if we do this work, then we will start earning. We will become better at different techniques if we try continuously. Our work will get recognition outside and we will get more order, which will be an opportunity for us to become better at it. This used to be within us as well. We faced difficulty in training while practising new stitching patterns.. Those days we used to feel how we will do this? Will the work get done or not, but we used to try, make it again.)*

3 उन लोगों ने मेरी शादी करा दी। मेरा सपना था उस टाइम पे की मैं एक टीचर बनूँ, कुछ न कुछ ज़रूर बनूँ, पर वो नहीं हो पाया। लेकिन ख्वाब में आने के बाद मुझे लगा की कुछ बनने का वो था , जो...मेरा ऑर्डर का काम है मुझे बोहोत अच्छा लगता है, ये मुझे ये मिला यहाँ पे आके ये मौका। *(They got me married. My dream at that time was to become a teacher, become somebody, but that could not happen. But through Khwaab, I thought that I could be someone,... I really like my work handling orders, I got this opportunity after coming here.)*

Theme 3

1 नौकरी करने जाओ तो १०-४ तक करो, एक टाइम बंधा रहता है। वैसे यहाँ पे भी ठीक है की नियम कानून बनाते है हम कि इतने से इतने तक आना है लेकिन कभी कभी हम अपना काम भी घर ले जाते हैं , तो

यहाँ पर वो छूट है लेकिन बाकी जगह टाइम का बंदिश होता है। १०-५ या ८-६ करना है तो करना ही है वहां से हिल नहीं सकती हो, लेकिन यहाँ पे आज जितना काम कर रहें हैं औरतें ४-५ हज़ार कमा रहीं हैं, ३-४ घंटे, फिर अपने बच्चों को भी देख लेती हैं। *emergency* में भी चली जातीं हैं इतनी छूट तो कहीं भी नहीं है। और दीदी लोग इस बात को भी समझती हैं की उनके पास भी बाल बच्चे हैं तो कोई बात होती है तो तुरंत चली भी जाती हैं। *(If you go to work anywhere then you have to be there for 10am-8pm, a time is fixed. Here, too, we set routines and norms but sometimes we work from home. So we have that flexibility here but other places have restrictions. If you have to work from 10am-5pm or 9am-6pm, then you have no choice, you can't move from your workplace. But here, the women are earning rupees 4k to 5k, working for 3-4 hours, and then look after their children. In case of some emergency, they can leave their work and go, this relaxation is not there in other workplaces. And the other Didis understand this as they also have kids so if there is something they know they can immediately go.)*

2 अगर कोई ज़रूरत होती है तो बीच में सारी दीदियों के साथ बात कर लेते हैं। जैसे की मुझ को लगा की कोई आर्डर करवाना है तो बीच में जाके दीदीओं के साथ बात करनी पड़ती है। या की इतने काम टाइम में हम कितना कैसा डिज़ाइन भेज सकते हैं। उस तरह की बातें। ... कुछ हम सीखेंगे कुछ दीदियां हमसे भी सीखेंगी तो, दीदियों के साथ तो अगर हमारे काम में उनको ऐसा लगता है, उनको अपनी साइड से की ऐसा हो जाना चाहिए था या इस तरह से करना चाहिए था तो वो फिर मीटिंग में ही सबको बताते हैं की आज सारा दीदी आपके के लिए ये फीडबैक है या मंजरी दीदी आपके लिए ये फीडबैक है, तो उस चीज़ का हम बुरा नहीं मानते हैं क्योंकि कोई अपने नज़रिये से बात बता रहा है तो वह सही बता रहा होगा, और हम सबको सही लगती है, हम उस चीज़ पर काम करने लगते हैं। *(If there is a need then we talk with all the Didis. For example, when I have to get an order finished, so I have to go and talk to the Didis. We discuss strategies on what type of design could be sent in a limited time. Things like these… Some things we learn and somethings Didis learn from us. If Didis feel, as per their perspectives, that something had to be done in a particular manner, then they express that in meetings, like Sara didi or Manjari Didi this is the feedback for you. We do not mind it at all because if someone is talking from their perspective then they must be right, and we find these things right, and work accordingly.)*

Theme 4

1 कुछ दिक्कत नहीं आयी, क्यूंकि सिर्फ आगे पीछे ही करना था चीज़ों को। जैसे कोई चीज़ मैंने पहले दाल दी थी फिर हम लोगों ने डिसकस किया, मेरी सिस्टर भी थी.. की हमें ये करना चाहिए फिर वो बस उसी चीज़ को लेके। पर काफी कुछ सीखने को मिला। अपने खुद पे अब तो हम आत्मनिर्भर हैं। ...अब अगर कोई पूछ रहा है तो हाँ हम खुल के जवाब दे सकते हैं, अपनी बात कह सकते हैं। सामने से रख सके हैं। तो ये क्लियर है। इस चीज़ की यही लगता है अपनी बात रखनी चाहिए, क्यूंकि जब तक हम अपनी बात रखेंगे नहीं और सामने वाले की तो हमें पता नहीं चलेगा और अंडरस्टैंडिंग नहीं होगी। पर मैं ये चाहती थी की वो जो भी सिख रहे हैं वो अच्छे से ही सीखें.. थोड़े पैसे भी कमाए, क्यूंकि उससे उसकी मदद हो सके.. हम दोनों भी सीखते ही हैं, हम लोगों को भी कुछ चीज़ें नहीं पता हैं। *(There was no difficulty, we only had to rearrange the contents. For example I put one thing in the beginning and then discussed it with others, including my sister… if we should do it and continue (with the plan). But I learnt a lot of things too. We are self-reliant now. And if now someone asks me to clarify doubts, I can answer fearlessly, and can express my opinion firmly. So it makes it clear that it is important to express oneself, otherwise if we are not able to do that then we won't become aware of the other's contexts and hence, no understanding could be established. But I always wanted that whatever they learn, they do it well.. Earn something to help themselves. We both are learning too, we do not know everything as well.)*

Theme 5

1 हाँ दीदी, जैसे आर्डर आ गया और कोई दीदी हैं जिनसे नहीं हो पा रहा है या उनकी तबियत ख़राब है तो हम उनसे बात विचार कर लेते हैं, की आप नहीं बना पा रहे तो दूसरी दीदी को दे देंगे। और खुद भी हेल्प करते है लग के।....जब ऐसे बड़े बड़े आर्डर आते हैं ऊपर नीचे हो जाता है उसमें तब हम लोगों को भी लगना पड़ता है की नहीं ये आर्डर तो जाना ही है। माहौल तो बोहोत ही टेंशन वाला हो जाता है तो हम लोग फिर भी सब मिलके हेल्प करते है। की हमारा आर्डर जो है वो चला जाये टाइम से तब दीदी हम लोग सब बैठके

मीटिंग करते हैं। जितने भी हैं हम सब लोग बैठके मीटिंग करते हैं। उस मीटिंग में ही हम सलूशन निकाल लेते हैं की ये ऐसे ऐसे होना चाहिए और ये काम ऐसे ऐसे हो जाएगा। उसी तरह हमारी टेंशन थोड़ी कम हो जाती है। *(At the time of bulk ordering, if there is a Didi who is not able to work due to health issues, then we discuss the matter with her, and offer our help. I get immersed in the work as well. Tension is prevalent in those times, but we organise group meetings where we discuss these issues, strive to find solutions for how to design our work-plan and organise the activities. After this discussion, we do feel a bit relieved.)*

2 यही लॅपटॉप में, *ipad* में फिर कस्टमर से बात भी होती है की आपको हमारा प्रोडक्ट कैसा लगा, ऐसा करके कॉल भी होती है। या किसी को दिक्कत आ रही है पेमेंट करने में तो दिख जाता है।...काम आ रहा है थोड़ा बोहोत सीखा हुआ, लेकिन जैसे ये है ४-५ महीने ट्रेनिंग हुई हमारी इस लैपटॉप में चलाना ही नहीं आता था हमें, पता ही नहीं था की क्या है जो चीज़ कभी देखि ही नहीं है। दिमाग में यही था की कहीं कहीं जो सपना छोट गया है उसको पूरा करने का मौका है *(This laptop and ipad is used to collect feedback from the customers.. or when they face any difficulties while making online payment, we can see that too.. It helps us whatever we have learnt so far, like we receive 4-5 months training for learning how to use laptops, we did not know how to use it at all, it was an unfamiliar object. Somewhere inside I felt that whatever unfulfilled dreams (I had), this was the opportunity to realise them.)*

Theme 6

1 जैसे लोगों के साथ मन मुटाव भी हो जाता है। कई काम किसी को गलत आ रहा है तो उसको समझाओ तो पहले वो गुस्सा हो जाता है की हमें ऐसे समझा रहे हैं। ये चीज़ भी समझने और सीखने को आती है यहाँ पर। पहले थोड़ी बेहेस बाज़ी तो हो हो जाती है की हाँ एक दो पॉइंट पे तो आप लोग ऐसा करते हो, वैसा करते हो। फिर हम लोगों को लगता है की दीदी ने बोला है की ऐसे नहीं करना है। बेहेस बाज़ी नहीं करनी है, उस पॉइंट को वहीं ख़तम कार्डो आप। उसके साथ भी प्रेशर होता है, इंसान नहीं समझ पाता है

कभी गुस्से में बोल देता है। वैसे यहाँ आके लोगों का नेचर भी बोहोत चेंज हुआ है। जैसे पहले कोई बोलता नहीं था, जैसे लोगों का स्वभाव हो ता है। अब इतने लोगों के बीच में बैठके धीरे धीरे चेंज होगा, तो खुद ही बोलने लग जाते हैं। *(Sometimes there is a misunderstanding ,when I try correcting somebody on their task-related mistakes they become angry… this things we have understood and learnt here. Initially there would be some arguments due to different working styles. Then we would remember that our trainers had advised us to have conversations and discussions, instead of arguments. That is also accompanied by pressure, sometimes people can't really read the situation properly and say things out of anger… After coming here, we have changed, and we can now talk in the midst of a discussion setting, unlike before.)*

2 सबसे पहले तो इंट्रोडक्शन के बाद में एक दूसरे को समझना बोहोत ज़रूरी होता है। *(Before everything, after introduction, it is very important to understand each other) (for theme 6- Aarzoo)*

Theme 7

1 जैसे लड़कियों को गुड़िया दे दी, किचन सेट दे दिया। लड़कों को बाइक मोटर कार दे दी। तो ये नहीं होना चाहिए। दोनों को बराबर का सम्मान मिलना चाहिए, भेद बहव नहीं करना चाहिए।… बदलाव यही है की थोड़े बोहोत पैसे कमा रहे हैं, मदद कर रहे हैं जैसे शुरू शुरू में ४ हज़ार ही कमाते थे तो मैं ये है की ४ हज़ार का किराया है मेरा, मैं वो अब दे सकती हूँ। मेरे हस्बैंड भी कदर करते हैं की चलो एक हिस्से… पहले किसी से बात नहीं कर पाती थी घबरतै थी। अपने में ही रहती थी, लेकिन अब मैंने थोड़ा खुल के बात करना सीखा है। *(For example, girls get dolls and kitchen sets (toys) and boys get bikes or toy cars. This should not happen. They both should get equal treatment and respect… There has been a change- I am earning some money now, I can help in paying the house rent now. My husband respects me now...Previously, I would hesitate in talking with someone. I used to be on my own, but now I have learnt how to interact freely.)*

2 बोला होगा ऐसे तो हो ही नहीं सकता है की हम काम नहीं कर सकते हैं। लेकिन मेरे अंदर जागा कुछ *(shows gestures in a fist)* की मैं भी कुछ कर सकती हूँ। मैंने करा दीदी.. आज मैं गर्व से बोल सकती हूँ

की मुझसे अच्छा फोल्डर कोई बना ही नहीं सकता है। वो चीज़ मेरे दिमाग में रह गयी…यहाँ पर मैं चीज़

तो है की नॉलेज बोहोत है ..जैसे किसी के साथ क्या व्यव्हार करना है। काम में हमें क्या आता है क्या नहीं

आता है। हर काम को करने के लिया भी , बाहर जाने का , दूसरों से बात करने में जो हम डरते थे पहले ,

वो भी हमारे अंदर आया.. (They said this is not the way to do the work, you can not do it. But I

had this conviction (shows gestures in a fist) that I can do anything. And I did it ,Didi… Today

I can proudly say that no one can make a better folder that me. That thing just got stuck in my

head… Here we get knowledge of how to be and interact with others. What we know and what

we do not know. The motivation to do every kind of work, like going outside interacting with

strangers, we used to be scared of that previously…)

Theme 8

1 लेडीज हैं, ये थोड़ी न है की gents ही काम कर सकते हैं, हम भी तो कुछ कर सकते हैं। यही चीज़ हमने

उनसे भी बात करि। कई महिलाएं तो आ भी गयी हैं। सुबह की जो ट्रेनिंग है , उसमें कई महिलयें को …

हमने ज्वाइन करवाया है सेण्टर में। …. बताना चाहेंगे इसके बारे में उससे ये फर्क होगा दीदी की एक

लेडीज अगर समझती है की नहीं मेरा काम तो घर संभालना है , झाड़ू पोछा लगाना है , तो अगर हम सब

ऐसा सोचेंगे की नहीं बराबर के होने चाहिए , क्यों आदमियों का नहीं है वो काम ? …और वही फ़र्क का

असर हमारे बच्चों पर भी पड़ेगा।(We are women… it is not so that only men can work, we too can

do something. We talked about this with others (women of the community) . Many women came

forward for the morning training classes… we persuaded them to join the center…we would

want them to know that if a woman thinks that only running the house and doing the domestic

household chores is my duty then (I ask) isn't that a man's duty too? ..and this gender-

discrimination will impact the lives of our kids too)

2 अभी तो हमारा ख्वाब अच्छा ही चल रहा है , हम चाहते हैं की और भी बड़े आगे जाके।….. लेकिन अगर

हम कहीं से ना कर पाएं तो घर से ही कर सकते हैँ, जैसे सिलाई का है। सिलाई का बुटीक खोल के लोगों

के साथ भी काम कर सकते हैं। और किसी को भी दे सकते हैं। जैसे हमने सीखा या हमें सिखाया गया है

हम भी सीखा सकते हैं, और महिलाओं को सपोर्ट कर सकते हैं। हम ये चाहते हैं जैसे हम लोग हैं, हमें एक जरिया मिला है कमाने का या कुछ करने का, वैसे हर औरत को मौका मिलना चाहिए कुछ न कुछ करने का। *(Currently Khwaab is doing well, and we wish that it grows in the future… but if somehow we couldn't do it from somewhere, then we can work from our homes, for example tailoring. We can start our own ventures as boutiques and work with others too, and we can help them too. The way we have been trained here, we can teach others too, and can support more women. We wish that, like us, every woman should get an opportunity to do something and become financially independent.*