

DEVELOPING A LIVING MODEL OF PROFESSIONAL DEVELOPMENT OF
SCHOOL TEACHERS IN NEPAL: A COLLABORATIVE EPISTEMIC JOURNEY

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DECLARATION

This thesis is my account of my research and contains no material submitted or published for a degree at any university.

21 April 2022

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DEDICATION

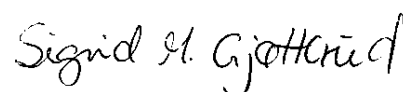
I dedicate this thesis to my father Eak Nath Dhungana, mother Maya Dhungana, husband Tri Bikram Poudel, and son Pratik Poudel.

AN ABSTRACT

Of the thesis of *Parbati Dhungana* for the degree of *Doctor of Philosophy in Education* was presented to Kathmandu University School of Education on 21 April 2022.

Title: *Developing a Living Model of Professional Development of School Teachers in Nepal: A Collaborative Epistemic Journey.*

Abstract Approved:



Prof. Bal Chandra Luitel, PhD

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This thesis is a lived story of my continuous professional learning journey that I made together with the basic level teachers of a public school in Kavre, Nepal. Engaging collaboratively in a project, Teachers' Professional Development (TPD), I explored disharmony as a deeply rooted issue of professional development or *ananda* (harmony) within me and out in my professional space is the essence of my professional development. Harmony was a contextual professional need; however, it was yet to explore and nurture fully as/for professional development within the existing non-living nature of the TPD model. The non-living nature of the TPD model (e.g. centrally developed and prescribed) enhanced disharmony that overlooked my curious self. My curious 'self' aspired to (re)connect and (re)cognize my higher self, a harmonious self, which appeared as a curious, artful, cultural, open, and discernible self. So, the purpose of this inquiry or (re)search was to develop a living model of

TPD to explore and nurture harmonious professional learning spaces (inner and outer) in a community school.

I regenerated a new paradigm, *gyan/pragya*, through which I perceive the world as *anandamaya* (harmonious) while participating in multiple ongoing school activities (at times, not). The ongoing activities were the four participatory action research projects: Contextualization of curriculum, School Gardening, Information and Communication Technology (ICT), and Parental Engagement in an academic session (i.e., 2017-2018). Rather than seeing TPD as a problem and taking responsibility for professional development by adopting the existing paradigm, I developed the new paradigm. From the new world view, I explored my harmonious 'self' as/for continuous professional development or growth. Harmony was my living value, quality, or essence. The only need was to live and enhance harmony as/for continuous professional development. While deepening the research issue (teacher's professional development), I explored TPD as a part of a teacher's life and a whole in itself. This thesis is my story, the story of a teacher, teacher leader, and educator, in which I am examining whether I was harmonious or a living contradiction.

For it, I developed a socio-cultural (i.e. Eastern Wisdom Tradition) perspective and made a collaborative epistemic journey within the *gyan/pragya* paradigm, a multi-paradigmatic research design space adapting three paradigms (*prasna*, *kalaa*, and *artha*); developing a living-theory-methodology adapting two inquiry approaches (participatory action research and autoethnography), six methods: *chalphal* (discussion), *kurakani* (talk), workshop, shadowing, performance, reflective journal), and three logics/genres (narrative, poetic, non-linguistic). It is the story of my embodied knowledge of lived/living bodies that continuously interacted with each other, that I narrated in a participatory autoethnographic fashion.

I found that living harmoniously together with teachers in a school can develop a living model of TPD. There were five stages of developing a living model of TPD: (1) enhancing collaboration, (2) developing a small 'm' model of TPD, (3) enhancing goodness with the TPD model, (4) growing harmony with the TPD model, and (5) nurturing harmony with the TPD model.

I developed four strategies for creating a school-based living TPD model as my insights. They were (1) acceptance or embracement of what is working well and continuing practice, (2) exclusion of what is not working well, (3) role modeling, and (4) letting teachers use their discernment.

In short, this study explores a living model of TPD-metaphorically-*Ardhanarishwor* (e.g. *Ardhanarishwor* symbolizes the combination of hard and soft power; *Prakriti* as soft power and *Purusha* as hard power). The asset-based approach of TPD is *Prakriti*-like and the deficit-based approach is *Purusha*-like. The living model is not perfect and standard but a tentative or transitory model that I co-constructed with the basic level teachers. The living model of TPD is a Living Theory model that influenced my learning, the teachers' learning, and school improvement plan as/for continuous professional development while living (at times not) my value, harmony. Harmony is a constellation of the three qualities: ignorance, passion, and happiness. Harmony is Dattatreya-like balanced state of ignorance, action, and goodness. The Living Theory model of TPD is the harmonious school-based model of the school teachers developed by the school teachers and for the school teachers that harmonizes teachers with their needs and strengths.

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TABLE OF CONTENTS

AN ABSTRACT	VII
ACKNOWLEDGEMENTS	X
TABLE OF CONTENTS	XII
ABBREVIATIONS	XVIII
LIST OF FIGURES	XIX
DICTIONARY (SANSKRIT AND NEPALI INTO ENGLISH)	XXI
Before I Began.....	XXIV
The 3 phases	XXIX
PHASE I: PREPARATORY PHASE.....	1
CHAPTER 1.....	2
ARTICULATING RESEARCH AGENDA	2
Encountering the Non-living Nature of the TPD Model	3
Separation with Curious ‘self’	7
Disconnection with Harmonious ‘self’	10
Forgetfulness of Artful ‘self’	12
Disconnection with Cultural ‘self’	16
Lack of open and Discern ‘Selves’	18
A call for Developing an Integral Socio-cultural Perspective.....	21
Rupantaran, the Sense of the Research Problem	23
Purpose of the Study	26
Overarching Research Question	26
Significance	26

CHAPTER 2.....	30
SITUATING MYSELF IN THE FIELD OF TEACHER’S PROFESSIONAL DEVELOPMENT.....	30
(Re)conceptualizing Teacher and Teacher’s Professional Development	30
Innate Qualities of Teacher and TPD.....	32
Teacher, not Tamas-like	34
Teacher, not Rajas-like.....	36
Teacher, not Satva-like.....	39
Teacher, a more Conscious Being	42
TPD Policies and Practices	46
Rajas-like Government TPD Policies and Practices.....	46
Passion-driven ‘non-governmental’ TPD	52
Higher Education, not for TPD	56
Research in TPD.....	61
Not Tamas-like TPD Model.....	62
Not Rajas-like CPD Strategy.....	63
A call for Satva-like Approach.....	65
A call for Developing a School-based TPD Model.....	69
Integral Perspective	74
Logical ways of Knowing	75
Intuitive ways of Knowing.....	77
A call for Integral Knowing	80
Rupantaran as a Conceptual Orientation.....	82
CHAPTER 3.....	85
RESEARCH METHODOLOGY: A WAY OF LIVING HARMONY	85

Bridging Western and Eastern Perspectives	85
Emergent Philosophical Foundation.....	88
Multiple Paradigms.....	90
<i>Prasna</i> Paradigm	96
<i>Kalaa</i> Paradigm	99
<i>Artha</i> Paradigm.....	103
<i>Gyan/pragya</i> Paradigm as Multiparadigmatic Space	106
Multi-methodological Research Space	109
Participatory Action Research.....	109
PAR Phases/cycles.....	111
Participative Planning Phase	111
Participatory Action Phase	112
Participatory Reflection Phase.....	113
Auto/Ethnography.....	115
Participatory Autoethnography	118
My role as a Researcher	119
My Research site and Participants.....	120
Multi-methods and Multi-logic/genres	123
Multiple Methods for Data Collection and Generation	123
Multiple Logic/genres for Making Sense.....	126
Writing Participatory Autoethnography.....	131
Quality Standards	134
Ethical Considerations	139
Emergent Research Questions.....	141
Chapter Summary.....	141

PHASE II: ACTION PHASE.....	143
CHAPTER 4.....	144
ENHANCING COLLABORATION	144
Exploring Tamas-like Perspective.....	144
Exploring Tamas-like Pedagogical Practices, I as “a Living Contradiction”	151
Promoting Rajas-like Pedagogical Practices.....	157
Exploring Satva-like Professional Perspective	160
Tamas-like Context.....	163
Rajas-like Context.....	165
Satva-like Context.....	166
Postscript.....	171
CHAPTER 5.....	174
DEVELOPING A SMALL ‘m’ MODEL OF TPD.....	174
A Tamas-like Model of TPD.....	174
Potential Exclusions in the Tamas-like and Rajas-like Models of TPD.....	186
The Qualities of/for a Satva-like Model of TPD.....	195
A Space of/for a Satva-like Model of TPD.....	199
Postscript.....	204
CHAPTER 6.....	207
ENHANCING GOODNESS WITH THE TPD MODEL AND CHALLENGES	207
Satva-like Interaction.....	208
Satva-like Discussions	216
Satva-like Collegial Learning.....	222
Satva-like Teaching and Learning	230
Satva-like Workshop.....	236

Challenges	242
Postscript	247
CHAPTER 7.....	249
ENHANCING HARMONY WITH THE TPD MODEL	249
Madhu: Joyful Teaching and Learning	249
Tara: Connection with Place	256
Suva: ICTs integration	263
Akshyat: Connection with Students	269
Maya: Connection with Community and Equality	275
Chandra: Cooperation and Collaboration with H/teachers	280
Bahadur: Collaboration with Students and Colleagues	286
Postscript	292
CHAPTER 8.....	295
NURTURING HARMONY WITH THE TPD MODEL	295
A Satva-like School	295
Satva-like Head Teacher	300
Satva-like Teachers.....	307
Satva-like high School Teachers	313
Satva-like Stakeholders.....	319
Satva-like Students	324
Satva-like TPD	329
Postscript	336
PHASE III: REFLECTION PHASE	339
CHAPTER 9.....	340
FINAL REFLECTIONS AND CONCLUSIONS	340

Before I Concluded.....	340
Responding to my Research Questions.....	342
A Living Model of TPD.....	348
Methodological Insight	354
Conclusions	357
Implication of the Study.....	361
Research Limitations	364
My Final Thoughts	365
REFERENCES	368
ANNEX	398

ABBREVIATIONS

CDC	Curriculum Development Centre
CEHRD	Centre for Education and Human Resource Development
CPD	Continuous Professional Development
ICT	Information and Communication Technology
KU	Kathmandu University
KUSOED	Kathmandu University School of Education
MA	Master in Arts
NCED	National Centre for Educational Development
PD	Professional Development
Ph.D.	Doctor of Philosophy
Phil	Master of Philosophy
SEE	Secondary Education Examination
SLC	School Leaving Certificate
TPD	Teacher's Professional Development

LIST OF FIGURES

Figure 1: Ardhanarishwor	Error! Bookmark not defined.
Figure 2: Black Hole-like Dream Image.....	XXV
Figure 3: Meditative Image of Light	40
Figure 4: Datrataya	45
Figure 5: Lotus Plant	75
Figure 6: A Socio-cultural Conceptual Framework	84
Figure 7: Cyclical Journey of ‘We-I’	115
Figure 8: Participatory Autoethnographic Inquiry Space	118
Figure 9: Research Site Sketched by the Research Participants	120
Figure 10: Lamp-like Image of Teachers' Voices	162
Figure 11: Bloom's Taxonomy	169
Figure 12: Professional Culture of the School	172
Figure 13: Shiva Cutting Ganesh's Head	178
Figure 14: Shiva Inserting an Elephant's Head on Ganesh's Head.....	179
Figure 15: Rook.....	187
Figure 16: A Small 'm' Model of TPD.....	204
Figure 17: Holding a Baby Plant	208
Figure 18: Ladder, a Craftwork of a Student	235
Figure 19: An art-based Small 'm' Model of TPD.....	247
Figure 20: An Integral Pedagogical Space.....	293
Figure 21: A Cycle of the Three Qualities	293
Figure 22: A Painting of the School Painted by the Teachers and the Artist	296
Figure 23: A Drawing of the Future School Drawn by the Students and Teachers ..	326

Figure 24: A Satva-like School 337

Figure 25: My Cyclical and Spiral Research Journey 340

Figure 26: A Harmonious Framework of Developing Living model of TPD 358

DICTIONARY (SANSKRIT AND NEPALI INTO ENGLISH)

Aadava upaya: method of using body sense

Aadi-guru: the first teacher

Aafno manchey: own relatives or member of own
political party or group

Aafnojat: a person from their own caste

Aaimai: position of the female in a patriarchal
society

Aakar: shape, form

Aananda: harmony, bliss, a state of transcendence
(from all three qualities: *satva*, *raja* and *tama*)

Abajasi peysha: not a respectful profession

Abyabharik: impractical

Advita: non-dual

Akhanda: non-divisive

Anandamaya: harmonious

Antaran: inner change

Ardhanarishwor: *satchitananda*, a Hindu god/goddess, one-like god form of *Purusha* and *Prakriti*; a metaphor of unified, socio-cultural, and artful 'self'; a metaphor of an integral teacher having all three qualities (*tamas*, *rajas*, and *satva*) in balance and transcended form

Artha: meaning

Asanas: sitting postures

Bati: light



Figure 1: Ardhanarishwor Painted by a Local Artist

Bhram: false, illusion

Bhritaya: salaried

Bibek: discernment

Bindu: center, point, dot, *omkaar* (.)

Brahman: absolute, knower

Chaphal: discussion

Chauratiko bhela: a male-led traditional form of discussion usually occurs under a big tree

Darshan: Philosophy

Datratreya: a Hindu deity, an integral guru, a constellation of the three deities:

Bishnu, Brahma, Maheshwor

Dharma: sense of job responsibility

Dristi/drasta: *kshytra/khsytryagya*; seer/seen

Durga: a Hindu goddess who is believed as caring and nurturing

Garne: act, do

Guna: quality, value

Gunne or *manana*: analysis

Guru: darkness/light; one who sheds light on darkness, enlightens, who is more than a teacher

Gyana or *Jnana*: *sat, Brahma, Parabrahma*, or the total experience of reality

Gyana/pragya: mantra; knowledge/wisdom; *bibek* (discernment); consciousness; *mantra*

Hati: non-inclusive, not critical self-reflective; elephant; rook

Hinatabodh: feeling low and regret

Kaali: a Hindu goddess who is believed as a destructive or deconstructive

Kalaa: art

Karma: action, job

Khetala shikshak: the one who is appointed by a teacher to look after his/her job

Kriya: action, practice

Kurakani: talk

Lila: chaos, *Maya*, artful; performance; joy; wonderment

Maana and *muri*: traditional measuring tools

Mithya: *Maya*, *Lila*, myth

Mudra: gesture

Mukti: *mokshya*, *nirvana*, liberation; an intent of emancipation

Neti-neti: neither-nor situation

Nididhyasana: meditate

Nirakar: shapeless, formless

Nirguna: the state of transcending quality, quality-less

Padheri guff: a female-led traditional form of discussion usually occurs near a pond or well

Para-apara: dual and non-dual

Pashu: animalistic

Pati: master of soul

Prabachan: lecture

Pragya: the highest or purest form of wisdom obtained by reasoning and inference

Prakriti: *Shakti* or a Hindu goddess *Parvati*, *Maya*, intuitiveness, feminine

Pranayan: breathing exercise

Prasna: question, query

Prasnotar bidhi: question-answer method

Purusha: Shiva or a Hindu god, Consciousness, logicality, masculine

Rajas: an inherent quality of passion; a mode of action

Rishi: saint, yogis

Rita: bliss, *Ananda*, order, monotonous

Rup: shape, form

Rupantar: change in form, quality or shape; transformation

Samasti: one-like, whole, integral, non-dual

Sanskar: culture

Satva: an inherent happiness; a mode of goodness, curiosity, openness, discernment

(reflective, judgment); a person who works for the common good

Satyabad: an integral, holistic perspective

Satyam-shivam-sundaram: goodness, truth, and beauty

Shakta upaya: method of using intellect

Shambhava upaya: method of doing nothing

Shiv: one-like harmonious form of *Prakriti* and *Purusha*

Sochantar: change is perspective

Sunne or *shrawan*: listen

Tamas: an inherent quality of ignorance; a mode of inaction

Tantra: a philosophy, strategy

Trishul: trident

Yantra: body

Before I Began

On 13 April 2020, the first of Baisakh, Nepali New Year 2077, I formally began to write this dissertation intending to complete it by December 2020. I intended

but did not plan to write. I was hopeful that it would make sense throughout my writing process. I hoped that beginning in this mid-spring season would come with something fresh and alive.

Intending to brainstorm my research journey, I rested the tip of my pen on the

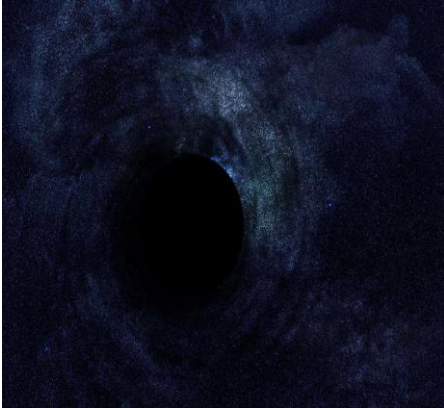


Figure 2: Black Hole-like Dream Image

Source:

<https://www.newscientist.com/article/2221999-weve-found-a-black-hole-that-may-be-smaller-than-any-ever-seen-before/>

white sheet but could not move on. I was stuck.

When I lifted my pen, I saw a dot.

Later I was overwhelmed by seeing a black hole in the form of a dot.

The black dot insisted that I color a page in black, keeping a small point at the center. I noticed the uncolored white dot as the divine light. I compared the white dot and the black dot.

Perhaps, it meant to say the beginning and the end, respectively.

Perhaps my meditative image of a slanted *Trishul* (trident) near a black hole-like setting might have given a sense of the beginning of my writing- writing as a spiritual inquiry. Perhaps, they were defining who I was then. Or maybe it was a call for *darshan* (a philosophical journey) exploring myself, the center, periphery, and beyond.

I sensed that there must be a close connection between me, the trident, and the black hole, but I was unable to connect.

I heard the trident is the symbol of time (past, present, and future), and the black hole is the hole that can swallow the whole universe. Then, my intuition said the black hole, which appeared as a black dot (.), is more powerful than time.

Perhaps it reminded me to give value to the present like a trident - the trident has three pointed parts: the left, the middle, and the right, which signifies the past, the present, and the future. I could only sense that the middle one representing the present is a little longer than the other two and must have more excellent value than the others.

I valued context (place and time).

Then, the dot took me to explore its existence.

I found it in writing. In English, the dot refers to the period, whereas it refers to 'omkaar' (.) in Nepali. Period means the end mark of the sentence, whereas 'omkar' refers to the sound of existence, the beginning, and the end. I could sense that there was a lot more in this dot.

I found it in art. For a writer, the dot seems the first drop of ink on the paper, the artist's first drop of color.

I found it as the beginning and the end of all forms of art, including writing, painting, drawing, and designing.

Perhaps a whole creation began with the dot, as in the poem I created while making sense of what I did in this research journey.

As the tiny dot developed and connected my lived experiences, living experiences, and futures in the process of making sense of what/why/how I did, I began to ponder how the dot (.), the divine light, grows within me.

Suddenly, I experienced growth within me. In one of my sittings, I experienced growth, as expressed below.

*I grew
as if I expanded
upwards and sideways
voluntarily and involuntarily
horizontally and vertically.*

This inner growth experience inspired me to explore who I am and how I am constantly growing personally and professionally.

I used multimodal texts to tell my inner and outer growth, i.e. use of alternative ways of data presentation that allowed me to exploit individual experiences, create insight and invite attention to complexities, and explore edges (Eisner, 1997). Now,

*I'm going to tell you my story
that began with a dot (.)
and will end with a dot (.).*

*This is my story
My professional life story
a triangular
satva, raja, tama
story*

*Developing a Living Model of Professional Development Of School Teachers in
Nepal: A Collaborative Epistemic Journey*

*a cyclical journey to parts-whole
Or/for
Teachers' growth!*

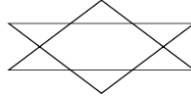
*When I see this . (dot) through my telescopic view
Like with the Third Eye!
Like written Mahabharat by Ganesha
continuously for 3 years.*

*This . (dot) on the black space
like the Divine light
enlightened the darkness.*

*This . (dot) on the white space
like the Black hole
swallowed many stories of teachers
about Past-present-future!*

*When I see closer and closer to it
it
grows to
0 (zero)
grows to
Cycle*

grows to



*The dynamic, unique unison of triangles
move in circles
in
Plan-Action-Reflection!*

*Also in
Ontology-Epistemology-Axiology
Interpretivism-Criticalism-Postmodernism
Prasna, Kalaa, Artha
Gyan/pragya
Sat-Chit-Ananda*

*Inquisitiveness-Inclusiveness-Blissfulness
Propositional-Experiential-Representational
Karma-Bhakti-Gyan
Strength-Weakness-Possibility
Eastern-Western-Indigenous
I-We-All of us*

*Egocentric-Ectocentric-Worldcentric
Sattva-Rajas-Tamas
Narad-Parvati-Shiv
Brahma-Vishnu-Maheshwor
Narrative-Dramatic-Poetic
Body-Mind-Heart
Audio-Visual-Textual*

*Teacher-Facilitator-Policy developer
God-Guru-The rest
Satyam-Shivam-Sundaram
Mediator-listener-Analyzer
Dreamer-designer-creator*

*Space-like!
Earth-like!
Air like!*

harmonious one

*thread-like
Rite of passage like (Sanskara)
• (dot)(dash), / (slash) like*

of

*Living love!
Living cycle!
Living in/out!*

*with
My own Living inquiry
My own Living theory
Living own methodology
to*

*know the past
purify the inner world and outer practices in the present
and prepare for the future!*

envisioning

*Living education
Living curriculum
Living class!*

It is my spiritual and triangular journey of reaching the *bindu* (dot, center). According to the Eastern Wisdom Tradition (EWT), the dot could be the center - metaphorically- connected to the journey towards *mokshya* (liberation) or integration. In the following chapters, I discuss my journey through the nine triangles, the nine chapters. I am not adapting any particular tantric idea and practice but rather discussing my professional development journey metaphorically from the Eastern Wisdom Tradition (EWT).

The 3 phases: I broadly divided my research journey into three phases. The journey appeared linear however it is cyclical. In Phase I (the preparatory phase), I explored the research issue, purpose, question, and methods of addressing issues. I presented them in the first three chapters (Chapters 1, 2, and 3).

I organized Phase II, the action phase, into four chapters: 4, 5, 6, 7, and 8. In this phase, I explored, explained, and made sense of my research journey, mainly lived experiences (e.g. field experiences of Participatory Action Research) that evolved into the three action-reflection cycles.

Finally, in Phase III, the reflection phase, I presented my final reflections and conclusions.

PHASE I: PREPARATORY PHASE

Phase I is the preparatory phase. Here, I present the research issues, purpose, question, and methods of addressing issues. I discuss them in chapters 1, 2, and 3.

CHAPTER 1

ARTICULATING RESEARCH AGENDA

In this chapter, I unpack a research agenda, a non-living nature of teachers' professional development (TPD) model, and possible ways of developing a living model of TPD. I narrate my lived experiences of the professional and academic journey discussing my diverse roles as a student, teacher, and teacher-leader. I encounter two seemingly separate worlds: the living world and the non-living world.

Here, the living world is the harmonious professional learning space/s (inner worlds and outer worlds). I can see the professional issues and address them using my open heart, mind, and hands. I find myself curious, higher, artful, cultural, open, and discern in harmony state. The harmonious TPD space may encourage teachers to be curious, feel higher, become artful, get connected with socio-cultural aspects, and remain open and discernible in professional practices. The non-living world is the world that does not let to live harmoniously as it creates a disharmonious (e.g. restless) professional learning space. I find myself silenced, actionless, passionate, life-less, closed, and unhappy in a disharmony state. The disharmonious TPD space encourages teachers to be intense; provides teachers less or no space to enhance curiosity, feel higher, and get connected with artful, cultural, open, and discern selves.

I share the root causes of disharmony created by the existing non-living nature (e.g. raja-like) of the TPD model in the following sections. I show the detailed difference between the living and non-living nature of the TPD model in the annex. The rajas-like TPD model promoted rajas-like pedagogical and professional practices (not satva-like) that did not support me to live fully (therefore disharmonious). The existing centrally developed and prescribed TPD model did not nurture my curious

‘self’ that wanted to (re)connect, (re)cognize, and enhance my higher ‘self’, a harmonious self, which appears as a curious, artful, cultural, open, and discern selves.

Then I discuss my socio-cultural (integral) perspective to deal with the issues created by my rajas-like pedagogical and professional culture. The rajas-like TPD model is a research agenda, the root cause of creating disharmony within me and out. Rajas-like is non-living in nature as it only promotes one quality of teachers overlooking the strengths of others which is insufficient. Questioning the existing rajas-like TPD model which promotes rajas-like pedagogical and professional practices but not enough for living fully or harmoniously, I set my target of developing *a satva-like school-based TPD model* for creating harmonious professional spaces. While developing this model, I explore my living-educational theory. So, metaphorically, I call a *mythical satva-like school-based TPD model* or ‘*a living model of TPD.*’

The living model of TPD is not a centrally developed, standard, and prescribed model; instead, it is a context-driven interdisciplinary school-based model developed with basic level teachers. Unlike the standard model, it acknowledges teachers’ awareness of their deficiencies and strengths. It is a small ‘m’ model which is not perfect and standard but transitory. Here, the word ‘model’ does not mean a structure used as an example to follow or imitate but a three-dimensional representation of the teacher (i.e. *satva-raja-tama*) or a proposed structure, typically on a smaller scale than the original which is generative and participatory.

Encountering the Non-living Nature of the TPD Model

In 1985

In my wonderment

I asked my science teacher,

“Why do all the ants not have wings like a butterfly?”

“Keep silence! Don’t ask ‘out’ questions.”

*He growled at me
In his best confidence
of silencing.*

Sometime in 1985, I was in grade 10. While teaching, my teachers transmitted their *gyan* (knowledge) by maintaining discipline. Seemingly, maintaining discipline was meant to create peace by not letting me ask questions in the classroom. It killed the curious mind that created disharmony within me, as expressed in the poem above. This poem represents my primary (now basic) level classroom *sanskar* (culture) that continuously discouraged my inherent inquisitive quality. I neither felt comfortable asking questions to the teachers nor enjoyed thoroughly in such non-participatory teaching and learning environment. I disliked such teachers and their subjects. I hardly interacted with them. Perhaps I did not make sense of *sunne* (listen), *gunne*(analysis), and *garnee* (act) of the gurukul's *shrawan* (listen), *manan* (analysis) and *nididhyasan* (meditate) system that my teachers' followed. Tension might be the different orientations of the teacher and the students.

I saw this phenomenon (i.e., killing curiosity in the classroom adapting non-participatory pedagogy) as rajas-like and a problem from a researchers' perspective. Seeing from an Eastern Wisdom Tradition, curiosity is one of the innate satva-like human qualities. According to the Bhagavad Gita (chapter 14 verse 11), "(my translation) *tamas* is a mode of ignorance; *rajas* is a mode of action; *satva* is a mode of goodness. When *tamas* is dominant, one appears passive; when *rajas* is predominant, one appears active; when *satva* is prevalent, one seems happy. When in this body, as well as in the mind and sense, clarity, curiosity, openness, and judgment make their appearance, then *satva* should be regarded as predominant. So, passion is a rajas-like quality that is better than ignorance. Passion (or love for learning) is not a problem until it dominates teachers. When passion is dominant, teachers appear active, but they become restless. Passionate teachers aspire for happiness, a higher

quality. I tabulated (see annex) the three qualities to make them explicit and show the importance of satva-like qualities.

Perhaps silencing students were teachers' incompetency in adapting appropriate pedagogy and connecting everyday life with content teaching (see NCED, 2016). Or perhaps it was a continuation of *sharavan* (listening) culture. Participatory pedagogy could ensure my rights by listening to my voice and support teachers in their professional development by resisting imposed values (de Sousa et al., 2019). My research shows that a participatory approach supports teachers in developing collaboration, a common professional value, and promoting inquiry-based learning (Dhungana, 2020). More than that, collaborative approaches enhance mutual relationships between teachers and students (Dhungana et al., 2021).

Reaching here, I perceive inquiry learning as *prasnotar bidhi* (question-answer method). Through this method, students and teachers engaged in a dialogic and dialectic process and thereby co-construct knowledge participatory like Yama and Yami in Rigveda; Arjun and Krishna in the Bhagavad Gita, and Bharaba and Bharabi in Bigyana Bharaba. In the participatory method, teaching and learning occur in harmonious learning spaces. Here, 'spaces' refers to inner spaces (e.g. thoughts and feelings) and outer spaces (teaching and learning settings and practices). The harmonious learning space seemed to be playing a vital role in developing curiosity and a mutual relationship between guru and disciples, teacher and students, or educator and teacher. Here, a teacher is *Bhritayaja* (salaried); the guru is a volunteer. They are not comparable in many ways.

However, by promoting curiosity, my classroom culture could be satva-like. The educationist Robinson (2013) also believes that curiosity is a life-affirming element that all humans naturally possess. Here, I wondered how a teacher could

support students to enhance curiosity and creativity without listening to students' voices. According to Robinson (2013), the teaching profession is a creative profession in which teachers need to facilitate students' curiosity rather than control them. The controlling nature might be appropriate to train animals but not to facilitate the learning of the students and teachers.

Perhaps, eastern pedagogy was meant for promoting students' silence by minimizing outer noise so that they could hear the inner voice and the non-eastern approach was to promote students' outer interactions. It appears that the non-eastern learners learn through talking and eastern learners learn through silence.

However, I realized that in the process of transmitting knowledge and in the name of maintaining discipline (e.g., making the classroom peaceful), my curiosity was killed. Perhaps peace was within me and outside, which my teachers could not make me experience. Teachers could adapt *paritatti*, “a mechanism of changing human culture avoiding any kind of discrimination, evil character and cultivate equality, morality and self-discipline” to maintain discipline and attain peace (Maharjan, 2019). However, I did not see the use of contextual approaches like *paritatti*. Perhaps my teachers feared becoming Buddhist by adapting *paritatti* although aspired for self-discipline and peace (Maharjan, 2019). Here, emerged a question, “*Did I follow the same curiosity-killing culture when I became a school teacher? No!* It would not let me live fully or harmoniously. I expressed it in the following section. The following paragraphs discussed the root causes of dis/harmony (separation with my curious, harmonious, artful, cultural, open, and discern selves) with the non-living rajas-like TPD model.

Separation with Curious 'self'

Sometime in 1991
While doing Mathematics homework,
a grade 2 student asked me,
"Miss, how many manaas make a muri?"
I startled.
Covering my ignorance
Continuing my classroom culture
I said aloud,
"Keep silence!
Don't ask me 'out' questions!
Do your work!"

This poem represents many of my 'not satva-like' teaching cultures. Here satva-like refers to the teaching practices or culture in which teachers create an open and curious learning environment where students can foster their inherent inquisitive quality. For instance, like my science teacher, I could not connect my student's lessons with everyday happenings. My student wanted to know the answer to the question-how many *manas* make one *muri*? (*mana* and *muri* are traditional measuring tools). As my science teacher, I kept him in a room. I perceived his curious mind negatively when he asked me the question connected to everyday practices not given in the textbooks and finally chose to silence him. As my student, my sense of connecting content knowledge to real-life situations resulted from my critical and curious mind, which made me see the connection between content and life; however, that was discouraged and almost killed in my school days. My critical thinking and inquisitiveness could be enhanced by challenging myself to connect content with everyday life situations by taking the student to his shop and asking his parents to quench his thirst. Because of my hesitation and ignorance, I killed his curiosity. I could say, "let's ask your parents." In such a context, I was disharmonious within and out.

Perhaps my rajas-like pedagogical culture was reproduced from rajas-like professional practices. Otherwise, the issue of disharmony between students and teachers would not be overlooked. I elaborated it below.

Sometime in March 2018

I heard my echoes-

I want to adopt a child-centered method

but how to manage time?

I want to learn ICTs

but how to manage many days?

I want to develop teaching-learning materials

but how do I get the time?

My students have problems with writing and grammar,

but how to complete the course on time?

The voices **show** rajas-like culture as voices appear passionate. Reflecting on my teaching 25 years, I had a more rajas-like professional culture than the others (e.g. satva-like). Perhaps the rajas-like TPD model develops rajas-like TPD culture. *Raja* can be considered as a balance between materialism and spirituality; however, that was not enough in the absence of *satva* (openness, discernment) for harmony. When passion is dominant, restlessness increases (the Bhagavad Gita). Seemingly, my rajas-like professional development culture created disharmonious or passionate professional learning spaces in which I experienced confusion and dilemma and where I could not be open and discern. When I was not discerned, I lived disharmoniously within and out. Perhaps I was expected to be diligent, passionate, or hardworking but not open and discernible.

These passionate voices were representative voices of many of my school meetings, training, workshops, and seminars when a possible teacher trainer, Head Teacher (HT), or TPD facilitator asked us (teachers) about teachers' professional needs and areas of interest. At that moment, either our voices were silenced by

announcing an already prepared list of TPD programs or canceling the program. Many of us expected the HT or facilitator to discuss the problems and fix the appropriate time to begin professional development activities. However, it rarely happened that enhanced disharmony within and out.

I used to feel that I was divided into multiple selves: teacher/learner. The division was outside and inside, such as a division of thought/feelings, logic/intuition, mind/heart, and love/consciousness. If the binary world was the cause, a motivational program of the trainer might be enough to create harmony. But, as it involves more than binary worlds, I was disharmonious because of my passionate nature, which created restlessness. At times I wanted to learn a lot but did not have time. Some other times I did not want to do anything. This sense of doing nothing was *tamas*-like.

It is because I had a long silence, and I required discernment to speak my pre-reflective mind aloud. Perhaps I needed to make audible to those who did not hear me for a long time. Like other teachers, I might be perceived as ignorant (i.e. reluctant or lazy) (e.g. Bharati & Chalise, 2017). But I neither liked how I was perceived nor could I improve my professional practices by taking responsibility for my professional development. I waited for the government to act, thinking TPD was the government's responsibility. I thought the government needs to be aware of our problems, and trainers must address our concerns. It could be the other way round: I/we teachers articulate our problem and TPD addresses it. I could connect to a community and build mutual relationships for my professional development (Bharati & Chalise, 2017; Subedi, 2015); however, I did not.

Connecting to the TPD model, I might have waited for centrally developed and prescribed TPD programs that could quench the thirst of my inquisitive mind and

further enhance my curiosity. I think I was ignorant of the strengths of a curious self that could explore my higher self.

Perhaps I perceived my ignorance as an awareness of the unknown but the government's ignorance as unawareness of the unknown. It was a conflict between thoughts and feelings. I could use my discernment to harmonize my thoughts and feelings. I could develop mutual relationships with parents, community, and colleagues for harmonious learning spaces but could not because I was disharmonious within. I think I was not in the goodness mode because I was not a good teacher then. A good teacher is reflective (Bulterman-Bos, 2017) and critical reflective (Brookfield, 2000). However, I was not aware of my higher self that I discussed below. Perhaps my curious 'self' was inquisitive to explore my higher self and enhance for/as my professional development.

Disconnection with Harmonious 'self'

*In the workshops
Sometimes we only listened to them
Other times they only listened to us
But our voice never reached to their heart
We neither understood them fully, nor they did
So we did not like workshops.
We didn't like training
We didn't like workshops
Neither they reached to our heart nor we.*

Here 'they', 'them' refer to TPD facilitators. I participated in dozens of off-site training and workshops, but I was not too fond of many of them because facilitators did not acknowledge my best practices. None asked what was working well in my context. Instead, I experienced disharmony as I couldn't enhance my best self, the higher self. I experienced my higher self when I could influence myself, my students, and my colleagues. Perhaps the existing deficiency-based TPD model looked at my weaknesses, not strengths. As a result, I could not feel good and enhance goodness. Teachers did not like to use professional development strategies such as

workshops, self-mentoring, teacher support groups, preparing teaching portfolios, action research, team teaching, keeping journals, and case analysis to update themselves (Bharati & Chalise, 2017; Chalise, 2015). I could explore a long list of the resources and best practices from the workshop instead of discussing only needs.

Discussing needs is vital however insufficient in my context. I think too much focus on weaknesses develops passion. Having passion is good, but too much love or being passionate is not good. Continuous intensity enhancement leads to restlessness, and constant enhancement of curiosity, openness, and discernment leads to happiness. Wishing to be happy is human nature. However, I was expected to be passionate. Perhaps my passion-enhancing quality was enhanced by the existing training-based, deficiency based or needs-based professional development culture, which could not harmonize thinking and feelings. Maybe that was why I often thought of teaching as ‘*abajasi peysa*’ (not respectful and appreciating the profession) and experienced ‘*hinatabodh*’ (feeling low and regret). Perhaps centrally developed, prescribed, and imposed TPD model, curriculum, and framework were not supporting to explore and enhance my higher self, a harmonious self.

As a researcher, I perceived harmony as the state of *ananda*. According to the Sanskrit text Malinivijayottara, *ananada* or bliss is our true nature. *Ananda* or harmony is equivalent to the words such as peace, love, or blissful that can be experienced as a sense of togetherness or oneness and perceived as continuous connection, inclusion, joy, cooperation and collaboration, and reflection. In this collaborative excavation, I explored ‘the sense of togetherness or oneness. It was harmony. I experienced ‘the sense of separateness, which was disharmony. From the EWT perspective, harmony is peace, *ananda*, bliss, or ultimate happiness. It is not easy to understand and express the experience of harmony. I used metaphors to make

my understanding of disharmony and harmony explicit. It is because I can make better sense through examining *guna* (means quality) and *aakaar* (means shape or form) than *nirguna* (means having no quality) and *niraakaar* (means shapeless and formless, i.e. abstract concept). As a result, my use of metaphors (e.g. *Ardhanarishwor*) supported me in exploring a living model of TPD, which has inherent qualities and form, which language alone could not do. For instance, I imagined the Hindu God *Ardhanarishwor* as a metaphor neither for negating phenomenon nor for celebrating God and Goddess. Imagination was the foundation for engaging myself and readers actively in the creative (i.e. meaning-making) process (Timalsina, 2013). An imagination supported me in making sense of the research problem (non-living nature of TPD model) and setting a goal (living model of TPD). I explored harmony as my true nature (in the process), but I was disconnected and remained disharmonious. My harmonious self appeared as artful, cultural, open, and discern selves that I overlooked. I elaborated on it in the following sections.

Connecting to the TPD model, the existing TPD program appeared not as art-based. Neither it seemed developed from socio-cultural perspectives nor support teachers to (re)connect to their diverse cultural selves being open and discernible.

Forgetfulness of Artful ‘self’

*Sometime in October 1994
I, a grade 3 Science teacher
Read from book
Explained the lines
wrote on the blackboard
But my students couldn't respond to my questions
Until I began to draw the water cycle*

I explored arts-based pedagogy as an appropriate pedagogy for teaching Science subjects in 1994. However, I could not discuss it as my pedagogy. I forgot it. Here, I think, when I (re)connected with my harmonious ‘self’, I remembered my

harmonious teaching approach. Art (drawing and coloring) connected me with students, curriculum with content, and students with the curriculum.

For instance, in the beginning, I thought drawing and coloring were only for fun. When I found students making sense of color and objects connecting to nature, I felt happy. I explored my reading textbook, explaining the lesson, and writing on the board was less meaningful than connecting content with the outside natural world through drawing, sketching, and coloring. I continued adapting arts-based pedagogy, encouraging students to draw as I found drawing supporting almost all the students, including below-average and disengaged students, to engage in learning.

Art is deeply rooted in my knowledge generation culture. For instance, the Sanskrit texts (the Bhagavad Gita, Bigyana Varavi, the Puranas) are poetic, narrative, and performative logics/genres. I see art all around in carvings and paintings, in the houses, temples, and monasteries, and in performances at homes and schools. I perceive the world itself as an art, and I am an art, a part of art or *Lila*. I was not only a Rita-like self but also a Lila-like self which I forgot.

Reaching here, I felt similar to my students. I could express myself better through multiple art forms. I could be an activist (an artist-teacher-researcher) and go beyond conventional pedagogical and professional by integrating arts (Mesias-Lema, 2018). I adapted multiple pedagogical approaches in my teaching career, but I could not realize the strengths of art and art integration skills. I failed to recognize the art-based approach as my strength. Perhaps I was habituated to hearing weaknesses. Maybe I was not asked what worked well in my context and how. I was limited to improving content knowledge as/for professional development (Chalise, 2015). I neither could share well nor was I heard. Therefore, there was no yoga (i.e. unison of sound and hearing). So, I was disharmonious. Perhaps I could be in a yogic state (by

integrating art into my life) for enhancing teaching and learning. I could be harmonious in integrating arts into professional life.

Art integration could be a tool for living artful, lifeful professional life. Unlike *Rita*, Art is *Lila*. *Lila* seems chaos, but chaos appears more lifeful than the monotonous order and silence of *Rita*. *Lila*-like living could be my way of living life. According to the Sanskrit tantric text of Abhinav Gupta, *Malinivijayottara*, the knowledge of *Shiv* nature or *ananda* (means harmony) can be known or attained not only one way but three ways: *aadava* (means by using body senses), *shakta* (means by using intellect), and *shambhava* (means by doing nothing). Seemingly, while writing, I am using my intellect mind. Similarly, the Sanskrit Vedic preaching of harmony as knowledge which is understood as bliss can be known or attained in three ways: *shrawana* (means by hearing or through senses), *manana* (means by using mind or thoughts), and *nididhyasana* (means by meditation).

However, connecting to teachers, TPD, and the TPD model, I, based on our Vedic and Yogic or Tantric schooling, believe that harmony as knowledge can be attained only from the three ways without practicing artfully. Knowledge alone is *abyabharik* (impractical), and action or practice alone without knowledge is irrelevant. Without art, living is lifeless. The combination of art, knowledge, and action that is, knowledge of professional development and putting that knowledge into action in teaching and learning could attain and sustain harmony within and out of practices. The combination or connection of art, knowledge, and action is an integral quality. Here, integral means connected and balanced in which all the qualities share the same essence, the sense of togetherness, oneness, or harmony.

Reaching here, I realized that knowledge of yoga (e.g. integration) in professional learning was lacking, which would be professional development through

integrating curriculum with a place, art, and ICTs (i.e. computer use) (NCED, 2016).

Art could contribute to integration, but I could not connect curriculum through art. I might seem “*reluctant to apply the skills, ideas, techniques etc. learnt in training sessions in their real classroom situations*” (Bharati & Chalise, 2017, p. 77).

However, I lacked enough integration skills. Rather than connecting and collaborating, I might have fostered divisiveness through training (Subedi, 2015) and thereby not living in a yogic or harmonious state. I could connect, cooperate, communicate, and collaborate with students, colleagues, Head Teacher, parents, and the community developing my competencies (NCED, 2016). But I could not do that thoroughly because I was disconnected from my artful or harmonious ‘self’. Perhaps my artful self was disconnected from its root, the cultural self that I was unaware of. In the following section, I elaborated on my disconnection from my culture.

Disconnection with Cultural 'self'

Sometime in 2014
I attained training in Classroom Management
Trainer explained, dramatized a big class
I disliked it as I had a small class.

Sometime in 2018
I trained teachers on Bloom Taxonomy
I read, explained, discussed, asked
They disliked it as I failed to connect Bloom with Jatra.
 Here, my disconnection was with my 'mul or kul' means a source of

knowledge. The source was my community, culture, or society, which (re)shaped who I was today. Culture is the root of living values, qualities or energy from which I could gain the strength to live and learn harmoniously. When I am harmonious, I feel connected to my root. But when I am disharmonious, I experience failure, disconnectedness, or rootlessness.

This poem was only a representative way of non-living as I failed to connect the curriculum with my culture. When I realized teachers did not like my class, I could not connect the TPD curriculum to Bloom's Taxonomy and my cultural practices. I could also critically analyze Bloom's Taxonomy through English literature (Rahman & Manaf, 2017). I felt terrible when I realized my experience of curriculum development, my university education, and research could not connect to my professional life.

From a researcher's eyes, at that moment, I was in a state of disharmony that meant I was a living contradiction (Whitehead, 1969). I felt dis/harmony. Harmony is *nirguna* (the state of transcending quality). When disharmony pervades, it exhibits its quality that grows or shrinks. This growing and shrinking process take multiple three forms: *tama* (ignorance), *raja* (passion), and *satva* (happiness). For instance, when *tama* was dominant, I was unaware of my harmony and disharmony. When *rajas* dominated, I became aware of dis/harmony (i.e. conflict). But I could not use my

discernment to address the clash. When *satva* was dominant, I became mindful of dis/harmony but could not manage it. When I had a sense of togetherness or oneness, I became aware of dis/harmony, and I sensed I could attain and sustain harmony within and out. However, it does not last for long.

I even felt worse when I realized some of the trainees were new teachers with whom I could not connect myself, culture, and curriculum. Like my trainees, some of us did not get enough support from teacher induction programs like mentoring, observation, and support (Bharati & Chalise, 2017). High school teachers could support us if there was collaborative learning activity (Bharati & Chalise, 2017) and could clear confusion, dilemmas, and doubts. We could conduct action research, but we “did not know how to conduct it and its possible advantages” (Bharati & Chalise, 2017, p. 77). We were sometimes invited for training, but we were in disciplinary learning (e.g. Bharati & Chalise, 2017). We could have site-based TPD, i.e. SBITT (school-based teacher training or whole school training) which could focus “on intensive learning by groups of teachers in a school or region, promoting profound and long term changes in instructional methods through demand-driven training approach to develop skills in trainees” (Sinha, 2016, p. 273) but we could not, particularly basic level teachers. If we had school-based TPD, we could have interdisciplinary learning as a discipline was insufficient for us as we had to teach more than one subject. Here, we had a query-why could we not have a multidisciplinary understanding? Perhaps, our education system has promoted departmental not only in school, professional knowledge but also in our career development.

For instance, the School Sector Reform Plan (SSRP, 2009 - 2015) envisioned multiple “stages of teachers' professional career paths” (i.e. as “beginner, experienced,

master, and expert”) for teachers (Sinha, 2016, p. 276). It seemed to promote divisiveness among teachers in schools. More than that, the indicators (i.e. “time on task, seniority, qualification training, and students' achievement”) seem “to promote teachers for their respective career paths” (Sinha, 2016, p. 276). Further, “teachers who have additional academic qualifications are eligible for fast track career progression at the relevant levels” (Sinha, 2016, p. 276).” It showed that educational qualification had more value than the experiential knowledge of teachers. Now, we have School Education Development Plan (SEDP) for 10 years from now after SSDP. There is also the continuation of TPD.

Centrally designed and prescribed, action-centric TPD policy is rajas-like, which seems not enough to promote inclusiveness among teachers (e.g. by not promoting peer teaching, learning, and assessing). See chapter 5 for detail.

Reaching here, I felt the more I was passionate, the more I was disconnected from my community and culture. Perhaps my heart was closed. My mind was closed. Although my surrounding in and around Kathmandu valley is rich in cultural diversity, however, I could not internalize the underlying essence of diversity, that is openness, in my professional practices. I lacked openness and discernment, which would not give me peace (Rinpoche, 2012). Instead, it would make my pieces (selves), not a harmonious one-like self. Here, I realized the promotion of self-reflection (NCED, 2016) was not enough. Critical self-reflection might be helpful. A sense of divisiveness and exclusiveness (not inclusive) seemed the result of my rajas-like model of TPD that I discussed below.

Lack of open and Discern ‘Selves’

*In July 2016, in a school office,
I, an academic coordinator sorting the fee-defaulters
a parent entered through the gate
I was happy.*

*But when he reached my office door,
He stopped and remarked
“A, aaimai po raicha” (here is a female);
I will come when sir comes.”*

*He returned.
I blamed him.
I blamed my patriarchal society
But not myself for my closed heart and mind.*
That encounter challenged me to explore what an 'aaimai' (e.g. female)

(Dhungana, 2014) can do in the education sector. Later, that incident remained a sweet ego when I realized I had a closed heart and mind.

When I was a teacher leader, I could not create inclusive learning spaces for my teachers by connecting teachers with the community, particularly with other teachers and parents. Like the study suggested (Subedi, 2015), I could carefully design, develop, and implement professional development programs in my schools. But I did not. Instead, I fostered non-inclusive learning spaces because I lacked openness and discernment, as I expressed in the poem. Therefore, I encouraged non-inclusive learning spaces (inside and outside). Being reflective and inclusive, I could conduct parents-teachers' meetings, and home visits for building a relationship with parents. I could invite parents to improve School Improvement Plan (SIP), but I blamed parents for not trusting me. I had a strong belief that “compassion and empathy should be embedded within all educational practices and curriculum” (Barton & Garvis, 2019, p. 5). Still, professionally, as a school leader, I could not be empathetic toward parents.

I often took leadership opportunities, but I remained a loving and caring teacher but not an open and discerning teacher-leader. Seemingly, I forgot the true essence of education as Mckennan (2008) defines it as "leading out" or "rearing", which is the balance of cognitive and affective domains of learning. Perhaps being a parent-teacher, I learned to connect my personal life with my academic life, but I

failed to link it with my professional life fully. As a teacher, I could value love and care to address the educational need defined by McKernan (2008). Similarly, I could foster cultural care. Cultural care could improve the school's learning environment, the learning outcomes of the primary level students and develop an awareness of prevalent cultural biases.

However, my role as a mother might be meaningful to my classroom context and in the context of professional development. Although unconditional love was Buddha-nature (means quality of Buddha or peace) (Sherpa, 2019), I could not be loving and caring to my fellow teachers. Perhaps becoming a loving and caring teacher was valued till primary classes. A mother's values, such as love, care, kindness, and empathy, guided me rather than any education theories (Luitel et al., 2012). My everyday practices had embodied knowledge. But I could not exhibit it in the context of professional learning.

I could develop a locally grounded school-based, satva-like, living TPD model to engage teachers and myself for continuous professional development. As a teacher leader, I could explore shared values and beliefs as strengths of the school (Jr. Greenfield, 1991). I could explore shared perspectives. I could connect to my harmonious 'self'. I could enhance my best pedagogical practice (e.g. arts-based pedagogy). I could improve cultural care among students. I could strengthen openness and discernment within my workplace. Unlike monitoring and follow-up strategies (Subedi, 2015, p. 12), I could adapt artful, open, and critical reflective approaches. I could connect to my culture and society. However, I did not because I could not. Perhaps I lacked a socio-cultural perspective that disconnected me from my open heart and mind. Seemingly I forgot my harmonious self, which appeared as separated

into multiple distinct artful, cultural, open, and discern selves within the non-living rajas-like TPD model and its' rajas-like pedagogical and professional culture.

A call for Developing an Integral Socio-cultural Perspective

When exploring the needs

Local curriculum, gardening, ICTs integration, parental engagement

The shorter list of deficiencies remained silence

Seeing the long list of resources

The workshops usually explored my needs, and weaknesses and provided external support. However, from the needs assessment workshop I conducted with teachers (i.e. participants), I learned to value what I have and what I can do. I had teachers', and university-based researchers' lived experiences. I had non-human resources (e.g. computers). As I expressed in the above verse, we explored more resources than problems from the workshop. Besides, we explored teacher-teacher collaboration as a need or a way to address the issues of the teachers.

Before that, I perceived teachers' professional development (or growth) as learning or developing while performing professional roles or being in a professional career addressing professional issues intending to perform at our best (Bharati & Chalise, 2017; Sinha, 2016). This notion of TPD was insufficient and not context-responsive. Perhaps the idea of self-development might be developed by the non-socio-cultural perspective of perceiving teachers, Teacher's Professional Development (TPD), and the TPD model that seemed insufficient and irrelevant to explore and address contextual issues in my research context. I believe that professional development is beyond examining whether I am professionally developed or not. I go beyond the notion of individually acquired qualification and the number of strategies (e.g. student support, training) of an individual teacher as/for professional development. Instead, it is a co-learning or co-developing notion of

professional development. Seemingly, it is a call for developing a sense of togetherness among teachers, which was a socio-cultural integral notion of co-developing professionally.

I realized myself harmonious when I developed a sense of togetherness among teachers. I sensed that if I am living harmoniously, I am growing and letting others grow. For living harmoniously, I need to be harmonious within me, and then only I can create a harmonious teaching and learning environment in my professional settings. My primary concern was that I was not harmonious within and out in my professional space (e.g. school, training settings).

Reaching here, I realized that for a long we were disharmonious being within the rajas-like pedagogical and professional culture which was developed by the existing non-living model of TPD. The existing model seemed supportive of TPD; however, it was only passion-enhancing and therefore insufficient and irrelevant to attain and sustain inner and outer harmony in our context. If we continued practicing the model, we would enhance disharmony. We may attain harmony to some extent but would not attain and sustain inner and outer harmony. Perhaps we needed a socio-cultural (integral) conceptual framework to develop a living model.

I sensed that the three inherent qualities (ignorance, passion, and happiness) could be a suitable socio-cultural conceptual framework to make sense of dis/harmony, teacher, TPD, and TPD model. The three qualities were three forms of harmony that appear to evolve from ignorance-passion-happiness, shrinking to happiness-passion-ignorance. Therefore, harmony is my living value. I perceived qualities as a constellation of the value word, harmony, as life-affirming qualities or values. The values could influence my learning, teachers, and social formation (Whitehead, 1969). So, I needed to explore inner and outer disharmony and attain and

sustain them in my professional development context. Ignorance, passion, and happiness were my explanatory principles and standard of judgments (Whitehead, 1969). Unlike living values, the difference in living quality is balancing them. Therefore, I realized them (three qualities as living values) and lived in a balanced way as a strategy (a balanced way is equivalent to equity, not equality). When I could not live these qualities (as living values) in a balanced way, I was a living contradiction (Whitehead, 1969). Disregarding ignorance, thinking only about happiness, and enhancing passion is one examples of living contradictorily. To balance all the qualities, I became aware of my ignorance (an awareness of the unknown) and engaged in teaching and learning, being curious, active, open, inclusive, and discernible.

To arrive at this socio-cultural perspective, I made a cyclical journey through *tama-raja-satva* adapting collaborative inquiry. I realized that the Nepal government's effort alone would not be enough for rural education transformation (Dhakal, 2016). Here, I sensed a call for taking a socio-cultural responsibility. Therefore, I decided to apply for Ph.D. funded by the NORHED funded Rupantaran project. The project provided clarity on the research issue that I discussed below.

Rupantaran, the Sense of the Research Problem

When I developed a socio-cultural perspective and took a socio-cultural responsibility to explore the research issue, I explored the non-living nature of TPD. Here, non-living means the non-existed school-based TPD model because of it we were not harmonious within and out. Our study (Rajbanshi et al., 2021) showed that school-based TPD was the need of the school. For this arrival, the NORHED Rupantaran project played a vital role. *Rupantar* (change in form) is related to the morphological side; *sochantar* (change in perspective) is the mental side, and no

rupantar and no *sochantar* is Rita. The harmonious whole or balance in both *rupantar* and *sochantar* is ananda (harmony). To the study by Schreinemachers et al. (2017), the Nepal-based project was appropriate for me to learn and practice in my context of taking socio-cultural responsibility and developing a socio-cultural perspective for attaining harmony.

For instance, the Rupantaran Project supported financially to engage in research by offering a scholarship. My gender and caste might be considered as an advantaged group in my society to get a scholarship. However, as far as I know, I was selected not because of gender and caste but of my passion for continuous learning beyond disciplinary boundaries (as I have an English background). I had teaching experience in institutional schools and colleges, and I seemed open to learning the unlearned with public school teachers being with them. I would not get through multiple rounds of tests, interviews, and presentations if I did not have sound academic knowledge, learning attitude, and professional experiences. Not only me, but all the candidates were also Brahmin. My gender had or had not influenced the selection committee which was beyond my knowledge.

The project created a safe space for me to connect with the community teachers exploring their socio-cultural knowledge and practices. For instance, the word Rupantaran, the compound word of '*Rup*' and '*Antaran*', means transformation or the transference or change of form or appearance which resonated. It is because I (including teachers) believe that transformation begins from self (as elimination of 'self connots' different meanings i.e. quality for *mukti*, *moksha* or *nirvana*) by turning towards the inner self. Rather than looking for a solution outside spaces, I preferred to seek solutions inside (Gyasto, 2018). Turning inside, I believed in exploring dis/harmony within. Then I felt that seeking and enhancing a peaceful teacher can

create a peaceful environment (Sharma, 2019). (Re)searching, developing, living, and nurturing harmony I could bring positive changes in my professional practices and the practices of the public school teachers.

The project inspired me as the project aimed to “catalyze improvements in the quality of teaching and to learn at the basic education level in Nepal through innovative, transformative and contextualized pedagogical approaches”. Through contextual teaching and learning, teachers and students can connect new information with prior knowledge and their own experience (Johnson, 2002). The project provided a safe space to explore the socio-cultural perspective of understanding the quality of teaching and learning. I valued socio-cultural knowledge, the inherent qualities such as ignorance, passion, and happiness. I believed that I could attain and sustain harmony. However, they seemed overlooked in teachers’ professional development.

Reaching here, through a socio-cultural perspective, I developed a concept of enhancing or living and balancing qualities that were not possible in the existing passion-driven TPD model. Besides, the current rajas-like TPD model was neither developed from a socio-cultural perspective nor designed to enhance teachers' inherent living values or qualities. The study (Ahmad et al., 2015; Alam, 2016) provided an insight into contextualizing TPD and developing a context-responsive or school-based TPD model adapting the participatory approach in Nepal. However, they seemed insufficient for (re)connecting with my curious self that was inquisitive to explore my harmonious self which is a constellation of artful, socio-cultural, open, and discern selves. Reaching here, I sense harmony as a sense of togetherness, openness, connectedness, interconnectedness, oneness, and beyond. Therefore, I felt the need of developing a context-responsive school-based satva-like TPD model, metaphorically, a living model of TPD for school teachers. I think the development of

a transformative perspective is not enough (e.g. perspective alone might be illusive or false) as we need to create a transformative TPD model together for transformative professional development.

Purpose of the Study

The purpose of conducting this inquiry/research is to develop a living model of TPD to explore and nurture harmonious professional learning spaces in a public school.

Overarching Research Question

For the study's purpose, I came up with an emergent overarching research question—*How could I/we develop a living model of professional development of basic level teachers in a public school in Nepal to explore and nurture harmonious learning spaces?*

Significance

The significance of developing a living model of TPD lies in its success story of transformative professional development of public school teachers in Nepal. Here, the living model refers to the harmony enhancing, context-driven, participatory, school-based, and value-based TPD model. Its components can be useful for any community and institutional school at the local level. This participatory model is in response to the existing TPD strategies. Training, deficit, coaching, mentoring, and a community of practice and standard-based, all transmissive and intend to transfer knowledge from top to down (Kennedy, 2005). Knowledge transformation strategies or models cannot be transformative models as knowledge providers would remain dominant to knowledge receivers who are unwelcoming in diverse school contexts of Nepal. Besides, action research and transformative models of TPD might seem enough to give enough space for emancipation and transformation (Kennedy, 2005).

However, introducing a school-based model in diverse local contexts would address the urgent need of local governments. Exploring the contextual issues and context-responsive approaches in school-university partnership would showcase a school-based TPD for the local governments.

The living model of TPD is not an alternative TPD model developed by the Nepal government, intending to support the professional development of teachers at the national level. Instead, a new school-based TPD model intends to help local governments facilitate school teachers' professional development. Unlike the existing centrally developed, imposed, or non-participatory, it is context-driven, participatory, and school-based, which will also be a sample strategy for the Nepal government. It is possible through participatory planning and enhanced university-community partnership (Dhungana, 2018; Dhungana et al., 2019). My study (Dhungana et al., 2019) shows the possibility of developing an integrated curriculum from school-based professional development. Besides, developed from a socio-cultural perspective, the living model can have a success story for inspiring other diverse socio-cultural contexts beyond Nepal to explore contextual knowledge and issues of teachers' professional development. Finally, I will develop a policy brief and manual to apply the TPD model in the schools.

The practical significance of the outcome of the living model of TPD lies in the learning and growing of the students, teachers, Headteacher (HT), and school. For instance, students will develop 4Cs of 21st century skills such as collaboration, critical thinking, creativity, and communication. Teachers will develop competencies such as the connection of curriculum to their context, development of pedagogical knowledge and practice skills, building relationships with students, collaboration with parents, continuous professional learning through reflection and feedback, and integration of

Information Communications Technology (ICT) which was envisioned by teachers' competency framework. Besides, teachers and headteachers will cooperate and collaborate and build mutual trust and harmonious relationships. The school will get an improved School Improvement Plan (SIP) which includes TPD as an integral part.

This study is also of broader methodological significance to international scholarly communities interested in developing a harmonious research space by developing a conceptual bridge between an "Eastern Wisdom Tradition" and "Western induced paradigms". For instance, the study entitled "*Gyana/pragya* paradigm for professional development of teachers: A Socio-cultural perspective" which was accepted as a book chapter from an international publication house showed the significance of the bridged the Eastern Wisdom Tradition and Western induced paradigms (Dhungana & Luitel, in press). Similarly, this study may inspire the communities that are looking for context-responsive methods of data collection (Dhungana & Luitel, 2021) and sense-making (e.g. Luitel, et. al, 2021). In line with Lincoln et al. (2018, p. 216), emerging methods might contradict but they result in meaningful dialogues showing "what it means to do a qualitative work". It can influence in a broader context as emerging methods Further, this study will have a theoretical significance to the international communities who are developing and willing to develop more culturally inclusive (and decolonizing) approaches to PAR and to integral models of researching lived experience, such as critical autoethnography. For instance, the study (Dhungana & Luitel, 2021) which embraced evocative (Bochner & Ellis, 2016) and analytical (Anderson, 2006) autoethnographic aspiration showed the possibilities of influencing the national (e.g. Dahal & Luitel, 2021) international communities that acknowledged a participatory autoethnographic inquiry as/for transformative professional development.

In short, in this chapter, I discussed the non-living nature of TPD as a research agenda. Then I set a target of developing a living model of TPD collaborating with teachers. Then I developed an overarching research question and discussed the significance of the study in the Nepali TPD context. In following chapter 2, I situate myself in the field of teachers' professional development.

CHAPTER 2
SITUATING MYSELF IN THE FIELD OF TEACHER'S PROFESSIONAL
DEVELOPMENT

In this chapter, I (re)conceptualize participatory professional development of teachers (TPD), not intending to fill the research gap in this field, instead of making sense of teachers' professional development with TPD literature and my lived experiences. I divide this chapter into three sections: (re)conceptualizing teacher and teacher's professional development, TPD policies and practices, and research in TPD. In the first section, I discuss how teachers and TPD are perceived as rajas-like. In the second section, I share how the existing TPD policy contributes to developing disharmony in teachers. Then, I discuss the relevant research in TPD, exploring the need of enhancing harmony.

(Re)conceptualizing Teacher and Teacher's Professional Development

*If you are an awake(r), come in
If you are an awaker, a dreamer
If you are a daydreamer, a deep sleeper...
Come, sit by my fire
For we have some golden tales to spin
Come in!
Come in!*

In a dream, I was in a well-lit cave with a lamp-like light. I sensed that I was with near ones-like people. Something was cooking in a pot. I was conscious as I witnessed myself neither in a sad state nor in the happy one. Three known-like people entered the cave. I knew that they came from outside, which was better, i.e. brighter and more extensive than the cave. I felt like going out of the cave to experience the world outside, the better world.

The dream wondered me as it took me back to Plato's essay *The Allegory of the Cave* that I studied in my graduate class. Reflecting on my dreams, I explored my multiple selves: awakened self and dreamer self, and the self that knew both awakened and dreamer self, a quite contrary approach to what Plato professed (e.g., Plato talked about singular self). In wonderment or such a pre-reflective moment (Van Manen, 2016), I sensed my possibly true essence (i.e. consciousness) that lies in all three selves. Like in the essay, I compared the world of sight with the cave, the cave's light with the lamp with illusion, people with prisoners, and the journey upwards with liberation. Perhaps, I was aware of the multiple worlds (the world inside, the world outside, and perhaps the world beyond); the multiple forms of light (light of inside and outside the cave, the light outside the dream, light (*bati*) in my name, the light within me, and perhaps beyond); multiple aspects of self (awakened and dream states). Connecting to teachers and Teachers' Professional Development (TPD), the cave could be the school, the people could be teachers, and multiple forms of light could be various perceptions of teachers and TPD.

I thought I was aspiring for ascending toward intellectualism with anti-materialistic thought. This thought gives more importance to values, intellectual, spiritual, cultural, and social dimensions of life than the profits and comforts of individual life (Lohani et al., 1996). Perhaps I was (re)conceptualizing the notion of multiple paradigms and thereby exploring my multiple worldviews (Taylor et al., 2012).

Reaching here, inspired by Advaita (non-dual) Vedanta (Swami Sarvapriyananda (2020), I began my journey of conceptualizing a non-dualistic perspective of teacher and Teacher's Professional Development (TPD) as an image of all-inclusive *Ardhanarishwar*, a Hindu deity. Here, my use of god's image is neither

religiously showing faith and devotion but in an all-inclusive integral perceptive (Taylor et al., 2012) to understand the phenomenon, teachers' professional development through 'Self' and 'self' inquiry. Here, 'Self' refers to non-dualistic or non-egoistic I, Brahman or pure consciousness, and 'self' refers to dualist or egoist I (Osborne, 2014). You (readers) may (may not) find me a hermeneutic who loves to delve into ancient religious, poetic scriptures (e.g. the Bhagavad Gita) and interpret. You may find me a myth-lover who likes the stories of the Ramayan and the Mahabharat. Or you may find me a natural philosopher who uses poems and songs as a method of making sense of knowledge like pre-Socratics (Gaarder, 1994). However, inspired by the Bhagavad Gita, I deepened my understanding of TPD. My use of the sociocultural construct in this chapter was partly intentional and conscious and partially emergent. I am a socio-cultural construct that might have internalized within my social and cultural context over the years which is akin to multi-model expression for the representation, i.e., hermeneutic-phenomenology (Van Manen, 1990) blended intuitive and rational representations (Heidegger, 1996; Crichton, 2019). As Hermeneutic, a Biblical term is not interpreted as Bible in research contexts, I was inspired to co-construct socio-cultural perspectives.

Innate Qualities of Teacher and TPD

This inquiry process of 'whatness' further led me to (re)view the ancient Brahmanic educational text, the Bhagavad Gita. According to the Bhagavad Gita, (my translation) Material nature has three modes (or attributes): *satva* (goodness), *raja* (passion), and *tama* (ignorance). It is my socio-cultural belief inherited from my parents and grandparents that goodness is the highest mode. Goodness binds to happiness, and happiness is the highest attribute that humans can have. We, humans, have all three qualities, but we are dominated by one of them. When we are

dominated by *satva*, we seem *satvic* or satva-like people. *Satvic* or satva-like people seem interested, inclusive and discern (chapter14 verse 11). *Rajasic* or rajas-like people seem passionate. They possess a passion for action that arises from desire, accumulation, and attachment (chapter14 verse 7). Still, *tamasic* or tamas-like people are dominant of *tamas*. They seem reluctant. They do not prefer to come out of their comfort zone. They appear selfish and lazy which might have arisen from ignorance (chapter14 verse 8). So does TPD, as TPD is also a sociocultural construct. I discussed more in Chapter 4.

It would not be a new concept for the ones who believe pre-Socrates naturalist philosophers as they discussed the five elements (earth, water, fire, air, and space) and the three qualities (solid, liquid, and gas) of nature (Gaarder, 1996). To this reference, a teacher who exists in this nature might have all the five elements and three qualities. Here I feel myself pre-Socratic naturalist philosophers-like because I expressed in a simple, immediate, and poetic way believing myself as a recipient of knowledge that comes to me in the form of consciousness (Gaarder, 1996). Here, existence is possible not by god's grace (might be). Still, we have our ways of being in this world which I discussed in Chapters 4, 5, 6, 7, and 8 as *Dasein* can understand reality being together (Heidegger, 1996).

Among the three inherent qualities, the Buddhist educational practices also highly valued goodness, particularly in the teachers' context. According to the Buddhist Bhikkhu (2012, p.30), a good teacher carries happiness and gives pupils the tools "to overcome their suffering and those of other human beings in this lifetime and lifetime to come." According to Bhikkhu (2012, p. 62), good teachers produce good students as "they are role models for their pupils and behave accordingly, paying close attention to their physical appearances and to their behavior, both of which must

be exemplary and righteous”. Buddhism promoted the right appearance and right action that includes in the Eightfold path to attain liberation or *Nirvana*.

Perhaps the modern world created rivalry among teachers “to achieve, without patience or mindful consideration of the kind of knowledge that they seek to acquire, or of how to use their knowledge for the right benefit or to reduce their sufferings in this lifetime and the lifetimes to follow” Bhikkhu (2012, p. 63). Seemingly teachers are perceived as competitors who forgot natural innate qualities such as *tamas*, *rajas*, and *satva*.

Teacher, not Tamas-like

Here ‘teacher, not tamas-like’ means teachers do not only have tamas quality. As everybody possesses all three qualities, teachers also have rajas-like and satva-like qualities and beyond. Although the Tri-Gunas (these qualities) are major personality factors in the eastern philosophy, however, it has no significant co-relation with risk-taking (Yadav et al., 2016). I think these qualities have significant co-relation with taking responsibility for one’s own task or job.

Generally, ignorance or tamas-like qualities are believed as ‘unawareness of the unknown’. However, a teacher is a pre-reflective being (Van Manen, 2016). According to Van Manen (2016), teachers seem ignorant or passive (not in action or not on task) (i.e. tamas-like), which might be considered a state of reluctance. However, passivity and receptivity is the quality of teachers which occurs in the moment of wonderment. Here, I made sense of ignorance as ‘an awareness of the unknown’, a seed of knowledge that also possesses the quality of consciousness in the moments of joyfulness, not-so-free state, conflicts, and/or vulnerability while being with self and others. First, I explored it through my state of vulnerability that exposed my inner voice as I experienced my authentic self, being, or consciousness.

For instance, while developing this chapter, I experienced a kind of emptiness for a few days. I could not think and feel anything that was hindering me from making sense of this chapter. I communicated with my supervisor and attended his class in which he discussed a paper (Taber, 2015). The class discussion and our interaction helped me realize my value of the affective domain of teachers' learning and my slow learning process as a natural process of constructive research which deeply resonated with me.

Then, gradually, I became conscious of happenings. After some days, a new sense evolved like a ray of light. The ray of hope or a thread to hold on to and carry on life. The new sense that my consciousness brought into the light was 'quality'. 'Quality' was the final. The only left essence or a seed that remained in the state of emptiness was quality in my consciousness. At that moment, I experienced beyond happiness. Since then, I learned that vulnerability (sometimes considered ignorance) is the brighter side of ignorance, an asset.

*Neither the lack of content knowledge
nor the pedagogical one
the problem seems in knowledge itself
as prior to knowledge lies 'ignorance'
'an essence of knowledge.'
or maybe of aptitude towards teaching.*

Perhaps it was my passive receptivity of self-knowledge. Reaching here, I realized that in a state of ignorance, one might experience vulnerability. Therefore, when teachers are in a state of vulnerability or ignorance (i.e. aware of the unknown), the presence and support of the teacher educator, mentor, or facilitator is crucial. My supervisor/s' "pedagogical tact" (Van Manen, 1991, p. 160) saved my soul (Palmer, 1997), who considered 'what is good and right for me' that supported me to explore this science of my living. I followed my soul or self-knowledge thinking teachers might need the safe space to express or live their vulnerability which could sprout into

a more responsible being. Thus, a teacher does not have only *tamas* qualities but also *rajas* qualities and beyond.

Teacher, not Rajas-like

Gu-ru
not a teach-er;
a teach-er
a more responsible other
a more knowledge-able other

Here ‘teacher, not rajas-like’ means teachers do not only have rajas-like qualities, rather they have *tamas*-like and *satva*-like qualities, and beyond. A teacher is usually expected to be a competent being. However, a teacher is a “more knowledgeable other” (Taber, 2015), a *more responsible other* for students like teacher educators for teachers. Here, I sensed the problem lies in the translated meaning of ‘teacher’, other than the teacher as *a more responsible other*.

The Oxford Advanced Learner’s Dictionary defines a teacher as “a person who teaches, esp[ecially] in a school”. Here, I consulted with the dictionary definition because it offered a general understanding of the idea or notion. I sensed that there is no perfect definition of a teacher somewhat slightly different than defined in the dictionary. Oxford Advanced Learner’s Dictionary defines a *guru* as “a Hindu spiritual leader”; or “a respected and influential expert or person in authority”. Although the dictionary added more meanings to my concept of a teacher whose job is teaching, however, in the word teacher, I sense that ‘respect’ is missing. Perhaps respect is more connected to religious teachers or priests than school teachers like me and many others. I disliked it.

My
dislike is not the sense of
disrespect but a sense of
discomfort that led me to
delve further.

Although I experienced discomfort many times in my personal and professional life, this time, my discomfort led me to review literature, including policy documents, to explore how a teacher was perceived. *Shikshak*, equivalent to the teacher (i.e. not *guru*) in the policy documents and the Nepali context, remains at the forefront and plays a vital role in developing curriculum and effective implementation (NCF-2019).

In general, a sense of responsibility promotes active learning. However, I realized that teachers' developed sense of duty might halt conscious activities (e.g. wonderment) when internal qualities are overlooked. It appears to me that TPD policies focused on teachers' external qualities (e.g. competencies) than inner qualities (i.e. consciousness).

For instance, the TPD policies (e.g. NCED-2016; NCED, 2017) perceived *shikshak as a teacher* whose job is to develop a curriculum and effectively implement it by developing professional competencies (e.g. content knowledge, pedagogical knowledge, communication, and collaboration). Here I explored a teacher as a competent and responsible being. I think competencies are external qualities and consciousness, an internal quality that makes a teacher a respectful being. Here, I sensed the dichotomy of inner and outer qualities as TPD policies promote external markers disregarding consciousness. I realized it through my consciousness as internal quality resonated deeply as my knowledge did not make me feel good.

*I did not feel good
Not because of my deconstructed old knowledge
Not because I challenged my status-quo
Not because of the absence of respect
But not knowing my true nature*

Here 'true nature' of a teacher is having both inner (consciousness) and outer qualities (competencies). Here, my use of the word 'true' did not come from my

intellectual mind but through lived as the body is the original form of subjectivity and consciousness (Van Manen, 2016) which I understand as a participatory form of body-mind, and/or logic-intuition.

Reaching here, I realized that acquiring new knowledge is like adding the second storey to a one-storied house, which provides a better (i.e. broader) view from the second storey. Similarly, acquiring new knowledge is a continuous additive process that does not happen in a void as new knowledge needs prior knowledge as a foundation. While writing this chapter, I sensed that I first made sense from my pre-reflective mind or condensed knowledge. Second, I intuitively made sense of my lived experiences (i.e. through senses naturally). Third, I made sense critically (i.e. by observing my rational mind and emotional heart). However, it was not a linear but a cyclical process that shares some of the phases of the participatory action research (PAR) cycle: plan, action, reflection, and observation (McTagarret & Kemmis, 2005). My knowledge acquisition process seems somewhat similar and different from participatory action research. I valued condensed, intuitive, and reflective knowing while planning and action more than contemplative knowing. I adored both critical and critical self-reflection than only critical reflection while planning. I appreciated both my inner world and the outer world during observation.

It appears that metaphorical language is a tool for my philosophical investigation in the context of TPD. I realized the need for figurative language while making sense of the invasion of the Sanskrit/Nepali language by the English language through a dream. In my dream, I saw a giant human-like figure covering the land from Nepal to Sri Lanka. I observed it. My 'taking cognizance' (being conscious of the happenings) wondered me. I sensed that it was akin to my understanding of TPD from the Western Modern Worldview, which appears to value more an outer world,

perhaps unlike the Eastern Wisdom Tradition that seems to appreciate both the inner world and outer world.

After making sense, I realized that the static image of the dream world could not be classified through available language as language failed to have a holistic essence of my understanding. Rather than what question, what-like questions helped me make sense of my dream (e.g. globe-like, giant-like, holding-like, South East Asia-like, and invasion-like). You might be confused reading my explanation, but it happened exactly like what I am trying to share, but unable (perhaps) to make it explicit. Seemingly, metaphorical language is a language game. Maybe, it was a dialogue with Wittgenstein's (1961) explanation of language game (i.e. language is reality itself), or Derrida's (1988) explanation of arbitrariness of language (i.e. the slippery of the meaning) that provides background for philosophical investigation. Seemingly, the notion of TPD seems a 'language game' that is required to be played by translated meaning through primordial (i.e. consciousness) knowledge available to us as the foundation of knowledge. By doing so, we might not see only deficiency in TPD or teachers and students but also strengths and possibilities. By doing so, teachers might take responsibility for their professional development and take greater responsibility, such as knowing 'who they are' (Palmer, 1999). However, a teacher does not have only *tamas* and *rajas* qualities but also satva-like qualities and beyond.

Teacher, not Satva-like

Here 'teacher, not satva-like' means teachers do not only have satva-like attributes. But they also have rajas-like and tamas-like qualities, and beyond. I revisited the Sanskrit word *guru* and explored *guru* as a compound noun, *gu* (darkness as an absence of knowledge), and *ru* (light as the presence of knowledge) as inclusive and coexisting. According to Bhikkhu (2012, p. 19), "the only way to remove the

darkness (not knowing or being in the dark) is with light, the inner light.” According to Bhikkhu, there are three sources or types of knowledge (or wisdom): memory, the knowledge that we attain from work and experiences, and Inner Light that lies within and arises through meditation.

Here, the notion of a *guru* who removes darkness seems to promote a dualistic perspective by valuing light disregarding darkness. However, darkness and light are



Figure 3: Meditative Image of Light
Source: <https://www.maxpixel.net/Meditation-Saint-Aura-Back-Light-Meditating-Yoga-198958>

inherently co-arise, co-exist, and interdependent (one can't exist in the other's absence) qualities. I made sense of inclusiveness, co-existence, and interdependence of darkness and light from the following image. I saw it in my meditative practice.

I made sense of *guru*, a conscious being, who observes the inner qualities of *gu* (darkness) and *ru* (light) as I experienced the presence of darkness and light in the state of observance (i.e. consciousness) and the disappearance of darkness in the presence of light. Through this experience, I made sense of the three qualities of human beings: darkness, light, and action. Seemingly materialists believe in matter, spiritualists believe in cosmic light, and workaholic believes in work. Here, darkness refers to ignorance, light refers to wisdom or knowledge, and action refers to karma.

Reaching here, I conceptualized dualism as an exclusionary perspective with the help of dreams, meditation, images, and metaphors. For instance, I made sense of non-dualism with the image of the all-inclusive metaphor of *Ardhanarishwar*, which shared a similar non-dualistic quality to the symbol of *Yin Yang*. In the image of *Ardhanarishwar*, I see the presence of masculine (e.g. logical) and feminine (e.g.

intuitive) qualities (Sharma, 2017); in the symbol of Yin Yang, I see the essence or quality (darkness and light) within the word *guru* sharing some similar qualities.

The lived experiences, images, and metaphors helped me to critically reflect on my exclusionary perspective of a teacher as the person who removes darkness by showing light. The notion of removing darkness considered darkness as negative and light as positive. These images further will support reflect upon the area in which the existing TPD policy and practices prepare teachers to see the world as the binary opposite of ignorance and knowledge as negative and positive, respectively, and choose knowledge over ignorance. I make sense of dualism using poetic logic, the logic that speaks for ineffability, as

*A day without night
A world of dos and don't
Without integration, participation,
Without value of equal respect to all*

*The half of reality!
Not that one but this one!*

Teachers felt vulnerable as they had been constructed as *Other* by the students, colleagues, Head Teacher (HT), and parents with foregone conclusions based on outward appearance (i.e. external qualities) (e.g. Ballaminge & Johnson, 2011). In the other way round; the teacher might have distanced from the students in sitting; speaking; toilet use; and many more. However, teachers represent the history of knowledge constructing institution appropriation, and such encounters with the world would help them understand how their identity was negotiated and constructed (Ballaminge & Johnson, 2011). Such construction might be a co-construction of knowledge, a participatory quality. However, a teacher does not have only *tamas*-like, *rajas*-like, and *satva*-like qualities but also consciousness.

Teacher, a more Conscious Being

A teacher is supposed to be a more conscious being. I sensed it through verses 1, 20, and 27 of the Bhagavad Gita (my translated meaning), which meant supreme knowledge refers to not being bound with the modes of nature (such as ignorance, passion, and happiness) to be transcendent from them by consciousness. Perhaps like the study of Schussler (2016), improving the awareness and well-being of teachers could be possible. Here, I realized that teachers transcending all three qualities seem likely through consciousness.

Liberation is the highest form of human consciousness and is an ultimate goal of education and the teachers who aspire for a liberated life. Primordial knowledge (not time but the state of consciousness) shared the same natural understanding of interconnectedness or oneness that embraces or integrates all as/for liberation. Here, liberation is one's freedom from egoist 'self' by developing a genuine understanding of interconnectedness or oneness. Similarly, in the teachers' context, liberation is getting rid of ignorance, and awareness of the unknown.

For instance, a teacher would believe that what s/he was doing was the only correct or perfect thing. Still, when s/he became aware of multiple perspectives, ideas, and practices, that state is liberation from ignorance to knowledge. Here, I am using the word 'liberation' (partly from Sri Aurobindo's notion of Pure Consciousness and partly from Paulo Freire's notion of liberation through dialogues) not as Moksha or Nirvana. Instead, the state of self-knowledge or consciousness, considering consciousness is the part and process of liberation.

Palmer (1997) values self-knowledge. According to Palmer (1997), knowing students and teaching subjects depend on self-knowledge as when teachers don't know themselves, they cannot know who their students are. Further, showing the I-

Thou relationship of teacher-student, Palmer wrote: “my identity or selfhood, the sense of this ‘I’ who teaches-without which I have no sense of the ‘Thou’ who learns” (p.2). Palmer meant to say that teachers’ identity matters as ‘teachers teach who they are’.

Seemingly Palmer’s self-knowledge seems theistic orientation like the Buddhist education. However, my preference for self-knowledge is primordial, which is consciousness-oriented. I think self-knowledge seems possible in two ways: intuitively and through logical co-construction. The knowledge that I get intuitively occurs without intention, whereas I co-construct knowledge un/intentionally being with self and others. Liberation is not from others but my qualities that conflict within, which discomforts me, and that discomforts make me disharmonious within and out. Liberation is a long cyclical journey that may be possible by transcending all the inherent qualities and by being conscious of the context of TPD, liberation from ignorance, unawareness of a strange sense of personal, professional, and socio-cultural responsibilities.

Reaching here, I (re)conceptualized teacher neither as a *tamas*-like, *rajas*-like nor as *satva*-like but ideally a more conscious being aware of inherent all the three qualities such as ignorance, passion, and happiness including the quality of participatory which possess the potentiality of transcending all qualities.

Here, I conceptualized a ‘neither-nor’ situation or *neti-neti* (or “not this not that”), which indicates “the limitation of dualistic categories” (Luitel, 2019, p. 29). Here I connected the fourfold logics of Luitel (2019) with *Syatbad* of Jainism (e.g. wholistic perspective).

I am a teacher
I am not a teacher
I am a teacher, and I am not a teacher
Neither I am a teacher nor am I not a teacher.

I am not the blind man either!

The first stanza seems to the different four consciousness levels. However, they lead us to emptiness. Here, I wondered and added a line being inquisitive, after the four levels of consciousness, finally, what remains? The remainder is consciousness or 'I, whole, the *Brahman*, the absolute, the knower, the awareness, or the witness consciousness (Osborne, 2014). Perhaps I was inspired by *Syatbad* of Jainism. For instance, I made sense of the wholistic perspective from a popular children's story, *The blind men and an elephant*. In the story, the blind men could only make sense of the parts of an elephant but not the whole elephant. Unlike the blind men of the story, I was aware of totality or complete knowledge (including parts) of the elephant, which was only possible through a holistic perspective. So, I, teacher, TPD...are in/as consciousness like the parts-whole relationship. I made sense of parts-whole relationships by visualizing a teacher image of *Datrataya*.

The three-headed *Datrataya* (see image) is considered *Brahma*, *Bishnu*, and *Maheshwor*. He is also believed as neither of them. He seems an integral form and beyond all in one and/or any of them. He is considered neither a human nor a god but a more conscious being. He is remembered as *aadi-guru* (the first teacher) because of his inhuman (beyond human) qualities. Despite being a human, *Datrataya* is believed to have transcended all the human qualities (*tama*, *raja*, and *satva*) and thereby used to live a liberated life or blissful life. According to Rigopoulos (1998), Dattatreya is a non-dual paradigm that transcends all three qualities. I see *Datrataya*, a Shiv-like, harmonious, or *sat-chit-ananda* form of a non-dualistic teacher who is neither a human nor a god but a more conscious being who can transcend all three qualities and attain bliss or harmony.

The notion of *neti-neti* seems relevant to the current understanding of the notion of TPD. TPD is likely to be three things as presented in my research context: (1) taking responsibility for one's professional development, (2) responsibility for students' learning, and (3) responsibility for one's own personal (i.e. inner world) development. Either of and/or neither of the responsibility would be sufficient for holistic development. I think a teacher taking all three responsibilities is an ideal state which is an integrated development. In integral development, the teacher would benefit from personal and professional growth and could also develop socio-cultural awareness beyond the sum of all three and either of the three. I discussed it in detail in chapter 8.

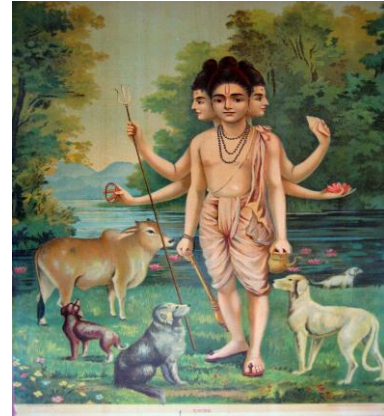


Figure 4: Dattatraya

Source:

https://en.wikipedia.org/wiki/Dattatreya_Upanishad

Here, my intention was not to share my utopian (i.e. unachievable) concept of I as absolute or teacher as a transcend being. Instead, to open the discussion by reminding the highest human possibilities. I made sense of the teacher's highest possibility through the metaphor of Dattatraya-like teacher. He seems to be the reminder or the essence of all, which is in all as the essence of gold remains when different ornaments meltdown. It is because the essence of teachers seems forgotten or perhaps made to forget. I discussed this further in the following section.

Perhaps my socio-cultural context is deeply rooted and shaped my understanding of the *teacher as a more conscious other*. My understanding of the *teacher as a more conscious other* is a participatory being who, together with pupils, becomes a more (and more) conscious other. I discussed this throughout chapters 4,5,6,7 and 8. I roughly categorized teachers into three types: tamas-like, rajas-like,

and satva-like. However, a teacher might go beyond these categories. As the teacher, TPD is a more conscious act. Here a question arises--*What qualities do the existing TPD policies have?*

TPD Policies and Practices

However, according to TPD policies (NCED, 2016; NCED, 2017), professional development refers to teachers' efficiency in curriculum development and implementation in teaching and learning. The TPD policies envisioned teachers developing curriculum and implementing it effectively in the classroom. Seemingly, teachers' effectiveness and competency (e.g. rajas-like, based on action-oriented) were the primary concern of the TPD policy rather than other qualities such as teachers' tamas-like (e.g. passivity and receptivity) and satva-like (e.g. critical reflection and self-judgment).

Rajas-like Government TPD Policies and Practices

We are living in an aggressive era of hustling restlessness and bustling commotion. It appears that activism is given to outward action that values speediness, quickness, energy, entrepreneurship, industriousness. The term activism is associated with performance, productivity, profitability, fecundity, and aggressive assertiveness. In results-based, productivity-oriented research we have become suspicious of categories that are associated with a philosophy of receptivity and passivity or with an approach to life that fails to take charge, get on with it, act on things.

(Van Manen, 2016, p. 250)

It appears to me that existing TPD policies (e.g. NCED, 2016; NCED, 2017) demand action-oriented activities as they seem to promote teachers' actions in context.

However, efforts are not enough for TPD. The policy provisions offer teachers a rajas-like service overlooking two other vital qualities (e.g. receptivity and passivity, and discernment) that the teaching process involves. According to Kumar (2007, p. 14), “*service which is offered in accordance with the natural laws, expecting no reward in return is sattvic. Service which is offered for display, for gain and reward is rajasic.*” TPD enhances teachers’ qualities (Subedi, 2015) which might not be possible by promoting training programs rather enriching innate attributes. I think the existing concern of the lack of “refreshment training, follow up, monitoring and evaluation” for the teachers (Subedi, 2015, p. 14) might not be possible only through the action-promoting training approaches with the knowledge transferring aim of teacher trainers.

Here, I didn't mean to judge where TPD policies and practices are on the scale (tamas-like, rajas-like, and satva-like). Instead, I would like to continue the discussion with a new (i.e. not as competence but as quality) perspective exploring what qualities they possess at a particular time and what they aimed. Like the study (Ramvi, 2017), I am concerned with all the dimensions of teachers’ identity, such as personal, professional, and cultural, which might have been consciously or unconsciously avoided in the school setting. The avoidance would contribute to the big and complex problem, particularly among basic-level teachers (Ramvi, 2017). I intended to aspire for a good professional life, be aware of all the inherent qualities, choose the right attributes, and rise above those qualities to live a happier or satva-like life (Kumar, 2008), inspiring self and others.

Quality is a *guna* or value that is naturally present in all the existed human and non-human beings. There are three inherent qualities *tamas*, *rajas*, and *satva*. Quality has three modes: ignorance, action, and goodness. For instance, a tamas-like teacher

appears as unclear, a rajas-like teacher appears as active, and a satva-like teacher appears as good (curious, open, and discern). Among the three modes, goodness is the highest state, and ignorance is the lowest. Transcending all three states, one can attain harmony. One can be aware of the modes and improve lower conditions by aspiring for higher.

Teachers' job, teaching, is generally taken merely as a profession. However, I perceive a teacher's job is neither only teaching (i.e. describing and interpreting curriculum and evaluating students) nor learning at different points of time. Instead, teaching and learning (or teaching-learning) are dialectical and participatory processes. The participatory process is the process of interplay or synergy that makes continuous learning possible. Here, continuous learning refers to development. Seemingly, the existing TPD policy perceives teachers' jobs merely as an action-oriented profession and thereby offers multiple opportunities to enhance competencies or professional knowledge and skills. However, the policy provisions overlook other than action-oriented qualities of teachers and thereby promote rajas-like practices. According to Ramvi (2017),

The violation of all dimensions of identity (personal, professional, cultural) contributed to the creation of a problem, which was so big or complex that nobody knew how to deal effectively with it. Systemically and personally, there was an investment in not linking together the contributing elements. Thus, the conditions for learning from experience were not accessible, and the problems were repeated rather than understood and addressed. (p. 152-153)

While delving into TPD practices, the study (Ramvi, 2017) wondered me. My wonderment was my exploration of an unexplored holistic dimension of my/teachers' identity (i.e. personal, professional, and cultural), particularly in TPD policy and

practices that I tried to express for a long time but could not do so. Perhaps, I did not find the right words or dare to make them explicit as such. Or maybe my wonderment, which was my “receptive passivity”, which occurs before the inquiry and in non-active moments (Van Manen, 2016), seems taken for granted by the existing rajas-like TPD policy provisions. It is because teachers did not get enough opportunities to enhance passive receptivity and discernment.

I think teachers need to participate in curriculum development and effective implementation (NCF-2019). The study (Dhungana et al., 2021) also showed that participation in the curriculum development and implementation process enhances teachers’ professional development. However, the study exposed teachers’ vulnerability, such as *“designing curriculum needs high skills, and it is the duty of concerned experts, not theirs (teachers)”* (Subedi, 2018, p. 66). I think rather than the inefficiency of teachers, the policy-focused programs and activities might be the cause. It is because policy-focused programs are for the implementation of policies which might not address the teachers’ contextual needs and strengths. Next, teachers did not believe that they had the skills and they could develop a curriculum. Or perhaps teachers were defying the government or revolting against the government in the form of a silent war. The revolt against the government may not always be in the form of violence. Or perhaps the existing policy might not consider teachers’ sense of personal responsibility along with professionals. Here personal responsibility refers to teachers’ understanding of internal calls and commitment to produce or prevent chosen outcomes (Eren, 2014).

Similarly, sharing some success stories and small successful steps of the process and then learning from the best (which worked well in the context) might encourage many other teachers to continue developing and implementing the local

curriculum. Rather than policy-driven, teachers' qualities enhancing programs might support. Seemingly the appreciative approach might work.

Next, teachers seemed not confident in fostering their discernment (i.e. reflection and judgment) qualities. Although teachers' effectiveness was said to be evaluated (formatively or qualitatively) by the headteacher and through social audit (SMC/PTA members) in the school, however, in practice, headteachers and SMC/PTA's efficiency was questioned (ADB, 2017; DoE, 2014). In my experience of teaching in institutional schools and interaction with the parents of the public schools, students' achievement (i.e. students' pass number and percentage) is perceived as the indicator of teachers' effectiveness.

Moreover, the Education Review Office developed a framework to evaluate teachers' level of professional development satisfaction quantitatively by providing numbers into three categories: "weak (0-2), medium (3-4), and good (5-6)" (Vomi & Khanal, 2017, p. 18). Then, teachers need to engage in self-regulatory learning through self-reflection. Evaluating based on competency seems problematic. It is because "measuring competency in the SRL (self-regulatory learning) model remains ambiguous" (Ontai, 2021, p. 2). Perhaps, students' evaluation procedure of pass/fail might have been deeply rooted and continued in the form of teachers' evaluation indicators. I think a quantitative approach might not be enough to evaluate teachers' qualities.

Regarding a minimum quality standard, according to the policy provision (the School Sector Reform Plan-2009), before applying for any teacher post, a teacher needs to pass a teacher license examination. A candidate who wants to become a teacher for the basic level needs to get a pass certificate of grade 12. The study (Asian Development Bank, 2017) revealed the unavailability of formal quality assurance of

teachers and teachers' quality standards. However, the competency standards, such as entry qualifications for teachers, including academic qualifications and marks or grades of examination and interview are desired for teachers.

There seems to be a conflict between qualitative and quantitative, and policy and practice. It appears that summative ways of evaluating teachers' effectiveness and satisfaction and the formative way of evaluating teachers are contradictory. I think summative methods might be insufficient to evaluate and thereby enhance teachers' qualities.

I sensed the existing TPD policy seems to be developing rajas-like thinking among teachers. According to Kumar (2007, p. 17), "*the thinking which is confused between right and wrong, courage and cowardice is rajasic.*" I realized that TPD policy has been promoting other than satva-like thinking. The satva-like thinking is "*the thinking which knows the difference between right and wrong action, what is to be feared and not to be feared, and what brings freedom and what brings bondage*" (Kumar, 2008, p. 17). I sensed that the policy provisions promote confusion (e.g. *Which is the school-based TPD model?*).

In Suchon's (1983) words, teachers experienced a "professional crisis" as they lost their confidence because of the bureaucratic education system of federal Nepal and its policy provisions. For instance, when I began this study, the responsibility of the teachers' professional development and evaluation processes was confusing in the context of decentralizing responsibilities of TPD among the three forms of government: Federal, Provincial and Local. Although ETC is under the provincial government, the confusion about the school-based TPD model remained. Moreover, the local government provided teachers' supervision and monitoring through the local

education officer, school management committee, and Head Teacher. However, it remained in policy but not in practice during this research period.

In line with the report (Khanal, 2017), I sensed the inefficiency and impracticality of the centrally designed policy and program to address teachers' learning needs in the diverse settings. The report suggested providing responsibility to the teachers and Head teachers to develop and administer the assessment. I think it was the call for building trust among TPD policy developers and teachers by providing opportunities for teachers-led school-based TPD strategies and assessment programs.

Reaching here, I realized that the existing rajas-like government TPD policy and practices seemed insufficient. Here, I had a query- *how were non-governmental organizations contributing to TPD?*

Passion-driven 'non-governmental' TPD

The non-governmental TPD refers to the TPD and/or CPD which are developed and conducted by any non-government level with and/or without coordination with governments. The non-government such as NGOs, INGOs, and other private institutions develop TPD and CPD programs and facilitate teachers to address their issues of the teachers. Although such non-government programs have been running for a long time, there is no record of their programs, evaluation, research reports, or articles (Asian Development Bank, (2017)). Having experience of a couple of years as a teacher trainer at a private institution, I can honestly claim that more than goodness, the non-government-led TPD programs promote teachers' ignorance and passion significantly.

Moreover, non-government-led TPD programs seem to keep teachers at the center. However, they have not reached various resource constraints in rural public

schools. The report developed by Poyck et al. (2016) revealed the need for teachers' commitments and willingness. I think promoting readiness might not be enough. When passion develops, we become restless and desiring. The more we want, the more restlessness grows within us. We become more selfish. Therefore, too much passion seems a significant reason for disharmony within us. However, we require it to be dedicated to our profession for self-benefit and the common good.

Private institutions such as training centers and schools conducted professional development programs for school teachers. Some schools only conduct TPD programs for their teachers, whereas some other invite teachers from other schools. For instance, Active Minds (pseudonym), a private teachers' training center, trained teachers to develop diverse needs-based programs through in-site and off-site programs. Private schools (e.g. X Bangala School, pseudonym) frequently conducted professional development programs through international experts for the school teachers and the teachers of other schools. However, such TPD programs were mainly targeted not to private school teachers, so they remained out of reach to rural public school teachers. I think international teachers' training might not address contextual issues in diverse contexts, particularly in public schools.

Unlike private schools, British Council conducted teacher training and workshops in which both Nepali and British trainers trained the teachers. Still, they were off-site programs where only selected teachers could participate, not all. Reaching here, we realized that non-governmental organizations were focusing on off-site and in-site or school-based TPD programs, but in-site TPD programs would benefit all the teachers.

Although the government envisioned school-based teachers' professional development, in practice, school-based PD activities are not functioning well,

particularly in resource constraints and rural settings (e.g. in my research context). Teachers seemed to wait for TPD like *Waiting for Godot* (Samuel Beckett's play in which a character waits for Godot, who never comes). Although the TPD policy is called need-based, it is yet to address the teachers' needs in practice. For instance, the study of (Joshi et al., 2016, p. 141) hoped "for designing and implementing need-based teacher education PD policies and programs for sustainable development of English language education." It shows that, in the federal context, both the government and non-government designed and prescribed TPD seem rajas-like. For CPD, the local government might take responsibility, but I fear 'Waiting for Godot' returns. Here

*I would share the stories of
77% salary investment
56,000; 54,000; 60,000 expected trainings
91.4% of trained teachers
But
I did not want to make feel low
Because I understand
What/how I feel
When my boss talked about salary with my inefficiency
When my trainers laughed at me for my ignorance
When I find myself excluded from the 91.4%*

The numbers touched me differently (not in a good way). I felt the urgent need to go beyond measurability to mutuality for a collective focus on TPD (Hardy et al., 2010). Here I sensed the teacher as *khetala*. According to Parajuli and Das (2013, p. 151) *khetala shikshak* refers to the ones who are appointed by the teacher "to look after their job." *Khetala* teachers are considered as no/less sincere and accountable teachers who use less discern towards his/her responsibility than the *khetala* (paid labors of farmland). I think all the teachers are neither *khetala*-like nor hire *khetala* teachers. I noticed the reports about the percentage of salary investment on teachers. Except for teachers, neither any others (teacher trainers, policy developers) is

responsible for quality education. The salary was mentioned in the documents nor the number of training they attended. Although the intention of the report seems to empower, I found it biased.

Perhaps teachers were expected to be docile, not critical beings. For instance, the NCED-2016 envisioned teachers having self-reflection as a competence. But the absence of the word ‘critical’ seemed to discourage development of critical thinking and practices of the teachers. The report made a crucial point about “how to measure the level of commitment” (p. 93). Although the report recommended ratings and a visualization program to create awareness of good job performance with the help of the media, it saw the risk of competitive modality in the high risk in a politicized context. This seems the call for going beyond the behavioral perspective, which I made sense of through my dream.

I was in a meeting hall. Some of the family members; my teachers; the school leaders with whom I worked in the school as a teacher. The hall was noisy as some of the participants were talking. I said, “Excuse me! Excuse me!... I said, “I want to talk”. (I stood.) I am talking to you. Listen to me. (I screamed when I noticed that some of them were still talking.). Why are you not listening to me? If you are not listening to me, why should I listen to you?” I kept on shouting at the people in the hall. I was feeling exhausted when I opened my eyes.

That unpleasant dream was a representative incident of a teacher who felt ignored. Here, I felt empathetic towards myself, teachers whose issues were unheard, innovative ideas were overlooked, and good performances were unnoticed. I realized that the existing policy and practices are dominant cognitive skills of teaching—the constructivist perspective values both the cognitive and affective domain (Taber, 2015). Teachers’ thinking, feelings, emotions, intuitions, and experiences could be

appreciated by the constructive policy, which seems missing; constructive policy might develop constructivist teachers. A critical constructivist is open (empathetic and interactive) and reflective and creates a safe (e.g. harmonious) space (Taylor, 2013). In the safe space, learners can express themselves using different forms of art such as plays, poetry, story, drama, sketches, role plays, and movie-making (Taylor, 2013). Perhaps, teachers did not have constructivist teacher-leaders who provide a democratic space where learners could express themselves through different means.

Focus on quantitative results might have doubted teachers' constructivist capabilities. A constructive teacher uses images, metaphors, and stories, valuing students' lived experiences, including feelings and emotions in teaching (Taber, 2015). Perhaps the Behavioral perspective built distrust among policy developers and teachers. Possibly, the cognitive perspective might have discarded the affective domain of teaching and learning and vice versa, which hindered harmonious building relationships.

Higher Education, not for TPD

Higher education is for teachers' preparation and teacher's professional development. Like many teachers, getting a higher education degree was a gateway for me to become a teacher and professional development. According to SSDP (2016, p. 88), "pre-service teacher education (included the development of a national teacher competency framework and a framework for pre-service teacher preparation) guides teacher education institutions to reform the curriculum, deliver pre-service teacher education courses". Besides, the competency framework is used to recruit teachers, guidance for TPD, and performance appraisal. I sensed higher education is more focused on the pre-service TPD program than the continuous professional development of teachers when I engaged in the activities of developing curriculum at

CDC and NCED (now CEHRD). I realized that CEHRD was more responsible for TPD/CPD. But now training has been the responsibility of the provincial government; and or local government. However, both pre-service and in-service TPD policies and practices limited teachers' lifelong learning and continuous professional development as a competency that teachers need to develop within the school. Therefore, higher education seemed not enough for TPD unless teachers put theoretical and methodological knowledge into practice. Here, I had a query- *what qualities do the teachers enhance while pursuing higher education?*

I explored the absence of TPD courses in higher education. TPD is a hidden curriculum as perusing a higher degree is an indicator of professional development. Getting a degree is an academic as well as professional development that proves that the degree holders possess theoretical and methodological (including pedagogy and research) experiential knowledge. However, when the degree holders (e.g. pre-service teachers) reach school to become teachers, they might not find the ideal school, Headteacher, colleagues, students, parents, and the members of the school management committee and parents teachers' association which they (including I) found in the classroom discussions of theories and methods. They may be unaware of relational dynamics, the contextual change that occurs when more than one human interacts or meets with another. The relational dynamics might not be harmonious (or restless) to the teachers which seemed to be an addressed but untouched issue in higher education (at least in my case).

Delving into the literature on higher education, I explored that students enhanced rajas-like qualities (e.g. restlessness). For instance, the study of Paudel (2021, p. 98) conducted in the context of Nepali universities revealed that "individual differences and organizational environment, culture and technological infrastructure"

influenced the pace and level of faculty's academic performance. This quantitative study identified the pace and level of teacher educators was a representative study that looked into 'pace and level' akin to rajas quality of teachers disregarding *satva* quality (e.g. inclusiveness). Perhaps higher education promotes mainly *rajas* quality as I found the objective of higher education rajas-enhancing as it aimed to enhance competence but not inclusiveness and critical self-reflection skills.

For instance, the study (Upadhyay, 2018) about the effectiveness revealed that the students, including all the stakeholders, are satisfied with higher education in Nepal, particularly with the performance of faculties, contents of the subject matter, evaluation system, and infrastructure, and the policies. According to Upadhyay (2018, p. 99), the objective of Higher Education are: (1) *“to impart higher education to the people as per the need of the country, (2) to preserve and develop the historical and cultural heritage of the nation, and (3) to produce human resources competent enough in the global context”*. I think competence enhancing aim might not enhance all the inherent qualities, including consciousness of teachers. The study raised an issue of “quality erosion” in higher education in which Upadhyay (2018) stated:

After the restoration of democracy, the number of educational institutes and the number of students in colleges and universities has been increased rapidly. But the maintenance of the quality of educations is challenging because the quality of education is poor in Nepal. (p. 99)

However, the notion of quality was not discussed and addressed. I think the word 'quality' is under-researched, particularly from the socio-cultural perspective.

Besides, I felt discomfort as TPD had been widely discussed and exposed as full of problems with unsatisfactory results, particularly in teachers' in-service context, but higher education seems problem-free. I think quantitative research could

not capture all the qualitative issues presented as such. Or the research might have manipulated the participants' voices, particularly of student-teachers.

For instance, the study (Ulla, 2016, p. 247) recommended research on the relationship between the teacher-trainer and student-teacher “to identify the factors affecting the teaching practices of the student-teachers”. While pursuing higher education, being a female teacher, I feared the exclusion in entering the teaching profession. Like the study (Paudyal, 2015, p. 56), I assumed that “apart from basic requirements set by the government, there might be other ‘rules of the game’ and ‘open secret criteria’ determining who gets included or excluded from being a teacher”. I was well informed about “the culture of *aafnojat* (person from own caste)”, “*aafno manchhe* (own relatives or member of own political party)”, “the woman from an elite group (near and dear of power holders and *aafnojat*)” who would get “benefits from the affirmative policy” (Paudyal, 2015, p. 56).

Moreover, there would be minimal studies conducted on inclusion/exclusion within the school. From the study (Paudyal, 2015, p. 56), I got more insight into the politics of inclusion/exclusion in the pre-service stage of teachers, which might have challenged to nurturing quality education as she writes,

the ideology of caste as a dominant factor of exclusion is sidelined when the interplay of power of position gets activated and other actors like powerlessness, unmarried status, non-local status, and disability greatly influence the issue of inclusion and exclusion to get into the teaching job. Hence, the existing generic knowledge that some specific caste groups are always more powerful than others is not the ground reality. (p. 56)

Perhaps teachers are taken as an object of the play. Here, I felt women are made to feel ‘other’ or secondary for a long within Nepali patriarchal society. I experienced

the sense of ‘otherness’ Is this not the double otherness? Are these not plays of power? I wanted to be liberated from these plays as they might not enhance satva-like quality.

Next, Rijal and Poudel’s (2016) study report showed the need to shift teachers’ roles from manipulators to liberators. The teacher as a liberator plays a vital role in higher learning outcomes of school children who would have clarity in teaching and learning outcomes and would have child-friendly teaching. Similarly, Poudel & Niraula (2019), the volunteer or fellow teachers of Teach For Nepal, urged the teachers to become good. In the western sense, volunteer teachers are partially paid but in Nepal, the concerned institutions pay as per their rule, not partially. They asked teachers to ask questions (e.g. Who am I?) to the students; to teach techniques of bringing back happiness; to connect both black and white as the beautiful parts of nature; to become a role model of goodness to teach students well.

Reaching here, I realized that the teacher *is an evolving being* similar to the life cycle of a lotus that grows through the seed (root)-stem-leaf-lotus, which seems identical to the journey from ignorance-passion-goodness-liberation (e.g. harmony) as professional development. Here, I see the teacher's growth as an image of a lotus (see the image below) if only teachers engage in the research process.

If teachers did not get a safe and suitable space to conduct research, they would not continue their profession. The school’s socio-economic status, opportunities for professional development, and understanding of emotions by parents, school administration, parents (Darby, 2011), and cross-cultural dilemma would negatively affect the newly recruited teachers. Pre-service professional development might need to prepare students to regulate their emotions, particularly negative emotions. The study (Arizmendi et al., 2016, p. 45) revealed that novice

teachers could develop strategies such as: “selecting situations, a cognitive change, modifying their emotional experience, and modifying their emotional expression” to regulate their negative emotions.

Here, I was projecting myself in the existing higher education objective and practices examining my previous ‘self’, a priori (Heidegger, 1996). I think I was rajas-like throughout my teaching career till (roughly saying) the first half of the field engagement as I used to value the only action believing *karma as dharma*. My uncritical belief in *karma as dharma* nurtured the given policy. Still, it could not develop my social constructivist perspective, which could support me to perform my duty of valuing teachers’ cognitive, emotional and social meaning-making processes.

In short, I think higher education seems to prepare teachers to develop rajas-like qualities instead of supporting them to grow professionally or transcend tamas-like and rajas-like attributes by engaging in research. For instance, after being familiar with Habermasian three human knowledge-constitutive interests (Grundy, 1987) and engaging in research, I gradually developed a critical constructivist (humanist) perspective (Taylor, 2013) and developed an empathetic (i.e. appreciative) quality. Critical perspectives and realized karma is not only dharma but also a process of liberation. Without a critical perspective, I would not think about freedom and knowledge for/as liberation. I would not value primitive knowledge in the lack of an appreciative attitude and attempt cultural emancipation (Taylor, 2013). I could go back to the past and change my present. I could have a better future by improving my current practices. Reaching here, I had a query-*what type of research that would support in-service teachers to develop professionally?*

Research in TPD

Finally, I situated myself in the field of TPD by exploring research in TPD.

Not Tamas-like TPD Model

*I change my pen
not to write the same but in vain
as my qualities
express the same again and again.*

It appears to me that the existing TPD model seems *tamas*-like. Therefore, it promotes *rajas*-like (action-oriented) models. Teachers seemed passive or made to wait like a ‘Godot’ for the centrally prescribed and so-called standard TPD programs. Perhaps teachers might not have realized that the existing standard model of TPD is not for the individual teachers and schools. Instead, it is for all the teachers and schools of Nepal (Niraula, 2018). Moreover, the existing TPD model seems like the “Other-institutional collaborations model” as NCED collaborates with CDC, Universities, and Schools to develop TPD programs for a broader context (Villega-Reimers, 2003, p. 69). I think such a general model of TPD is not focused on continuous professional development and individual teachers’ professional development.

According to Niraula (2018), NCED developed three models: standardized, site-based, and individual. Here, the government created and prescribed the standardized model, intending to implement it for all contexts. The site-based model is designed and prescribed by the government to implement in the resource centers (a school where teachers of a cluster of schools get training). The individual model is for individual teachers’ self-directed professional learning.

However, in practice, the three models seem irrelevant and impractical in the federal context of Nepal. Niraula (2018) proposed to divide the responsibility of TPD among the three governments: local, province, and central; to develop teacher training policy, online and offline teacher professional development materials at the central level; to engage in conducting teacher training through educational training center

(ETC) by the province level; to engage teachers in the continuous professional development (CPD) at school with direct supervision by the local government.

In the context of Nepal, which was recently moved to a federal system, decentralization might be incomprehensible at the local levels, particularly in rural parts of Nepal. It may take longer to reach TPD programs to the individual teachers and schools. I found many studies carried out on the issue of TPD (Timilsana, 2014). However, I explored the limited Ph.D. studies on it (Rijal, 2013) within the five years (from 2013-to 2017) as it remained in the periphery of Master's Level (Adhikari, 2016) and report writings (ADB, 2017; DoE, 2014). I sensed that the issue of TPD required a deep philosophical discussion. Therefore, intending to promote continuous learning and professional development of the teachers, we needed an alternative model. Here arises a question--*Can we envision a school-based TPD model?*

Not Rajas-like CPD Strategy

Although policy provisions did not promote the notion of CPD implicitly, NCED (2016) envisioned teachers participating in continuous learning and professional development, which is a rajas-like expectation. Moreover, CPD-like school-based strategies such as workshops, skill-based training, meetings, and self-study are introduced by TPD policies (NCED-2016; TPDT-2016) intending to engage teachers in PD continuously, but not in practice satisfactorily. Even though teachers practiced, there is very little evidence of research studies. Although private institutions conduct training, their quality, relevancy, sustainability, and effectiveness were not recorded (Asian Development Bank, 2017). School-based research activities could be one alternative to TPD (Zeichner, 2003).

However, I think CPD intends for the passionate or rajas-like teachers as it focuses on teachers' continuous PD introducing different strategies or models. Tamas-

like techniques mainly provide information, rajas-like models develop passion and power over teachers, and satva-like strategies empower teachers.

The existing TPD practices, such as Action research, is a CPD model (Kennedy, 2005) and a TPD strategy (Villega-Reimers, 2003). Here I realized that the proposed NELTA way of Gnawali (2013) might be relevant to English teachers but not all the teachers of diverse contexts, particularly all the basic level teachers of an individual school. I think the Teacher network is a generalized model which might not address all the teachers' needs and potentialities except for English teachers.

Moreover, the context of MoE (2014) and SSDP's decision of using the integrated curriculum in grade-3 shows the contextual need to develop the integration and participation capacity for the training, orientation, and professional sharing to foster an integrated curriculum. Therefore, in this context of developing and implementing an integrated curriculum, the disciplinary approach of professional development (PD) (e.g. Adhikari, 2016; Rijal, 2013) might not be relevant. Intending to address the issues of the immediate future, I might need interdisciplinary or transdisciplinary programs. Seemingly rather than like Villega-Reimers' (2003) stand-alone models and strategies, I might need an interdisciplinary, collaborative or participatory model.

Here, I began to envision creating an interdisciplinary professional development space where all the teachers (of different subjects) of a school can participate in the professional development activities. I thought ICTs integration could be an interdisciplinary and participatory space. I felt that I could enhance my satva-like quality (i.e. inclusiveness) and thereby influence others to do the same. I might not be successful, but it would be a good start.

A call for Satva-like Approach

*“It’s your choice to be a teacher,
It’s your responsibility.
If you want to be free,
you may leave the job,” said he.*

“I could not. I did not,” said I.

*“You are destined for it,
for your existence!” said he.*

*“You don’t want my liberation.”
“If I am free, I may not need you.”
“If I don’t need you, your no existence!
“You are destined for it,” said I.*

“A call for interdependency?” he thought.

“Co-existence!” I felt.

We agreed and accepted!

This poem represents making agreement and acceptance through dialogue, a satva-like or participatory way of making sense of the *Bhagavad Gita* and Socratic Dialogues in a dialogic, inclusive, and reflective approach. I am not arguing for independence, but interdependency as teachers feel responsible for the school curriculum (Bhusal, 2015). Unlike TPD and Continuous Professional Development (CPD), the participatory approach values interdependency or co-learning. The participatory approach seemed suitable for the ones who work for the common good or satva-like teachers. The participatory action research model appeared as an alternative model which was new in the Nepali TPD context. The international studies mainly conducted in the South-East Asian context (Alam, 2016; Bonghanoy et al., 2016) showed its relevancy in TPD.

For instance, participatory action research was a transformative teacher professional development approach, an alternative TPD model in the Philippines (Bonghanoy et al., 2016). The study revealed that participatory action research

responds to the traditional model of teacher PD that privileged only expert knowledge and overlooks their own work needs. It also showed the possibility of seeking an opportunity to critically reflect and act on teachers' values, beliefs, and qualities. Their proposed model was relevant in the context of K-12 education. Transformative PAR envisioned the five dimensions of transformative learning: "cultural-self knowing, relational knowing, critical knowing, visionary and ethical knowing, and knowing in action" (Bonghanoy et al., 2016, p. 128). The study revealed that the alternative model fostered

cultural non-inclusivity of existing k-12 [Mathematics] instructional materials; conscious desire of both teachers and students to continuous what they tried out in the classroom; teacher as a primary change agent; competing school activities as a constraining factor for effecting/sustaining change, and distinctiveness of PAR as a teacher professional development approach. (p. 128)

However, this study seems limited as it was a disciplinary-based professional development which would be insufficient for an interdisciplinary TPD context. I thought of taking action for the common good. Seemingly I was looking for the greater good, more inclusive than disciplinary-based professional development.

Then, I explored another study by Alam (2016) which conducted adapting a participatory model with the high school teachers that worked well in the context of Bangladesh. I think the participatory action research model seemed relevant to the Nepali context. The Nepali education system also aims to attain quality education through teacher quality like in the Philippine context.

Kennedy (2005) discussed the nine models of CPD with their relative capacity for supporting transformative practice in the Scottish context as a framework. The

“nine models are: training, award-bearing, deficit, cascade, standard-based, coaching/mentoring, community practice, action research, and transformative” (p. 236). To this reference, seemingly, the existing TPD is a transformative model, as it has some qualities of the eight models. However, it seems to be dominant by the qualities of the first five models. The first five are transmission-based models, whereas the last three are more transformative models (Kennedy, 2005). However, within bureaucratic education culture, decentralization might directly influence the participatory approach in the federal system. There might be a high chance of repeating the notion of teacher as means of transmission. Beyond power-driven TPD, I might need knowledge-driven TPD. In the pursuit of knowledge, teachers might develop professionally.

I think the belief in humankind's advancement is the possession of knowledge and the diffusion of knowledge (Rich, 1979). Here possession of knowledge is to govern ignorance; diffusion of knowledge is having “lively faith in the perfectibility of man (p. 6). Seemingly, possession of knowledge considers knowledge as/for power to govern self and others. The diffusion of power considers knowledge, not as power but as ‘lively faith’, perhaps faith in existing practices, beliefs, values, and assumptions.

Reaching here, I realized that I consider knowledge neither powerful nor faith but a lively interplay between possession and diffusion. It is beyond knowledge as power and knowledge as faith. I think it has a participatory nature of knowledge. I made sense of the participatory nature of knowledge with reference to Kemmis and McTaggart (2005)’s notion of participatory action research characteristics such as social, inclusive, critically reflective, communicative and collaborative, emancipatory, dialectical, spiral, and transformative, which share many of the satva-like attributes.

Moreover, the participatory approach possesses the quality of interplay of knowledge possession and diffusion. Here diffusion is used in the scientific sense (flow of matter high to low, condensed nature) and social science as a process of social change by spreading/expanding an essence or elements of culture from one to other people, groups, and society. Diffusion is the process of diffusing the “boundary dilemma,” the dilemma created by the boundaries through power, culture, and expertise, to name some, in the teacher-student (Aultman et al., 2009) and teacher educator-teacher relationship.

In short, I explored the three primary ways of diffusing knowledge: exploring essence (in the state of vulnerability or joyfulness), sharing essence with other ‘being with’ other, and dismantling unhelpful ‘cultural boundary dilemma’ and thereby creating new alternatives being together harmoniously.

Next, I realized that I value harmony and equality with the help of the all-inclusive metaphor *Ardhnarishwor*, which is balanced and harmonious. I believe that not only the educators (who have formal university education) but the ordinary people also equally possess the knowledge (e.g. experiential) and can co-construct knowledge. Moreover, the essence of actual knowledge should be sharable to others, not immediately, as university knowledge may not reach or reach later. For example, in the COVID context, the knowledge that teachers gain through interactive Webinars might be considered actual or participatory knowledge that goes immediately and is helpful to the teachers and the educators, government, parents, children, and children's community as a whole.

The participatory nature of knowledge is ‘liberation with government’, which response to the Greek notion of ‘liberation through government’. Here, I think the existing TPD follows the same Greek model of ‘liberation through government’.

Promoting the Platonian belief of “salvation through government by an adequately educated ruler,” the western perspective was influenced by the early Greeks who identified the “higher level of education” as a requirement for a “successful career in a democratic government” (Rich, 1979, p. 6).

Reaching here, I feel I am a citizen of a democratic country but not free as my government in the name of good governance has been controlling my knowledge and limiting immense knowledge acquiring potential by promoting non/less participatory approaches with faith in ‘liberation through government.’ I am seeking not ‘liberation from’ all but ‘liberation with’ for all! Reaching here, I had a query-*could I/we develop a liberated model of TPD?*

A call for Developing a School-based TPD Model

Reaching here, I felt the need for a school-based TPD model, a context-responsive democratic model. The school-based model can be the teacher's model, by the teachers and for the teachers of a school. I saw the hope of developing and sustaining a school-based model by adapting the participatory approach because “Vygotsky believes that tools developed through history have a far more lasting impact on the social community” Glassman, M. (2001, p. 3). Unlike following the prescribed model developed in other contexts, schools by others (e.g. experts), continuous participation of teachers of the school in developing a TPD model would be a socio-cultural, democratic, and context-responsive professional development process.

For instance, the school-based study, which adapted a participatory approach, provided ample opportunity to be open, cooperate, and collaborate with colleagues, HT, parents, and other stakeholders, thereby developing their context-responsive PD and pedagogical approaches harmoniously (Dhungana et al., 2021). My study

(Dhungana et al., 2021) revealed the possibility of teachers developing their own (i.e. participatory) professional development framework through participatory inquiry. I realized that participatory inquiry suits passivity and receptivity, action, curiosity, openness, inclusion, and discernment. It possesses characteristics of togetherness, dialogic, cooperation, and collaboration, which are *tamas*-like, *rajas*-like, and *satva*-like. Beyond that, it is transformative, which could create a safe space for developing a school-based TPD model.

The confusion of policy development and execution might have failed to develop a school-based TPD model because of the federal government system of Nepal, which had the aim of decentralization of power. Or perhaps, the concept of school-based was differently understood. For instance, according to Gautam (2016)

Application of training skills in classroom practice is another issue in the existing teacher training programs. One of the reasons could be that “the existing modes of teacher training are lecture dominated and classroom centered” (CHIRAG, 1995). In some cases, it has also been found that some of the training programs such as the training provided by Basic and Primary Education Project (BPEP), Primary Education Development Project (PEDP), Distance Education Center (DEC) have not been effective to train the teachers for the effective delivery of the lessons in the classroom. Basic and Primary Education document (BPEP Master Plan, 1997–2002: 345d) mentions “the current teacher training programs are producing a new cadre of under-trained teachers for the primary education system”. However, the document does not specify how and why such “under-trained” teachers are produced.

(p. 46)

I explored the TPD policy and practice gap in line with the study. Past policy documents (e.g. SBTTI of the 1970s' Nepal, BPEP Master Plan, and SSRP 2009-2015) claimed that the Nepal government takes responsibility for the TPD of all the subject teachers realizing TPD is an issue, however, they seemed unable to do so by providing training close to the school clusters and resources centers. For instance, according to the SSRP 2009-1015, the government had the challenge of providing continuous professional development and teacher support. This school-based TPD is different from SBTTI of the 1970s' Nepal, whole-school teacher training aspiration of BPEP Master Plan, 1997–2002 and SSRP -2009-2015 as it engages all the teachers (not only primary or grade 1-5 and permanent teachers) in a continuous learning process within their school in school time. In the school-based TPD, all the teachers take responsibility for continuous professional development (not by the Nepal government). They learn together within an interdisciplinary group (not in a particular disciplinary group getting training from external experts or trainers).

Seemingly, the policy is a practice of the power of the government in the context of decentralization of school education in Nepal (Khanal, 2012). I doubted that decentralization would empower teachers. Teachers might remain powerless until the curriculum development process's decentralization becomes inclusive and participatory (Bhusal, 2015). Similarly, the conflict between *policy and practice* and efficiency and inefficiency might seem the result of the deculturization of TPD, which remained under discussion. Here, deculturization means abandoning satva-like qualities (e.g. inclusiveness), particularly in the professional development process.

Here, I made a sense that professional development as transferring experts' knowledge to the teachers seems similar to constructing our road with an external (not our production) machine, a dozer. By doing so, we might have underestimated

available resources or squeezed teachers' knowledge. Here, I see the forgetfulness of our inclusive quality that promoted the co-constructive approach that we have embedded in our society and culture for a long time. Here, I sense that grandparents who did not get any formal education got knowledge from their ancestors, thereby enhancing satva-like quality (i.e. inclusiveness). Although grandparents got knowledge from the transmission, the quality of inclusiveness was nurtured, unlike in the existing modern education system! Perhaps, the time has come to preserve our ancestors' inclusive quality and co-constructive lens. The time has come to liberate ourselves from deculturization. As Parajuli (2015) stated,

If we expect that schooling contributes to enhance the quality of our life, the cultural gap that lies between schooling and the people/area it serves must be filled-in. For this, schooling must be designed in accordance with the local cultural context and must respond to the needs of the local people. This does not mean that we deny the forces of globalization. Of course, we meet the globalization but by maintaining our 'localness'. (p. 5)

It appears to me that, in line with Parajuli (2015), I was seeking ways to fill the cultural gap in education, as education seems unresponsive and culturally incompatible while following the global competitive trend in the name of quality and standardization.

Here, I, a teacher, see my new responsibility of respecting 'localness' and thereby preserving the deeply rooted co-constructive lens and inclusive quality of Nepalese. Connecting inclusiveness with teachers, I meant to enhance openness (e.g. to adapt content responsive pedagogical approaches). Connecting inclusiveness with TPD, I meant to say not to be limited to cultural reproduction or continuous follow the same deficiency-based approach but also go further, i.e. to adapt asset-based

approach. It would be a step towards “cultural emancipation,” that is, getting freedom from the modern education encroachment, which had been degrading cultures of non-western societies (Taylor, 2013). Connecting the construction of the road with the construction of knowledge, I see a call for co-construction of knowledge in TPD as a journey towards *critical social theory* (Grundy, 1987). According to Taylor (2013), a constructive lens focuses on learners' cognitive, emotional, and social meaning processes, which seems insufficient for ‘cultural emancipation’. Further, Taylor (2013, p. 173) said, “*Critical social theory is concerned with creating societies free from dehumanizing policies and practices that perpetuate social injustice, cultural exclusion, social inequity, racism, sexism, ageism, scientism and many other forms of repression.*” The focus on transferring knowledge of teachers’ training into the classroom and passive-reception learning roles by following the standard curriculum prescribed by the center seem insufficient in a country like Nepal, a country which is rich in diversity.

In short, we might have doubted that federal Nepal might have developed the culture of decentralization of responsibilities but not the power among teachers. But TPD is beyond the politics of power centralization and decentralization. It is about inspiring teachers to discover and develop their inner power (e.g. consciousness). If we continue to exercise control over others, the politics of centralization and decentralization might continue at the national, provincial, and local levels. Power might continue in the inner world/s (logic over intuition). It might nurture an egoistic self. If we develop satva-like perspective, we could see the unseen, hear the unheard, and know the unknown. Here emerged a supportive question-*how could I create a satva-like view?* I explored the answer to this question in chapter 4. In the following section, I discussed the relevant theoretical perspectives on TPD.

Integral Perspective

*If I kept meeting only Habermas
I might learn to examine my interests:
Technical, practical, and emancipatory
Observing outside world
But remain ignorant of 'inner eyes'.*

*If I kept meeting only Mezirow
I might learn to be critical to my
Perceptions, beliefs, practices.
Living my mind
But remain ignorant of 'heart'*

*If I kept meeting only Belenky and Stanton
I might learn to listen to my
Feelings, and emotions.
Living my emotions
But remain ignorant of value conflicts.*

*If I kept meeting only Whitehead
I might learn to be critical to my
Lived and not lived values
'Living love'
But remain ignorant of the 'common good'.*

*If I kept meeting only Daloz
I might learn to work for the common good
Taking social and educational responsibilities
Living Taylor's disciplinary culture
But remain ignorant of 'the one nature.'*

I made sense of 'the one nature,' undivided and harmonious when I read the article, *Ten ways to integrate curriculum*, which begins with Emerson's words: "To the young mind everything is individual, stands by itself. By and by, it finds how to join two things and see in them one nature; then three, then three thousand...discovering roots running underground whereby contrary and remote things cohere and flower out from one stem..." (Fogarty (1991, p. 61)

I think the iceberg metaphor is a psychological and/or modern scientific concept of cause and effect akin to the metaphor of a peepal tree. The roots and the rest of a tree are a philosophical binary concept of ignorance and knowledge. I sensed

a lotus a socio-cultural idea of shared multi-layered qualities of nature, including teachers. I felt ignorance, action, and goodness are multi-layered qualities of harmony akin to Emerson's belief in 'one nature' that coheres and blooms together.

Moreover, it appears to me that the space that the lotus is growing in a harmonious space in which

cognitive knowing (i.e. critical-like), intuitive knowing (appreciative and inclusive-like), and participatory knowing (critical-appreciative) co-exist and interplay.

This space resulted through dialogues between Eastern Wisdom Tradition (EWT) (more inclusive-like), Western Modern Worldviews (WMW) (e.g. positivist), and western induced discourses (e.g. critical). The dialogues supported to explore a critical-appreciative perspective (i.e. neither critical nor appreciative but co-dependent as a context-responsive professional development.

Logical ways of Knowing

In the beginning, like in the study (Adhikari, 2016), I believed in my effort as/for professional development through enhancing cognitive knowledge. I familiarized myself with the Habermasian notion of the three human knowledge-constitutive interests (technical, practical, and emancipatory) (Grundy, 1987). The three cognitive interests deeply resonated, particularly by emancipatory interest. It has two reasons.

First, among the three interests, emancipation appeared to me satva-like as it had all-inclusive, reflective, and self-evaluative qualities. Second, the word 'interest' seemed to me as 'like' and/or 'general interest' which made me delve into it. Perhaps



Figure 5: Lotus Plant

Source:

<https://pixabay.com/illustrations/lotus-diagram-water-lily-plant-2409575/>

the simplicity eased my engagement in the process of knowing a teacher as a rational being. Here, I feel 'easy', 'simple' or 'one' idea at a time is a doorway to being aware of known and unknown (or 'yet to know') knowledge.

I gradually reflected and explored that I possessed a controlling nature as I used to foster rote learning and teacher-centered approaches to teaching the students, which were exclusive. Going beyond controlling nature and grounding myself in practical interest, inclusive qualities such as communication and collaboration, I began to discourage teacher-focused lecture methods and appreciate dialogues between teachers and students. I began to examine the agreement that discussions could/not make. Communication played a vital role in creating understanding, teaching, learning, and establishing relationships (e.g. Rawat, 2016). Perhaps, it was the practical interest that supported me to enhance my dialogic way of learning. However, I aimed to foster emancipatory interest (i.e. satva-like) and engage all the teachers in reflection to develop their agency. Here, agency refers to the capability of teachers who could critically reflect and make judgments. I am going beyond the education system, which is bureaucratic and demands expert trained persons (Rao & Singh (2018) satva-like knowledge might support teachers. Teachers need to critically reflect on bureaucratization, industrialization, and proletarianization (Sochon, 1983, p. 13). I valued satva-like knowledge in the TPD context because I dream of teachers as autonomous professional and career development managers.

I gradually learned that we all have all three knowledge-constructive interests but at different levels as human attributes that might work well in context. For instance, controlling interest support controlling unnecessary thoughts and emotions that distract us, communicating interest supports dialogues between teacher and students, teachers and teacher educators. Emancipatory interest helps go beyond

taking for granted values, beliefs, practices, and assumptions. For instance, delving into this theoretical discussion, I realized Habermasian interests supported me to free myself from my uncritical understanding of the word ‘guru.’ Then, I explored many meanings by valuing my feelings and emotions. It freed my ‘self’ from cognitive interests considering three areas are not the only theoretical lens.

For instance, the three cognitive human interest was supportive theoretical perspective in the context of curriculum development (Bhusal, 2015) and pedagogical knowledge, practices (Yadav, 2016), and approaches (Budhathoki & Pant, 2016). However, I felt that in the context of TPD, the cognitive interests alone would fall short when I had to engage in collaborative actions. I could not take (e.g. either teacher-directed or child-centered teaching methods) as all good or all bad because constructive principles might not work in all the research contexts (Yadav, 2016).

Then, I remained open. I realized that for the teachers, who are beings-in-the-world, relational beings, the knowledge of cognitive interests might not be sufficient in the school context where they need to regularly interact with students, headteachers, and parents. Meanwhile, I came across adult’s transformative learning theories to foster teachers’ and my action learning. However, the three qualities: of controlling, communicating, and liberating remained the foundation of transformative learning theories for adult learners.

Intuitive ways of Knowing

*A teacher’s
Sleepless nights
Bundle of thoughts
Early rise
Doing ‘this and that’
Till mid-day
Neither finishes ‘this nor that’
Evening with pain
Rush! But in vain!
More sensibility, less sensitivity*

*Result of responsibility**Like my second day!*

Like in the poem about my second day of home isolation in the COVID context, I realized that teachers are intuitive beings who possess intuitive knowledge throughout their teaching career. It was possible by valuing both critical (Mezirow, 2000) (“doubting game”) and intuitive (“believing game”) (Belenky & Stanton, 2000). See Chapter 4 for detail.

Secondly, my intuitive ways of knowledge led me to explore another dimension of learning, the affective domain. As a result, Belenky and Stanton (2000) and Daloz (2000) inspired me to be appreciative and collaborative. By doing so, I could turn my eyes toward my inner world, examine my feelings and emotions, and thereby make sense of intuitive knowledge with others for the common good. Gradually, I realized I had two worlds: divided into logic and intuition.

Thus, Habermas provided me with outer eyes, Mezirow provided a rational mind, Belenky and Stanton (2000) provided an emotional heart, and Daloz (2000) reminded inclusive nature. I explored Daloz’s notion of the common good as a satva-like knowing. Then, by and by, I learned to know my essence and act for the common good together with my teachers. Here, the common good refers to the sociological notion of sharing knowledge with society and social justice, a satva-like way of living. Perhaps, as teachers’ happiness is not contagious to the students but rather fundamental to the learning process and building student-teacher relationships (Moskowitz & Dewaele, 2021), happiness matters for teacher-educators. However, Belenky and Stanton’s (2000) belief game might not always be helpful, for instance, to go beyond personal and professional development. Teachers’ social and cultural values might not be valued in the subjective valuing of emotions and feelings.

Reaching here, informed by theories, I am making a spiral journey. Towards the end of the field engagement, I sensed it from the image of Denish, the best snacks that I ever had in my field. However, in the process, I encountered value conflict. Perhaps the issue of fact-values dichotomy (Taylor et al., 2019) seems not only prevalent in the classroom but also in the TPD context as learning for students and teachers is also meant for living a better life by drawing their values and factual knowledge. I am not trying to promote behaviorist values education by directly teaching specific values rather than adapting constructive strategies (Taylor et al., 2019).

After the field engagement, when I began to make sense of my immediate history, I explored living values that deeply resonated with me. My study (Dhungana, 2020) investigated the living values that helped me keep myself at the center and examined the living values that influenced me, my teachers and colleagues, and the action school. Moreover, I realized my living values as life-affirming ones that improved my collaboration, consciousness, and joy. Although developing living theories, I engaged in critical self-reflection, enhancing my cognitive and affective domain by living my values to the fullest. However, delving into the living theories world and living values, I explored myself bound with happiness. At that moment I found myself conscious of my ignorance. Here, I was unfree. I began to seek liberation from joy. Then my journey moved thinking beyond living values.

According to Aurobindo (1999):

love alone can put an end to the suffering of the world; only the ineffable joy of love in its essence can sweep away from the universe the burning pain of separation...But in fact the reality of love I speak of is above and beyond all gender, masculine or feminine; and when it incarnates in a human body, it

does so indifferently in the body of a man or a woman according to the needs of the work to be done. (p. 70)

Still, my value of love remained as fresh as my consciousness. Perhaps being a teacher, I was “central to the creation of a positive affective learning environment” (Ontai, 2021, p. 2). Or perhaps, it was the only best thing that I could do.

Thus, developing living theories as explanatory principles and standard judgments might provide confidence to go beyond given theories (Dhungana, 2021) and make sense of cultural emancipation (Taylor, 2013) through integral knowing.

A call for Integral Knowing

*Since long
Logics/intuitions and thoughts/feelings
Could not meet each other
As they had a wall (/) in-between.*

*Many times
Logics tried to climb up
So did intuition
Feelings tried to reach thoughts
So did thoughts
Through critical and appreciative ways
But in vain.*

/ (hyphen), the wall.

The wall between un/known!

*One day
arrives consciousness
Breaks down the Berlin-like wall
Though critical-appreciative way
Into - (dash like).*

*Then after
Logic-intuition; thought-feelings;
critical-appreciative
interplay, a synergy,
balanced and harmonious!*

Reaching here, Habermas (Grundy, 1987) and Mezirow (2000) taught me to deepen my understanding of TPD as cognitive knowledge. Belenky and Stanton (2000), Daloz (2000), and Whitehead (2008) deepened my understanding of TPD as intuitive knowing. Van Manen (2016) expanded the understanding of passive receptivity as pre-reflective knowing. Developing living theory inspired to adapt socio-cultural perspective as the *satvic* framework contributed to the interdisciplinary teaching, learning, and professional development by adapting critical-appreciative approaches (Dhungana, 2021; Dhungana, 2021). Then I developed a context-responsive understanding of TPD as participatory knowing in response to non-participatory TPD. Reaching here, I realized that professional development is a participatory culture (Kuhn & Stevens, 2017) of the living value of peace (Qutoshi, 2017).

It appears that the notion of intuition and intuitive way of knowing traces back to the pre-Socratic period. The transformative knowing through synergy (Daloz, 2000) and the pre-Socratic idea of intuition that includes logic and feelings naturally supported me to make sense of participatory. Participatory is a quality that all teachers, including mine. Our consciousness could break the wall between inclusion and exclusion or liberates. According to Aurobindo (1999, p. 71), there are four kinds of liberation: “liberation of feeling”, “liberation from ignorance” (or mental), “liberation from desire”, and “liberation from the material law, material cause, and effect”. These four kinds of liberation lead to “the truest knowledge”, and “the supramental consciousness”. He meant to say that freedom from feelings, desires, ignorance, and rationality liberates teachers. Gallant’s (2013) study showed that participatory inquiry based on active and critical reflection engages teachers in self-

conscious emotional work, supports dynamic management, and enhances teachers' self-awareness.

Here, liberation is not getting freedom from others or external things and people but with our inner world and its unhelpful interests and qualities that hinder us from exploring and enhancing our life-affirming qualities. Liberation is possible through consciousness. Valuing consciousness, Pond (2000, xv) said,

identifying the source within is the key for liberating the self. The ideal is to become elastic in consciousness: to move freely throughout the totality of your being; ...rise up out of your separate self to experience the beauty of your connection to collective issues, and the Divine.

Seemingly, critical reflection with collaborative action-reflection and living values developed cognitive knowing and affective knowing. Participatory knowing seems neither only co-constructive by nature nor only intuitive—instead, an integral or co-existing, interdependent, natural, balanced, inclusive, or integral knowing.

Reaching here, we realized that integral knowing could support teachers to develop a school-based TPD model as/for professional development. In Sharma's (critical friend) view, "our integral perspective was going beyond the dominance of one theory over the other, but not beyond theories. Rather, it is all-inclusive and all-embracing of the theories". Finally, we explored the conceptual orientation that I discussed below.

Rupantaran as a Conceptual Orientation

For this arrival, the NORHED Rupantaran project played a vital role. We believe that transformation begins from self, and we have inherent qualities that we can enhance for our transformation (see chapter 1). By improving and balancing them, we could transcend from them, bringing positive changes in our professional practices

and transforming us. More than that, it inspired us to adapt the Eastern perspective to explore and address contextual issues. It supported us to explore the socio-cultural perspective of understanding quality, explore context-responsive approaches to enhancing teachers' and TPD qualities, and contextualize TPD by developing an innovative school-based model for the basic level teachers. The school-based model can be a small model developed by the TPD practitioners, not a big or standardized model created by the TPD experts (e.g. CEHRD). Unlike the standard model of TPD, the small model is for small numbers of teachers. So, metaphorically speaking, it is a small 'm' model, not a capital 'M' model. The second supportive research question emerged: *How could we develop a small 'm' model of TPD?*

Exploring contextual issues and context-responsive, interdisciplinary and participatory approaches for TPD were new to our context, adding hope for transformative professional development. Thus, by and by, we traveled with theoretical perspectives. We reached the state of seeing them with a socio-cultural perspective from the Eastern Wisdom Traditions valuing the co-existence of the material and the non-material world (i.e. the three qualities of nature and consciousness).

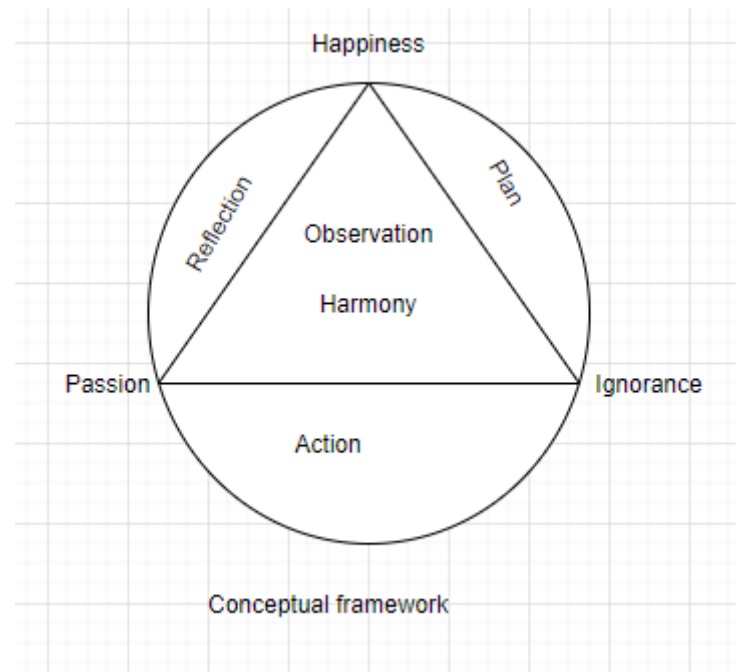


Figure 6: A Socio-cultural Conceptual Framework

In short, the conceptual framework is a socio-cultural framework that showed the possibility of transcending all the qualities (ignorance, passion, and happiness) to attain harmony. Here, I sensed that professional development was nothing but a harmonious co-existence in this world. Here emerged another supportive research question: *How could I enhance harmony with the small 'm' model of TPD?*

CHAPTER 3

RESEARCH METHODOLOGY: A WAY OF LIVING IN HARMONY

In this chapter, I discuss the philosophical underpinnings that guided me and my research. Then I discuss my multiparadigmatic research design space, *gyan/pragya* paradigm, a constellation of multiple paradigms that provided me *gyan/pragya* of research as a way of living harmoniously. *Gyan* or *Jnana* refers to the *Brahman* or the total experience of reality; *Pragya* or *Prajna* refers to the highest and purest form of wisdom obtained by reasoning and inference. *Gyana/pragya* indicates a dialectical relationship between *gyan* and *pragya*. I made sense of *Gyana/pragya* as an integral knowledge that embraces multiple paradigms. Seemingly I was inspired by the non-dual philosophy of the Mandukya Upanishad and the Dattatreya Upanishad. For instance, Dattatreya is a non-dual paradigm (Rigopoulos, 1998). Our *gyan/pragya* of exploring, achieving, and nurturing inner and outer (at times integral) harmony as/for TPD developed by the multiple Eastern Wisdom Tradition (EWT) belief systems or paradigms such as *prashna* (question), *kalaa* (art), and *artha* (meaning) which is a three-in-one-like metaphor or Dattatreya. Then I share my living theory methodology of developing a living theory using multiple inquiry approaches, multiple methods, and logics/genres of data generation and meaning-making. I look for EWT and bring them into intellectual secular discourse. Finally, I share my research site and participants, quality assurance, and ethical consideration methods that I adapted to avoid unethical activities.

Bridging Western and Eastern Perspectives

In my Master's research, I had a Sophist-like western (e.g. material, rational, objective) perspective (Gaarder, 1991). Valuing materialism and rationalism, I only

relied on objective ontology as a recourse to research as testing a hypothesis (Dhungana, 2007). Perhaps, having a literature background within a disciplinary space, I developed my modernist or the European Enlightenment concept valuing rationalism, empiricism, objectivism, individualism, and materialism (Adams, 1971). The European Enlightenment has common characteristics (material, rational, and objective) of the Western Modern Worldviews (WMW), which is a post/positivist objective perspective (Taylor & Medina, 2011; Luitel & Taylor, 2019). My post/positivist objective perspective was driven by non-spiritual and transactional orientation (Taylor & Medina, 2011; Luitel & Taylor, 2019). I devalued intuitiveness, love, and care that contributed to my professional and personal development. Later, my MPhil research (Dhungana, 2013) embraced a postmodern perspective (Taylor & Medina, 2011) as I opposed the materialist and modernist notion of a single reality of physical beauty. I developed my multiple perceptions of beauty (inner and outer qualities), going beyond physicality within the framework of dualism. I enhanced intuitiveness, but it further divided my 'self' into multiple selves: material, spiritual, and socio-cultural, therefore not living fully as an integral being. Perhaps my subjective reality valued individualism which could not remain harmonious within a professional world which is intersubjective. Further, valuing pluralism and collectivism, I looked for collective empirical knowledge with a social-constructivist perspective.

Being with teachers, I explored disharmony, a common issue. I adapted the new worldviews (Taylor & Medina, 2011) that contributed to conducting transformative educational research and developing professional development models (Luitel & Taylor, 2019), which largely acknowledged the relativistic and socio-historical ontology. Connecting and embracing multiple perspectives, I developed

subjectivity. I attained and sustained harmony by adopting multiple perspectives (e.g. critical, interpretive, arts-based) that originated in the west and, therefore, Western Induced Paradigms (WIP). WIP and the new worldviews share common characteristics: deep engagement, critical reflection, and openness from criticalism, postmodernism, and interpretivism. The constellation of relatively new transformative educational research paradigms “fit comfortably together” (Lincoln et al., 2018) that supported me in enhancing harmony in the professional world. However, my open and critical reflective perspectives of WIP could not sustain my inner harmony. I improved my logicity and intuitiveness but failed to balance them.

Therefore, I embraced a critical self-reflective perspective to balance intuitiveness and logicity, an inclusionary approach to knowledge generation. The EWT, an interwoven Vedic and Buddhist wisdom tradition, offered me a holistic, inclusive, and life-affirming vision to work in an interdisciplinary context (Luitel, 2022/in press). For instance, I turned into the inner worlds for observing inner dis/harmony. Witness consciousness (intellect) took me beyond the material world or physicality. I explored a harmonious ‘integral self’ and enhanced it by critically self-reflecting. I realized that logicity and intuitiveness are inherent qualities of consciousness (Mishra, 2016). So do objectivity and inter/subjectivity. Like the pre-modern pre-Socratic and Naturalistic approach, I acknowledged common sense and intuitiveness (Gaarder, 1991) that supported to uncovering of “communal forms of living” (Lincoln et al., 2018, p. 250). I explored consciousness as an underlying essence of harmony, balancing my rational mind and intuitive heart.

Finally, I learned that neither objectivist perception of the outside world alone nor intersubjective perception of the inner world was enough for attaining and sustaining inner and outer harmony. However, the objective perception of the inner

world and intersubjective perception of the outside world was supportive in attaining and sustaining inner and outer harmony. Therefore, I pulled out multiple qualities such as rationality from the WMW; openness, critical reflection from the WIP; inclusion, and critical self-reflection from the EWT. Inspired by the integral perspective, I connected and embraced them as either-or was insufficient and decontextual (Taylor et al., 2012). Although the WMW misappropriated and failed to understand multiple realities of EWT (Gautam & Luitel, 2013), relational thinking was vital for making sense of the interdisciplinary field of study for sustainable change (Walsh et al., 2021). Connecting to the multiple qualities with the EWT (e.g. the Bhagavad Gita), I perceived them as inherent qualities of nature. With the post-material aspiration (Walsh et al., 2021), I connected spirituality with the material world. Thus, I developed an integral, holistic, post-material, eco-spiritual, or bicultural perspective that supported attaining and sustaining harmony (inner and outer) and exploring ‘teacher as a living model of TPD’. It was possible through the synergetic interplay of objectivity-inter/subjectivity and beyond. I elaborated on my emergent philosophical foundation in the following section.

Emergent Philosophical Foundation

Everything seems different in this fifth year of my research journey as I sense myself as an integral (eco-spiritual) researcher. My inner world (non-professional world, e.g. my socio-cultural world, the world of my thoughts and feelings) seems connected with my outer world (e.g. the world of teaching, facilitating teachers for professional development). I sense that all the teachers (or co-researchers) and I are interconnected or are one-like. We are interdependent or co-existing harmonious beings of nature (Dei, 2002). However, at times I am a living contradiction (Whitehead, 1969) or living not harmoniously. The interplay of the constellation of

my living values (ignorance, passion, and happiness) and their conflicts (i.e. the state of not living values) engaged me to achieve my research purpose. The research purpose was to take me on the journey of attaining and sustaining inner and outer harmony (to some extent). The expedition explored my *gyan/pragya*. For reaching *gyan/pragya*, I had some co-constructed philosophical foundations and a multi-paradigmatic worldview.

I had philosophical foundations of valuing, perceiving, knowing, doing, and becoming that guided my research process. If I had Western Modern Worldviews (WMW), I would place axiology after ontology and epistemology. EWT places axiology first as values are life-affirming energies that guided me and my research process. EWT is a constellation of socio-cultural perspectives and practices that include Brahmanic and Buddhist texts and their oral traditions (e.g. Vedic, Yogic, and Tantric) in the research context.

My research is not value-free but value-laden, which was influenced by teachers' actions, perceptions, beliefs, and values. My philosophical perspective of viewing the nature of value (i.e., axiology) is doing for the common good. Unlike western induced perspectives (e.g. critical, interpretive, postmodern), my Dharma (but not necessarily religion) was doing karma for the common good. In the research process, I embraced the emergent nature of values, including actions, perceptions, and beliefs that tell and re-tell my story of (not) enhancing values or qualities. Thus, values are an integral part of my life and my research process.

I view the nature of reality, knowledge, *sat*, or *gyan* (i.e., ontology) as multiple or plural forms. Ontologically, I am not a realist who tests the hypothesis. But a relativist who opens their heart, hands, and mind accepts context-related issues of professional development as realities and thereby takes cations interacting within

inner worlds and outer worlds. I perceive developing and nurturing a harmonious learning environment are internal (or inner) and external (or outer). Deconstructing my perception of teachers and TPD from a single reality that I developed in my Masters and M. Phil in English research, I unraveled multiple realities or qualities (i.e. *satva*, *raja*, and *tama*) of teachers and TPD. My philosophical perceptiveness of perceiving phenomena is plural which is the foundation of my narratives.

The ways of attaining and nurturing *gyan* or harmonious learning environment as/for TPD are recognized, known, explored, generated, and thereby justified (i.e., epistemology) by living harmoniously in the inner world and outer world.

Epistemologically, I am a social constructivist. Deconstructing the only one (i.e. objective way of knowing that guided me and my Masters and M. Phil research), I took a subjective and co-constructivist stance on knowing phenomenon. I interacted with my inner world (e.g. thoughts, feelings) and outer world (e.g. socio-cultural context, teachers). Questioning my way of seeking knowledge only in the outside world, I gradually made a journey to adapt multiple ways of knowing myself and others. In this process, I attained *gyan/pragya* through multiple ways of knowing (*prasna*, *kalaa*, *artha*) by adapting multiple methods. It was not limited to scientific ways of interacting with teachers but also the spiritual and everyday practice of interacting with myself/ves based on my lived and living professional experiences.

Thus, my philosophical foundation exhibits open, inclusive, and co-constructive nature that enhanced my ways of knowing and constructing reality, which resulted from my multi-paradigmatic research design space of *gyan/pragya* paradigm. I discussed it in the following section.

Multiple Paradigms

My *gyan/pragya* of exploring, achieving, and nurturing inner and outer (at times integral) harmony as/for TPD was developed by the multiple EWT belief systems such as *prasna* (question), *kalaa* (art), and *artha* (meaning) in one-like form of *gyan/pragya* research paradigm. Here, *gyan* or *Jnana* refers to the *Brahman* or the total experience of reality; *Pragya* or *Prajna* refers to the highest and purest form of wisdom which is obtained by reasoning and inference. Here, *gyana/pragya* is an integral form of knowledge that embraces all paradigms: *prasna*, *kalaa*, and *artha*. The *gyan/pragya* paradigm akin to the integral paradigm is *smasti* (one or whole). It appears as *anadamaya* or a harmonious whole. If the word ‘integral’ captured the essence of harmony in the state of wholeness, a harmonious whole, I would not use the word ‘*gyan/pragya*’.

I was inspired by the integral perspective and the notion of “multi-paradigmatic research design” spaces (Taylor et al., 2012; Taylor & Medina, 2011) that encouraged embracing any or more than one belief system for my research purpose. By bringing EWT (such as *prasna*, *kalaa*, *artha*, *gyan/pragya*) into the research process, I developed a decolonial voice. I think the knowledge that I gained through reading eastern and western texts is like accumulated knowledge. It takes a long time to internalize and practice as insufficient wisdom. The self-knowledge that I have or receive from experience and the knowledge connected to the EWT texts take not so long to internalize and put into practice. From the EWT perspective, self-knowledge is about knowing something new and knowing what I do not know.

Therefore, my source of knowledge lies in western discourses (e.g. criticalism, interpretivism) and EWT. Generally, teachers’ professional development (TPD) research practitioners adopt a single or multiple Western Modern Worldviews (WMW) or western induced paradigms (e.g. Alam, 2016; Qutoshi, 2016). Continuing

the transformative education research culture (e.g. Gautam, 2017; Rai, 2018), and going beyond, I conducted transformative educational research for the transformative professional development of teachers. Choosing one paradigm or continuing the tradition uncritically might be chaos-free. Still, I might not perceive the three types of truths: the truth of self (my own), the truth of the selves (teachers), and the truth of ‘Self’ (*Brahman* or *Paramartha*).

The EWT shares some existing western discourses (i.e. critical, postmodern, and interpretivism) and beyond. EWT acknowledges the co-existence of opposites as natural. For instance, the *Yin Yang* symbol of Chinese and *Ardhanarishwor* image of Nepali are evidence of the continuum and harmonious co-existence of so-called opposites or contradictories (Boivin et al, 2021). Here, I see EWT is more open, inclusive, and receptive. I was informed by existing paradigms (e.g. critical, interpretive) and got insight from EWT perspectives.

I embraced multiple belief systems of the EWT, which appear to be parallel with existing western induced paradigms such as critical, postmodern, and interpretive for my research purpose. Thambinathan and Kinsella's (2021) strategy of decolonizing methodologies that embraced othered perspectives was a strategy or tool for developing and sustaining harmony. However, my way was enhancing our inherent qualities and balancing them. I believe that the co-existence of so-called opposites might create harmony and disharmony, a natural process. Harmony and disharmony are my (might not of other) perceptions or experiences, so I need to maintain balance or harmony within and uncover my ‘self’ balancing thoughts and feelings. Revealing my ‘self’ would look like changing? (query) into! (answer with wonderment) as written in the following poem.

*One day I met my friend, ‘?’ and began a journey
together*

*Delving
Pondering
Thinking
Feeling
Dreaming
Imagining
Experiencing*

And I witnessed '?' stretching into '!'

If I had continued adapting only Western Modern Worldviews (i.e.

post/positivist), I would never have explored and embraced views from others (e.g.

EWT). I would not value *darshan* (see, observe inner world/s or philosophy). I would

never find my non-western voice (Shajahan, 2017). Inspired by *Advaita Vedanta* and

Kashmiri Shaivism I believe in non-dual Vedantic philosophy and Tantric traditions

of the EWT, respectively.

Thus, my inquiry integrated two broad belief systems (western discourses and EWT).

I made sense of three eastern belief systems (*prasna*, *kalaa*, and *artha*) as *smasti* (one

and whole). The Sanskrit text *Bigyana Bharaba* and the image of *Ardhanarishwor*

supported me to make sense of it. In this text, *Bharabi* (*Parvati*, *Prakriti*) questioned

Bharaba (*Shiva*, *Purusha*), and their harmonious dialogues give rise to *gyan* (i.e. *yoga*

sutras or mantras). The image of *Ardhanarishwar* depicts the pleasant conversation

between *Purusha* and *Prakriti*. This image also shows the reason for disharmony, i.e.

no dialogue, no harmonious dialogue, and/or non-participatory actions. I

conceptualized non-dual philosophy from purusha-like inquiry and prakriti-like

inquiry, visualizing *Ardhanarishwar*, a unison of *Purusha* and *Prakriti* (Mishra,

2017). It is an all-inclusive metaphor of living-theory-methodology (Dhungana,

2020). From a Vedic perspective, *Ardhanarishwar* is perceived (more theoretically) as

the constellation of Consciousness and *Maya* and more practically from a Yogic

philosophy. According to Mishra (2017), *Purusha* is masculine (or logical), and

Prakriti is a feminine (or intuitive) human attribute. But according to Sankhya

philosophy *Purusha* is consciousness or light and *Prakriti* is a constellation of *satva*, *raja*, and *tama* qualities. In line with Shankya, *Prakriti* does not create anything new, instead, *Purusha* sheds light upon qualities that further develop or evolve. Seemingly, that was the reason why we were not creating a new TPD model but rather developing or evolving the existed TPD model which was already there.

However, *Purusha* and *Prakriti* are indivisible concepts of *Akhanda* paradigm (Mukhopadhyay, 2014) and complementary to each other. Inhabitant of *Pashupati kshytra* (Pashupatinath temple area), at times, I sensed *Prakriti-Purusha* in dialects everywhere (e.g. in and around temple/s). *Prakriti and Purusha* are one, the whole or indivisible form of *Pashupati* (Mishra, 2016). *Pashupata* believers consider that our soul is pashu-like (animal nature), and we are *pati* (master of our soul) (Mishra, 2016). It is believed that *pashu* has animalistic qualities and is ignorant (unawareness of the unknown, unreflective, discernible). Some other times, I sensed that soul is always pure; *man*, *chitta*, *buddhi* may be unpure or pashu-like. Here, *pashu* appears as the material world and *pati* as the cosmic world. Therefore, human is expected to have higher qualities than animals. However, I embraced both purusha-like (e.g. logical, critical, or conscious) and prakriti-like (e.g. intuitive and loving and caring) ways of knowing and addressing dis/harmony.

Here, I am not rejecting any western discourses but embracing multiple inquiry methods and quality standards. Both (EWT and western discourses) share many similar characteristics, although they are different. It might seem I am evoking the EWT perspective by creating oppositional boundaries (i.e. us vs them) (Shajahan Naomi, 2017). Instead, I am trying to bring EWT and western discourses to show their imperfectness and completeness. Either of them is insufficient in my research

context. Each of them complements the other that I discussed in the following sections.

Prasna Paradigm

The *prasna* paradigm is akin to a critical paradigm as it shares the quality of questioning critically to know the world outside. I might use the word ‘critical’ in the place of *prasna* if the critical paradigm provided space to ask critical self-reflective questions to know the world inside and outside. *Prasna Upanishad* depicts a solid socio-cultural background of developing our logicity and curiosity with colleagues and gurus or teachers (Dutta, 2014). I sensed the *prasna* paradigm from *Bigyana Bharavi* in which *Bharabi* or *Prakriti* and *Bharaba* or *Purusha* engage in question-answer that result in *gyan* or mantras. Therefore, *prasna* paradigm was required to ask both internal (about self) and external (about the world) questions to explore the inner and outer world.

*Oh! Child, you arrived!
Come in!
Before anything else
Have some good rest!*

Like Pippalada (a sage) welcomed young men (truth seekers) to his place and asked them to rest before posing any questions in *Prasna Upanishad*. Like the young men, I had a lot of questions in my mind regarding teachers’ professional development. For example: Who am I as a researcher? Why is teachers’ professional development a problem? At first, I relied on a propositional way of knowing (Heron & Reason, 2008) but could not find a satisfying answer. I realized my *shrawana* (i.e. observing, reading, and hearing) approach was insufficient to know *Brahman's* ultimate truth.

Then I adapted the *manana* (logical engagement) approach in which I reflected on my lived experiences which seemed akin to the thoughtful way of knowing. *Manana* engaged me in questioning and analyzing with self. Then I found the truth that I received through my *manana* was contradictory to the reality received by

shrawana. For instance, the school management showed professional development as a problem, but I did not sense any problem. I could not perceive clarity or reality. Neither *shrawana* nor *manana* quenched my thirst. In line with Heron and Reason (2008), I found propositional and experiential ways of knowing fall short. Perhaps I could be transformed like the way King Janaka transformed being with *Rishi* Ashtavakra through *sharawana* and *manana* approaches in *Ashtavakra Gita*. There I needed help.

Like the young men who reached Pippalada (guru), having many queries in mind, I went to the teachers hoping to get satisfying answers regarding teachers' professional development. For instance, on 14 Nov 2017, when I defended my proposal, the following questions were whirlpooling in my mind: *How can I explore existing pedagogical practices and their loopholes? How can professional development training empower all the participants to develop, practice, and evaluate inquiry-based integrated teaching and learning activities? How can my participants and I integrate multiple, innovative and creative activities and projects with the existing curriculum while developing inquiry-based integrated teaching and learning activities? In what ways can my participants and I practice integrated curriculum in inquiry-based integrated teaching and learning activities? How do my participants and I evaluate ourselves?*

Then I had many rounds of field visits in which I talked with students, teachers, headteacher, and the community people. I explored some emergent issues of professional development such as curriculum and practice gaps, irrelevant teaching pedagogies, and contextual difficulties in conducting CPD in the school by the head/teachers. Like Dutta (2014), I realized that the "study of scriptures thoroughly and vigorously even with full devotion cannot in all cases solve the questions that

develop in the minds of the practitioners despite their good knowledge of the scriptures, and so they go over to a competent preceptor” (para 1). Then I reached out to the teachers to explore together.

After knowing teachers’ lived experiences, I reviewed literature and reflected on my own lived experiences. I began to value both *shrawana* and *manana* (i.e. propositional and experiential) ways of knowing. However, unlike the young men, I tried to explore truth not only for my benefit but also for the teachers’ participation. Here, I developed an embracing quality. Perhaps it was a journey towards integral perspective by expanding horizon. Thus, assuming teachers as competent preceptors, adapting the *prasna* approach, I posed questions to the teachers and thereby encouraged teachers to raise questions that supported us (me and teachers) to engage in interaction akin to a critical approach (see chapter 4).

Critical, a transformative worldview (Creswell, 2014) guides researchers to raise critical questions to enhance the critical consciousness of the research participants (Taylor & Medina, 2013). Like *Prasna Upanisad* and *Bigyana Bhairab*, different *prasnas* were raised in various stages of development in Eastern Wisdom Traditions that resulted in *gyan/pragya*. For instance, *darshan* or philosophies are born out of questions as Buddha had raised questions, and so did Sankaracharya. *The Bhagavad Gita*, which I frequently referenced (in chapters 1-9), is another example that began with a question. The whole text is in question-answer, particularly between Krishna and Arjun on the battlefield. The *prasna* paradigm made me and my teachers ask questions regarding professional development (e.g. what shall we do for our professional development?). Similarly, the conversation between *Yama* and *Yami* in *Rigveda* and the dialogue between Yama and Yudhithira in the *Mahabharat* depict a socio-cultural way of knowing (teaching and learning) through question-answer. It

appeared to me that I became more conscious through participatory ways (i.e. asking and answering questions) as I developed my critical awareness through raising questions and answering.

I raised internal and external questions. For example, how can we facilitate school-based PAR to enhance collaboration among teachers? How do I feel harmony? What do we like to do for enhancing collaboration? I explored answers (i.e. collaboration, collaborative activities), but they seemed insufficient. Like *Krishna*, I used different artistic expressions to introduce abstract ideas practically to teachers. Generally, spiritual Gurus use multiple strategies in Vedic and Yogic practices to make seekers experience living consciousness. So my adaptation of the *kalaa* approach was akin to the postmodern paradigm and beyond (see chapter 6). The *kalaa* paradigm seems parallel to postmodernism as the postmodern paradigm provides space to adapt multiple forms of artistic expressions in the form of logic and genres (Taylor et al., 2012). Here, my creative expression and practical way of facilitating TPD seem similar to presentational, practical, and experiential ways of knowing (Heron & Reason, 1997).

***Kalaa* Paradigm**

The *Kalaa* paradigm is akin to a postmodern paradigm. It uses multiple art forms to represent researchers' thoughts and feelings when an academic form of expression cannot justify it (Taylor & Medina, 2011). But *kalaa* goes beyond as it is not limited to individualism like the way western thinkers and practitioners did. If the word 'art' captures my perception of the world (inside and outside) as *kalaa* (more than art), I would use art. I integrally perceived *kalaa*, i.e., from the EWT perspective, as I believe that this universe is a *kalaa*, *Maya*, or *Lila* and I (that includes my/teachers' activities) small *kalaas* of the big *kalaa* of this universe. The notion of

kalaa seems akin to the metaphor of William Shakespeare's 'life to play' and 'universe to stage'. The way the moon shows her *kalaa* in different forms, we teachers also offer multiple forms or roles that I discussed in chapter 1. As *Lila* or *Maya* may appear or experience as chaotic (tamas-like), playful (rajas-like), or joyful (satva-like), *kalaa* appeared as chaotic or less meaningful. Similarly, *kalaa* seemed playful, artful, or alive for rajas-like teachers, and joyful or aesthetic for a satva-like teacher that I discussed in chapter 6.

I used images of gods and goddesses as metaphors to show *kalaa* (e.g. show multi-layered harmonious states) during the meaning-making process. The Pashupata saints (devotees of Lord Shiva) performed multiple artistic expressions and practices (e.g. *Tandav* dance) to overcome so-called opposites such as likes/dislikes, praise/criticism, believing them as human ways of thinking and feeling (Mishra, 2016). They are one-like, non-dual, or a *samasti* (whole). The way the moon shows her *kalaa* in different forms, we teachers also offer multiple forms or roles. I sensed *Ardhanarishwor* as the metaphor of oneness, wholeness, all-inclusiveness, or *samasti* who seems artful, harmonious, on-like, and integral. For example, his image depicts multi-layered belief systems and inquiry processes.

Metaphors are the connector of the material world and nonmaterial world; inner world and outer world. I sensed it through the following poem that expresses the union of the god *Shiva* and goddess *Parvati*.

*Did you get your answer?
My silence and flexibility
His stillness and receptivity
Our oneness
an Ardhanarishwor!*

We asked a lot of questions to each other on the issue of professional development (and at times beyond issues). Although the questions led us to seek

professional development (i.e. through collaboration and collaborative activities), we were not fully satisfied. In other words, we wanted to experience how collaboration and collective activities enhance TPD in practice. In other words, we wanted to put our knowledge (might be folk/local theory) into practice.

Perhaps *prasna* that engaged our *shrawana* and *manana* could not support us to experience harmony fully. Maybe, I was seeking partial truths (e.g. teacher-teacher collaboration) and the final truth (e.g. sense of oneness or interconnectedness and interdependence for attaining harmony within and out).

Then, the way a mother, Krishna, Shiva share knowledge by adapting multiple artistic gestures to make learners clear, we adapted the *kalaa* approach. It was akin to practical knowing and action and reflection knowing (Heron & Reason, 1997). Thus, practical knowing and action-reflection knowing are akin to Yogic and Vedic ways of knowing.

At first, like the way receptive Shiva artistically (i.e. in the Yogic way) embraced flexible Parvati within himself or vice versa (see the poem above and image of Ardhanarishwar), showing the supreme form of yogic gesture or practice, I tried to be a role model. For instance, I role modeled ‘collaboration’ to show the teachers “living collaboration” (Dhungana, 2020) being receptive and flexible (see chapter 4 for detail). Amid the battlefield of Mahabharata, the artistic way of Krishna showing his Brahman form to Arjun is another example of a practical and experiential approach using *kalaa* to transfer knowledge to the learners and thereby transform the process of social justice. Vedic gurus and/or spiritual masters (e.g. Gautam Buddha) use multiple arts (such as mantras, stories, dialogues, verses) to share knowledge of the ultimate truth. Like them, I used multiple forms of art such as painting, drawing, photographs, and videos (see chapter 6).

Among the significant two ways of sharing knowledge (Vedic way and Yogic way), I found the Vedic way is more theoretical, mainly shared via *shrawana* and *manana* (such as texts forms and preaching, discussing, and interacting). In contrast, the Yogic way is a more practical way transmitted via *kriyas* (or practices or activities). However, I tried to embrace both the Vedic and the Yogic ways of knowing dis/harmony, finding either insufficient by adapting the *kalaas* approach. Both seem equally important and complementary to each other (see chapter 4). Moreover, both ways have multiple *kalaas* within themselves, which might not have been recognized as *kalaas*.

For instance, the Vedic texts, including other ancient non/religious texts, have used multiple art forms such as verses, hymns, stories, and parables. So does modern literature with narratives, dramas, dialogues, poetry, and non-linguistic forms, to name some to disseminate knowledge. For instance, the *Bhagavad Gita* is in verse; the Vedas and Upanisads (e.g. the *Mundaka Upanishad*) are partly in verse and partly in prose. Similarly, yogic practices such as *mudra* (gestures), *yoga asanas* (sitting postures), *pranayam* (breathing exercises), and *prabachan* (lectures) are artistic forms of expression and experience knowledge, including the images of gods and goddesses as symbols and/or metaphors.

Therefore, I used multiple art forms (e.g. photographs, video, painting, poetry) throughout the investigation and presentation. The various art forms grasp intuitive knowledge akin to the practical and representational ways of knowing (Herson & Reason, 1997). Like *prasna*, *kalaas* also supported us to delimit our queries. For instance, on 14 April 2020, I noted one overarching research question and one as a supportive question: *In what ways have I been developing harmony for teachers' professional development in a rural school in Nepal? How can we improve what we*

have been doing? Perhaps our attempt at the socio-cultural concept of attaining and sustaining (nurturing) harmony into practice made that possible. Adaptation of *the kalaa approach also supported exploring the teachers' possibilities* (see chapter 6). Similarly, I blended rhymed English verse and prose form (e.g. Dutta, 2014) throughout chapters 4, 5, 6, 7, and 8 to express my truth, the truth of the teachers. Thus, the *kalaa* approach provided space to adapt multiple forms of logic/genres that helped me internalize, reflect, imagine and develop critical self-reflective auto/ethnographic writing (Roth, 2005) and thereby enjoy (at times not) the whole research process.

However, our quest for ultimate truth (i.e. harmonious learning environment as/for TPD) remained unsatisfied until I made a journey within an autoethnographic-soulful inquiry (Qutoshi, 2016) which I discussed in the following section (i.e. *artha* paradigm). As postmodernists doubt all universal knowledge claims (Taylor et al., 2012), I challenged the *kalaa* approach as the only, final, or alternative approach while meaning-making. *Kalaa* approach was supportive in putting knowledge into practice. Making sense of *kalaa* required vivid interpretation and in-depth discussion, which was not context-friendly in everyday life situations of the teachers (at least in my context). I discussed it in chapter 5 in detail. As a result, demolishing the prior not as final truth/s, I remained open and embraced the *artha* approach to making meaning.

***Artha* Paradigm**

The *artha* paradigm shares some characteristics of the interpretative paradigm and goes beyond it. Meaning is equivalent to *artha* (Chiu, 1986). The *artha* paradigm, the paradigm of meaning-seeking (meaning of life), is the paradigm of inclusivity and sensitivity. As the word '*artha*' refers to more than 'meaning' (meaning of the inside and outside worlds), I did not use the word 'interpretative'. From EWT, the *artha*

paradigm seems self-destruction because “the more inclusive it becomes, the less it can actually say” (Chiu, 1986, p. 290). The interpretative paradigm explores the truth of the outside world by rigorous engagement in the phenomena and in-depth interaction with the world (Taylor & Medina, 2011). The *artha* paradigm is different from the interpretative paradigm as the *artha* paradigm explores the truths of the inner and outer worlds. *Artha* paradigm is not only seeking ways of attaining and sustaining harmony in the outer world (e.g. professional setting); it is also about seeking the meaning of multiple layered truths of the inner and outer world. It is like adapting a meditative way of knowing the outside world, which both Vedic and Yogic practitioners adapt to know the ultimate truth through meditation. It is like exploring living values which I discussed in chapter 7.

The *Artha* paradigm appears to be connected with interpretivism as meanings of the texts are generated in different times and contexts. For instance, one word or verse has been interpreted in many possible ways (see Chapter 2). Interpretivism, and constructivism (Creswell, 2014) guided me to reflect on my experiences seeking subjectivity (Taylor & Medina, 2013). For instance, I explored the word ‘Brahman’ having multiple *arthas* or meanings interpreted in numerous texts as Paramartha, ‘I’, the Self, the Absolute truth, the Pure Consciousness, Om, Sachitananda, Purusha, witness consciousness, to name some (Osborne, 2014).

Oh, Veda, you experience oneness within you and out in the world
Oh, Yoga, you experience oneness within you and out in the body
Both of you experience the same
The same oneness
Within you and out!

Like the way a mother gives up (at times pretends) of ignorance (aware of unknown) to make her child aware of his/her knowing, I gave space (at times unintentionally happened) to myself. It is believed that giving space is to be aware of

my knowledge in totality after engaging in *shrawana*, *manana*, and *kriya* through meditative ways of knowing. Seemingly, my meditative ways of knowing took me beyond the participatory inquiry paradigm of Heron and Reason (1997). It was the soul-searching (Qutoshi, 2016) and spiritual way of knowing and transformative learning (Dei, 2000). Here, meditation does not mean only closing eyes and going into the inner world to know the outer world but rather seeing the interconnection and interdependence of everyday happenings and objects.

Along with *prasana* and *kala* approaches, I engaged with teachers in discussion or interpretations to make sense of knowledge and practices on collaboration. According to Taylor et al. (2012), interpretative researchers embrace an open-ended research design process that allows researchers to carry on research with emergent research questions, methods, inquiry, and presentations. Openness or receptiveness seems a Shiv-like nature. Here *Shiv* refers to one-like and *Shiva* as Purusha-like. Interpretative perspective supported me to realize all the inherent qualities in teachers and embrace them (see Chapter 4). It was possible because I adopted emergent approaches and methods to discuss and interpret throughout my research process. Rather than holding a hypothesis as a tool for investigating all issues like a post/positivist (Creswell, 2014), I selected the multi-model methods and genre/logics as context-responsive tools or strategies to address contextual issues via enhancing inherent strengths. Multiple approaches helped me embrace all (i.e. qualities, approaches). Emergence and evolving become my nature in conducting research. As a result, I continued with my personal lived professional experiences followed by professional lived experiences and thereby went beyond socio-cultural lived experiences.

Although I had some sense of harmony- in a metaphoric way-, i.e. in the form of the harmonious body, I was unsure what it would look like and how we developed together. Perhaps my integral perspective was not fully expanded to realize and recognize the harmonious or living model. When I was embracing all, I might have experienced oneness, and at that moment, I might not be conscious of things in partiality and totality. Perhaps I had an all-inclusive perspective. Seemingly, all-inclusive perceptiveness placed me in-between and observed the interplay and journey through the duality and non-duality (i.e. the experience of oneness and experience of more than one). By developing an integral perspective, I attained *gyana/pragya* that supported me to seek the underlying essence of parts and whole by connecting the whole to the parts and the parts to the whole (Taylor et al., 2012). I discussed it in detail in the following section.

***Gyan/pragya* Paradigm as Multiparadigmatic Space**

The way a mother accepts her child who calls himself a character of a cartoon or serial (e.g. superman) until he realizes himself as a different being, we (including teachers) accepted TPD as a problem until we embraced every activity as TPD. For instance, at the end of the research, a teacher reflected, "*I realized whatever we were doing was nothing else but TPD. I did not know this before.*" Embracement made it possible. It is because the *prajna* paradigm supported us to raise questions against professional culture, the *kalaa* paradigm supported us to put our knowledge into practice, and the *artha* paradigm supported critical reflection. That embracement explored a *gyan/pragya* paradigm through which I recognized a living model of TPD; the metaphor of *Dattatreya* helped me to make sense of *gyan/pragya* paradigm, a non-dual harmonious one-like paradigm.

Thus, the living model evolved in the process. It occurred by all the means or going through and using multiple methods of the three paradigms. The problem of TPD seems a problem for the ones who have a dualistic perspective (e.g. who considers TPD as a separate program than school curriculum) but not for the ones who have a non-dualistic view (e.g. who think TPD and school curriculum as one process). However, to arrive at this understanding of oneness and in-betweenness, one needs to situate in-between continuously making journeys through both worlds (dual and non-dual or TPD and school curriculum).

Like a participatory paradigm (Heron & Reason, 1997), mixed-methods approach (Creswell, 2014), and living theory methodology (Whitehead, 2018) integral perspective and approach have some inclusive aspects of adapting multiple methods and/or approaches. Unlike them, my integral perspective valued unity in diversity and taught me to seek harmony living with ambiguity or contradiction (see chapter 8). Therefore, it seems an ecological way of knowing (Taylor et al., 2012) ambiguity of critical mind and caring heart but not valuing one over another. It was a common and/or spiritual way of knowing because I journeyed towards my inner and outer world/s. I believe we all are spiritual beings and our actions for the common good are spiritual performances. I would adapt Heron and Reason's (1997) participatory paradigm, which refers to self-consciousness as a creative agency that flourishes humanity and co-creates the cosmos. However, it falls short to guide me further to make a journey inwards. Learning to live in ambiguity or contradiction seems possible through exploring and sustaining cultural consciousness (Luitel & Taylor, 2019) and living educational values (Whitehead, 2018).

For enhancing harmony, like an (eco-spiritual) integralist, I engaged my critical mind (enriched by *prasma* approach), joyful actions (supplemented by *kalaa*

approach), and an inclusive heart (enriched by *artha* approach) throughout chapters 4,5,6,7, 8. My engagement is Hermeneutical, i.e. cyclical or participatory and spiral way of a continuous process of seeking differences and commonalities picking underlying units or essence (i.e. ignorance, passion, and happiness) and nurturing them. As a result, my *gyan/pragya* developed my confidence as I embraced all paradigms as an equitable strategy of a mother-like researcher valuing all the teachers' needs, strengths, values, perceptions, and qualities for their professional growth.

In short, the integral (eco-spiritual) perspective was like experiencing the vastness of the sky from the fourth storey of a building than I could experience from the first storey as I sensed expansion of my inclusiveness, horizon, and/or perspective. My journey was not linear but in a spiral and danish-like, Shriyantra-like, or mandala-like cycle akin to the Hermeneutic process. Perhaps the synergetic interplay between EWT (e.g.the Vedantic and Yogic philosophy) and western induced worldviews supported me to negotiate and recognize the value of integral (eco-spiritual) perspective. It is a sense of eco-consciousness, the consciousness of self as interconnected and interdependent being like all the beings and non-beings of this nature (see Joseph, 2018).

It was like the way muddy water condenses after sedimentation and thereby seems clear and/or clean. Methodological inventiveness gave me a sense of myself as a mother researcher. Therefore, I am describing not in a Vedantic (i.e. poetic and/or narrative) way. Instead, I am narrating the way of a mother-researcher (e.g. Sankaraacharya's the Divine Mother, *Bigyana Bharab's Bharabi*, or *Maa Kaali*) who had never shared her non-dualistic way of living dis/harmony. In the following section, I discussed how I embraced multiple methodological approaches.

Multi-methodological Research Space

My disciplined approach/es of attaining and nurturing harmony as/for TPD (i.e., methodology) is multiple. I adapted the two methodological approaches, such as participatory action research (Kemmis, 2008) and auto/ethnography (Qutoshi, 2016), that developed into a multi-methodological research space. I named it a living theory methodology. I made sense of living- theory-methodology with the help of the all-inclusive metaphor of *Ardhnanarishwor* (Dhungana, 2020). From a Vedic perspective, *Ardhanarishwor* is perceived (more theoretically) as the constellation of Consciousness and *Maya*. From a Yogic perspective (more practically), it is one form of *Purusha* and *Prakriti*. To that reference, I perceived Purusha-like (e.g. logical and conscious) and Prakriti-like (e.g. intuitive and loving) ways of knowing and addressing dis/harmony. I realized the reason for choosing the two research approaches: participatory action research and auto/ethnography, as they made methodological inventiveness possible. Both approaches were purusha-like and prakriti-like. *Prakriti-Purusha* dialectics makes creativity possible (Sharma, 2016; Sharma, 2017). I discussed it in detail in the following section.

Participatory Action Research

In the beginning, our felt need for togetherness demanded participatory action research approach. With the adaptation of the participatory action research approach, researchers could make journeys through multiple phases or cycles by planning, action, reflection, and observation in a cyclical way (Kemmis & McTaggaret, 2005). Here, our *prasma* paradigm supported questioning our non-collaborative professional practices (see chapter 4) and explored collaborative teaching and learning methods (see Chapter 4,5,6). The *kalaa* paradigm prepared an artful space for integrating multiple art forms to engage in co-learning (see chapter 6). Throughout the learning

process, the *artha* paradigm helped us make sense of our various qualities such as *tamas*-like, *rajas*-like, and *satva*-like (see chapters 4, 5, 6, 7, and 8). Participatory action research is a collaborative approach that aims for positive social change by empowering and emancipating the researcher and the co-researchers (Baldwin, 2012). Participatory action research possesses the quality of equal participation of the researcher and the co-researchers while exploring the issue, planning, implementation, and reflection; therefore, it is more democratic and inclusive than existing practices. Unlike the current TPD practices (e.g. action research) as it has the possibility of reaching the teachers in their working place with non-hierarchical, communicative and collaborative, participatory, inclusive, empowering intent to explore and thereby address contextual issues being together with the teachers (Kemmis & McTaggart, 2005). Thus, the participatory approach seemed to create a safe and harmonious space to participate in critical reflective dialogues.

Moreover, participatory action research was teacher-friendly in my research context, particularly for teachers who mainly had agricultural backgrounds for their professional growth (Dhungana et al., 2021). The iterative cycle of plan, action, reflection, and observation shares the similar feature of continuous running academic school education sessions and continuous agricultural process. In participation with others, “PAR claims to generate locally relevant, useful knowledge capable of solving real-world problems” by bringing theory and practice together in pursuit of flourishing individuals and groups (Baldwin, 2012, p. 469). I think its cycle resembles the cycle of nature, life, and professional development. Similarly, it respects both the researcher and the research participants equally and thereby involved collectively in the co-construction of knowledge in the designing, and execution process and thereby addresses emergent issues (e.g. inequitable). In the beginning, I adapted critical

participatory action research with emancipatory interest (Kemmis, 2008), intending to create a safe and harmonious learning environment for the teachers in the school by making the journey through multiple cycles.

PAR Phases/cycles

The participatory action research approach resulted from multiple TPD activities of the teachers that I divided broadly into three phases and three cycles. They are participatory planning, participatory praxis (Cycle 1, Cycle 2 & Cycle 3), and participatory reflection.

Participative Planning Phase

In the planning phase, I engaged in multiple activities with teachers to explore their issues and strengths. It was like a mother who inquisitively and carefully (with mixed feelings of excitement, doubt, and fear) plans and prepares to welcome her baby and/or a guru who engages disciples in multiple activities to make them realize their essence. Participative planning is the initial phase of engaging local actors in the transformative learning process for teachers' continuous professional development. The lack of common purpose among local and external professionals seems to have constrained the endless learning opportunities for the teachers. With this insight, I adapted participative planning (Kalungwizi et al., 2017) to engage the local actors, including teachers, for the teachers' continuous professional development. Trust and a sense of project coherence were key motivating factors in the Tanzanian context (Kalungwizi et al., 2017). That context seemed similar to our context. I engaged for almost eight months participating in the planning process for building trust and exploring the significant issue of the teachers. Therefore, like the prenatal phase, we engaged in the school for a long time, inquiring, envisioning, and taking reflective actions. In the participative planning phase, we were involved in the following eight

stages: (1) Exploration of the broad issue, (2) Exploration of contextual issues and approaches, (3) Discussion of the TPD model and exploration of practice gaps, (4) Discussion on existing CPD policy and exploration for professional practices space, (5) Exploration of the individual issues, (6) Prioritization of the common issues, (7) Exploration of available resources and management, and (8) Planning for managing resources.

In this, we had three forms of collaboration: (1) cross-cultural collaboration (KU, TU, and NMBU), (2) cross-sectoral collaboration (university, community, and school), and (3) cross-professional collaboration (Headteacher, university facilitator, and teachers). The cross-cultural collaboration provided financial security as we received the necessary budget. The cross-sectoral collaboration created social security as we got a safe and cooperative learning space for participating in TPD activities. The cross-professional collaboration enhanced co-learning as we could use logical minds and intuitive hearts.

Then after, being with critical friends (e.g. SMC, PTA, Headteacher, and High school teachers), we explored real problems (i.e. disharmony). Finally, we decided to adopt a context responsive approach, a collaborative approach and continued learning by engaging in curriculum contextualizing activities for our professional development.

Participatory Action Phase

We had genuine participation in the second phase. It was like the way I, a mother, inquisitively, carefully, lovingly, and sincerely nurtured my baby in his childhood. Maybe it was similar to a guru who uses pedagogical tactfulness to enable knowledge seekers. Genuine participation refers to the teachers' engagement in the decision-making process of contextualizing professional development activities (see

chapters 4, 5, and 6). We divided one academic session into three cycles of action-reflection. As professional practices, we participated in the four participatory action research projects (Contextualizing curriculum, School gardening, ICTs integration, and Parental engagement). We chose to engage in the projects, believing participating in participatory action research within a professional learning community contextualizes TPD and develops professionally. The four participatory action research projects, led by the four university-based researchers (Sharma, Binu, Bimal, and Hamal), had diverse participatory approaches. However, exploration of the projects' implementation and their effects were not our areas of research. We were limited to collaborative activities within our professional learning community. It includes the following process: We

- focused on collaboration with the help of the questions-what worked, what did not work, and how can we improve what we have been doing?
- planned collectively and individually
- observed, provided, and received peer feedback and supported in need
- acted individually and collaboratively
- reflected individually and collectively to improve
- re-planned...acted...observed...reflected... for better

Participatory Reflection Phase

Like a mother inquisitively observing a child's activities and support in need and/or a guru who listens and observes the transformative journey of disciples, in the reflection phase, I engaged in the reflection activities conducted by the teachers. For instance, after three action-reaction cycles, the headteacher took initiation in which I supported her in facilitation which we named a reflection-planning phase. In this phase, we institutionalized best practices by exploring what worked and what did not

in the process of participating in PAR projects for our professional development in one academic session (see chapter 8).

In this phase, teachers voluntarily formed the following needs-based transdisciplinary communities of practice: (1) contextualizing curriculum community of practice, (2) integration of ICTs community of practice, (3) parental engagement community of practice, and (4) school gardening community of practice. Each community of practice involved the teachers (those willing to contribute, and initiate the upcoming activities), student representatives, and PAR facilitators. The headteacher, supervisor, and community representative were observers. Each small community was led by a teacher committed to taking leadership and giving continuity to the new academic session projects. SIP improves based on the teachers' commitment. Our engagement of one academic year looked like the framework.

In the participatory action research space, my inquiry was prakriti-like and purusha-like. Prakriti-like refers to having the qualities of *Prakriti* (not a woman but feminine qualities) such as intuitiveness, emotions, and/or feelings; Purusha-like refers to having qualities like critical, reflective and logical. As my research journey progressed, after assessing the living problems of the teachers, I/we explored resources and realized our possibilities through thoughtful and intuitive or affective ways. Doing so, perhaps, I was living motherhood as rather than helping them, I began to see the strength and possibilities. My worldview changed in the course of study, as I began to see the world in an appreciative way rather than limiting myself by being critical. Perhaps, rigorous engagement with the teachers in their real setting and my reflection in action began to value teachers' and my subjective understanding more than expecting new knowledge co-construction. Appreciative inquiry, an asset-based approach, engages teachers in a cyclical process of "discovery, dream, design

and destiny” (Hall & Hammond, 1998). Perhaps from the continuous planning, action, reflection, and observation experience, we knew the nature of participatory action research cycles and could handle it better. Here, a better way refers to using available strengths to address the problem of the context. Perhaps it was a mother-like realization of what works well and how available resources can address contextual issues. However, participatory action research could not sustain inner harmony. The research did not end after participatory action research. Still, it supported me to be open and critical self-reflective. For instance, I embraced emergent approaches to address contextual issues. Therefore, in the process of maintaining inner peace, I adapted auto/ethnography. If I did not adapt auto/ethnographic inquiry, my dissertation would (not) appear as a report-like document. I would not make a philosophical discussion. Perhaps, it was another level, a deeper level, of making sense as shown in the diagram.

Auto/Ethnography

After completing field engagement, I began making sense of lived experiences. I sensed myself as data, a socio-cultural living body. I sensed I had to write my body, a metaphoric body as data, and vice versa. I found auto/ethnography as an appropriate approach to making another level of interpretation of my lived body. I felt participatory action research was more ‘we’-focused whereas auto/ethnographic inquiry was more ‘I’-focused. My embracement of participatory action research and auto/ethnography

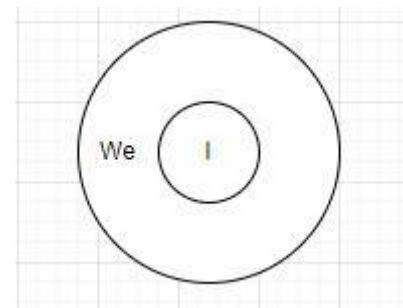


Figure 7: Cyclical Journey of ‘We-I’

appears to become a participatory autoethnographic inquiry in which I made a cyclical journey of We-I. Within ‘We-I’ space, ‘I’ lies within ‘We’. ‘I’ frequently separates

from 'We' and "We' embraces 'I' back. This journey was for attaining and sustaining harmony.

For instance, while engaging in the field, I was more ignorant, passionate, open, and less discernible. I was more harmonious outside than inside, which I realized while writing my dissertation. While writing the lived experiences of participatory action research, I got a call for spiritual inquiry. I realized that I could enhance the sense of openness among teachers, but I was still experiencing disharmony within. Perhaps empowering aim of participatory action research (Kemmis, 2008) engaged my critical mind to develop and sustain harmony in professional practices but overlooked my inner peace. Then, I explored that the participatory action research approach was sufficient to create a harmonious learning environment but insufficient for nurturing inner harmony.

My *prasna* paradigm that raised questions of inner dis/harmony was not through participatory action research. Moreover, my use of *kalaa* paradigm that explored teachers' inner dis/harmony was not enough through the participatory action research approach. Similarly, participatory action research was not possible to make sense of inner dis/harmony (at least for me). I realized it until I interacted with my inner and outer worlds. Perhaps while adapting participatory action research, I valued more 'action research' than 'participatory'. 'Participatory' seems more Prakriti-like (e.g. intuitive and loving) ways of knowing phenomenon and 'action research' as Purusha-like, which alone was insufficient for spiritual-philosophical inquiry, i.e. attaining and nurturing inner harmony. If I was limited to participatory inquiry and approach, I would produce a project report-like thesis. I might not make a philosophical discussion and engagement through multiple layers of reflections in the meaning-making process if I did not adopt autoethnographic inquiry.

Meanwhile, Stirling's (2018) autoethnographic inquiry of spiritual care inspired me to make a conscious and caring journey within and out. In auto/ethnography, I sensed 'auto' as more Prakriti-like and 'ethnography' as more Purusha-like. I sensed myself a culture. Therefore, I adapted the auto/ethnographic approach that engaged my thoughts and feelings (possibly) in a dialogic way for linking and knowing both worlds in better ways. For instance, I revisited data that was collected by adapting participatory action research considering data as my outer world. I began to interact with my inner worlds (thoughts, feelings, emotions, dreams, and insights into yogic and meditative practices) akin to auto/ethnographic inquiry. The autoethnographic created a safe space to bring together the evidence of "concrete action, dialogue, emotion, embodiment, spirituality, and self consciousness" (Ellis and Bochner (2000, p. 739). The blend of consciousness and emotions created synergetic effects like how creation occurs out of the interplay of *Purusha-Prakriti*. Like autoethnographic search, I challenged the colonial tendency of knowledge production (Shajahan Naomi, 2017). Here, my inquiry becomes dialogic discourses of *Prakriti* and *Purusha*. For me, this inquiry seems participatory autoethnographic. Auto/ethnographic investigation supported me to live my values as socio-cultural values.

While writing the dissertation, I realized that my Purusha-like or logical way of knowing the world fell short as the Yogic way of perceiving Purusha as masculine was insufficient in the context of attaining and nurturing inner and outer harmony. My adaptation of the Vedic way of perceiving *Purusha* as consciousness examined internal dis/harmony. It fostered harmony by interacting with the inner and outer worlds through a logical-intuitive method of inquiry that seems *Purusha-Prakriti* in dialectics, an Ardhanarishwar-like investigation.

Participatory Autoethnography

Reaching here, I made sense of my living-theory-methodology, a harmonious multi-methodological inquiry space in which multiple methodologies have their interconnection and co-existence, and interdependency. The participatory action research engaged me more in the external world, and auto/ethnography involved me more in the inner world. It was a cyclical (not linear) ‘We-I’ journey. At times it was a spiral and cyclical participatory autoethnographic journey positioning me in the hybrid space as shown in the diagram.

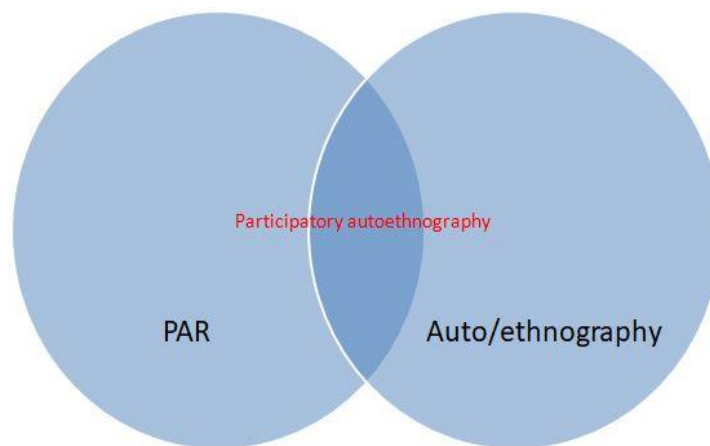


Figure 8: Participatory Autoethnographic Inquiry Space

I made sense of living-theory-methodology with the help of the tantric-like imaginary artistic living image of *Ardhnarishwor*. I connected the three eyes with the three worldviews, two bodies (male and female) with two methodologies as one-like.

Reaching here, it appeared that *Ardhanishwor* is the metaphor of my living theory methodology, the state of harmony within and out, which was possible by dialectical and dialogical *Prakrit-Purusha* inquiry. I embraced the two research approaches to see this unseen harmony and harmonious space in this tantric image. The hybrid space, the third space or living-theory-methodology is the multi-methodological research space in which I found both approaches complement each other to attain and nurture harmony that (re)shaped my role as a researcher.

My role as a Researcher

My Ardhaaanarishwor-like (prakriti-like and purusha-like) inquiry shaped and reshaped my role as a researcher into a harmony seeker. In the process, I developed the quality of critical care. I made sense of my role as a harmony seeker from a myth of *Parashuram's* visit to *Datrataya*. *Parashuram* was an angry *Rishi* who believed in a Hindu deity having immense potentialities but could not attain salvation as he could not be conscious of his negative emotions. Dattatreya was an ancient teacher who used his harmonious gesture to teach *Parashuram*. Dattatreya showed his gesture of harmony in the state by keeping a jar of wine on one lap and a beautiful girl on the other lap. To arrive at this stage, I took on multiple roles. I uncovered my various roles, like peeling the onion and finding nothing but the essence of onion, i.e. harmony.

For instance, I, a harmony seeker, had multiple roles: *tamas-like* seeker, *rajas-like* seeker, *satva-like* seeker, and beyond. In the beginning, I had a *tamas-like* role as I seemed passive in the observation phase, but I was pre-reflective. See chapter 4 for detail. Then I had a *rajas-like* role as I took active participation as a lead researcher. See chapter 5 for detail. Gradually I enhanced *satva-like* as I enhanced inquisitiveness, inclusion, and discernment (see chapters 6, 7, and 8). I made sense of my multiple roles from the image of Dattatreya (see the image), who has the three heads of *tamas-like* Shiva, *rajas-like* Bishnu, and *satva-like* Brahma. The Dattatreya-like role is akin to the Vedic perspective of defining 'self'. For instance,

I was not a tamas-like passive observer.

I was not a rajas-like active performer.

I was not satva-like, inclusive, and reflective.

I was a witness of all of the different roles that I played in other contexts (time and place), being with teachers exploring issues and strengths and thereby addressing them together harmoniously (at times not).

That means I had a witness-like role throughout the research process, which was the essence of my outside activities, such as passive observation, active performance, and inclusive and reflective activities. I think the essence of gold-like quality is present in all the designs of ornaments which are made up of gold as the underlying matter is gold. Still, we perceive multiple designs in appearance and use them differently on different occasions for different purposes. When we melt ornaments, they turn into gold. Perhaps I was making sense of ‘parts to the whole’ and ‘whole to parts’ while taking the role of a harmony seeker in the process of seeking harmony within me (i.e. my inner world) and teachers (i.e. my outside world). The following section introduced my action school (i.e. research site) and teachers (participants).

My Research site and Participants



Figure 9: Research Site Sketched by the Research Participants

My research site was the action school where seven basic level teachers and I conducted a professional development program. I used pseudo names of the teachers or co-researchers (including critical friends) and the research site to maintain

confidentiality. The school is about 43.6 km from Kathmandu Metropolitan city, located in Siddhartha municipality.

*Do you want to know, "Who are my co-researchers?"
Listen to me; they are seven basic level teachers!*

*Akshyat was a previous headteacher
Taught mainly Nepali for many years.
SLC and with teaching experience of 29
Permanent since long and age of 49.*

*Madhu taught in early grades
SLC academic qualification
32 years of experience
With permanence*

*Maya was the only female teacher
Who taught there one of her daughters.
Like Suva, who also had a son in the same school
taught many subjects at the basic level being cool*

*Tara was a permanent teacher
Intermediate and with experience of the headteacher
Teaching experience of 32 years
Lived near to school and was of 51 years*

*Chandra, not permanent yet
A headteacher turned into a teacher recent
Science and Mathematics he taught
Same age and experience as Akshyat*

*Bahadur taught mainly English
Temporary but qualified Bachelors
Having experience of teaching 20 years
I cannot guess easily, but he was of 40 years*

Among the seven participants or co-researchers, there were one female and six males. The academic qualification was from SLC to bachelor's degree. The teaching experience was from 1-32 years; the age was 25 to 51, including permanent and temporary. Seven of them lived near the school. Two of them were Buddhist, and five of them were Hindus. All of them had an agricultural background.

Except for the teachers, the remaining members of the school were critical friends. I formed a professional learning community that includes teachers, critical friends, and myself. My critical friends include my two supervisors (Bal Chandra Luitel and Sigrid Gjotterud); a Headteacher cum Head of Department (HoD) (Nina); four high school teachers cum HoDs (Sital, Ramesh, Raju, and Dhaniram: three high school teachers (Gopal, Ragav, Bimal); the five university-based researchers (Rose, Sharma, Binu, Bimal, Hamal, Bikash); representatives of the stakeholders. The nine stakeholders are Prashu and Aaaite from the School Management Committee (SMC), China from the Parents Teachers' Association (PTA) and PAR committee, Mohit and Bijesh (PAR committee), Saru an Early Childhood Education and Development (ECED) teacher, Dalsingh, and Dina are the non-teaching staffs, Kamana and Swosti, the student representatives.

Being with the professional learning community, I explored the research issue (chapter 1), deepened my understanding of the research issue (chapter 2), and developed methods (chapter 3). Therefore, I embedded my and teachers' lived experiences and reflections in the form of a collective story throughout chapters 1-9. I sensed a methodological crisis by disregarding teachers' lived experiences in making sense of research issues, deepening research issues, adapting methods, and making sense of action reflections. I felt that I could not complete this collaborative epistemic journey adapting other than this approach. Moreover, I embedded teachers' and critical friends' voices (including mine) as one throughout the narration to assure quality and debriefing.

The 35 critical friends might be uncritical as at times they only appreciated but I always expected to get constructive feedback so that I could improve my research process. However, their limited constructive feedback was eye-opening for me which

supported to improve in my research process. For instance, after the departmental presentation i.e. on 30 November 2021 Sharma sent his comments as:

I am writing this in response to your request to observe your Ph.D. thesis as a 'critical friend'. Personally, I am not comfortable with the word 'critical'. Maybe this 'role-bound relationship' doesn't suit my nature as well. I am very much comfortable with the word 'friend'. And, here follows my 'whole-bound friendly' observation.

Multi-methods and Multi-logic/genres

I adapted multiple context-responsive data collection and generation methods (Dhungana & Luitel, 2021). Then I used numerous logics/genres for meaning-making (Luitel et al., 2021) and thereby constructed chapters. I discussed them in detail in the following sections.

Multiple Methods for Data Collection and Generation

I think I am/was writing my body and beyond it, because I explored data within my body (e.g. memory) and beyond (e.g. workshop), which I showed as evidence of my inner world and outer world. The evidence of creating and nurturing a dis/harmonious learning environment is in my memory, dream, and imagination in the form of embodied knowledge. Similarly, data texts are available in poetry, diagrams, collage, photos, videos, field notes, presentations, and paintings. I kept a record of *kurakaani* and *chalphal* (e.g. discussion), workshop, observation and shadowing, and performance in my reflective journal (i.e. written and electronic forms). *Kurakaani* (means informal discussion, talk, or guff) and *chalphal* (means formal meeting) are akin to discussion methods.

For instance, my research began with the *kurakaani* method followed by *chalphal*. I conducted and participated in *kurakaani* (such as 'talk', 'talking while

walking,' and tea time talk) with basic level teachers and critical friends. Through *kurakani* we built a mutual relationship and explored the contextual issue (disharmony) and ways out (i.e. attaining and nurturing harmony).

Similarly, I participated in and conducted *chalphal*, which discussed planned schedule and emergent issues of disharmony that the *kurakaani* method could not deepen. In *chalphal*, I planned programs (e.g. interviews, meeting agendas). For instance, I conducted interviews thrice: at the beginning of the research while exploring individual needs and living values, in the mid of the research period, and in the final reflection phase exploring their learning of the research experience intending to raise the question and to explore the answer and question. As *kurakaani* and *chalphal* methods could engage teachers in exploring dis/harmony and ways out but not critical awareness, I adopted a workshop method.

The workshop or seminar is another primary method of data generation or exploring disharmony and ways to attain harmony by engaging in critical reflective activities. For instance, the research began with a four-day workshop, continued throughout the year, and ended with a three-day seminar institutionalizing best practices. As the seminar alone could not help the teachers to attain and nurture harmony, I adopted the interview method.

Observation and shadowing is another important method in my research which includes multiple forms of observation: non-participatory observation and participatory observation to observe teachers' *kalaa* and thereby participate in that *kalaa* intending to create a safe and loving space. For instance, in the beginning, I conducted structured classroom observation by preparing some guidelines. Then onwards, I observed and also participated in the everyday activities of the teachers as a shadow. Then, we organized four observational visits in collaboration with teachers.

These observation visits were out of school sites. Observation and shadowing supported us to develop mutual relationships and improving practices collaboratively.

In the final reflection phase, I adopted performance as a method of data generation to attain *gyan* in condensed form. For instance, teachers engaged in different forms of performance such as role-play, drama, poetry recitation, and story-telling activities, critically self-reflecting and envisioning future school and future roles. Vibrant and joyful participation not only engaged us in planning but also challenged our status quo.

Reaching here, connecting the processes to Nepali ways of data generation, I sensed that the five methods are broadly categorized as Purusha-like and Prakriti-like. The formal procedure is akin to *chautariko bhela*, which appears more masculine; the informal method is akin to *padheri guff*, which seems feminine. *Padheri guff* is a compound Nepali word in which *padheri* means a water source like a small pond or well mainly found in rural parts of Nepal where people, particularly women, go to fetch water carrying pots in the morning. *Guff* means not merely talk but dialogue. *Bhela* is akin to meeting and/or gathering. *Chautari bhela* is a dialogue under a big tree where people, particularly men, spend the evening talking about family issues, including the community, nation, and world. *Chautari bhela* is a men's friendly approach to meeting and knowing as in this time women remain busy preparing the meal. Unlike in *padheri guff* in *chautari bhela*, keeping aside all chores, men sit and talk about other than personal and family issues. In short, like *chautari bhela* keeping aside all our duties, I participated and/or conducted different methods of interaction formally. Like *padheri guff*, I interacted informally whenever and wherever I got opportunities. It appears that *chautari bhela* is akin to the Purusha-like approach and *padheri guff* is a Prakriti-like approach as the first is more logical and the latter is

more intuitive. Moreover, both methods complement each other as one method was insufficient.

In short, the five methods are the tools for attaining and sustaining harmony. I made sense of it from the image of *Ardhanarishwor*. For instance, the lotus is a metaphor for Ultimate Truth or Pure Consciousness) and the trident is a metaphor for balanced and harmonious modes of the three qualities.

Multiple Logic/genres for Making Sense

I developed my integral or eco-spiritual perspective to perceive and address dis/harmony. It resulted from the continuous interaction with my 'self' (e.g. unchanging consciousness or purusha-like spiritual world) and 'selves' of inner worlds and outer worlds (e.g. changing nature-like *Prakriti* or ecological) throughout data collection generation, data management, and data crystallization process. However, I could not make sense of it as the data was in parts, and I was yet to make a coherent whole. Making sense of the eco-spiritual perspective was like realizing each piece of data or process of data collection, generation, and crystallization is whole in themselves and a part of some other big whole. The big whole, this dissertation, is an assembling of all in one coherent whole. Like how I arranged the lego bricks to design, I assembled all the data and constructed the chapters by going through a continuous process of preparing presentation slides and presentations; writing drafts and sharing; making sense through dialogues, dialects, designs, and metaphors; collecting feedback and re-writing. I narrated my/our story as a single story blending the recurring common themes, distinct themes, and almost overlooked themes as one like which was partly planned and partly not.

However, the process appeared unclear, messy, frustrating, confusing, and complex. Still, it was worthy of realizing the dynamics of dis/harmony state co-

constructed by the continuous interaction of my inner and outer worlds through multiple logic/genres.

I adapted five logics/genres such as narrative, poetic, dialectical, metaphoric, and non-linguistic to investigate and communicate research understandings as/for sense-making, persuasion, and imagination (Luitel et al., 2021) and thereby constructed chapters. Kim (2016) would call it literary-based, seeing poems as the method and product of the research and arts-based narrative inquiry seeing multiple genres. But I call it a socio-cultural way, a constellation of the Vedic, Yogic and Tantric ways. Poetic and narrative are Vedic-like. Vedas and Upanishads are in poetic and/or narrative genres (e.g. the *Bhagavad Gita*, *Mandukya Upanisad*). Dialectical, metaphorical, and non-linguistic genres are tantric-like as tantric texts and practices involve dialogue, images, and gestures (e.g. the Bigyana Bhharaba *tantra*) (Timalsina, 2016).

First, I made sense of my multi-modes of logic/genre of making sense through a dream. I was taking a round of Ganesh (a Hindu god) temple and entering inside the temple. After waking, when I tried to connect with ongoing activities that wondered me as I explored, Ganesh continuously wrote Mahabharata for three years, which *Rishi Bed Byas* narrated. This poetic form of the epic is narrative poetry.

I began my writing process using narrative logic as a narrative is deeply rooted in my storytelling family culture, which relied on the myths (e.g. the Ramayana and Mahabharata). Further, my narrative logic is grounded in everyday worlds (Taylor et al., 2012), including personal and professional contexts. Narrative way of presentation supported me to make sense of the evolving and emerging cyclical process of research and understanding connecting to my inner world, outer world, and the 'Self'.

Then I used the poem, simile, metaphors, and paradoxes (i.e., like dialectical logics) in the form of poetic logic. Poetic logic supported me explore nonlinearity, silence, emergence, and thereby holistic understanding (Leggo, 2004); “to experience nonreal, envisioned, and atypical reality” and thereby reached “beyond the horizon of (my) conscious awareness towards the ineffable” (Taylor et al., 2012). For instance, I used poems throughout chapters 1-9 in the form of a holistic understanding of ongoing action/reflections activities, which were the constellation of nonlinearity, silence, emergence, aesthetic, and playful. My use of poems is a method of analysis and my research which I developed while flirting with mundane data (Kim, 2015). Similarly, the use of simile (i.e. as, like) was neither to make sense of agreement or blindly believe of singular meaning, nor complete disagreement or doubt of a singular meaning (e.g. *tamas*, *rajas*, and *satva* form *Bhagavad Gita*). Instead, adding simile (i.e. as, like) and metaphors (e.g. *Ardhanarishwor*, *Datrataya*) are to capture and express paradoxical language (i.e. ‘not this, not that’, ‘and/or’, ‘slash or / of logics/genres’) throughout the dissertation.

I understood my inner worlds (e.g., feelings and emotions) through verses (Dhungana, 2007) and outer world/s (e.g. beauty as a social construct) through non-linguistic genres such as images, diagrams, and pictures (Dhungana, 2013) in better ways than other genres (e.g. narrative). Therefore, my use of poetry and non-linguistic genres are my authentic ways of understanding my inner worlds and outer worlds. Perhaps my sense of meaning-making was deeply rooted in the Hindu literary traditions as poetry, and performative forms are the ancient forms of expressing knowledge followed by narratives in the form of myths, and so on (e.g. the *Bhagavad Gita*, the *Bigyana Varavi*). My use of poetry is to conceptualize or crystallize (Richardson & Pierre, 2018) or (re)conceptualize seed knowledge. I did it by

condensing thoughts and emotions, the way I seldom separate seeds from the chaff using Nanglo (a flat round woven tray made up of bamboo). While deeply describing and interpreting my lived experiences, I found that systematic, academic, and linear ways fall short. Therefore, I adapted multiple arts-based logics and genres such as narrative, dialectics, metaphoric, and visual arts, including poetic (Barone & Eisner, 1997; Luitel, 2019), which is akin to *Lila writing, an approach to bring playfulness and multitextuality in this authorial space* (Luitel, 2019). I also used my everyday experiences (lived experiences, dreams, and meditation experiences) as metaphors not to resemble my detached, disengaged, disinterested and objective standpoint but to express my subjective consciousness (Kafle, 2011). I used images and diagrams that appear intuitively as dialectics to deconstruct the dualism of content and sensation (connecting visual knowledge with abstract knowledge) or to defuse a modern epistemology that makes atomic explanations resolve duality (Barone & Eisner, 1997). I used artistic narrative language that possesses evocative, contextual, and vernacular qualities to make my discussion comprehensible to the educational research practitioners and the non-researchers or lay people (Barone & Eisner, 1997).

I integrated a monologue that paraphrased my lived experiences like Kriegar's (1983) approach to analysis using the stream of consciousness technique (Tedlock, 2018, p. 1480). The performative text of McGarrigle (2018) inspired me to integrate narrative and poetry along with discussion. In doing so, my open dialogue with myself in the form of monologue uncovered multiple selves/voices like memory, thoughts, feelings and emotions, challenges, and future opportunities to discover my research issue. Poetry provided a flexible and safe space to share my multiple voices and silences (Bhattacharya, 2013); to reveal my stories of failures and success.

Various voices and silences, and stories of failures and successes reflected the inner

and outer worlds that I tried to present through words and poetic forms. Then connecting the dots of poetry, I designed images to show the stories, voices and silences metaphorically. It might appeal to the readers' senses and engage holistically. I believe it would co-construct meaning together with readers in a performative way. I used paintings, diagrams, sketches, and photographs as a non-linguistic genre when I found the language fell short of making my sense explicit. My non-linguistic genre is the process and the product of my flirtation with data as I was overwhelmed by having oceans of data (Kim, 2016). Moreover, I used non-linguistic genres to create pedagogical thoughtfulness (Van Manen, 1991) and holistic representation.

Thus, while making meaning, I embraced all the logic/genres such as poetics, narrative, and non-linguistic, which I sensed as participatory logic/genres. All three logic/genres seem engaging in interaction, performance, or dialogue within and out to make sense of inner and outer harmony. I think participatory logic/genres interacted with the internal and external worlds, connecting the worlds to blend multiple logics/genres. I made sense of participatory logic/genres with the help of the Sanskrit text *Bigyana Bharabi* where Bharabi (*Purusha*) asks Bharaba (*Prakriti*) critical questions. Then they engage in dialogic discourse seeking *artha* or meaning. Then they perform artistically by showing gestures of yogic states (e.g. harmonious state in oneness or unison). Their interaction results in *gyan/pragya* or *mantras* for yogis where yogis' *tantra* is strategy and *yantra* is the body. Purusha-Prakriti in dialogue seems Ardhanraishwor-like logic/genres.

I made sense of harmony, oneness, or togetherness through the interaction as a dialogic, inclusive, and living form. You might need to pause to make sense of the interaction between multiple logics/genres. It's like a flowing river that meets with another river and continues to flow and meets another until it reaches the ocean. It's

like inhaling and exhaling breath naturally. It is like the continuous change of waves-ocean-waves. It's like the water cycle or life cycle continuously appearing and disappearing, but each appearance is in the evolved form. Thus, participatory logic, a prism-like constellation, interplays multiple forms of expressions. It contributed to developing my eco-spiritual perspective and thereby present living theory auto/ethnography braiding narrative with other various forms of logic/genres in the one-like genre, a participatory genre/logic. The participatory logic/genres contributed to presenting my participator autoethnography.

Writing Participatory Autoethnography

Writing participatory autoethnography (Dhungana & Luitel, 2021) is *lila*-like. For me, writing is a *Lila*, showing *Lila* or a part of *Lila*. For *Lila* writing, the participatory logic/genre was appropriate. The texts like the Devi Gita, the Bhagavad Gita, and the Bigyana Bharabi influenced my writing. Participatory logic/genre, a way of writing, is performative. I was inspired by the performative narrative genre of Shajahan Naomi (2017). So, I combined multiple genres to express how contradictions come together and unfold deeper meanings through performative writing. Performative writing was supportive of the non-Western narrative (Shajahan Naomi, 2017). The braid of narrative genre and other genres (e.g. poetic genre and non-linguistic genre) appears to be the interplay of seeming opposites *Purusha* and *Prakriti* as one performative narrative genre. The narrative genre alone is the unchanging form in which multiple forms (genres) appear. From the Vedic perspective, it is the appearance of '*Maya* in Consciousness'.

Here, the narrative genre is *Purusha*-like. It is a constant form of my presentation. Other genres such as poetry, metaphors, and non-linguistic (e.g. figures, pictures) are *Prakriti*-like as they appear here and there in narratives to complement

the narrative genre. The narrative genre alone could not present the complex dynamics of disharmony/harmony and inner world/outer world.

For instance, my inquiry did not complete even after completing action/reflection cycles with teachers interacting and collecting their fragmented stories. Having lived experiences of my own and teachers, I continuously tried to engage in the meaning-making process by narrating teachers' stories as a coherent whole. I gradually realized 'writing as inquiry' as I explored the need to examine cultural 'self' that I never peeped. I made sense that narrative inquiry was best for sharing the stories of the 'selves' but not of my 'self' as I could not best connect or fit my own and teachers' stories. Because of the limitations of the narrative genre that could not support me to combine my personal 'self' with the cultural 'selves' by placing myself and teachers within the socio-cultural context, I experienced a reporting or writing crisis.

However, I had many options: auto/ethnographic, auto/biographic, critical auto/ethnographic. Then I embraced the two major inquiry processes: narrative inquiry and auto/ethnographic inquiry side by side. It is because auto/ethnographic inquiry makes sense through narrative inquiry (e.g. Penna, 2018). As the thesis evolved, I found critical auto/ethnography more appropriate for presenting cultural 'self', and 'selves'. With critical auto/ethnographic inquiry, I could critically question, artistically present, and freely situate myself for meaning-making within the border of my self and the selves or the larger systems of inclusive/exclusive professional development practices. Critical auto/ethnographic inquiry gradually turned me to myself and inquired about my qualities while inquiring about the qualities of the teachers using multiple logics/genres.

Reaching here, I realized that narrative inquiry was a more Purusha-like and auto/ethnographic presentation in which I embraced multiple genres/logics as more Prakriti-like presentations. That insight was possible with continuous turn to self-other through writing as inquiry (Richardson, 2008). The self-other journey in the meaning-making process supported me in co-constructing a collective story, the story of my own and the teachers as one-like. I think the blend of Purusha-like presentation and Prakriti-like presentation is akin to ‘Self-enquiry’ (Osborne, 2014). Here, ‘self’ refers to dualist or egoist--I, ‘Self’ refers to non-dualistic or non-egoistic ‘self’, Brahman or pure consciousness, and ‘Self-enquiry’ refers to the inquiry of non-dual ‘Self’ or Brahman, ultimate truth or consciousness (Osborne, 2014). Unlike self-study (LaBoskey, 2004), ‘Self-enquiry’ is the inquiry of seeking the common essence (i.e. harmony) of the researcher and the participants.

I think participatory auto/ethnographic presentation could give justice only by making a continuous journey through the inner world and outer world (i.e. harmonious interaction between Self, self, and selves) by adapting participatory logic/genre.

Quality Standards

The interpreter and practitioners of the EWT within me seldom asked and assured quality or attainment of my knowledge through the questions like- What did you hear, listen, taste, feel, think, dream, and witness? Did you get it? Did you experience anything? Was that true for you? Then a living-educational theorist within me frequently asked me to assure the quality by asking myself and critical friends for social validation whether I lived harmoniously or was a living contradiction. Besides, a transformative educational researcher within me reminded me to maintain the quality of data, sense-making, and presentation by ensuring the specific quality standards such as critical reflexivity verisimilitude, and pedagogical thoughtfulness (Taylor et al., 2012).

As I adapted the *prasma* paradigm, akin to the critical paradigm, I raised many questions. Then I encouraged teachers to raise questions in the research process and thereby improved our practices by questioning and dismantling the disharmonious learning environment and enhancing harmony within and out. I assure readers that I maintained the quality of critical reflexivity. For instance, critical reflection is becoming Purusha-like as we use our logical mind to question, deconstruct, and reconstruct the existing TPD model (see chapter 5).

Then, I engaged in professional practices using multiple art forms (e.g. picture, video) to achieve the quality of verisimilitude. I used multiple logic/genres to evoke emotional, thoughtful, playful, and synergetic effects of living harmony to ensure genuineness. I created enough space for the readers to relate their lived experiences, connect with their inner and outer worlds, and show *kalaa* or be a part of the *Lila*.

Then, I drew meaning by adapting the *artha* paradigm. I employed “pedagogical thoughtfulness” (Van Manen, 1991), a quality standard. I hope pedagogical thoughtfulness encourages readers to recall, recognize, and realize their values, beliefs, practices, and inherent socio-cultural qualities to uncover deeply rooted dis/harmonious professional traditions. For it, I used multiple genres (e.g. poetry, diagrams, images) so that readers pause, think, feel, question, and reflect on their professional and non-professional practices, inner and outer worlds, or living and non-living worlds. Besides, I used questions and queries to evoke readers’ thoughts, enhancing inherent qualities such as curiosity, inclusiveness, and discernment. I believe enhanced qualities lead all to take better actions.

Finally, **reality assurance** is the quality standard for me which seems informed by *gyan/pragya* paradigm. Expressing reality is to assure the quality of my narrative (Richardson, 2008). I co-constructed my knowledge being with teachers, my knowledge generation continued with my narrative. Moreover, I was assured of quality when I made sense of it as real. For instance, I experienced vast-like expansion and squeezed-like contraction within me from which I made sense of growth that occurs on its own, naturally or without any effort. This might be doubtful for the readers, but it is real to me, and I claim it as real. Truth is also what I believe to be true to me. Whenever I found something not exactly real to me, or I could not claim the knowledge as ultimate truth or reality. As this research issue was our (teacher and my) common issue that we explored and addressed, I used ‘we,’ ‘us,’ ‘our,’ and ‘together’ throughout the chapters. I used I/we, which refers to either ‘I’ or ‘we’ (not opposites). At times I used ‘I’ whenever I could not claim knowledge as shared or common. Similarly, whenever I found something not precisely accurate to me, or I could not claim the knowledge as ultimate truth or accurate, I used the words

such as ‘assume’, ‘perhaps’, ‘probably’, ‘at appears to me that’ ‘almost’, ‘often’ to name some. It is because I may claim my knowledge, but I cannot claim the knowledge of teachers.

According to *Advita Vedanta* there are two types of knowledge: knowledge of Brahman and the material world or nature's knowledge. The knowledge of the world is *mithya* (not false) which is not the ultimate truth, whereas the knowledge of Brahman is the ultimate truth. *Mithya* (*adhithana-ananyatvam*, not a literal translation as *bhram*, false, or illusion). *Mithya* is *Maya*, the multiple states or modes of existence that depend on inherent qualities. It appears as multiple realities. It is not independent (transcended quality, *Brahman*, Consciousness) in its existence. It is multiple forms of consciousness (not Consciousness)-metaphorically--‘drops of water, not ocean’. Instead, it is the consciousness of senses, mind, and witness consciousness that is experienced as projected or empirical reality. However, I experience Consciousness (here harmony) also as reality whether I am in *tamas*-like, *rajas*-like, or *satva*-like mode. In all three modes, harmony exists as underlying essence or seed independently (although differently) as units of truth (e.g. Taylor et al., 2012). I discussed it in Chapter 2 (e.g. teacher, a more conscious being, neither only *tamas*-like, *rajas*-like, *satva*-like). For example, gold lies in all ornaments as a reality, and ornaments are *mithya* (parts of reality, neither false nor absolute). Here *mithya* and reality are not binary opposites like true and false: they are complementary for creation and procreation. If so, it would contradict with basic participatory ideals the study has carried as Sharma (a critical friend) remarked. For instance, if truth (what is seen and heard) in the world is *mithya*, maybe there is no need to go, see, and hear from the participants.

To put this differently, the knowledge I gained from my insight is a part of the truth, *mithya* or a myth. All myths are neither false nor true. So the knowledge that I co-constructed with the teachers is another *mithya*, which constantly changes or evolves, even in every second, which is not the final or ultimate truth. I conducted this research is a truth. But the knowledge that I gained being with teachers cannot be the absolute truth (only parts of the truth). My understanding would not be the same if I wrote this dissertation a few years back or a few months later. At the time of producing this as a final document, the knowledge that I share would be the truth (but only for that moment of time and space).

Then for assuring the qualities such as trustworthiness and authenticity I adapted major four methods: “prolonged engagement”, “persistent observation”, “peer debriefing”, and “member checks” (Guba & Lincoln, 1989, p. 237-238). For it, I had a prolonged engagement in the field with the teachers throughout the research process. For instance, I engaged in the research field from 2017 to 2021. My prolonged engagement supported me to “overcome the [possible] effects of misinformation, distortion” and build relationships and trust (Guba & Lincoln, 1989, p. 237). Then, a persistent observation supported me to focus on and explore contextual emergent disharmonious situations and ways out which were most relevant to the disharmony from the prolonged engagement in the field. Next, peer debriefing, through which I had extended and extensive discussions (at times they seem disinterested) of my information, analysis, and conclusions with critical friends, assured quality. Peer debriefing also reduced my “field stress” (e.g. disharmony) as it was “a means of catharsis within a confidential, professional relationship” (Guba & Lincoln, 1989, p. 237). Another key method was member checks, which were designed to minimize ‘validity threats’ such as solipsism, aestheticism, and narcissism. For instance, I

discussed and shared insights and writings and thereby improved the research by addressing their constructive feedback.

For instance, after developing my wisdom, I discussed it with teachers and critical friends (e.g. on 2 April and 3 September 2021). The professional learning community comprised my teachers, critical friends, and supervisors, who provided constructive feedback assuring reality. I presented each chapter within my department and received feedback from the learning community including critical friends. Based on the constructive feedback of the learning community that included appreciation, constructive feedback, and suggestions for improvement. For instance, Gopal suggested that I could seek knowledge of harmony and the three qualities and their practices more interacting with teachers rather than looking into literature. Accordingly, I did and made better sense by adding clarity to my understanding and insights by discussing with teachers and critical friends. On 30 November, Sharma remarked:

Personally, I liked the way you introduced Prasna, Artha, and Kala as akin to different paradigms within the multiparadigm frame popular so far. And also the way you introduced kurakani and chalphal as contextual communicative spaces. Overall, for me, this is a Ph.D. thesis, where the researcher has given enough of her. It seems you are so true in saying that this is a leela art where form and contents are in their intense playfulness and the reminder is a beautiful art.

Thus, my approach of validating research with my personal introspection and the insights of the teachers (with whom I lived for more than one academic session) and critical friends were my authentic ways of assuring quality standards such as trustworthiness and authenticity (Guba and Lincoln, 1989) and validating living-educational-theory (Whitehead, 2018).

Then I added living experiences or interpretations and discussion (beyond field experiences) for your convenience (I addressed ‘you/your’ to the readers). Although it was challenging to separate lived (past) and living (emergent and unfolding at the moment of writing) experiences, I used the present tense for living experiences and the past tense for the lived experiences. Similarly, I used *italic* for Sanskrit, Nepali, metaphorical and key expressions like questions and queries whenever I felt necessary. I used / (slash) to show the dialectical relationship between two apparently contradictory notions (e.g. disharmony and harmony) unless I explained them as binary. I used ‘neither...nor’ to show the dialectical relationship or synthesize my ideas through thesis-antithesis-synthesis process. I presented the action-reflection cycles that emerged in the research process into multiple themes followed by a scholarly discussion. I adopted these various forms of (re)presentations to facilitate my playful and holistic engagements.

Ethical Considerations

I was ethically sound by assuring the two forms of ethical considerations: general and specific. As a researcher, assurance of teachers’ **anonymity** and **confidentiality** were my first two general ethical considerations. To maintain confidentiality, I kept teachers’ names secret using pseudo names. I took consent (to use the photo, video, reflections, and other supporting data-texts to make public for academic discussion and publication) before the research process. Besides, as my aim of the research was to enhance the harmony of self and teachers, I created a harmonious learning environment within self and in a professional setting that demanded specific ethical considerations such as my ethics of love and care, respect, and consciousness.

As a participatory action research practitioner, I considered **respect, welfare, and justice** the three specific ethical considerations of my critical, action-oriented, and community-based participatory action research (Chevalier & Buckles, 2019). I assured respect, as respect is a moral value and professional and socio-cultural value in my context. Here, respect does not mean getting respect from teachers or showing respect to teachers, but rather a harmonious way of embracing pluralities (values, perspectives, abilities, qualities, to name some) with an open heart and mind. Welfare refers to the common good of my own and of teachers. For instance, I interacted with teachers respecting their dignity, integrity, and privacy for the common good. All the information related to the teachers was accessible and shared only with supervisors. Similarly, I valued justice as I treated all the teachers with equal respect and concern for fairness and equity. I was inclusive and not overprotective or discriminated against any teacher or group of teachers without appropriate justification. I articulated my sense of common good by imagining a non-participatory researcher and a possible participant as follows:

*Hello, tell me
 What to tell, you don't listen
 Common, I'll
 You may, but you don't understand
 I do, tell me
 Even if you do, you won't act accordingly
 I do!
 You may, but only for your benefit. Not for me!
 Why to do so? I want to listen to you for me. I act for me. All do the same!
 All of us?*

Finally, **bibek** (discernment) was my specific ethical consideration while having Hermeneutical dialectical dialogues. I was ethically discerned not to make wrong interpretations of the words, particularly *satva, raja, tama, Brahman*, to name some. I might have incomplete and paradoxical knowledge of the words and

expressions of the scriptures (e.g. the *Bhagavad Gita*) while translating and interpreting. However, I tried my best to avoid and minimize them in light of my critical friends' comments.

Emerged Research Questions

From our collaborative unearthing, we engaged in the inquiry process. We came up with an emergent overarching research question –*How did I/we develop a living model of professional development of basic level teachers in a public school in Nepal to explore and nurture harmonious learning spaces?*

The five supportive research questions were-

- (1) *How did I support teachers to enhance collaboration?*
- (2) *How did I/we develop a small 'm' model of TPD?*
- (3) *How did I/we enhance goodness with the TPD model, and what challenges did we face?*
- (4) *How did I/we enhance harmony with the TPD model?*
- (5) *How did I/we nurture harmony in the school with the TPD model?*

Chapter Summary

Roughly I divided this dissertation into five sections: introduction, literature review, methodology, field experiences, and reflections which are sub-divided into nine chapters. It appears to me that writing is self-inquiry (Marhall, 1999) and 'Self' inquiry. As a farmer, I (as my grand/parents were farmers) uncovered the nine stages of writing the dissertation, which seems similar to the nine months of pregnancy and nine phases of the agricultural process. I might metaphorically connect with the nine months of pregnancy or nine stages of Tantric practice, but you (readers except for mothers, Tantric practitioners) might find it unreal. So, the metaphors of a farmer and farming seemed context-responsive. Then, I connected the process that begins from

exploring the seeds for plantation (in Chapter 1) to preserving the seeds for future use (in Chapter 9). Here, I discuss the chapter summary.

The chapter 1 is entitled *Articulating research agenda*. Here, like explaining the qualities of a seed, I introduced the essential parts of research in compact form, including title, problem statement, research purpose, research significance, and overarching and supporting research questions. Chapter 2 is entitled *Situating myself in the field of teacher's professional development*. Here, like exploring suitable land for plantation, I deepened my understanding of transformative professional development of teachers together with available literature and teachers' and my lived experiences. Chapter 3 is entitled *Research methodology: A way of living harmony*. Like exploring the plantation process, I discussed my worldviews, research approaches, and methods that supported exploring the answer to the research questions. Chapter 4 is entitled *Enhancing collaboration*. Here, like exploring agricultural practices of a plantation, I discussed ways to improve a sense of togetherness or collaboration. Chapter 5 is entitled *Developing a small 'm' model of TPD*. Like preparing the land for plantation, I discussed how we developed a small 'm' model of TPD. Chapter 6 is entitled *Enhancing goodness with the TPD model and challenges*. Here, like plantation, I discussed how we enhanced goodness or satva-like qualities. Chapter 7 is entitled *Enhancing harmony with the TPD model*. Here, like explaining the growth of plants, I discussed how we grew participatory qualities. Chapter 8 is entitled *Nurturing harmony with the TPD model*. Like harvesting, I discussed how we nurtured participatory culture, and Chapter 9 is entitled *Final reflections and conclusions*. Here, like storing the seeds for future use, I discussed my learned lessons re-visiting research questions, reflected, and concluded, including the significance of the living model of TPD.

PHASE II: ACTION PHASE

Phase II is the action phase. I divide this phase into four chapters: 4, 5, 6, 7, and 8. Here, I explore how we enhanced collaboration (chapter 4). In chapter 5, I explore how we developed a small 'm' model of TPD. In chapter 6, I share how the TPD model enhanced goodness and what challenges we faced. In chapter 7, I explain how the TPD model improved harmony. Chapter 8 discusses how the TPD model nurtured harmony in the school with the TPD model. In this phase, I explore, explain and make sense of my research journey, mainly lived experiences (field experiences of my Participatory Action Research) that evolved into the three action-reflection cycles. The five chapters are the emergent themes or the stages of developing the living model of TPD.

CHAPTER 4

ENHANCING COLLABORATION

In chapter 4, I answer the research question- *How did I support teachers to enhance collaboration?* - by making a journey through (1) *exploring tamas-like perspective*, (2) *exploring tamas-like pedagogical practices, I as “a living contradiction”* (Whitehead, 1989), and (3) *promoting rajas-like pedagogical practices*, and (4) *exploring satva-like professional perspective*. I present my research journey of unpacking a satva-like professional culture with some tamas-like attributes such as a passive observer, some rajas-like qualities such as an active observer, and satva-like attributes such as *a participatory observer*.

Exploring Tamas-like Perspective

Late in the evening, on 1 June 2018, I reached the hill to share what needs we explored before and thereby begin our research journey of enhancing collaboration, the journey of /for their professional development.

(In the beginning, I thought about teachers’ professional development. Later I realized my professional development too.)

*I opened the file, noticed
The two highlighted voices
“We have the ocean with us. Why should we look for a tap?”
“I know you have been heating the iron.”*

*As I was still wondering
why I highlight only the two
I heard them conversing aloud: between and among
highlighted and non-highlighted.,*

*“Politics of seen/unseen!”
“Politics of said/unsaid!”
“Politics of heard/unheard!”
“Politics of inclusion/exclusion!”*

*Suddenly a mild voice appeared,
 “transformation was already here
 but
 we couldn’t change as we discontinued.”*

*I smiled at the three voices
 The voices of my outside worlds!*

(monologue)

I, who came for 19 days by local bus with heavy rucksack, had a regret of not hiring jeep, a fear of whether he (Sharma, a co-researcher with whom I shared the same field) would not cooperate to carry on two projects together, a worry of Kitchen garden, Eco San, Eye camp, Masters and M. Phil students, a confusion of undecided research question- How do teachers collaboratively/individually reflect and personally/professionally develop continuously – , a doubt on teachers’ co-operation as they had mixed expressions, problems of emerged issues on PAR process, collaboration, teachers issues, changes in the school from teachers’ influences, my emotions, topic for upcoming Transformative Education Research and Sustainable Development (TERSD) conference but Whitehead’s(1969)- How do I improve what I am doing- and the following the four steps: choose one possibility, action plan, act on (gather data) and evaluate the effectiveness of my action added hope to choose one topic for TERSD and one issue between teachers’ professional development and curriculum while working together with Sharma, and finally come to frame my tentative title “Continuous development of teachers through collaborative action and reflection from everyday professional practices: Experiences from participatory action research in public schools of rural Nepal.”

*Another voice asked, “What is it?”
 Actually, what do you want to do?”*

*"My continuous professional development!"
 abruptly I said.*

In the poem, ‘I’ represents the facilitator (myself) who reached the field to begin action-reflection cycles. The poem represents my thoughts and actions, whereas the monologue represents my feelings and emotions. The poem that has integrated the monologue seems to be the interaction between my two voices of my observation phase, the phase before the planning phase of action-reflection cycles. From here, I began my quest to explore satva-like professional *sanskar* (culture) together (i.e. being with teachers) to improve our (my and teachers’) professional learning and explore professional ways of learning.

Here, *sanskar* is equivalent to culture. I used *sanskar* as it is more value-laden than culture, which carries contextual meaning to growth, attribute, and behavior.

Satva (i.e. goodness) is the highest human attribute among the other two attributes *tamas* (i.e. ignorant) and *rajas* (i.e. passion). With this reference, satva-like professional *sanskar* has the quality of goodness. Fostering goodness is one of the aims of education. In line with Bhattacharya (2006, p. 20), who discusses ancient systems of education and their bearing on philosophy, I believe that “the aims of education should be determined against the criteria of perpetual goodness, truth, and beauty (*Satyam-Shivam-Sundaram!*)”. Moreover, the quality of goodness binds to happiness, knowledge, and pride (the Bhagavad Gita 14:6). Therefore, satva-like professional culture aspires for happiness, knowledge, and pride. I value goodness because the Hindu epic, the Bhagavad Gita emphasized it, and the Buddhist educational practices highly valued it, particularly in the teachers’ training context. According to the Buddhist Bhikkhu (2012, p.30), a good human being “*brings happiness and provides others with the tools to overcome their own suffering and those of other human beings in this lifetime and lifetime to come.*” Therefore, I valued goodness as my living value.

My journey began by challenging myself with my new perspective, valuing goodness, as I had a belief in an unhelpful dualistic view: seen/unseen, said/unsaid, heard/unheard, and inclusion/exclusion. For instance, I had the two worlds, the world of seen, said, heard, and inclusion, and the world of unseen, unsaid, unheard, exclusion, and inside. I think my schooling was influenced by the Buddhist dualistic perspective of good/bad. Like Western thinkers, I divided my world into two arenas, privileging the first world as positive and considering the second world as negative (Belenky & Stanton, 2000). Therefore, in line with Belenky and Stanton (2000), in this

stage, like a connected knower, I adopted the so-called “connected knowing” or “the women’s way of knowing” that is a collaborative way of knowing to dissolve the unhelpful dualism. However, I was not always inclined only towards the women’s ways of knowing.

Or, perhaps I valued inclusion and, therefore, used my third voice, the collective voice, to connect the other two voices (see the poem). For instance, through my third voice, “*transformation was already here, but we couldn’t change as we discontinued,*” suddenly I realized a new world within ‘we’, the world beyond the divided world, an inclusive and integrated world. Reaching this stage, I realized I had a satva-like attribute that developed a sense of ‘we’ (i.e. inclusiveness).

Soon, like the connected knower, I think I reexamined dualistic categories and thought beyond seen/unseen, said/unsaid, heard/unheard, and inclusion/exclusion for humanity (Belenky & Stanton, 2000). Beyond a polarized, hierarchical solution/problem as positive/negative dualism that values one over the other, I sensed the space of/for collaboration to dissolve the duality.

Reaching this stage, I realized that I developed dialectical reasoning by transcending dualistic and exclusive thinking. Borrowing from Luitel et al. (2012, p.6), my purpose for using “dialectical logic” was “*to minimise contradictions imbued in ‘either or’ dualistic logics by promoting synergistic and complementary views*” and “*to transcend dualistic and exclusive thinking via more holistic and inclusive thinking*”. By doing so, I was dissolving dualism valuing equality and justice.

Then suddenly, I uncovered my inner voices or inner worlds through a stream of conscious techniques. I think I used monologue, a tamasic approach, to express my tamasic attribute (Kumar, 2007). Here, I realize that the journey of tamas to rajas to satva is not a linear process but a cyclical one. As everyday conversation (outside

worlds) became a proper context for professional learning (Haigh, 2005), in my context, the conversation of inner worlds seems equally crucial for personal-professional learning. By interacting with my inner voices, which are my feelings, emotions, thoughts, and intuitions, I sensed that my choice of working with teachers' professional development was also my interest in continuous professional growth that was suddenly expressed after inner interaction. I understood that I was driven by my interest in continuous professional growth rather than solely for teachers' benefit. And I was on this professional development journey with the belief that being with the school teachers. I could achieve my goal in better and easier ways than making my journey alone.

It appears that I was making my journey from the outside world towards the inside or vice versa. Or perhaps I was at the center of the outside world and inside world. For instance, in line with Gyatso (2018), rather than seeking outside, I was trying to make a journey within, a spiritual journey to address the worldly problems as most of the issues seem caused by inner states. Seemingly, my trip to the center was to enhance collaborative activities, outside and inside worlds. Here joint activities of the outside world refer to the actions of/for/as professional learning to improve collective skills such as teachers' peer learning and group learning through the ongoing projects (contextualizing curriculum, school gardening, computer learning, and parental engagement). Collaborative activities of the inside world refer to the interconnectedness of cognition and intuition to enhance communal value.

For instance, involvement in teachers' collaborative activities demands the engagement of collaborative skills and collaborative value. Collaborative value shares the spiritual quality of interconnectedness. Here, interconnectedness refers to building

interpersonal and intra personal relationships. Seemingly, collaboration is the living value of teachers. According to McDonald (2010)

Our Values System is equivalent to the lily's corm and root structure. Our Values System is at the very heart of our being. It is protected and not open to public scrutiny unless by choice. It is the element which needs to adapt and change so the lily can survive if the soil changes. Ultimately it drives the public face seen above the pond surface. (p. 15)

Our value systems are like the roots of lily or the foundation of our being. We might not easily understand teachers' shared values and collaboration, like the lily roots that we cannot see from the land (i.e. outside the water). However, when roots get tough, "we protect them at all costs" (McDonald, 2010), the way we value collaboration. Perhaps it could be why teachers said the same and the single word 'collaboration' in responding to my three questions: *What do you want to do for professional development? How do you want to engage in professional development? Why do you want to engage in professional development?*

From this phase, I learned that I was developing a transformative worldview (i.e. satva-like perspective having emancipatory interest). I sensed that it was gradually taking me beyond the politics of problem/solution, that was, not limiting my focus only on solving the problem like a pragmatist who merely focuses on issues (Cresswell, 2014). For instance, I was seeking, respecting, and using available resources (knowledge, skills, and/or best practices) to address problems and appreciate best practices of being with or participating with teachers in the school. It might be the reason that I explored assets rather than deficiency. For instance, all the teachers had more than five years of teaching experience. All the teachers seemed inquisitive to learn and grow professionally together. Rupantaran Project supported us

with professional development projects, and I was confident that I could manage available resources to address existing issues.

Or perhaps, I was nearing the center or in between the dualistic world. Or maybe it was an integral or holistic world where multiple worlds meet, interact, complement and separate, and again meet. Perhaps, my context, in which I was working with the teachers of various disciplines, demanded aesthetics (interconnectedness of perception, thinking, and feeling) which offers a philosophical approach of inquiry that strives for connections between and among disciplines (Given, 2008). I discuss this in chapter 6.

Reaching this stage, I learned that interaction is the heart of professional learning. Interaction can be in three ways: interaction of inner worlds, the interaction of outer worlds, and interaction of inner worlds and outer worlds. Interaction of perception, thinking, and feeling refers to the internal world interaction; conversation and communication with people refer to the outer world interaction; interaction between cognition (with consciousness reasoning) and intuition (without consciousness reasoning) relates to the interaction of inner and outer worlds.

However, I did not experience the interaction with the inner worlds and outer worlds. I wish I could listen to the exchange. How fascinating to listen to the interaction between the inner and outer world would be! It occurred to me that I began to observe my unfolding of “spiral dynamics,” (McDonald, 2010, p. 6). According to McDonald (2010, p. 6), spiral dynamics refers to “the recognition that as you are drawn to face more and more complexity, your mind will adapt to more complex thinking. You will become the person required to fulfill the role to understand the complexity”. For instance, to foster the collaboration of teachers, I attempted to collaborate with co-researchers to understand the complexity of teachers’

collaboration. However, at times, I found myself a living contradiction (Whitehead, 1969) as I could not live the value of goodness. Here a question arises- *How did I explore that I was not living the value of goodness?* I discuss this in the following sections.

Exploring Tamas-like Pedagogical Practices, I as “a Living Contradiction”

On 4 June 2018, in the staff room

Meeting with the head teacher, the high school and basic level teachers

I planned to share:

Identified 4 issues, Needs assessment approaches,

Emerging issues, 2 focused areas, Possible approaches,

Discussion with teachers on im/possibility

Questions to the teachers for reflection.

I shared the 4 emerging issues:

Want of *assessment of learning but not for learning*

lack of idea for students' formative assessing;

Need for *purposeful interaction and cooperation among subject teachers for teaching and learning and assessing*

as training was just for the sake of training/less applicable;

The demand for *local and contextualized curriculum*

but no idea in making and implementing such a curriculum;

The problem of *students' discipline*

less parental support and engagement

are also causes of teachers' pain.

I reminded how we engaged in the process of planning, action, and reflection through class observation, in-depth interviews, and focus group discussion.

I narrowed it down by presenting the four emerging issues:

Enhancing students' respect and attachment to their place, culture, values;

Making teaching-learning creative, playful, and meaningful;

Maximum use of locally available resources, skills, and wisdom;

Promoting a strong communicative space and culture of knowledge sharing

And then highlighted the following two focused areas:

“Continuous development of teachers through collaborative action and reflection at everyday professional practices”

“Pedagogical approaches to contextualize teaching, learning and assessing through a community of practice”

(Dear reader, is this not monotonous? Exactly, the teachers experienced the same

monotony from the *tamas-like* (e.g. non-dialogic) presentation that I realized while writing this.)

Sharma proposed and elaborated the possible approaches
Class 1,2,3: Play/arts-based teaching and learning
Class 4,5: Inquiry-based teaching and learning
Class 6,7,8: Project-based teaching and learning
Authentic assessment: Portfolio-based continuous assessment

I further discussed with teachers on im/possibility of implementation
And posed the questions to the teachers for confirmation
How do I follow play/arts, inquiry, project-based teaching, and learning?
What would be the possible challenges?
What preparation do we make?
How can we assess students' performance through students' portfolios?

A teacher reflected, "We can do it. There is nothing impossible"
Another added, "But we are confused about how to do with perfection."
Thus, teachers showed their capability to follow and agreed to implement
but they need orientation on the different approaches.

Then I returned from the school
but continued the chorus of 3 voices:
"We can do it. There is nothing impossible"
"But we are confused about how to do with perfection."
"Thus, teachers showed their capability to follow and agreed to implementation
but they need orientation."

Reaching this stage, like a long and monotonous lecture, the poem above represented me as an informer. I was less interactive and thereby expected passive observation from the teachers. Passive observation indicates my *tamas*-like attribute as *tama* arises from ignorance that binds with laziness and sleep (The Bhagavad Gita 14:8).

For instance, I informed what I collected in the form of reflection. Although Levine and Marcus's (2010) study revealed that well-planned collaborative activity positively impacted teachers, I found teachers less interactive. For me, less or no interaction was a sign of laziness.

However, I was collaborative as teachers wanted to engage in joint activities. I collaborated with Sharma, sharing reflections and planning Cycle 1 as collaborative activities and encouraging teachers to design group projects. My reflective note dated 4 June 2018 showed:

This is a transitional period. Their expression was telling, “I’m confused about how to do this all perfectly.” As conventionally, an expert gives something authentic and standard package, and all follow it as the final truth. It also expects to be perfect in the given/taught skill or competence. Here, the situation is different. We have been told that we may make mistakes, and we learn from our mistakes. Every time we sit and reflect and correct, we make our practices better. This new way of sharing one’s weaknesses in groups with colleagues is not common practice. And learning from mistakes and planning further to strengthen the same approach is not old practice. Teachers avoid failure and try new methods more than learning from their own mistakes.

Thus, being a role model, I was trying to influence the teachers, and the adult learners (Mezirow, 2000). Rose critically asked me the reason for role modeling. I wanted to be a role model to show how I collaborate. I could merely explain strategies of teacher-teacher collaboration, but I walked the talk to show them how they can collaborate with colleagues. However, collaboration with colleagues was not enough in my context. In Kegan’s (2000) words, I promoted informative learning supporting the existing practices rather than fostering transformative learning. For instance, I informed teachers what I reflected on and came to the participatory planning phase conclusion. I did not ask them to share what they had reflected after the planning, how they had come to that conclusion. Transformative learning prepares learners to explore “how to know”, which develops critical perspectives for examination of disempowering values, beliefs, and assumptions (Kegan, 2000, p. 50). Perhaps I could not give enough safe space to share their critical and evaluative perspectives or ask teachers what to discuss and how to proceed or plan further. I wish I could engage teachers in the discussion process rather than inform my reflections and conclusions.

Although my reflection and conclusion were the product of participatory planning, my presentation also could be participatory. For instance, I could ask teachers individually to share their reflections and planning in a small group. I wish I interacted with teachers and students to enhance my satva-like attributes such as inclusiveness and self-evaluation.

Seemingly, I was fostering a deficiency model of TPD and identified myself not as a democratic facilitator but as an autocratic facilitator. Collaborative ways of knowing was a believing game (Belenky & Stanton, 2000) that alone could not foster equal participation in interaction. That might be the reason why a student emphasized individual learning as he said, *“I like to do my project work alone. In group work, I get confused.”* More than that, at times, I thought I was more autocratic when I failed to enhance collaborative learning.

For instance, sometime in June 2018, when we discussed developing students’ portfolios, I thought about creating teachers’ portfolios. I intended to foster learning by walking the talk. It means I believe that if teachers develop their portfolios and maintain them, they could understand better. I proposed keeping a record of the project plan in the portfolio, but teachers found it confusing and challenging.

I realized it when Nina asked me with a bit of confusion and rage, *“What do you mean by this? We all are confused. You were talking about lesson plans. You told me you wouldn’t be asking us to prepare lesson plans. But, now you told me. What is this?”* Then I replied, *“I am not focusing on preparing a lesson plan, a particular model of the lesson plan. Rather, we are asking you to prepare a project plan and go into action. It is not such a traditional lesson plan formation strategy. Not a technical one.”* The voice mixed with little confusion with some annoyance made me feel I was imposing my idea on the teachers to keep the portfolios. At that moment, I felt

teachers unwelcomed my idea of developing a group project plan and keeping their records as I could not explain it well. When I shared about lesson plan with Rose she was also unclear about this. Perhaps I was ignorant or unclear of what I was doing. However, I did not impose what the teachers disliked. Here, I was trying to live my value of goodness, intending to work for the common good. Or perhaps, I was inspired by Daloz's (2000) notion of the common good that leads to social responsibility.

The teacher's doubt inspired me to play a doubting game. The doubting games led me to critically examine my values, beliefs, and assumptions by creating critical discourse to foster professional learning (Mezirow, 2000). Here, critical discourse includes teachers' engagement in discussion and interaction in the interdisciplinary group where they can openly doubt, ask, and answer peers' queries. For instance, Chandra said, *"I am finding difficulty in connecting context in Mathematics class."* Sital said, *"You can bring examples of kitchen utensils to teach geometrical shapes."*

Seemingly, I focused on needs, demands, and problems, disregarding teachers' strengths and their context. Perhaps, my focus was only on fostering informative learning (i.e. learning to get information) through collaborative activities rather than exploring opportunities within the context through my third voice. In Whitehead's (1969) words, I was a "living contradiction" by not living my living value to the fullest. Although I synthesized teachers' reflections in my presentation, I was not respecting the teachers by providing them with the space to share their new reflections. I controlled the learning environment. I was less communicative. Therefore, in Habermas's line, I was less empowering than I could be. I could provide equal opportunity to interact and empower rather than dominate the discussion by briefing the learned lessons. Perhaps my experience with the deficiency model of

TPD and the autocratic role of trainers/teachers influenced me so profoundly that I could not change my actions. However, I valued respect, equality, and freedom. I was practicing what I learned in my school and university days. Or, perhaps I learned theoretically but might not put into practice to be democratic and participatory in my school days. I might have chosen to live in my comfort zone as a reproducer, not as a creator.

Reaching this stage, I realized that, like teachers, I valued collaboration (i.e. more action-oriented) more than interaction (i.e. more discussion-oriented than action) as I collaborated with Sharma and engaged in collaborative activities. I learned that collaborative practices were not enough to foster professional learning. Perhaps, I was not actively participating, taking the role of observer and the promoter of teachers' collaboration. For instance, I wanted to give equal opportunity to the teachers to interact and share their reflections besides fostering collaborative activities as equality, democratic participation, and social justice matter to me! Meanwhile, teachers began to engage in dialogue (e.g., share peer feedback). It could be why I might have experienced value conflict as I was not happy by not living my values of goodness to the fullest. I feel my heart was closed, or my actions did not fully reflect my heart (i.e. living values). Or, perhaps I was ignorant of my living values. I wish I could be confident that goodness influences teachers and my learning positively.

Seemingly, my living value, goodness, and the real purpose of working with teachers for the common good were implicit. I realized that a passive observer who collaborates would not be open to multiple learning possibilities. Perhaps balancing heart and mind by living love and critique could work in the context of influencing adult learners positively (Gjotterud, 2009). For instance, I did not give equal space for emotional knowledge that could balance pedagogical content knowledge (Zembylas,

2007). Seemingly, my inner worlds and outer worlds were not in harmony. Here, a question arises: *How could I enhance interaction?* I explored this answer in the following scene.

Promoting Rajas-like Pedagogical Practices

*The action phase,
I planned to observe and reflect
as an inner voice suggest
how others collaborate and reflect
using the first learning tool of an adult.*

*I observed and interacted for the six days and nights
How teacher implements and fails
What other and I dis/liked and what thoughts and emotions arouse
Alas! I found myself almost like a closed house.*

*I was a closed
house of knowledge which
had the foundation of untold stories and theories.
I had the roof of the borrowed a single perfect story
that zipped up my mouth, closed my ears,
tied my hands and cemented my feet. And
I continued with Nietzsche's surveillance
eyes; without Habermas's communication
and emancipation; without searching any
possibilities and opportunities connecting
others' best class practices collaborating,
empowering, respecting or living the real I.*

A closed house is a metaphorical representation of a closed heart. I became aware of being a sealed house in the action phase of Cycle 1, and this was a significant moment leading to change. I was inspired by Maya that made me switch my role from an informer and a passive observer to an active observer. Here, an active observer refers to a communicative observer who observes and reaches when the teachers interact, supporting by providing feedback and suggestions in need. For instance, I felt like the closed house when I watched Maya take a leadership role, cooperate with all her group members, and value democratic participation and equality. For instance, my journal entry dated 8 June 2018 showed the following:

She was chosen as a group leader in an arts-based/play-based group by her colleagues. She engaged all three group members and actively participated in the group. Unlike other group leaders, she encouraged her colleague to present from her group. All seemed happy in their group work...It enhanced her leadership quality as she got the opportunity to create a harmonious relationships among colleagues. It is because she gave equal opportunity to her group members and respected their strengths.

At that time, I liked the way the teacher respected the strengths of her colleague. Like other presenters who took the lead in the group work, she could present, but she motivated her group members, which influenced me. Here, I realized that (it was not explicit then) I also could create a fertile space (mother's womb like a safe and cozy space) being loving, respectful, joyful, and caring. Perhaps being a female researcher, I quickly connected loving, caring, respectful, and lively space to motherhood and believed that I could also create a safe space for teachers.

It occurs to me that we had common living values that resonated so deeply with me.

However, unlike her, I was not entirely creating a fertile, empowering space to explore teachers' best practices and possibilities. In the beginning, I was a passive observer. An inactive or a traditional observer observes and interacts but does not act. Here action refers to facilitators' on-the-spot support or feedback to enhance teachers' learning. I was non-communicative, but the collaborative activities prepared me to be an active observer and active listener, making me communicative. Through my listening skill, a receptive skill enhanced my productive skill (i.e. communicative skills) (Hamada, 2016). Here, communicative skill refers to having communication with the teachers intending to support them in improving the collaborative activities. As we cannot see anything inside the house from outside and vice versa, I was

seeking solutions outside, closing my heart. Still, the communicative role enhanced my practices, and that led me to be empathetic and helpful. When I saw teachers' struggles and best practices, a sense of empathy developed. I could not stop reaching out to the teachers, asking about their discomforts and need for support. I was a non-communicative facilitator as my heart was closed. The closed heart refers to being non-communicative. Perhaps my inner world and the outer world could not get a safe space for interaction.

As a communicative observer, I learned that I could reach the spot and inquire about discomforts and required needs, providing a suitable space for professional learning. For instance, sometime in June 2018, I interacted with Ackhyat, who seemed confused about planning and implementing group projects in his class. I asked, *"If you have any confusion, please ask."* Then he immediately said, *"There are very few students in my class. I am finding difficulty in designing group works."* Then we discussed the possibilities of group work (e.g. pair work) connecting the group work activities of the textbook. Finally, he decided to reframe the group work of the textbook by connecting to the place. I remember his happy face that I noticed before we departed, saying, *"I think it is easy."*

Reaching this stage, I learned that suggestions and information were not enough for enhancing professional learning. For instance, besides directions and information, the group worked on three pedagogical approaches that engaged the teachers in discussion with their colleagues that benefitted them as I noted in my journal entry dated 11 June 2018:

This session benefitted in three ways. First, it strengthened our relationship. Second, it provided methodological insight, and it created an opportunity for teachers' critical reflection...She (teacher) tries to add a sense of humor.

Teachers seem friendlier...her willingness to see her photo allowed me to introduce photo and video reflection, which created a favorable space for critical self-reflection.

Thus, the communicative space became a fertile space for the teachers for collegial learning. Here collegial learning refers to peer or group learning of teachers. For instance, in July 2018, I made my journal entry as follows:

Today all the teachers actively participated (presented their experiences). They sound confident in their sharing. They had their own unique stories to share. All listened to each other. Probably this way, they have been learning from their colleagues. Sharma praised their attempt and reminded us that slowly we had reached the point of progress. Perhaps they believe that what they have been doing was also acceptable but also needed further improvement.

Teachers' active participation and their confidence in sharing experiences of group projects, and Sharma's positive remark showed that collegial learning was working well in my context. Moreover, collegial learning taught me to be more open. Here, open refers to being inclusive or my satva-like attribute. Here, a question arose: *How could I enhance my openness to professional learning?* I explored the answer in the following scene.

Exploring Satva-like Professional Perspective

After I realized myself being an exclusive disregarding values of inclusive acceptance, diversity, equity, and equality, cooperation, participation, and community.

I asked a question:

How can I improve my observation?

Active observation and/or participatory observation

Thinking that could be the possible context-responsive solution.

*First, while observing, I also participated in dialogues
 Added experiential knowledge and practices
 Probed question, offered help, asked help, appreciated best practices
 Activities of hands-on, heads-on, and hearts-on, holistic approaches*

*Inclusive I, found herself empowered through participatory observation
 As I enhanced my skills: like listening, co-operation, collaboration
 Being flexible, receptive, and supportive, coping with the changing contexts
 providing constructive feedback in a flexible and natural collaborative space.*

*Thus, I influenced by living my values
 Thinking with Habermas's 3 Human interests
 through 'group to individual orientation';
 'individual and group reflection'!*

*Hearing the voices of inside and outside!
 Exploring 'Aladdin and His Magic Lamp' alike!*

I learned that, like the magic lamp of Aladdin (from the children's story in which the lamp of Aladdin made wishes come true), I had the light within, and without me, that would help me to influence my teachers and me. Light refers to knowledge of value, goodness, which lies within me and my professional setting. To get the light, one needs to light the lamp with the fire of an open heart. The lamp represents the outside world, and the fire that lit up the lamp represents the inner world/s.

I was becoming collaborative in my outside world and inside the world as I went back over all the voices again and heard so many voices within that reflection phase considering teachers' needs, 'professional development through collaboration'. Like the study of Alam (2016), I critically examined my professional development practices. Previously, my exclusive attribute focused only on basic level teachers disregarding the voices of high school teachers.

For instance, all the teachers participated in the professional development process as I developed a participatory learning space. Participatory is an inclusive

1 June, group orientation onwards...
 I am
 confused how
 to do with perfection.
 I need orientation. I am not
 clear what you mean. I have not
 used for this time. I don't have anything to
 share. I've not followed this approach. I've not
 prepared anything. Probably I did not understand. I
 was asked to prepare so I made it but it was not as you
 asked me to do. This is my problem. I have only few years
 left to work. What is the use of learning new approach?
 Whatever I did was not bad. Time was not favorable, so I
 did not make. We can do but we have not understood yet.

22 July, individual orientation and group work onwards...
 Is this students' work? Can we give from any chapter? It seems students
 can work from home. It's hard, not applicable for the students who are unable to read
 and write well. Can we give short one? Junior classes can't understand so needs to give to
 senior classes. Students said, "How much should we do Mathematics?" Is this from the lesson?
 Is it topic from the book? If one can be shown to students, they will work on other issues? What
 about taking out? What should I do? What is the process? Will you facilitate me tomorrow in
 the class? I have given an easy project. I have given enough time so that they can understand
 well as it is difficult approach. I am confused. You come to the class as students don't obey. I
 also want to participate. I gave that, now what should I do? I will give this work today.
 Students can. I have taught for these many years but did not do even a half. While
 learning, I realized that I did nothing. Teachers are finding it like exam, difficult
 hesitate to ask with you. Small kids don't reply my answer. I felt difficult. I
 gave biography from book. I asked them to draw 3 pictures but they drew 5.
 Students doubt that people may get angry or they may scold. All students
 are not active. Students want me to go and ask with people. Students
 are excited to bring their photo. I want to start an English lab.

20 August Individual/Collective Reflection onwards...
 A parent inquired me about the project. Enthusiastic class
 only got opportunity. I discovered the 4 level of students: active and
 interested, Ok type, noisy and not engaging, and zero level. How to make
 all students engaged and participating? I want to link the project with garden
 and upcoming exhibition. That may motivate students and effective too. Project
 work cannot justify curriculum and chapter. I have given to measure the room's
 length. Students have done, I have planned to give to develop materials for Science
 exhibition. Students asked, "How do we evaluate their work?" I have thought for the
 next project. All students are not active. To make them active I need to explain more. I
 developed a short project. Students enjoyed doing projects. Few did well few did not.
 Some students found it burden. We are not that much confident in English. I see the
 possibility of integrating many topics in a project. Perhaps they have not understood
 my explanation of project plan. Further I need to do one as a model and teach them.
 By doing myself I learn better.

Figure 10: Lamp-like Image of Teachers' Voices

approach (Kemmis, 2008). If teachers disliked the professional development programs, they would feel their time was wasted (Wiles, 2009) and discontinue. Seemingly inclusive space supported teachers to self-assess their professional needs

and strengths. Similarly, unlike the study by Christie (2006, p. 53-54), I think my inclusive approach (that included other teachers and headteachers in the project) and my presence “*as an external professional accreditation*” supported teachers to take ownership of their self-judgment.

Perhaps in line with Whitehead (1962, p. 144), I considered ‘energies of mind’ by valuing skills and competencies and ‘energies of heart’ in the basic level education, particularly teachers’ professional development, by choosing collaboration as a shared living value and thereby developing satva-like (i.e. inclusive and self-judgment) attributes and actions.

As a result, I notice the growth in teachers’ attributes. The change in teachers’ attributes from ignorance to passion to judgment, including my own (as I valued the distinct voices at that period), made me wonder at the moment of writing as I did not notice it in the field engagement. Judgment is not equivalent to being judgmental but reflective, which leads to improvement. I explored the three modes or attributes weakly articulated in the form of multiple voices: *tamas*-like (see at the top part of the lamp), *rajas*-like (see at the middle part of the lamp), and *satva*-like (see at the bottom part of the lamp). Now, I discuss the three different professional development contexts that fostered the attributes: *tamas*, *rajas*, and *satva*.

Tamas-like Context

The *tamas*-like context seems silent and disciplined but not optimistic. *Tamas*-like context fails to foster teachers’ communication. “The *tamasic* way is the way of monologue” (Kumar, 2007, p. 26), in which teachers seem less communicative or interactive. Whenever they interact, they might seem reactive and found making negative remarks. According to Chapter 14 verse 17 of the *Bhagavad Gita*, *tamas*-like people exhibit negligence, delusion, and ignorant. Accordingly, in the beginning, I

observed teachers' less participation in the interaction. Although they interacted, they had denying voices (e.g. “cannot”, “don’t know”) that they seemed to disregard available resources.

For instance, after a group orientation, teachers shared their less positive thoughts as one Tara said, *“I am confused about how to do with perfection.”* Perhaps the notion of perfection was hindering him. Raju said, *“Here is the ocean. Why should we seek a tap?”* Ackhyat said, *“I need orientation. I am not clear what you mean.”* His negative expression demanded the continuation of expert training.

Similarly, Suva shared his reluctance as he said, *“I have not done anything. I don’t have anything to share.”* Perhaps he was in a ‘waiting and watching’ state. Interestingly, Bahadur shared, *“I’ve not followed this approach.”* He continued his own best practice of connecting to the new ideas that he received from the orientation. Madhu, the teacher who was about to retire, said, *“I’ve not prepared anything. Probably I did not understand. What is the use of learning new approaches?”* His response was the representation of aging teachers and nearly retired teachers who were considered reluctant.

Similarly, Tara remarked, *“Whatever I did was not bad.”* Perhaps he was not ready to change/ improve his practices. Next, Ackhyat blamed ‘time’ as he said, *“Time was not favorable, so I did not make it.”* Finally, Tara shared his struggle: *“We can do it, but we have not understood yet.”*

All the negative responses (e.g. the use of ‘no’ and ‘not’) seem the representative voices of tamas-like attributes, which seem reluctant to change. While sharing this writing Rose’s remark *“I am not sure but I felt that participants’ voice is little as compared to your journal entry”* assures teachers’ tamas-like nature as they had interacted less. Those who shared their experiences were negative. Or I was less

participatory. I might have paid less attention to their negative remarks. The lack of awareness of the new pedagogical knowledge might be the unwillingness to change (Pang & Wray, 2017). Therefore, intending to influence positively like Fajrinur (2019) and enhance active participation, I provided on-the-spot feedback to the teachers. Thus, on-the-spot feedback within a safe learning space played a vital role to improve teachers' attributes from *tamas* to *rajas*.

Rajas-like Context

The *rajas*-like context seems interactive. According to Kumar (2007, p. 26), “the *rajasic* way is the way of diplomacy. Diplomacy can conceal a fixed position and self-interest but outwardly show patience, politeness, and peaceable intent. It tries to find a way to convince, to win over through argument...” Unlike *tamas*-like contexts, *rajas*-like contexts seem more supportive to the teachers in which teachers could share professional practices for their continuous professional development.

According to the Bhagavad Gita, *rajas* dominant people act with passion or greed which is the tendency to do work and the commencement of all kinds of work with desire. Accordingly, the on-spot feedback followed by individual orientation and group works changed teachers' perspectives on everyday teaching and learning practices as teachers began to act with a desire for improvement. At first, their actions or their action competence led to questions. For instance, in the beginning, I observed the voices resulting from the work experiences: *"Is this students' work?" "Can we give from any chapter?" "Can we give a short one?" "How much should we do Mathematics?" "Is this from the lesson?" "Is this topic from the book?" "If one can be shown to students, they will work on other issues?" "What about taking out?" "What should I do?" "What is the process?" "Will you facilitate me tomorrow in the class?" "What should I do?"*

Reaching this stage, I realized that although teachers had negative responses that seemed reluctant, the continuous on-the-spot feedback, support, and collaborative action and reflections provided fertile space for developing a “culture of inquiry” (DeLong, 2013). Similarly, the verbal self-reflective presentations also supported teachers to enhance their communication (Ebbutt & Elliott, 1998). Thus, teachers' passion showed their rajas-like attributes that soon changed into satva-like from continuous collaboration and reflection within the culture of inquiry.

Satva-like Context

Satva-like context is a participatory space. Participatory includes democratic, equitable, inclusive, and dialogic space (Kemmis, 2008). According to Kumar (2007)

THE SATTVIC WAY is the way of dialogue. In dialogue, we are engaged in mutual exploration and understanding. There is no fixed position, no dogma, no desire to convert; rather, there is a desire to reach a stage that is respectful to all sides and honours the intrinsic qualities of every position, making dialogue a conversation among equals. We can be in dialogue with people, with nature and with ourselves. Dialogue happens with open minds and open hearts. It reaches compromise in the ambit of the true meaning of the word: 'promising together'.(p. 26)

Unlike less/communicative spaces, dialogic space seems democratic, participatory, and empowering by its value of equality. According to Chapter 14 verse 17 of the Bhagavad Gita, wisdom arises from satva (goodness), the highest attribute. Similarly, satva-like people have the qualities of inclusiveness and discernment (the Bhagavad Gita, 14:11). Seemingly, continuous collaboration and reflection within the culture of inquiry gradually developed the satva-like attribute. Further, sharing my own experiences of teaching, including the stories of vulnerability, created a safe

space for the teachers to share their success and failure stories of their own and their students comfortably (hopefully). And that also led to taking higher responsibility (i.e. working for the common good) and becoming less judgmental but more self-reflective and content. According to Truebridge (2010)

the telling of educators 'own personal resilience stories was an effective way for them to reflect upon their beliefs about student resilience and a powerful way for them to increase their understanding and appreciation of resilience, their staff, and their students. (ii)

Seemingly teachers found a safe space to share their confidence and vulnerability in a loving and caring environment. For instance, teachers gradually began to share their difficulties and reflections, followed by positive remarks as I expressed through the following verses.

*I did nothing, not even a half
found it like an exam, a difficult task
even small kids didn't reply, hesitated to ask.*

I asked them to draw three pictures, 5 they drew.

Although they doubted, not all active.

wanted to go with me to the community for an interview

They are excited to do the project.

I am eager to start a new project.

The rajas-like voices that included passionate voices (gradually) shifted to satva or the expressions of the common good. Satva-like words had the voices of reflection, curiosity, hope, and vision. I think satva-like presentations might not develop unless teachers develop their rajas-like voices. For instance, Madhu said, “A

parent inquired about the project.” It shows that the teacher planned a project and implemented it. Then a parent inquired about the project, which was a new experience that he shared in the meeting as a part of his reflection. It also shows that he was hopeful that parents showed concern for their children from his improved practices.

Similarly, Chandra reflected as he said, *“I want to link the project with garden and upcoming exhibition. That may motivate students and be effective too.”* Here, the teacher is becoming futuristic. Perhaps he realized that his project was not connected to ongoing activities.

Then Raju commented, *“Project work cannot justify curriculum and chapter.”* Perhaps he was critically reflecting on the practices of developing projects. Chandra happily shared his success, *“Students have done the measuring, and I have planned to give to develop materials for the Science exhibition.”* Maya raised a question on evaluation as she said, *“Students asked, ‘How do we evaluate their work?’ I have thought for the next project.”* Suva showed concern about the active participation of students as he said, *“All students are not active. To make them active, I need to explain more.”*

Similarly, Ackhyat said, *“I developed a short project. Students enjoyed doing projects.”* Tara shared his mixed feelings as he said, *“Few did well few did not. Some students found it a burden.”* He added a common problem of teachers as he said, *“We are not that confident in English.”*

Further, he shared his new possibilities saying, *“I see the possibility of integrating many topics in a project.”* Lastly, Suva reflected and thereby self-evaluated, saying, *“Perhaps they have not understood my explanation of the project plan. Further, I need to do one as a model and teach them. By doing myself, I learn*

better.” More than that, a student said, *“We never did project work. In the beginning, I was perplexed, but now it’s fun.”*

In this way, *tamas*-like voices changed into *rajas*-like voices, and *rajas*-like voices changed into *satva*-like voices. Seemingly, the culture of reluctance shifted to a culture of resistance and resilience through participatory observation. In other words, it seems the growth from *tamas*-like context to *rajas*-like, and *rajas*-like context to *satva*-like. Furthermore, the continuous collaboration and reflection within the collaborative professional learning community supported teachers to *“make visible unexamined beliefs, engaged in conversations that pushed them to reflect more deeply and project forward new ideas, and set goals for acting as agents of change”* in the school (Moore, 2008, p. 243).

Reaching this stage, I feel the lamp mirror me as I mirror my teachers. The three voices might also represent the six stages of Bloom’s taxonomy, respectively.

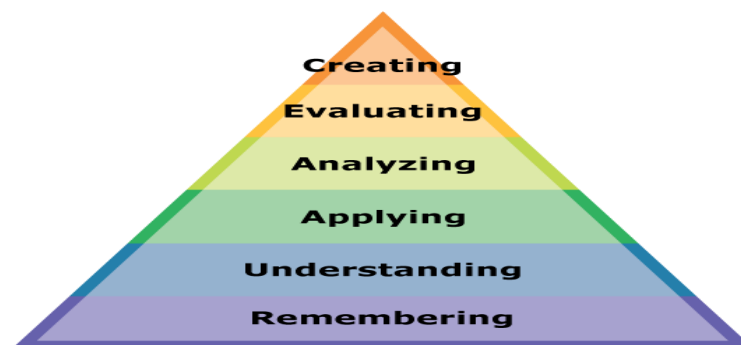


Figure 11: Bloom's Taxonomy

Source: <https://kodosurvey.com/blog/ultimate-guide-understanding-blooms-taxonomy>

There are remembering and understanding voices (see at the top part of the lamp). The voices represent the teachers’ stage of understanding the new pedagogical knowledge. Gradually, the voices shifted to the applying and analyzing phase as the voices had questions. The questions represented the evidence of passionate action and the queries of doubts and confusion created after the action (see the middle part of the

lamp). Then our voices shifted to evaluating and building as the voices were filled with reflection, queries, vision, and commitment (see at the bottom part of the lamp). Seemingly we made a journey through remembering and understanding, applying and analyzing, and evaluating and creating.

In other words, it seems I, along with many teachers, made a journey through *tamas* to *rajas* to *satva*. However, this journey was not linear but cyclical. For instance, at first, I was *tamas*-like as I was a passive observer. Then I gradually participated in observation, group activities, helping, supporting, reflecting, sharing feedback, and appreciating best practices, which seems to be a *rajas*-like attribute. By including all the teachers and their voices, I seemed *satva*-like.

Here, I realized that I developed a *satva*-like perspective as I was open and inclusive, creating an inclusive learning space for teachers. *Satva*-like perspective was a socio-cultural inclusive perspective that created an inclusive or *satva*-like space or context. In the inclusive space, teachers could break their silences and develop mutual relationships. Perhaps my poetic inquiry also supported me to break the silences, (at least) while writing. *“A sense of shame and humiliation is hard to shift, and it is easier to remain silent than to spend the time and energy talking about things, particularly in an academic environment which encourages an unemotional and impersonal world (Owton, 2017, p. 98).”* Seemingly, feedback and appraisal enhanced teaching passion (Fajrinur, 2019), on-the-spot feedback, appreciation, and support enhanced mutual relationships. Perhaps similar to Jackson’s (2005) study, observation skills helped me understand the behavior of participatory action researchers in my complex context, the interdisciplinary context, and manage the complexities within the school setting.

Postscript

Reaching here, I realized that being a role model of collaboration was not enough to foster professional learning of self and others. I explored another quality of *satva*, that is, discernment (e.g. self-judgment). Here, the judgment refers to the critical self-reflection and thereby improvement in professional practices. I began to value the *satva*-like attribute more than *rajas*-like attribute. Perhaps I might have moved beyond Belenky and Stanton's (2000) women's way of knowing as the collaboration was insufficient to promote professional learning in my context. For my context, three things are required.

First, critical self-reflection and appreciation are prerequisites. Here, critical reflection refers to the process of identifying hegemonic values, beliefs, and assumptions that are destroying a sense of well-being and only serving the interests of others and taking action to improve the situations (Brookfield, 2000). Continuous collaboration and critical self-reflection or the collaborative praxis provided enough space for professional learning (Dhungana et al., 2021).

Second, to foster collaborative activities, one needs to be an active or communicative observer. The communicative observer possesses the quality of empathy, love, and care and provides on-the-spot support, and appreciates best practices of being empathetic, loving, caring, and respectful to enhance collaborative activities. A communicative observer develops "a culture of inquiry" (DeLong, 2013, 2020) words. This way, communicative observers interact and involve in the interplay of the inner and outer world. The interplay can influence each other, improve practices, and thereby emerge new learning possibilities.

Further, an inclusive and respectful learning space is a must. For instance, I respected teachers' lived experiences and their interdisciplinary perspectives, and my

inner voices. Similarly, while developing the presentation of ISAN-2021 (Rajbanshi & Dhungana, 2021), I explored the importance of inclusiveness and a ‘culture of respect’ as fundamentals for enhancing teaching, learning, and assessing.

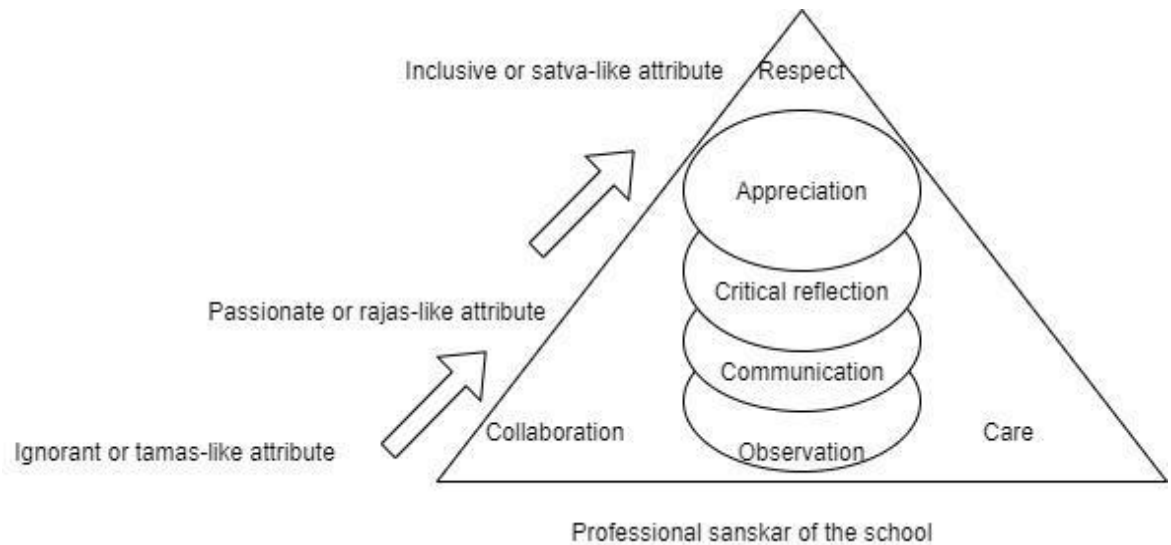


Figure 12: Professional Culture of the School

Thus, the professional skills such as observation, communication, critical reflection, and appreciation; the professional values like collaboration, care, and respect; the inclusive professional learning environment enhanced my professional learning and the teachers' learning. In short, the professional skills, professional values, and learning environment become a constellation of the school's professional culture.

As the multiple voices and contexts or professional learning spaces (tams-like, rajas-like, and satva-like) evolved in the form of professional development through participatory observation. Although the development (i.e. from *tama-raja-satva*) of teachers and contexts seemed linear, it was cyclical. This cyclical process was context-responsive. Perhaps, it was the external process that resembled the inner cycle (i.e. the cycle of *tama-raja-satva*) or vice versa. (I realized it while developing this chapter). However, I could not influence social formation through participatory

observation alone. Perhaps, I/we could develop an ideal (*satvic*) TPD model which could influence my learning, the learning of teachers, and social formation. Here emerged a question: *How could I/we develop a small 'm' model of TPD?* I explored the answer to this question in chapter 5.

CHAPTER 5

DEVELOPING A SMALL 'm' MODEL OF TPD

In this chapter, I explore the answer to the question that emerged in the process of writing- *How did I/we develop a small 'm' model of TPD?- unpacking (1) a tamas-like model of TPD, (2) exclusion in the tamas-like and rajas-like models of TPD, (3) the satva-like qualities of/for a satva-like model of TPD, and (4) a space of/for the satva-like model of TPD.* A small 'm' model is a small TPD model developed by basic level teachers of a public school. It is a school-based teacher-developed model. It is not created by the TPD experts intending to use large numbers of teachers in all the schools like the standard TPD model developed by the Nepal government. The small 'm' model of TPD is created by the teachers and for the teachers. I present my research journey of exploring the small 'm' model, which is satva-like, having some qualities of *satva* such as inclusiveness and discernment.

A Tamas-like Model of TPD

It was 16 September 2018.

*What worked? What did not?
Whose interests were served?
What was a hindrance? Why?
How can I?*

*With those questions in my mind
I participated in the planning round.*

*First, I asked my colleagues-
How can we improve what we have been doing?*

*We discussed and concluded-
"We can interact in better ways being in small groups.
We can reflect in better ways using ICTs.
We can learn better with colleagues."*

We agreed to learn ICTs with colleagues,

and explored 7 possible mentors and 9 mentees.

I felt excited to see power dynamics in a collegial learning male/female, HoDs/teacher, and dalit/non-dalits.

I thought-

How can I enhance my communication skills?

How can I enhance collegial learning?

*Thus the two issues emerged
and collaboration continued!*

On 16 September 2018, my concern was to enhance the teachers'

communication skills and collegial learning. Here enhancing communication skills and collegial learning refers to improving teachers' experience sharing or reflective practices being collaborative with colleagues. It is because teachers felt the need to strengthen their teaching and learning using the computer. For instance,

Sital said, *"If I learn computer I can use the videos that are given to us. There are videos of the poets and story writers. We also have video materials on Nepali subjects. They are developed based on our curriculum."* Despite having video materials, they were unable to use them in their classes.

Further, Suva said, *"It would be easier to teach other subjects like a computer. Students could learn practically."* It revealed that although the school had computers, the students were only learning computers theoretically. I felt teachers' willingness to learn computer use was mainly for enhancing their curriculum delivery or presentation. In line with Watanabe (2016), I believe that improved (i.e. reflective) communication is the professional development that could be achieved through learning the use of Information and Communication Technologies (ICTs) with colleagues in small groups. Here learning ICTs refers to becoming familiar with computer use as many basic-level teachers were unfamiliar with computer use.

I felt the need to integrate ICTs to enhance teachers' skills of using a computer and thereby to use in class (e.g. practical class, use video materials). However, ICTs

integration seemed less possible when most teachers were un/less familiar with computer use. In such a context, using computers in reflective practices (e.g. sharing experiences) would be appropriate. I think the use of computers would also support them to notice the unnoticed available resources (e.g. computers of the school) around and thereby teach (e.g. computer) theoretically and practically to the students. I thought reflective practices would support them in exploring their capabilities of using computers in their workplace rather than waiting for off-site computer training. Despite having twenty computers in the school, ICTs integration in teaching, learning, and assessing were beyond teachers' competence. Teachers' competence in integration of ICTs in teaching, learning, and evaluation envisioned by the TPD framework, but teachers' interest in learning computers showed the emergent need of learning computer use to share and reflect on their experiences in better ways.

As teachers were sharing orally and preparing charts manually while sharing their group understanding of their multiple pedagogical practices, the learning computer was intended to foster their communication. We agreed that a PowerPoint presentation was better to share, reflect on, and communicate than an oral presentation using manual charts based on our experiences. For instance, in my journal entry dated 13 September 2018, I noted,

I shared the research gap (all the teachers were not actively participating). So I posed the question: how can we participate in a better way? Then we discussed multiple methods of presentation (including PowerPoint) or sharing in the reflection session.

Similarly, the discussion at the Participatory Action Research (PAR) committee meeting (29 September 2018) revealed that parents “*wanted teachers to be updated with time and technology. They wanted something other than traditional*

teaching. They didn't want their children to be computer illiterate. They seemed hopeful to see the positive changes. They wanted to have students' learning from other than books." The parents and students also felt the need for teachers' to use ICTs in the classroom. On 20 May 2018, a student discussed in a group, *"A teacher shows video on the mobile phone. We wish other teachers also show videos in the class. We would be happy if teachers used other ICTs in the class."* Finally, on 30 September 2018 *"all the teachers decided to foster presentation skills for their professional development."*

Besides learning to use computers as a reflective tool for professional sharing, teachers' willingness for collegial learning was another major issue. For instance, my journal entry dated 30 September 2018 shows:

As teachers wanted to develop PowerPoint and enhance their presentation skills for their professional development, I asked three questions: (1) Who can assist us? (2) For better learning, what kind of group can work with, departmental, gender, basic/advance, other forms of groups, (3) What is the appropriate place and time to learn this (computer)skill? They chose to work with colleagues in their department during school time on Fridays at the computer lab.

We felt the need of enhancing collegial learning, and school was a favorable space for collegial learning through computer use. Therefore, I posed the question (together with the above three questions) to the teachers- *how can we improve what we have been doing?*- created a space of thinking beyond existing past problem-solving practices and moving toward problem-posing practices. The problem-posing practices helped look for strengths of teachers' available knowledge and computer use skills to address (present) felt needs (e.g. communication enhancement) that created hope of better collegial learning within a transdisciplinary project. Here, the

transdisciplinary project refers to computer learning (i.e. ICTs integration) which is holistic and beyond the boundary of disciplines. ICTs integration was the contextual need. Here, I am not arguing that ICTs integration was the only transdisciplinary project.

Thus, I felt the need to learn with colleagues in small groups challenged the existing practices of the deficiency-based model of TPD as deficiency-based professional learning does not focus on available assets but focuses on past problems and ready-made solutions. Seemingly, I was steering towards an asset-based model that valued available strengths and opportunities to solve past problems, explore context-responsive solutions, and envision better practices (Celedón-Pattichis et al., 2018).

While thinking beyond deficiency-based TPD and discussing asset-based



Figure 13: Shiva Cutting Ganesh's Head
Source: <https://buzzhawker.com/10-unknown-and-shocking-facts-about-lord-ganesha/>

TPD, I remembered a Hindu myth and the mythological characters such as Shiv, Parvati, and Ganesh.

According to the myth, the goddess Parvati, wife of the god Shiva, is blessed with a son (i.e. Ganesh)

from Bishnu's blessings. When Parvati

received Ganesh, Shiva was not at home, so Shiva was unaware of Ganesh. After some time, when Shiva returned home, Ganesh did not let Shiv enter his home as Parvati asked Ganesh to guard and not let anyone come inside the house. Shiv tried to explain who he was, but Ganesh did not listen to him. In anger, Shiva fought with Ganesh and cut off his head. But when Parvati told him that Ganesh was their son, Shiv regained Ganesh's life by joining a baby elephant's head.

In the myth of Ganesh, Shiva cuts off Ganesh's head with a Trishul (i.e. a trident that represents past, present, and future) to kill egoist and exclusionary Ganesh. Here, the head of Ganesh seems the exclusionary nature of the existing TPD model that deals only with the needs and weaknesses of the



Figure 14: Shiva Inserting an Elephant's Head on Ganesh's Head
Source: <https://www.parentcircle.com/life-lessons-to-learn-from-lord-ganesha/article>

teachers overlooking the strengths of teachers. Later, Shiv joined the head of a baby elephant to Ganesh's head, who later became famous, considering a better version of himself as he is remembered as a wise god. Here, joining the head of an elephant might refer to integrating something new (here assets-based model) in the existing deficiency-based model. I think Ganesh is a wise god as his big ears symbolize a good listener; small eyes represent a keen observer; a long trunk symbolizes a conscious being. Big listening ears, keen observing eyes, and a conscious trunk seem lacking in the present education's system.

I think education needs to value what we have (e.g. use all the senses), what we can (e.g. become conscious) do, and how we can do it (adapt multiple approaches). For instance, in the Bulletin of August 1951, Aurobindo (1999) said,

In order to awaken this will to surmount and conquer, different methods are appropriate in different cases; with certain individuals, rational arguments are effective, for others their feelings and goodwill should be brought into play, with yet others the sense of dignity and self-respect. (p. 22)

From this, I realized that I belong to the group of individuals whose “*feelings and goodwill should be brought into play*” in the learning process. With this

reference, I envisioned a satva-like model, a Ganesh-like model, an integrated, inclusive, or transformed model, which has the qualities of satva.

Satva includes the qualities of inclusion and discernment. Unlike the existing exclusionary model, the satva-like model would be inclusive. Unlike the current model that focuses on past problems, the satva-like model would address past, present and future issues. Kumar (2007) claimed that the past is tamasic and the present is satva-like. He suggested living a maximum of our time in the present moments and pondering less about the future. Accordingly, the future is rajasic. And we are suggested to spend less of our time thinking and working on the past issues.

With this reference, the existing deficiency-based model is a tamas-like model as it mainly focuses on the past issues overlooking emergent and future issues. The deficiency model first explores the weaknesses of the teachers and then plans the program to address the needs of the teachers. Working with the past needs might take a long time which might not address the emergent issues. Similarly, an assets-based model can be a rajas-like model as it mainly focuses on future matters. For instance, it took almost eight months to explore the contextual issues of the teachers. An assets-based model looks for the strengths of the teachers. It needs enough time to examine the teachers' strengths that might not be helpful to address the immediate problems of the teachers. For instance, I explored a teacher's strengths (Akshyat) nearly at the end of the research.

Reaching this stage, I realized that a deficiency-based model is not only a sufficient model for teachers' professional development. We can improve deficiency-based models by integrating assets-based models. For integrating assets-based models, we can adapt assets-based approaches that are grounded on what teachers know and what teachers can do rather than what teachers cannot do. Through an

assets-based approach, we can explore teachers' strengths; show multiple alternatives; provide feedback to explore their potentialities, and address contextual issues.

Further, we can develop an inclusive model in which we can use the components of both models to address contextual issues using teachers' strengths and available resources. The inclusive model does not discard and replace the deficiency-based model with the assets-based model; instead, it uses necessary components of both/any models to address contextual issues.

For instance, my concern in enhancing teachers' learning computer use with colleagues in small groups was to seek context-based solutions using available resources that are intended for the common good in the field, as my journal entry dated 30 September 2018 shows:

Today's finding shows that the teachers identify the school's human and non-human resources for their skill development. I am happy about it. They prepared to learn with colleagues, which I was waiting for a long to happen. First, in our initial phase, they had different versions, as they wanted 15/30 days of computer training from experts from outside. They had never thought of resources available in the school.

Next, they were ready to teach those who didn't know. And learners are prepared to learn with their colleagues. That was not discussed, thought, or practiced before. Lastly, they wanted to learn in school using available resources and time to develop professional skills.

Here, context-based solutions refer to the keys to the problems that emerged from the particular context that benefits a specific individual or group and all. Similarly, available resources refer to the available knowledge and skills of the teachers. I considered the pedagogical practices which worked well in the school as an

available resource. Similarly, I considered available 20 computers as available resources of the school. Perhaps, I was exhibiting a satva-like attribute as my focus was to respect available resources and use them for the benefit of all the teachers. Seemingly, my satva-like attribute is connected to working for the common good. Besides, I might have possessed leadership qualities that made me lead the computer learning program, making collegial learning possible.

I feel my family influenced me so profoundly that I value goodness. For instance, I had developed a “strong will to think and do based on goodness” (Bhikkhu, 2012). Here, goodness, the state of being good, means working for the common good. The common good is connected to taking social and educational responsibility. Seemingly I was in line with Daloz (2000). According to Daloz (2000, p. 109), “the essential humanity of the other that turns a former ‘us’ and ‘them’ into a shared ‘we’, making possible work for the common good.”

I remember my parents reminding me to do *satkarma*, a Sanskrit word that refers to the Yogic practices involving the purification of the body. For my parents, *satkarma* meant doing ‘good action’. Good action includes respecting and obeying my parents, teachers, brothers, and relatives, loving younger ones, sharing food with others, helping needy ones, and taking care of family members with a kind heart. Whenever my mother was angry with us, particularly with me, she used to say, “These Dhunganas (surname) have *dhunga ko man*, Nepali words that refer to rude like stones.” I used to understand that I was being selfish. I failed to be good. Being good was not being selfish. Being good was working for the common good. I wanted to be a good daughter, a good sister, a good student... by doing *satkarma*.

As far as my fieldwork, my valuing collaboration and collaborative activities for the teachers and my professional development is the evidence of shared ‘we’ and

‘working for the common good’. For instance, I learned that I was managing knowledge and skill, creating a safe space where learners could choose their mentors; I explored the need for peer feedback; I explored that *skill is power* while observing power dynamics. As my journal entry dated 10 October showed:

Teachers seem confused about which department to choose and also not willing to learn from HoDs. But in the group discussion, all agreed that even HoDs were ready to learn from teachers. It has gone beyond hierarchical division. This way, we were “managing knowledge and skill (what we have and how we can)”. Instructors chose learners, or learners chose instructors. Here learners began to choose instructors rather than waiting to head of the department. All the HoDs were not computer literate either. I planned to introduce a peer feedback session. Power dynamics: In this departmental meeting, all the teachers spoke. All of them had something to share. There was not any effort from the researcher to create an environment to engage them-asking them to speak. But still, the ... head of the department seemed a little dominating in the group... One should not order another, but both should agree to take their orders from the situations-agreement and coordination because he is male? Is it because of the content knowledge of teachers-good at or? Does her skill of computer shift power? “Power-with” or “power-over”. active management of power (knowledge power)... Knowledge of computers... Perhaps scientific inquiry is a form of power management and exercises a form of knowledge-power. What will in the case of peer teaching and learning of dalit and non-dalits (so-called lower caste) Interesting to explore!

My exploration of new lessons and curiosity about knowing more might be the journey from *tamas-rajās-satva* from ignorance-action-goodness. Here, goodness was for the common benefit of all the teachers.

Reaching this phase, I learned that although I intended to enhance the *satva*-like attributes of teachers, I was not engaging in discernment (e.g. self-judgment through critical self-reflection) to the fullest. Here, I found myself a living contradiction (Whitehead, 1969). For instance, my journal entry dated 17 November 2018 showed:

We invited Bimal for ICTs and Hamal for parental engagement. We participated in rapport building and realized that developing PowerPoint presentations is a very broad issue. Teachers need to have knowledge and skills of both hardware (e.g. knowledge of computer parts and maintenance) and soft skills (e.g. skills in typing and developing PowerPoint slides). This taught me to see the ongoing activity as being self-critical.

Being with teachers and critical friends, I realized that I was deepening existing practices without exploring self-critical perspectives (e.g. questioning self, reflecting methods, and checking whether I was living my value of goodness or not). Perhaps I enjoyed being in the comfort zone of being collaborative and fostering collaboration and mutual relations. Seemingly, collaboration without critical self-reflection provided a harmonious space but did not open an opportunity to explore the unexplored world (e.g. me as a living contradiction).

Here I think my family orientation of engaging me in *satkarma* did not develop my critical perspective. I remember how my mother used to discourage me from posing critical questions. I could not argue with her and my brothers when I used to disagree on any issue. For instance, after my School Leaving Certificate, I shared

my willingness to study Science. My brother said, “Go to Bagbazar (the place where there was not any Science college) and get admission.” I said, “I want to study Science.” Then my mother said, “*mukhchalauches*, means don’t answer back. Just listen to what your brother is saying and do accordingly.” Then I did accordingly maintain a harmonious relationship. Perhaps I did not want to be *naramrochori* (not a good daughter), *naramrobahini* (not a good sister). Here my use of ‘not good’ is not equivalent to bad instead, not have a quality of goodness (i.e. working to maintain harmonious relationships). Perhaps my family culture of *satkarma* focused on enhancing harmonious relationships through collaboration but not on critical discussions.

Seemingly harmony might exist till we reflect on our practices and look for better solutions using available resources. But what would happen if we begin to question our values, assumptions, techniques, and beliefs? I remember what happened when I failed to challenge my view on coordinator-teacher relationships in a school. Sometime in 2010, I was working in an institutional school as a co-coordinator. One day the school coordinator called me and said, “Keep your distance from teachers.” I did not see any unfair practice in being close with teachers. I believed that by being friendly with teachers, I was performing my role of coordinator effectively. I thought my school coordinator was autocratic, and I did not change my behavior. As a result, I was demoted. Here, I think, if I was critical self-reflective, I could find alternatives such as I could discuss with myself and with the teachers posing a question, “How could we keep our distance from ourselves and improve our professional practices?”

Similarly, *what might happen if we look for the groups other than departmental groups, the leaders other than the Head of Departments (Hods), the*

mentors other than the head teacher, Level In-charges, and HoDs for learning? (I discuss this in the following section.)

Perhaps, it was the result of the existing so-called needs-based (which is deficiency-based) TPD model. It is because TCF-2016 assumed that teachers develop reflective competence. I think the TPD policy is disregarding the strengths of critical self-reflection. Perhaps, development of critical self-reflection which I understand as discernment. The development of discernment of teachers may challenge the existing centrally developed and prescribed or one-size-fits-all TPD model.

Potential Exclusions in the Tamas-like and Rajas-like Models of TPD

*The loud knock said
 "I like my department."
 It said, "Come in; you're free to join any."
 And joined the same.
 The mild knock said,
 "I belong to all."
 The soft knock said,
 "I don't have any".
 It said, "Come in, you're free to join any."
 And they joined the department of their choice.*

*A call for –INCLUSION
 and
 That makes all the difference!*

The image resembles a castle (a thick wall that fortifies against attack), and also, ‘rook in chess’ means *hattti* in Nepali. In Hindi, it is called *haathi*, which has a negative connotation as *sataranjeymey dhogheybaaj*, which means a treacherous person of the game (i.e. chess). It seems a metaphorical representation of existing departmental deficiency-based professional practices, values, beliefs and assumptions that demands further discussion on the issue of inclusion and exclusion. If that were not the case, teachers would not look for alternatives. For instance, my reflection dated 17 November 2018 showed:

Teachers are using technology to communicate, share, and learn from tomorrow while carrying out real-world, authentic tasks. Next, other than department heads are taking the lead in teaching ICT use. We are moving towards interdisciplinary learning and indirectly developing leadership skills. Learning computer use has become a transdisciplinary space (maker space). There will be interplay of inclusion-exclusion through computer skills, content knowledge, and peer teaching and learning processes in this space.

The big, mild, and soft knock (see the poem) represents the majority, minority, and the unspoken voices of the teachers, respectively, who questioned the existing departmental learning practices. Departmental learning refers to teachers' learning with their respective Heads of Departments, particularly content and pedagogical knowledge. For instance, the teachers who teach the (so-called) minor subjects such as Health, Moral Science, Computer, and School-based curriculum do not have any department. Gopal, who taught a minor subject, said distressfully, “*I don't have any*

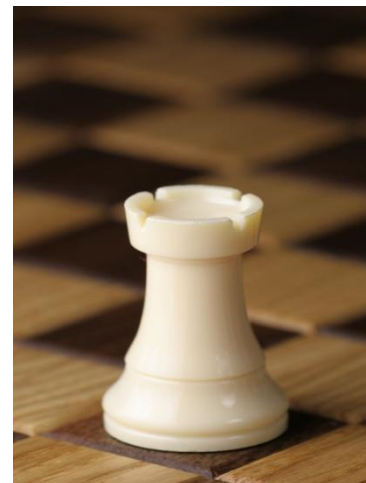


Figure 15: Rook

Source:
[https://en.wikipedia.org/wiki/Rook_\(chess\)](https://en.wikipedia.org/wiki/Rook_(chess))

department. I have never attended any teachers' professional development training. Even if we go, we need to adjust with other subject teachers."

The quote expresses a sense of homelessness or rootlessness. Was it not the crisis of identity in the existing compartmentalized TPD? When the basic level teachers think of developing their career and fight for getting a promotion to teach secondary level, they might feel a crisis in their identity. For instance, which department they would belong to? In which subject they would apply? Regarding teaching experience of the particular subjects, how would they prove their expertise?

Similarly expressing the painful experience, a non-permanent teacher (Maya) said, *"We rarely hear about teachers' professional development. Even if we hear about training, every time only the permanent teachers get the opportunity."* I observed that they sustained disempowering practice (e.g. binary notions of major subjects and minor subjects; permanent teachers and non-permanent teachers that resembled vertical and horizontal discriminatory practices).

Here, a question emerges: Whose interest was guarding such disempowering practices? I remembered the mythic character Ganesh (Parvati's son), who was like the castle guarding Parvati's home and not letting anyone enter (see page 6). When Shiv (Parvati's husband) tried to enter, Ganesh stopped him without listening to him. Then, in rage, Shiv cuts off Ganesh's head.

Like Ganesh did not listen to Shiv, the existing model of TPD has been discriminating and excluding teachers. For instance, there are only five departments (of so-called major subjects): Nepal, Mathematics, English, Social Studies, and Science. Disregarding so-called minor subjects (e.g., computer, Occupation, Health, Moral Studies), Sharma also focused on five departments in his project. Although he discussed with the basic level teachers and developed a consensus to work on the five

departments, I felt uncomfortable with the decision. Representing the teachers' voice, I asked Sharma, "*We have been focusing on departmental practices. Are we not promoting the same practices as the existing TPD programs? If so, what different thing are we doing?*" In response, he remained silent. Perhaps his silence was the silence of existing TPD practices. Despite knowing the fact, we continued the excluding practices. Maybe my iron was not red yet.

Seemingly this was the cultural reproduction of the professional development programs as most activities focus on departmental and Level wise (Basic level and Secondary level) training that excluded other than major subjects and other than intended levels. For instance, Dalsingh said to me, "*I know you are in a furnace and waiting until the iron gets red.*" The TPD curriculum excluded other than basic level teachers in learning ICTs. Achieving instructional goals stated in the school curriculum was not easy.

Is this not privileging one over another? Is this not "micropolitics of school" that ignored individual differences (Blase, 1991, p. 3). I think it was the politics of inclusion-exclusion. It was the ignorance of diverse "values, ideologies, choices, goals, interests, expertise, history, motivation, and interpretations". Besides the politics of inclusion-exclusion, the diversity of the teachers such as the newly appointed Head teacher who was a teacher; a teacher who recently left the leadership of the Head teacher; the HoDs who did not (or could not) take the leadership role in the departments added the complexity. Besides, the Level in-charges who could (did) not get the opportunity to lead the level-wise activities; the teachers who used to be Head teachers in a different period in the same or other schools were complex context.

Similarly, the teachers who never got the leadership opportunity despite having skill and knowledge; the teachers who never got the chance of TPD made the context challenging. Perhaps I experienced the “micropolitics of school leadership” (Jr. Greenfield, 1991). According to Jr. Greenfield (1991)

both the principal and teachers act as leaders...The micropolitics of school leadership involves interpersonal interactions among teachers, and among the principal and teachers, to foster organizational leadership processes and activities. The intended effect of these processes and activities is to improve the school's effectiveness in serving children. It is a social influence process, carried out at an interpersonal level, whereby one actor seeks to gain the voluntary participation of another actor in activities and processes that have as their purpose the improved effectiveness of the school (Schriesheim, Tolliver, & Behling, 1982). (p. 162)

The common understanding of teachers as leaders intended to improve school activities that include the relationship between teachers and head teacher and students; enhancement of students' learning; enhancement of teachers' leadership qualities. However, the notion of a teacher as a leader seems complex because of the diversity of teachers' roles. The existing TPD model appears to worsen the complexity by giving less priority to the shared values of the teachers and the Head teacher. According to Jr. Greenfield (1991, p. 183), the issues of the school leaders could be addressed as “the most potent sources of power are the shared norms, values, ideals, and beliefs of the participants themselves.” Here, I think the teachers and Nina's common values (e.g. collaboration) might have worked well in my context.

The complex diversity challenged existing deficiency-based TPD (perhaps as shown in Figure 12), which seemed a barrier to critical reflective practices and created

transformative professional learning spaces (i.e. cooperative and collaborative; respectful and inclusive learning spaces for all). Otherwise, according to Gopal, the existing TPD would not disregard so-called minor subjects. These teachers did not have access to off-site training opportunities, the available knowledge and the skill of the teachers, the use of available resources, and emergent issues.

For instance, while sharing basic level teachers' planning (of their ongoing lesson-based class projects), Ramesh said, "*I could not collect any planning from the teachers. Time management is the main issue. I have brought only my project plan.*" Meanwhile, Chandra, the teacher of the same department, shared his plan orally in the group, but he did not give it to his HoD. Perhaps, that reflected the lack of mutual understanding, cooperation, and collaboration among teachers and HoDs. That might be the lack of leadership quality or inefficiency of the HoDs. Or maybe the teachers did not need the HoD for this.

So, deficiency-based TPD was like a 'rook in chess' that did not empower all the teachers because it favored Nina, Gopal, Ramesh, and Sital, besides focusing on past problems and solutions. Such a practice was limiting basic level teachers' opportunities to enhance their knowledge, skills, and techniques. If not, the basic level teacher, Maya, would not say with a bit of anger, "*There is HoD to facilitate all,*" when I reminded her to support her HoD in computer use. When I asked for an HoD reminder to get support from Maya, he said, "I am working at home. I am about to complete." Later I found him getting help from Sharma. I felt a disharmonious relationship between HoDs and teachers. It could be why many of the teachers did not submit their project planning to their HoDs. Reaching here, I think hierarchical bureaucracy in the education system might be one reason for promoting disharmony among teachers and deficiency-based TPD.

Although the existing TPD curriculum seemed to enhance the skills, knowledge, and practices of the basic level teachers, it was meant only for those already familiar with computer use but not for beginners and those who wanted to enhance their available basic knowledge and skill practices. Moreover, the TPD framework placed ICT competence in the 8th number in the competence list (NCED, 2016).

Seemingly, ICTs integration was considered not so important in professional development as it came last on the priority list. Thus, the problem-based TPD model deepened existing informative learning, which was not the only TPD model.

Reaching here, I learned that the existing structure of TPD was not supportive of collegial learning and the learning for enhancing communication and reflection skills.

Moreover, I felt an unpleasant interplay of inclusion-exclusion within focused disciplinary teaching and learning culture as I experienced in my professional development career. For instance,

*When (my?) department head said,
“You have no class
after you complete this session
look for a suitable place!”*

*Like my father said a long time back,
“You have to leave this house
after you marry
look for a suitable man!”*

*A sense of
homelessness,
departmentlessness,
similar connectionlessness*

perhaps

*an interplay of
+ - (...) ÷*

*made me feel
, ? ! .*

*But
that was only the ; (pause)
Not the . (full stop)!*

I experienced the sense of inclusion and then exclusion and homelessness twice in my teaching career, which might (not) be similar to the basic level teachers. Here, I was not blaming my father and HoD but rather questioning the culture of inclusion and exclusion deeply rooted in our society and cultural practices. Here, a question emerges: *Why did I (probably teacher participants too) feel the need for inclusion and equity?* I explored the lack of inclusion and equality in the following section.

Seemingly thinking beyond deficiency-based TPD models could be my journey from modernism to postmodernism. Like a modernist lament, a postmodernist celebrates the same phenomenon from multi epistemic perspectives (Woods, 2011), the deficiency-based model that focuses on teachers' inefficiency. The assets-based approach acknowledges available strengths and opportunities that seem to me like an alternative model (Celedón-Pattichis et al., 2018). It is because the deficiency-based approach gives focus to available problems or needs which cannot be rejected. Unlike the deficiency model, the assets-based model supports respect and love to explore talents, interests, and values, thereby making a difference in school (Renkly & Bertolini (2018). Seemingly deficiency-based models give more weight to past actions and problems, giving less attention to present and future difficulties. In contrast, an assets-based model offers value to contextual issues rather than to past issues.

Here, assets-based models seem more empowering than deficiency-based. Unlike deficiency-based models, assets-based models create suitable space to enhance existing knowledge and skills, take responsibility for one's professional learning, and use available resources of the context through appreciating teachers' strengths and respecting experiential knowledge. For instance, Suva accepted his new role of facilitating the colleagues of his department who supported his HoD in preparing her slides to present the planning of the Nepali department. She said, *"I used the computer while preparing my dissertation, but I never prepared presentation slides. Is this not the same way the educators prepare and present slides to us?"* Suva supported her to develop slides and adding designs. When Suva's HoD and his colleagues appreciated his creation of the presentation slides, he said, *"I have tried this for the first time. I designed better than this, but I could not find it on my computer."*

Here, I think a satva-like model (i.e. perhaps inclusive), the inclusion of a deficiency-based and an assets-based model, might promote transformative learning. Transformative learning is the learning that prepares teachers to work for the common good. It is because working for the common good creates the opportunity to be inclusive and self-evaluative. If learning computers were not for the common good, we would not continue computer learning programs.

For instance, Nina shared her distress, saying, *"I felt all alone."* Although she could collect planning for her department teachers, she felt that nobody supported her. Perhaps she realized that she could not cooperate and collaborate with teachers as her role prevented her. Seemingly the so-called power of her post and HoD could not let her cooperate and collaborate with teachers. However, critical reflection prepared teachers to question disempowering professional practices and models of learning

Maya said, “*Thulabada, means big people (perhaps Nina, Sital, Ramesh, Dhaniram, and Raju) need not learn anything. They know everything.*”

Thus, the critical reflection supported us to develop an alternative model/s or context-responsive model (e.g. satva-like model). Here, a question emerges: What could be the inherent qualities of a satva-like model that support enhancing *satva-like attributes (e.g. teachers and facilitators taking greater responsibilities) among teachers?* I discuss this in the following section.

The Qualities of/for a Satva-like Model of TPD

*The mild voice said to the big voice,
“I want to talk with you.”*

*The big voice said softly, “I know what you mean.”
The mild voice said aloud,*

(monologue)

*“When I wanted to lead our group,
You wanted me not to interfere.*

*When I wanted to share my heart with my colleagues,
You wanted me to be with you.*

*When I wanted to follow my own role model,
You wanted me to follow you.*

*When I wanted to teach whom I liked to teach,
You wanted me to teach whom you like.*

*When I wanted to reach out to others’ subjects,
You wanted me to focus on my subject.*

*When I felt enough of it and wanted to talk with you.
You said, “I know what you mean.”*

*Now I (in a low voice) know “I know what you mean” means
When I visited the border of
Higher/lower,
Primary/Secondary
Major/minor,
One/others.
Dos/don’ts!*

*The boarder
out/within!
Not letting me
to teach, learn and assess
As freely as I could!*

In the poem, the inclusion of the three voices represents the un/heard interaction between the ones who promoted existing departmental or informative learning and alternative learning communities. Seemingly, the mild voice questioned the disempowering community (i.e. the group of people who do not intend to share power). The big voice and the low voice were envisioning a transformation. I felt the transformative learning community represented an unheard voice in the TPD context. In the existing deficit model, teachers were expected to learn quietly and implement learning in the class. Although teachers welcomed to raise questions, they were not allowed to challenge existing practices or models and were not free to re/construct new models. For instance, if teachers develop new practices, they need approval from the center to standardize (NCED, 2016).

I realized that the teachers valued socio-cultural values such as equality, emancipation, empowerment, and inclusion. Here, inclusion does not exclude any teachers from learning; equality indicates equal opportunity to participate in reflective practices. Emancipation is freedom from disempowering professional practices that do not foster critical-appreciative skills (e.g. appreciation, raising questions, and questioning). Empowerment means providing an equitable opportunity to participate in professional learning activities, including critical-reflective activities and taking autonomous action.

Here, I think teachers could enhance their satva-like attributes (i.e. taking responsibility for the greater good) by living the socio-cultural values (inclusion, equality, freedom, and empowerment). Here, taking greater responsibility refers to working for the common good by challenging disempowering practices (e.g.

departmental) and re/constructing new meanings (e.g. giving equal value to all the subjects and subject teachers; competence, knowledge, and skill). For instance, on 10 October 2018, Dina said, “*If you discriminate, who else will be just!*” I also shared with Sharma,

My basic level teachers teach more than one subject. Their presence in one of the departments seemed incomplete and impractical. Moreover, many of them preferred to work on their prior knowledge and wanted to be in the groups of basic and advanced to learn computer use beyond departmental groups and learn from the department's head. Teachers seem confused about which department to choose and also not willing to learn from HoDs.

Although I questioned existing departmental practices, which seemed unfair, irrelevant, and impractical, Sharma denied seeking alternatives by going beyond the disciplinary group division of the teachers. Later the group decided to continue departmental learning. I could not go against the group's decision, but I could *stretch the envelope* by showing alternatives. As I believed that I was “*managing (available) knowledge and skill (what we have and how we can)*” as I showed the possibility to the teachers) of choosing the instructors by the learners and vice versa as an alternative. And my open approach (e.g. displaying the likelihood of selecting learners and instructors) led to freedom from disciplinary boundaries.

Reaching this phase, I realized that equality and freedom were our (teachers and my) shared socio-cultural values. Seemingly, I was living the values of equality and freedom. Perhaps, the existing professional learning culture was not supporting teachers to live those socio-cultural values in all contexts, particularly in the rural context of public schools.

Here, I explored the common socio-cultural values: inclusion, equality, emancipation, and empowerment as seeds. I think the seeds were the shared values; the shared values were the satva-like qualities of the satva-like model of TPD. Regarding emancipation, basic level teachers could not enjoy the freedom to choose professional development content in my context.

For instance, learning ICTs had been limited to computer subject teachers and administrators. Computers have become a subject, not a tool for facilitating teaching, learning, and accessing or tool of professional learning. Sital said, *“I want to show videos of Nepali poetry recitation to my students, but I don’t know how to do that. We have many digital resources in our school that I want to use.”* This reflects teachers’ efficiency in using computers in the school. More than that, computer familiarization became a tool of communication. Thus, going beyond the culture of computer teachers and administrators learning computers, we integrated ICTs as a communicative and reflective tool for professional development in our context.

Next, basic level teachers got less or no opportunity for leadership. Teachers can play multidimensional roles. For instance, showing interest in taking students in the community-based project, Tara said, *“I want to take students to a nearby monastery. If I take students, other classes will be disturbed. I am sure school management does not like my idea. They think that lazy teachers take students out of the classroom.”* This represented poor communication and cooperation between teachers and school management, including the School Management Committee (SMC) and Parents Teachers’ Association (PTA). For instance, although we (co-researcher, Head teacher, and I) tried to conduct regular meetings with SMC and PTA to explore further possibilities of enhancing in-site teachers’ learning, we could not make it possible except twice. I felt rather than encouraging teachers to take on

multiple roles. The existing problem-based practices favor school management, head teachers, and high school teachers, limiting basic level teachers' potentialities.

In Habermas' line, teachers' confinement represents the controlling interest in the existing TPD model. Here, I was not blaming Head teachers, Level In-charges, and HoDs but rather questioning the culture of departmental-based learning models that did not let teachers enjoy freedom. I found that teachers had no/less freedom to choose what to learn, with whom to learn, whom to teach, and why to know. Teachers had no/less power to make decisions and question the existing disempowering learning culture in the formal meetings. Reaching this stage, I learned that learning might/not happen with everybody and everywhere. Continuous professional development might not be possible with any model and in any space. *What could be the favorable space for continuous learning for teachers?* I answer this question in the following section.

A Space of/for a Satva-like Model of TPD

*One day
the three leaders agreed
to plan with their group members
and share in the big group.*

*On the planning day:
The first leader reached out to her members and said,
"Let's meet in our free time and share our planning.
We have XXX to help and present."*

*The second leader reached to his members and said,
"Give me your planning.
I will prepare and share".*

*The third leader reached out to his members and said,
"I have not planned yet. Give me yours.
I share that."*

*On the sharing day:
The first leader was happy, satisfied, and confident.
The second leader was happy and confident but not satisfied.
The third leader was confident but not happy and satisfied.*

*At last,
 The first leader strengthened her groups' knowledge and skill
 The second leader strengthened his knowledge and skill.
 The third leader could not enhance any knowledge and skill
 But they reached the border of their closed hearts.*

The three leaders reminded me of the three mythic characters: Narada, Parvati, and Shiv. Like Narada, the third leader shared what he observed from a distance. For instance, the third leader said to his group members at the time of the presentation, *"I have not planned yet. Give me yours. I am asked to share."* Like Parvati, the second leader heard the teachers' voices and shared them. For instance, the second leader said to his group members, *"Give me your plan. I will prepare (add mine) and share"*.

Here I remembered the qualities of mythical characters. Narada is believed as a messenger who observes and reports the news like a news reporter. Parvati is believed as a sympathetic character who reaches the human world, understands human problems, and seeks solutions to support them. Shiva is believed as a Yogi who empowers with yogic knowledge and skills to enhance humans' life and lives.

Like Shiva, the first leader heard teachers and also empowered sharing knowledge and good practices. For instance, while planning, the first leader said, *"Let's meet in our free time and share our planning. We have XXX to help and present."* And then, she planned together and presented a collaborative work.

The metaphors of Narada, Parvati, and Shiva are almost similar to the fisherman metaphor of Taylor and Medina (2011). Like "the post-positivist fisherman," the third leader observed the situation from a distance but did not explore the planning of his members. He neither reached out to his teachers nor tried to explore their (possible) difficulties in planning projects. He just blamed time. Like the interpretive fisherman, the second leader reached out to the group members and understood them. He went to the teachers, listened to them, and collected planning.

However, he did not support teachers to improve their planning. Like Parvati, the critical fisherman-like first leader empowered the members to improve the situation (Taylor & Medina (2011). Seemingly empowering mentors are like the critical fisherman who reaches out to the teachers, explores issues, learns together, supports to improve their practices, and encourages leading.

During this writing stage, I spotted an asset (the seed), an empowering mentor or leader who shared knowledge and practices and enabled colleagues to enhance professional practices by creating a satva-like space. Seemingly the empowering mentor possessed the qualities such as openness and inclusiveness. The open and inclusive mentor seemed communicative, cooperative, collaborative, and reflective. Here, a satva-like space is an inclusive or open space. For instance, our open space was the transdisciplinary space (e.g. computer learning space) that was created by a transdisciplinary project (e.g. computer learning project) where all the teachers could enhance their learning.

For instance, I noticed the first leader (see the above poem) taking responsibility for one's professional development and mentoring colleagues by creating a suitable learning space. Taking responsibility for mentoring went beyond *pedagogy to andragogy*, the transformation from teacher to teacher educator (or mentor, facilitator). If the teachers limited themselves in enhancing pedagogical practices, they would not take the responsibility of mentoring. Mentoring roles supported them to go beyond the horizon of pedagogy to andragogy as they taught colleagues. Moreover, I feel teachers were moving towards Heutagogy, i.e. self-directed learning. I will discuss this in chapter 8.

Thus, I learned that we wanted an empowering model for empowering teachers/mentors/leaders that had to empower interest in learning within

transdisciplinary projects. Empowering models adapt empowering approaches like the first leader. For instance, she had open and inclusive, communicative, cooperative, and collaborative processes. Empowering mentors/leaders improve their and their department members' professional practices and value the skill and knowledge of all teachers of any department following critical and appreciative approaches. They use open and shared learning spaces, prefer convenient times, interact with colleagues, and focus on the real purpose of group learning like the third leader.

In learning within the satva-like space, the empowering mentors/leaders showed and enhanced their satva-like attributes by taking higher responsibility for one's own and colleagues' professional learning. For instance, I observed the HoD appreciating Suva's skill on the computer and saying, "*Sir, when will you be free? Let's sit at the computer lab and help me*". Thus, the HoD showed interest in learning at his convenient time. She also encouraged other teachers to join at their convenient time. When her colleagues made positive remarks about her teamwork, she reflected. She said, "*I reached out to the teachers to collect planning of the projects to include in this presentation. Sir also helped me to collect and prepare slides.*" Exhibiting her cooperative nature, she appreciated the members of her department. I also appreciated her for encouraging the basic level teacher to lead the presentation. Thus, an empowering leader/mentor created a friendly and empowering learning, sharing, and reflecting environment for all the teachers.

Besides the satva-like space, the exploration of the satva-like TPD model might not be possible without a satva-like facilitator. Here, the satva-like facilitators are inclusive or open (open to accept context responsive approaches), empowering (by adapting equitable strategies), and non-discriminatory (by respecting all, not prioritizing one over others) towards others. They are interconnected to themselves

and dedicated to working for the common good. For instance, the study of Maloney et al. (2019) argued to remain open to the “dialogical view of knowledge that functions to unmask the connections between objective knowledge and cultural norms, values, and standards of the society at large”, which exhibits the social and educational responsibility of teacher educators and trainers.

S/he needs to live the value of interdependence and interconnectedness.

Interconnectedness refers to connecting the inner world (psychological and spiritual) and outer world (social and cultural) by nurturing both cognitive and intuitive aspects of life with a sense of independence. Here interdependence refers to acknowledging each other's weaknesses, valuing strengths, and using available resources to complement each other. In line with Zembylas (2003, p. 122), I believe that teachers' emotions “*expand or limit possibilities*” and enable them to “*think and act differently*” in the process of teaching and learning. Moreover, there remains a threat of teachers' showing emotion in the workplace that “*represents a considerable risk of vulnerability yet teachers are constantly challenged in their professional lives to deal with visible pain and powerlessness*” (Zembylas, 2003, p. 122). Teachers' vulnerability in the workplace might be considered ignorance in the absence of loving and caring mentors or facilitators.

Here, caring for teacher's emotions is not disregarding the cognitive domain rather a “political resistance” (Zembylas, 2003, p. 122) that influences the systems in parts and whole, a synergetic effect (Yin & Lee, 2011) that reforms curriculum through the interplay of cognition and emotions. Similarly, according to Papastamatis and Panitsides (2014)

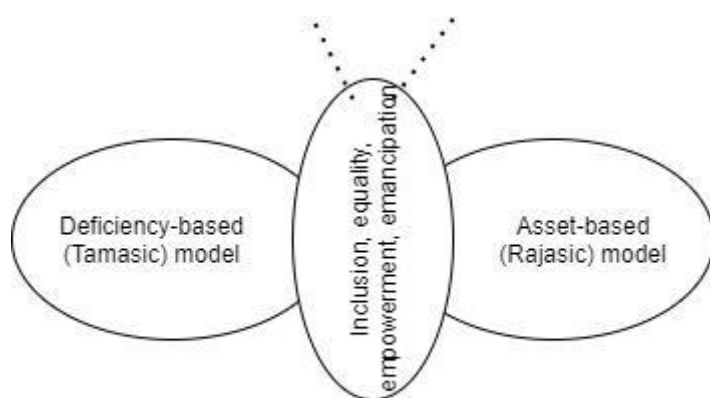
transformative theories of learning have traditionally over-relied on rational and cognitive processes ... linear and fragmented approaches cannot account

for the perplexity of the human being, consisting of mind, body, and spirit, and therefore all these parameters should be attended.” (p. 74).

The interconnectedness of “cognitive, physical, emotional, and spiritual” aspects seems complete (Panitsides, 2014, p. 74). However, I found the lack of social and cultural dimensions of teachers that seek interdependency. So, I argue that social and cultural values are equally important aspects of teachers for their professional learning. Le Cornu (2009) claimed that teachers' sense of mutuality, empowerment, and connectedness were prerequisites for building resilience.

In short, teachers' computer learning programs developed as a safe transdisciplinary space. The transdisciplinary space is beyond any discipline and cross-disciplinary space. It is an open space. As openness is the quality of *satva*, the transdisciplinary space refers to a satva-like space of/for a satva-like model of TPD that I discussed below. Teachers can enhance their satva-like attributes such as openness, inclusion, and discernment in the transdisciplinary space. They can live their social and cultural values such as inclusion, equality, empowerment, and emancipation.

Postscript



A Satvic model of TPD

Figure 16: A Small 'm' Model of TPD

I explored a satva-like small 'm' model of TPD by living goodness. Here, I realized that the satva-like TPD model is a suitable context-responsive alternative model for TPD. It enhanced teachers and my own satva-like attributes such as

inclusiveness and interconnectedness. Here interconnectedness refers to having a sense of interconnection and interdependence. For instance, I developed system thinking skills. This skill taught me how the professional *sanskar* (skills/competencies and values) and socio-cultural values (inclusion, equality, empowerment, freedom) are connected and interdependent to enhance the teachers' professional development and thereby influence the TPD model. An inclusive perspective means the integral perspective that values both deficiency-based approaches and asset-based approaches equally and thereby uses both or any approach to address contextual issues in need.

Here, I am hopeful to be free from 'the only' and 'the so-called standard model', the deficiency-based TPD, and thereby create many other satva-like spaces where deficiency-based and asset-based TPD can co-exist and function for the common good. Therefore, the satva-like model is open, inclusive, empowering, and emancipatory. Like the image of the butterfly, the satva-like model is *a living model* as it values 'present' issues of the teachers more than the past and future problems.

Finally, I learned that the satva-like TPD model enhances facilitator and teachers' satva-like attributes and thereby deconstructs disempowering models and also re/constructs new models within a satva-like space. I learned that the satva-like TPD model enhances facilitator and teachers' satva-like attributes and thereby deconstructs disempowering models and also re/constructs new models within a satva-like space. Inspired by the Bhagavad Gita, I realized that we have four crucial satva-like qualities that can significantly work with the professional development process. However, I emphasized only inclusiveness and discernment and overlooked inquisitiveness and happiness. Perhaps I was not conscious of curiosity and joy, which could be influential satva-like qualities. To put it differently, I was not fostering satva to the fullest. Inquisitiveness seems a vital quality. I was not giving (or giving less)

importance to my and teachers' happiness and curiosity until this moment. Here, emerged a question: *How did I/we enhance goodness with the TPD model, and what challenges did I/we face?* I explored this answer in chapter 6.

CHAPTER 6

ENHANCING GOODNESS WITH THE TPD MODEL AND CHALLENGES

In this chapter, I discuss *How did I/we enhance goodness with the TPD model and what challenges did I/we face?* Goodness or satva-like attributes were inquisitiveness, inclusiveness, discernment, and happiness. The model includes the five components (expression, reflection, critical self-reflection, inclusion, and production). Here, arts refer to the teachers' metaphors, photos of the playground and classroom, videos of teachers' presentations, drawing and coloring, story, humor, and drawing and painting integrated with the multiple pedagogical approaches (project-based, inquiry-based arts/play-based).

Inspired by Al-Amri's (2012) *Multidiscipline-based Art Education Model*, I unpack the five satva-like professional activities of the teachers. They are (1) satva-like interaction, (2) satva-like discussion, (3) satva-like collegial learning, (4) satva-like teaching and learning, and (5) satva-like workshop. Then I explore the three challenges (e.g., peer pressure, dilemma, and fear) that I went through while living satva-like attributes. My research journey of unpacking satva-like activities enhances inquisitiveness, inclusiveness, discernment, and happiness.

Throughout this chapter, I discuss how I, along with teachers, enhanced satva-like attributes by participating in multiple transdisciplinary and collaborative projects. The projects are Curriculum contextualization, ICTs for teaching, learning, and assessing, School gardening, and Promoting parental engagement. I discuss satva-like interaction, satva-like discussion, satva-like collegial learning, satva-like teaching and learning, and satva-like workshop including challenges and my learned lessons.

Satva-like Interaction

*“Look at the picture.
In which picture do you find yourself?”*

*“This!”
“Why?”*

*“I’m like those two hands
The hands, giving shape to small plants.”*

*“The shaping hands!
But I am like these caring hands.”*



Figure 17: Holding a Baby Plant

Source: https://www.123rf.com/photo_73518996_two-hands-holding-plant-with-soil.html

These poetic stanzas represent my first use of art (pictures) as

teachers’ metaphors, intending to enhance teachers’ inquisitiveness. The two voices in the poem represent teachers’ inquisitiveness presented in the form of different perspectives which the picture has provoked. As a whole, this poem and the image represent satva-like interaction (the interaction in which teachers become inquisitive) using any form of art (e.g. teachers’ metaphors), asking questions to themselves-like ‘Who am I?’ and thereby exploring answer-a living metaphor- (e.g. caring teacher).

The Teachers’ Professional Development Framework (TPDF)- 2016 envisioned teachers developing professionally by sharing experiences in their schools. Experience sharing might not be effective until teachers give value to communication. Therefore, the Teachers’ Competency Framework-2016 might have envisioned teachers enhancing communication skills for professional development (NCED, 2016). But, the policy did not explain how teachers could improve communication skills explicitly in their school settings.

I believe that we all human beings have the quality of curiosity. I think inquisitiveness is a prerequisite quality of learners. Inquisitiveness is one of the satva-

like qualities as it shares the meaning of openness. Seemingly inquisitiveness is the state of being open to new learning. I thought that communication could be enhanced by raising inquisitiveness. Teachers have childlike inquisitiveness toward us, which should keep alive to save our souls (Palmer, 1997). Seemingly, in line with the study of (Mehta et al., 2019, p. 118), I might have integrated teachers' metaphors to generate "aesthetic experiences of beauty, curiosity, wonder, awe, and the inherent pleasure of figuring things out" among the interdisciplinary learners' groups. Therefore, I thought that using the pictures, and metaphors of teachers' images would support teachers to be open and communicate for a longer time than usual. I might have felt that less or no communication is a *tamas*-like state, and I had to use teachers' metaphors to improve teachers' *tamas*-like attributes. I could be using either lectures or PowerPoint to describe the importance of being open and communicative, but I chose art integration.

In other words, intending to develop inquisitiveness or curiosity, I used art (i.e. metaphors of teachers). Arts integration was beneficial to the on-the-job teachers, particularly the interdisciplinary group, who need to acquire the skills such as "effective communication, non-routine problem solving, self-management and systematic thinking" (Setiawan & Saputri, 2019, p. 2). With this reference, I hoped that using the teachers' metaphor would support me to communicate effectively with the teachers in the initial phase and enhance other skills like problem-solving, self-management, and systematic thinking. The study of Setiawan and Saputri (2019) added the hope of addressing contextual issues of teachers taking responsibility for their professional development, emerging or everyday issues, and thereby developing thinking of professional development and school systems thinking through arts.

The pictures I presented above are the metaphors of teachers' images, which provided enough space for the teachers to express their multiple perspectives on teachers' attributes and thereby created a safe space. Here, safe space refers to the open, private, and quiet space or moment in which we do not feel humiliated or regret. The metaphors provided a safe space in which we could share the joy and also challenge unhelpful practices. For instance, I noted a group discussion experience with the teachers in my reflective journal as:

I think teachers liked my use of pictures. At first, there was a pause as none of them said anything. After some time, they began to guess. They asked each other. They were smiling. Perhaps, that was new to them. I was happy when a teacher said, "I am not like this traditional teacher," showing the teacher's image holding a stick in a classroom with the students sitting in rows. A teacher read my mind as he said, "I am like these caring hands."

The use of teachers' images helped me explore teachers' value of 'care' and supported exploring unhelpful practices (e.g. teacher holding a stick) and enhancing their happiness as the pictures brought a smile to their faces. Therefore, I believe that using teachers' metaphors engages adult learners, including teachers, to explore their living values, challenge unhelpful practices, and enhance happiness (i.e. satva-like attribute). Further, teachers' metaphors increased teachers' participation in the discussion and happiness and engaged the teachers and me in a critical reflection process. The critical reflection began from my critical self-reflective journey.

For instance, it was some time in 2017. I was preparing interview guidelines to discuss with my teachers, intending to explore professional issues. My supervisor looked at the guidelines and said, "*What about using an image or picture in the discussion?*" That was the beginning of the journey, which made all the difference!

The guidelines were filled with words, without any images or pictures. They missed an aesthetic quality. I was inquisitive while exploring teachers' metaphors (e.g. caring teacher). I enjoyed using photographs and graphics as I think a single image can tell a story and tell me more than a thousand words. But I was about to miss that aesthetic value. Luckily, I was reminded to value beauty and joy by integrating teachers' metaphors into the guidelines.

I was living a privileged life (an inhabitant of Kathmandu metropolitan city who recently joined Ph.D.), yet for much of my life, I failed to live the fullest with joy. I had not been able to connect happiness and education meaningfully throughout my teaching career.

The provoking question of my supervisor-*What about using an image or picture in the discussion?* - developed teachers' curiosity that resulted in improved communication and happiness. For instance, five different images represented the roles of teachers. On 18 May 2018, I showed the well printed colored images to Tara and asked his preference for any one of the images. He looked at the images with keen interest. As he felt it was somehow difficult to understand the meanings of the images, I elaborated by saying,

I: As I understand it, the first picture is about a teacher with a lightened electric bulb, setting up the same bulb in students' heads to lighten them.

Tara: Oh! I see. (He looks at the second picture for a few seconds) This picture shows teachers' hands giving shape to small plants. Isn't it? (Pointing to the fourth picture) It represents a teacher leading all students ahead as a friend. (Pointing to the fifth picture) It shows the traditional lecture method of teaching.)

I: (Refereeing to those images) Now, which picture do you prefer?

Tara: (Smiling and pointing to the fourth image) as a teacher, I see myself in this role.

I: Do you mean that you prefer the image of a 'teacher as a friend'?

Tara: (Aloud) exactly, yes!

While discussing with Tara I had chosen the second image (see image...); however, I did not share it with him. I might have shared my different perspective of a teacher's image, not as a teacher who gives shape to students but as 'a caring teacher'. Perhaps I did not want to impose my interpretation on Tara and obstruct our joyful interaction. Perhaps academic language would provoke academic discussion, but that might not uncover my value of care and happiness. Like Leggo (2004), I sought to live with joy by integrating arts that value embodied experiences and support the experience of the body in multiple ways. However, I am too often unsuccessful to do. I think my use of teachers' metaphors to enhance teachers' communication led us to make a journey within. Through teachers' metaphors, I could reach a deep level and thereby explore teachers' living values (i.e. care) and enhanced satva-like attributes such as inquisitiveness and happiness.

As "our conceptual system plays a central role in defining our everyday realities", which are metaphorical (Lakoff & Johnson, 2008), I found metaphors a suitable intervention in the professional development of teachers. "The way we think, what we experience, and what we do every day is very much a matter of metaphor" (Lakoff & Johnson, 2008, p. 124). I found metaphors exploring the inner and outer world in the form of living value (i.e. care) and the caring practices of teachers.

According to Lakoff and Johnson (2008):

metaphor is that it unites reason and imagination. The reason, at the very least, involves categorization, entailment, and inference. Imagination, in one

of its many aspects, involves seeing one kind of thing in terms of another kind of thing-what we have called metaphorical thought. Metaphor is thus imaginative rationality...metaphor is one of our most important tools for trying to comprehend partially what cannot be comprehended totality: our feelings, aesthetic experiences, moral practices and spiritual awareness.

(p.134)

Inspired by Lakoff and Johnson's holistic understanding of metaphor, I adapted teachers' images as metaphors intending to explore feelings, experiences, and practices. However, I could connect the inner world and outer world through the use of teachers' metaphors.

Besides, I was spiritually aware as I was mindful of care within myself and my teachers. In other words, I was unaware of the strength of teachers' metaphors that supported to development of spiritual awareness. For instance, in a group discussion with teachers, I showed the image (see the picture) asking, "*In which picture do you find yourself?*" A teacher said, "*I'm like these two hands protecting students' future.*" But I felt myself caring like the way two hands held a baby plant. I expected another teacher's additional interpretation, but other teachers agreed with him as they did not extend the discussion. Perhaps, they could not link teachers' metaphors with the provided images, or they had the same belief that *a teacher is a protector*. Perhaps, the metaphor could engage partially but not holistically until we use it consciously.

Reaching this stage, I felt if I were aware of metaphors that could support me to unfold teachers' attributes, I would add a question: which of the teachers' images refers to the teacher as an ignorant teacher, a passionate *and a good teacher*? However, that discussion on the teachers' metaphor guided future action (Lakoff & Johnson, 2008). I developed thinking that a teacher's response, *teacher as a protector*,

represented the deeply rooted metaphor of the teachers who are assumed as safeguards, protectors, or saviors like Gods. Seemingly, keeping teachers in place of God reflects the Nepali culture stopping to engage teachers in critical self-reflection. Unlike teachers' perspectives, *teachers as a protector*, I had different views on teachers.

For instance, I saw a *caring teacher*, but I did not share it with the teachers at that time. In the metaphor, *teacher as a protector*, I saw the problem: teachers' tamas-like quality. A teacher as a protector might create a protected space where students might not be free and open to share joy and challenge unhelpful practices.

However, the continuous discussion using teachers' metaphors encouraged teachers to explore their multiple living values and dominant attributes. For instance, sometime in March 2019, I asked the teachers to connect themselves with the same metaphors and discuss. The teachers re-connected themselves with multiple metaphors naming *teacher as a gardener, teacher as a caring farmer, teacher as a collaborator, teacher as a friend, and teacher as a lecturer*. In the beginning, teachers could not connect themselves with multiple images and agreed on themselves as protectors and caring. Not only that, the same teacher who defined himself as *a protector* re-defined himself as a teacher *as a caring farmer*. Here, the teacher metaphor-*teacher as a protector* is dead, and the metaphor of teacher-*teacher as a caring farmer* becomes a living metaphor.

Thus, the continuous discussion with teachers using teachers' metaphors provided a safe space. For instance, it supported questioning teachers' deeply rooted disempowering cultural image, exploring living values, developing multiple perspectives, and redefining themselves that could not have happened through academic discussions (e.g. discussion without using metaphors). The use of

metaphors could contribute to expanding the scholarly discourse in the professional development context.

Reaching this stage, I learned that continuous discussion with teachers using teachers' metaphors could develop teachers' multiple perspectives, explore teachers' living values, and enhance inquisitiveness, a satva-like attribute. Then inquisitiveness enhanced teachers' qualities like inclusiveness, self-evaluation, and happiness. For instance, teachers improved their quality of inclusiveness by developing multiple perspectives and using various forms of arts in the learning process. They developed self-evaluation skills by redefining themselves; teachers added happiness to their professional learning process using metaphors.

Moreover, I developed my competence in self-assessment. For instance, my reflective journal entry (dated 4 November 2018) noted:

These days I can't resist unfair treatment, discrimination, and domination. Immediately I counter. Whenever I hear, I resist. I explain. I express my reservation. I did not use to do it before. I used to listen, not speak and preserve it as unfavorable and suppress it (perhaps). I feel this resisting nature has stopped negatively reaching my heart and mind. Before it, I blew them up like water bubbles. I don't feel sour and heavy. Before, I used to be upset hearing all negative things and used to take them literally. I used to feel pathetic, and got angry at myself and others, but my changed behavior is impressive. Even though I am clear in my expression, I can easily express the intention behind my expression. Amazing change! Feeling better too! Even though I feel (while writing this and now), I don't have anything within me that is left to express as I have already told what I feel, mainly negative feelings.

Seemingly, the use of teachers' metaphors supported the teachers and me to make the journey to express and examine my feelings and emotions. I think teachers' metaphors provoked multiple perspectives (e.g. possible metaphors of teachers as ignorant, passionate, and good), critical thinking, and self-consciousness; however, they might not be enough to foster satva-like attributes.

Here, I feel a living metaphor (i.e. facilitator as an artist), like the teachers created for them (e.g. teacher as a caring farmer). Am I making a new identity? According to Mesías-Lema (2018), an activist is an artist-teacher-researcher who uses multiple forms of arts to enhance participants' expression going beyond conventional training models of teachers' professional development. Although neither of us (teachers and I) was an artist, I used the freely available image or pictures (taken by others) from the internet to enhance teachers' inquisitiveness. Here a question emerges: *How would the use of video that we developed ourselves influence us to improve the teaching and learning environment?* I answered this question in the following section.

Satva-like Discussions

*While I was entering the school premises
I saw dust everywhere.
I thought, "If I were the headteacher, it would be green."*

*While I was entering the classroom
I saw dirt everywhere.
I thought, "If I were the teacher, it would be clean."*

*While I was examining my pictures
I saw the problem within and out of myself.*

This poem might represent a satva-like discussion, the discussion in which teachers become reflective. I could use in-depth interviews and focused group discussions focusing on a particular past issue. Still, I chose conversation as I found myself and

my teachers feeling comfortable linking past issues and continuing discussions connecting living issues.

Regarding my satva-like practices, I was aware of them while reflecting or writing but not fully aware of them while living. For instance, Nina said, *“I think this is Sharma’s research. I saw you supporting him and taking photos and videos. What do you do with them? In fact, what is your research about?”* In the satva-like discussion, teachers discuss the living issues (e.g. dusty playground and dirty classroom) using any form of art (e.g. playground and classroom photos). They ask questions to themselves-like ‘What is our concern?’-being reflective, and thereby explore the answer-a living physical space- (e.g. clean place) by themselves.

This poem showed a call for using context-responsive art (i.e. photo of the research site, not the picture of the internet) integration for enhancing the value of aesthetic (beauty) that becomes a living physical space. Like Ostergaard (2017), I might have wanted teachers to practice their sense of caring and belongingness and refine their sensibility toward the school developing aesthetic sensibility. According to Manen (1990, p. 102), *“lived space is a felt space...is largely preverbal; we do not ordinarily reflect on it...in which we find ourselves affects the way we feel...at home.”* For instance, in the initial phase of the research process, I took photos of the playground and a classroom intending to capture the living space (i.e. research site including playground and classroom seating arrangements) in the form of data.

Later, I used the photos as a tool to enhance teachers’ evaluation (e.g. reflection) competence that created a new image of teachers, *teacher as a living physical space*. The teacher's image *as a living physical space* evolved in the writing process, realizing the strength of photo-enhancing aesthetics. (At the beginning of the writing) *living space* was considered the physical space (place) where we feel happy

at home; we become authentic, natural, realistic, and comfortable with the way we stay at home (Menon, 1990). However, in the writing process, I explored the teacher *as a physical living space* based on how s/he defines, sees and lives in the physical space. In other words, like the physical space, the teacher resembles his/her attributes: *tamas*, *raja*, and *satva*

According to the *Bhagavad Gita*, the quality of *satva* is pure. Here, I connected purity with cleanliness as I believe a clean place is a pure place, a beautiful place. Thus a clean place is a *satva*-like space, and a dirty place is a *tamas*-like space. *Satva*-like space seems pleasing, *rajas*-like space seems status and power marker, and *tamas*-like space seems polluted (Kumar, 2007). According to Kumar (2007)

Tamasic buildings are all utility and no beauty. Prisons, nuclear and other underground bunkers as well as military barracks are obvious examples of tamasic structures, but even the soulless structures of some modern hospitals, schools, and shopping malls are equally tamasic. High-rise inner-city towers and housing estates, where people are boxed together in a soulless environment with no space to breathe, no trees to shelter, no grass, no earth, no water, no flowers, are tamasic. Such edifices produce depression, crime and alienation. (p. 35)

Tamas-like spaces seem soulless, which affects negatively. However, the TPD policy seems silent about enhancing schools' physical space. However, the Teachers' Professional Development Framework-2016 envisioned that teachers engage in their school's continuous professional development process by sharing their experiences (NCED, 2016).

However, sharing dusty and dirty learning spaces was an overlooked issue. Seemingly teachers were ignorant about it, or they might not have reflection

competence to improve their practices. The joint evaluation study (Poycket et al., 2016) and the Teachers' Competency Framework (TCF)-2016 envisioned teachers continuously engaging in self-reflection and improvement processes from their professional practices for continuous learning and professional development. However, I felt the need for teachers' engagement in the self-reflection process. Therefore, I intended to use the photo of the school playground and class to engage teachers in self-reflection and realize dust and dirt, were not making the school a good school. Here, good is referred to as clean, a satva-like quality.

I saw the problems in the learning space, the physical space, because of the presence of dust and dirt so did the teachers, which was an overlooked issue. The photo of the school playground and the class deepened the discussion as teachers engaged longer than in the previous discussion and spotted the same problem that I observed, such as the dusty playground and dirty classroom.

I was happy because I could engage teachers in reflection using the photos of the research site. For instance, teachers realized that dusty and dirty school premises are obstacles to continuous teaching and learning processes.

One day:

A gentle air blows the dust.

A small kid falls on the bricks.

An iron rod pricks the volleyball.

Next day:

A mild voice says, "If I were the leader, I would clean this playground."

A loud voice says, "I must construct a permanent building."

A low voice wonders, "They're always constructing."

After a few days:

Come heavily loaded trucks

Giant dozer

More construction materials

A chorus

"How to teach and learn

It's gonna be fun.

Let's run and run.

The way I spotted the dust and dirt on the playground, a teacher raised the issue of clean space in the school meeting. He also gave his thoughts to cement the playground. Perhaps cemented space is referred to as a clean playground; however, I did not mean so. From my experience, the cement playground was not student-friendly as small kids used to get hurt.

However, the photo of the research site enabled teachers to realize the value of a clean learning space. Seemingly, valuing a clean place refers to teachers' enhanced aesthetic sensibility (Ostergaard, 2017). I could present photos and interpret them, but I did not do so to be sensitive as I felt nobody likes to be pinpointed weaknesses (i.e. dirt and dust) by others. According to Ostergard (2017, p. 574), "aesthetic sensibility is not only the skill of being sensitive towards the beauty in nature, but it also implies an intentional readiness to encounter the world as it appears in our eyes, our ears, and our bodies." I think my focus is on developing teachers' aesthetic sensibility to connect them with themselves, others, and the context.

For instance, while examining the photo, teachers expressed their aesthetic experience in multiple ways as they paused, engaged, confused, puzzled, and surprised. I remember a high school teacher stood up and said (shrugging), "*We need to mobilize students.*" Without discussing much Maya said in a low voice, "*There is a dustbin in the class, but students throw trash out of the bins. What to do?*" I think many basic level teachers remained silent because they felt not good.

As a result, later, I observed the clean classrooms (e.g. grades 1, 4, 5, and 8) with dustbins. Similarly, some teachers (e.g. Maya, Tara) began to reach school with proper school uniforms. The staff room and teachers' tables seemed clean, and arranged books and other teaching and learning correctly in the cupboard. I think

teachers realized their responsibility of making the learning space neat and clean through the photos.

Here I can imagine how students would feel when they find the pictures and images that they see around in their learning resources. I think students would engage joyfully and actively in the learning process and change their behavior (e.g. clean the playground and class and arrange books in the classroom cupboard). Students would not take time to connect their learning with everyday happenings. Teachers would not make any additional effort to explain the pictures to connect with their curriculum content and day-to-day happenings and engage them in self-reflection and improvement processes. Students may learn by themselves and change their behavior as the teachers did. For instance, teachers initiated to keep the class, office, and playground clean.

Such small changes in the school setting encouraged me to continue taking photos of the school and the teachers' everyday activities. I believed that metaphors *“have the power to create a new reality”* (Lakoff & Johnson, 2008, p. 131). Examining the photos of the playground and classroom added hope of uncovering the dust and dirt of the outer world and inner world. Here, the external world refers to the school playground, classroom, and staff room, and the inner world relates to the mind and heart. The dust and dirt of mind and heart refer to the *tamas-like* and *rajas-like* attributes, which are indifferent to the importance of a clean learning space. The *satva-like* attribute gives focus to cleaning playgrounds, classrooms, and staff rooms. I remember confident looks on teachers' eyes when they were engaging themselves with the students in the “School cleanliness program” program on a Friday. I think organizing a 'School cleanliness program' was not a new practice for the teachers and students, but the photo discussion made it more meaningful.

Here, I learned that using the school playground and class photos could help me and teachers connect with place and self and thereby improve physical spaces (including the body). Improvement of our physical spaces, particularly the learning spaces, refers to satva-like practices. Our satva-like (possibly) patterns resembled the physical space. It could be why the Head Teacher asked the students to keep the school clean not only on the “School cleanliness program” day but for all the days. Seemingly tamas-like attributes have dirty learning spaces, and satva-like characteristics have clean learning spaces. It means the physical space where we teach and learn resembles ourselves.

Thus, I/we become a living physical space. But the physical space captured by a photo was a moment that might not fully enhance critical self-reflection and improve our professional practices. Here a question emerges-*how can video support us to engage in critical self-reflection?* I answer this question in the following section.

Satva-like Collegial Learning

*I asked
“Will you give me my photo?”*

*So you did.
I liked that.*

Then you shared my video.

*I saw my torn cap.
I saw my lazy body.*

I don't like to watch my video.

This poem represents satva-like collegial learning, which happens through critical reflection while sharing experiences among colleagues, high school teachers, and the Head Teacher using any form of art (e.g. teachers' video). For instance, teachers happen to ask themselves questions like ‘Why am I concerned?’- critical,

reflective, and exploring answers- a spiritual living space- (e.g. interconnectedness) by themselves.

My use of videos, the videos of the teachers' presentations in which teachers shared their group work experiences, enhanced the value of interconnectedness (i.e. connection with self and others) and thereby created a spiritual living space. Here, spiritual space refers to interconnectedness or oneness, which is enhanced by video integration in the discussion process. Generally, interconnectedness relates to spirituality or interpersonal and intrapersonal relationship (Marques et al., 2007). Still, here, interconnectedness refers to the oneness developed by enhancing the connection with oneself and collaboration with teachers.

Collaboration is a competence that enables teachers to connect with students, colleagues, and parents (NCED, 2016). However, I used collaboration as a professional value for the teachers that connects them with themselves and others, including students, parents, colleagues, and places. I referred to connection with selves as being conscious of one's attributes.

At first, I used video in my interaction with teachers intending to enhance critical self-reflection. Believing that critical self-reflection enhances teachers' sense of interconnectedness, I videotaped group work. Then I shared it with teachers, but the majority of them disliked it.

For instance, when I asked teachers to watch their videos and participate in the discussion, Akshyat remarked, *"I don't like to watch my video."* Then he left the room. Some teachers watched the video, while others denied it. A Maya reflected critically, *"I was lazy at that time."* But, in the next meeting, I observed her actively participating. At that moment, I realized that teachers' participation in video analysis could be an effective tool to enhance reflection. But a high school teacher said, *"Look*

at my cap. " Then he took off his cap, showed me the hole, and put it on again. While sharing, he was feeling uncomfortable. Perhaps his discomfort was because of his torn cap or maybe a sense of guilt. I remember, the next day, he came with a new cap and showed me. Although I intended to engage teachers to reflect on their practices, I noticed them being conscious of their body, dress, and appearance. That consciousness might have connected them with their inner selves; otherwise, they would not exhibit changed behavior.

I realized that teachers disliked video analysis from the video integration, so I discontinued taking videos and continued oral discussions. Perhaps video reflection was a completely new approach. Or maybe teachers were scared of challenging their status quo. Talking about fear, I remember Paulo Freire's (1993) *Pedagogy of the Oppressed*, in which he wrote:

The oppressed suffer from the duality which has established itself in their innermost being. They discover that without freedom they cannot exist authentically. Yet, although they desire authentic existence, they fear it. They are at one and the same time themselves and the oppressor whose consciousness they have internalized. The conflict lies in the choice between being wholly themselves or being divided; between ejecting the oppressor within or not ejecting them; between human solidarity or alienation; between following prescriptions or having choices; between being spectators or actors; between acting or having illusion of acting through the action of the oppressors; between speaking out or being silent, castrated in their power to create and re-create, in their power to transform the world. This is the tragic dilemma of the oppressed which their education must take into account. (p. 30)

Perhaps teachers desired freedom but feared to question the oppressor, the oppressor (the *tamas*-like attribute which follows prescription blindly) who had within themselves. Seemingly, they feared becoming both actors and spectators (the *rajas*-like attribute of taking action consciously and *satva*-like attribute of judgment). For instance, sometime in June 2018, Suva showed a video from his mobile phone to another teacher who was taking a class. Intending to motivate and get him engaged in critical self-reflection, on 11 June 2018, I tried to show his own video and discuss how he was presenting his group work. But he did not participate in the discussion, somewhat smiled, and went away. He wanted to integrate ICTs and arts into students' learning, but he did not learn from his video. From this, I realized that videotaping and video reflection were not context-responsive approaches (for that time). I felt I failed to engage teachers in the critical self-reflection process. However, I successfully saved teachers' souls by not imposing what they did not like to do after going through a dilemma.

*My dilemma of
failure/success*

*When I see others failing to follow their dream,
I say, "Take this as a part of learning."
When I fail to follow my dream,
I feel "I am a failure as I could not leave any trace."*

*as I am different
within/out.*

The poem represents one of my experiences of dilemmas. Reaching this point, I saw through Freire's (1993) eyes the deep-rooted *dilemma of failure/success* among the teachers, including myself, challenging oppressors within ourselves. For instance, Suva said, "*Learning will be effective by video integration in teaching and learning*". However, when I tried to show his video, he said, "*Is it? It's OK.*" Then, he left the

office room. I felt he did not show interest in critical reflection. I think it was the state of living contradiction, the state of not living the living value, goodness.

For instance, when I am passionate, in the state of *rajas*-like, I feel competitive. In the competitive condition, I think of failure when I compare myself with others in the competition. But when I am in the mode of *satva*, I feel like competing myself and exploring success in each attempt as I am learning and growing from each action.

The dilemma of failure/success was the representation of the oppressor and oppressed within. For instance, the potential oppressor voice says, “*You are the failure. You could not follow the prescription and leave any trace.*” Whereas the oppressed voice says, “*Take this failure as a part of learning. Failure does not matter.*” Perhaps teachers were aware. They were comfortable questioning disempowering practices but not willing to question one's disempowering practices. This issue of silence might be the reason for the gap in policy as the Teachers' Competency Framework (TCF, 2016) mentioned reflection as a competence (NCED, 2016) but remained silent about the critical review, which is supposed to be a necessary competence of teachers to improve professional practices.

Here, I feel that the teachers might have understood reflection differently as TCF couldn't articulate the essence of critical awareness of oppression that was possible through praxis. Here, praxis refers to “reflection and action” that leads to transformation (Freire, 1993, p. 33). Perhaps reflection was limited to a superficial form of critical thinking but not critical thinking followed by better actions or improved actions.

However, continuous use of video in the research process appears to have improved teachers' reflection. For instance, towards the end of the study, teachers

prepared a photo video to reflect their observational visit, which never happened and even imagined before. For example, Nina said, *“We are planning to make a video. Suva is working on it.”* When I heard Suva was developing the video, I shared the photos and videos with the School administrator that I had with me. Suva said, *“I don’t know much about video making, but I am trying to make a photo video. I think I can do it. I have already added some photos. Now, I need to add some captions.”* I offered my help, but he did not ask. The photo video (see the poem below) that he presented had seventy photos (with captions). He collected the photos from his colleagues and administration.

*We are in the hall
For sharing session
A teacher opens a laptop
projects photos*

*One after another
With some captions
Delighted they were
But others are confused!*

As that never happened before!

*A photo video
Developed by the teachers
for students, for all
critically reflecting.*

*As that never happened before!
As that never imagined before!*

The photo-video voice uncovered teachers' art-based approach to questioning their hegemonic practices and their determination to improve them. For instance, the photo (see the image) of a mentor with mentees in the school ground (i.e. out of the classroom) represents teachers' appreciation of a mentor mentoring mentees in the school ground rather than a teacher teaching students inside the four walls of a school.

Similarly, the headteachers who used to discourage teachers from adopting out-of-class pedagogy began to appreciate them. A teacher who used to consider multi-grade teaching as a bad practice began to share the strengths. A teacher who used to blame school management for garden deconstruction began to take responsibility for reconstruction. Although teachers developed their first video intending to share visit experiences with students and share reflection in a group, their voices critically reflected on their own unhelpful beliefs, assumptions, values, and practices.

Video reflection made me believe that teachers are the change agents and the reflective individuals. I also think that teachers' involvement in "reflective practices is necessary to construct knowledge to become good teachers" (Bulterman-Bos, 2017, p. 122). Here, good teachers are reflective practitioners who become role models for fellow teachers and students. Quite often, students imitate teachers and follow their paths. Therefore, being reflective seems inadequate. So teachers need to be critically reflective. Here, critical reflection refers to critical thinking and actions guided by an acute awareness of hidden power relationships between students and teachers (Brookfield, 2000). According to Brookfield (2000), critical reflection unfolds hegemonic assumptions. Further, he defines hegemonic assumptions as

those that we believe represent common sense wisdom and that we accept as being in our own best interests without realizing that these same assumptions actually work against us in the long term by serving the interests of those opposed to us. (p. 137-138)

Perhaps teachers were feeling uncomfortable unfolding hegemonic assumptions. Or maybe they were silenced for long. For instance, a teacher said, *"I thought not to speak. In fact, I was told not to share anything. But this time, I could not stop myself*

not sharing.” Seemingly my continuous effort to promote photo integration supported him to break the *culture of being silent and silencing*.

For instance, while preparing slides to present the project planning, a teacher showed a willingness to include a photo to show collaboration in the group work. She said to me, “*Can I insert a photo?*” I said, “*Sure! But what do you want to insert?*” She added, “*I want to show our group collaboration through photos.*” Then she presented a photo of her group. Her activity influenced other teachers too. The other two group leaders also had the presentation of their group photos to show group collaboration.

I was happy to see photo and video integration, but now I am happier to see more than the photo and video integration. I can see the power of arts (e.g. photo and video), which unfolded hegemonic assumptions that did not explore at that time. For instance, the group leaders who could collaborate with the members and the teachers cooperated with the leader and inserted their group photos while developing and sharing teachers’ experiences in group work.

Similarly, the presenter communicated through the picture to express the value of collaborative culture. The absence of images spoke more than any words, the teachers’ poor cooperative and collective cultural status. For instance, sometime in November 2018, while presenting, Raju said, “*I kept this slide (see the image below) blank as we could not work in a group and take a group photo. We did not get time to sit together.*” I think without photo integration, Ram could not critically reflect. I believe expressing through photos was more convenient or safe for the teachers than using words (as words might/not sound harsh).

I think many teachers cooperated and collaborated in group work through photo integration. Seemingly, by living spiritual values such as collaboration and

cooperation, teachers developed lived and casual relationships with colleagues “in the interpersonal space that they shared with them” to transform themselves (Manen, 1990, p. 104). More than that, living spiritual values enhanced peer teachers, learning, and assessment. Perhaps teachers focus on the affective dimensions such as honesty, trust, respect, and care for students, and on supportive dimensions such as honesty, respect, trustworthiness, safety, fairness, encouragement, caring, and enjoyment (Hagenauer & Volet, 2014). Focus on the affective dimension created a harmonious learning environment and mutual relationships among teachers. Here, a question emerges for my subsequent inquiry: *How could art support teachers to enhance their relationships with students?*

Satva-like Teaching and Learning

Grade 1

Outside their classroom

In the class time

With paper and pencil

Never happened before!

One said, “Look at the ant.”

Other said, “I draw a bird.”

Another shouted, “Look at Himalaya”.

Another added, “Shall I draw school?”

With bright and sparkling eyes,

loud and curious noises

smiling faces

Of the teacher, children, and mine

Never happened before!

This poem seems to represent satva-like teaching and learning, a joyful pedagogical practice. Here, teachers take students out of the classroom to observe the natural happenings and thereby encourage students to sketch and color rather than limiting within the classrooms and copy the images available (e.g. textbooks, board, reference materials). The satva-like teaching and learning are lively and joyful

teaching and learning process in and outside the classrooms that allow teachers to ask themselves questions like ‘How am I teaching?’ Am I inclusive? Am I improving my pedagogical practices?

The poem represents evidence of teachers integrating art (e.g. drawing and coloring) to enhance teaching and learning processes. Combining art forms such as story, humor, drawing, color, and photography in pedagogical practices improved teaching and learning and enhanced teacher-student relationships. The integration resulted in a living pedagogy. TCF-2016 envisioned teachers selecting and using suitable pedagogies. Teachers were less encouraged to develop their pedagogical approaches and use their own best practices (the practices that work well in their contexts) and more to enhance pedagogical knowledge.

According to the Bhagavad Gita (14:9), which I translate as “*satva* binds to happiness; *rajas* to action; *tamas* over clouding wisdom, binds to lack of vigilance”, I argue that the existing TPD framework intended to enhance rajas-like attribute among teachers, not satva-like attribute. The TPD framework seems silent about joyful participation in the experience-sharing activities, including teachers’ workshops. Similarly, I think the lack of knowledge of multiple student-centered pedagogical approaches is *tamas*-like. Selecting, adapting, and using pedagogical approaches show rajas-like attributes. *Satva*-like teachers develop suitable pedagogical strategies to address the diverse needs of the students.

Intending to enhance pedagogical knowledge, the teachers and I engaged in the contextualizing curriculum project. The project adopted a participatory inquiry approach to explore innovative pedagogies, including arts-based pedagogy. First, I encouraged teachers to select suitable pedagogical approaches to facilitate their

respective subjects, address the needs of individual students and address the diversity of the classroom in terms of style of learning. For instance, Ackhyat said,

The play-based method can link the curriculum through which students learn while playing. But from top to bottom, everyone takes this negative as they believe that lazy teachers bring students outside the classroom to play. We can conduct play-based methods in the class, like role play.

Like Ackhyat, all the teachers participated to explore pedagogical practices that might enhance their teaching and learning. My journal entry of June 4 2018, showed our discussion and teachers' decision on adapting multiple pedagogical approaches:

We discussed and agreed to adopt the three possible approaches of teaching, learning, and assessing. They are 1. Class1-3 play/arts-based teaching-learning and assessing; class 4-5 inquiry-based teaching, learning and assessing; class 6-8 project-based teaching-learning and assessing.

After adopting multiple innovative pedagogical approaches, teachers explored students' diverse styles of learning: individual and group learning. However, teachers who adapted inquiry-based and project-based teaching, learning, and assessing, showed a willingness to integrate multiple art forms in their teaching and learning process.

For instance, Chandra said, *"My students always insist on telling me a story before I begin the class. This is my challenge."* Encouraging integrating stories in Mathematics class, I said, *"If you connect the story with your regular class, that would be beneficial and effective."* Similarly, Maya, who adopted an arts/play-based approach as she takes most of the classes in Grade 1-3, asked me, *"Can I use arts (i.e. drawing) in Grade 6-8 Physical Education class?"* *"Sure, that would be interesting"*, I responded. Moreover, when Bahadur said, *"I have been using jokes and stories as*

warm-up activities in my English class”, I appreciated him and encouraged him to continue and explore other possible forms of arts.

Then, I showed the possibilities of integrating different art forms such as stories and jokes. I said, “*You can use any or multiple forms of arts such as story, role play, drama, poem, drawing, painting, and any other you like to use in your and your students’ convenience*”. Seemingly, integration of stories, jokes, and drawing were not new practices. But valuing them as arts-based pedagogical practices made the teachers more inquisitive. Arts integration enhanced students’ curiosity.

For instance, on 20 May 2018, while discussing with the students, Sharma and I asked students to draw their dream class which led to a long discussion. Further, the students’ dream class made me curious as I could ask- “*Have you ever gone outside of study*”? Students said with hesitance, “*No!*” Their hesitancy and negative response led to another probing question- “*Do you like to study inside the classroom or outside it?*” Their preference for studying inside the classroom and the reason for their preference provoked thought. I felt that students were unaware of outside class teaching and learning approaches. For instance, a student said, “*It is cold outside.*” Another student added, “*It is disturbing outside.*” Their responses might have inspired me to encourage Tara and Maya to implement their community-based projects.

Thus I encouraged teachers to be inclusive in adapting, developing, and practicing inside-class and outside-class pedagogical approaches of their choice to address the diverse styles of learners integrating arts that turned into living pedagogy. According to Aoki (2003), living pedagogy is a metonymic moment that the teachers and students experience, which lies between the curriculum-as-plan and curriculum-as-live (d) experiences. In our context, a living pedagogy was when students and

teachers experienced a joyful learning environment integrating different art forms of arts with multiple pedagogical approaches (e.g. project-based, inquiry-based, and art/play-based). Students and teachers quickly connected their curriculum with art forms and experienced ‘living pedagogy’ in the process of capturing living context (i.e. nature).

For instance, all the teachers (including the teachers who adapted project-based and inquiry-based approaches; regular and irregular in the planning and discussion sharing) encouraged students to draw, and develop designs using locally available materials and color images related to the curriculum throughout the research period. Some teachers redesigned projects and used group photos in their projects. Some other high school teachers were encouraged to develop craftwork. Gradually, teachers designed individual projects for all the lessons.

For instance, at the beginning of the intervention of the arts-based approach, an Early Childhood Development (ECD) teacher was finding difficulties understanding the concept of art integration with curriculum, designing the art-integrated project connecting existing curriculum, and implementation. Observing her discomfort, I reached out to her and inquired about her difficulties. Then I supported



Figure 18: Ladder, a Craftwork of a Student

her. In the first meeting, she failed to share her experience designing art-based projects, but she shared her success story in the second meeting. Perhaps my on-spot support and feedback

motivated teachers to conceptualize art integration and implementation. Then after a few

weeks, she came to me and shared with a smile, *“Look, this is students’ work. I have given the other three projects in different three classes. Now I can design individual projects for all the lessons.”* Her smile and confidence in integrating arts in all the chapters motivated her, including other teachers.

Maya and other high school teachers who taught other than grades 1-3 encouraged higher graders to integrate arts (drawing and coloring) and crafts. Tara asked students to sketch, watching natural objects, plants, animals, and artifacts during the community visits, along with note-taking. Students were found playful and joyful. Students were excited, happy, and inquisitive. It could be the reason why students were asking teachers to give more similar project works.

Moreover, Bahadur, who was not regular in our discussions, shared his experiences with art-based projects. Seemingly, he inquired with his colleagues and integrated arts as art integration was not new to their practices. In November 2018, the two high school teachers (Science and Mathematics) exhibited Science and

Mathematics teaching and learning materials developed by the students of Grade 6-8 during the annual school day.

Therefore, art integration became an effective practice in our context. From integrating multiple forms of art such as drawing, stories, and jokes, I (including teachers) realized that art integration was a practical approach to enhancing students' learning and teachers. Seemingly arts integration enhances teacher-student relationships; connection with nature.

With this insight, we planned to organize an art-based workshop to improve art integration skills. Here, a question emerged: *How could I empower teachers by integrating arts in their everyday teaching-learning activities?*

Satva-like Workshop

The first day:

All the students and teachers of 1,2,3

An artist, the headteachers, other free

Talking, discussing, selecting, deciding

What, where, how, why-drawing and painting

The following days:

All knew “what, where, when, how, and why”

A color book from “A to Z” in mind!

The final day:

3 color books! A contextualized curriculum

art-based integrated curriculum!

This poem seems a satva-like workshop. In the workshop teachers, being with

students and a local professional (e.g. artist), enhance art skills (e.g. drawing and

painting). Teachers ask questions to themselves like ‘How can I improve my teaching

and learning?’-being productive. They explore ‘living curriculum’ (e.g. inclusive and

joyful teachers) by themselves.

This poem shows the space where living pedagogy exists and how enhancing art skills results in living curriculums. According to Aoki (2003), living pedagogy

exists in the midst of self/other. Living pedagogy also exists amid problems/assets, experts/beginners, students/teachers, and existing curriculum/new curriculum.

However, the existing TPD policy seems not to create a safe space for the teachers to experience living pedagogy.

For instance, the Teachers Competency Framework (TCF)-2016 envisioned teachers enhancing content knowledge. However, knowledge seems limited to comprehension level. It expected teachers to have information about their subject-specific concepts and principles, curriculum structure and connection with other subjects, and curriculum connection to their contexts. Seemingly, the TCF-2016 believes that by enhancing content knowledge, teachers can implement the prescribed curriculum effectively. However, teachers' competency in developing curriculums, implementing, and improving for professional development is overlooked.

According to the Bhagavad Gita (14:16), which means to me as “by acting in the mode of goodness, one becomes purified; works done in the mode of passion result in distress, and actions performed in the mode of ignorance results in foolishness.” With this reference, I think curriculum implementation effectively enhances rajas-like attributes but cannot enhance satva-like attributes as the only implementation of curriculum limits teachers' potentiality.

At the beginning of the study, Akshyat shared that he wanted someone who could show him how to teach children in their classroom. Perhaps, their wish reflected deeply rooted anger against training experts who could not efficiently implement the knowledge gained in training. Maybe teachers wanted to see how experts teach so that they could follow the role models. It might be why they wanted to go beyond the implementation of given strategies and/or approaches rather than develop their own. However, reaching that phase, as we found no teacher (among the teachers) to

facilitate the teachers to improve art skills, we realized that we needed a professional artist to enhance teachers' art skills. Here, I realized that if I had art skills, I could facilitate teachers. My ignorance compelled me to seek an alternative which is a natural process as nobody knows everything. Ignorance is natural!

At first, we looked for a possible artist among teachers, but we could not find any. I could hire an artist, but I wanted to explore the hidden talents of teachers. Then we invited a local professional artist to support teachers to draw and paint and thereby prepare a color book. I could invite artists from Kathmandu, but I thought inviting a local artist would enhance school and community relationships. I hoped that artist-teacher relationships might foster cross-professional learning. Thinking beyond limiting teachers to copy artists, I engaged teachers to draw and paint images of local things, animals, and people with students.

Here, I feel my attempt to engage teachers to draw and paint local images were empowering actions that resulted in a contextualized curriculum. That attempt benefited the teachers and empowered the students of grades 1-3 as they got the opportunity to learn and produce art together with teachers and an artist. More than that, weeklong participation encouraged all the teachers to participate joyfully. The teachers, students, a few high school students, high school teachers, and the headteacher together learned with the artist. Learning from the artist was not surprising, but teachers asked students, "*You are drawing better than me. Will you teach me how to draw that?*"-was a new thing. Who were the learners? Who were the teachers? It was complicated to separate as all were learning from each other. For instance, the artist asked for the right thing, animal, or bird to draw from the alphabet. Teachers and students were discussing and deciding between familiar and easier ones

they could draw by themselves. Playing with colors was another exciting thing to observe as students and teachers experimented with new colors by mixing them.

Thus arts-based workshops created a productive space where both teachers and students wondered about new experiences. The new venture was a collection of experiences with new colors, images, relationships, and books. That unique experience brought a new curriculum which we realized later. It means we were all indirectly involved in contextualizing the curriculum and integrating it with a theme of context-responsive images. It was all because of art integration in the joyful learning environment as the learning environment was full of joy, and nobody was sad and feeling tired. For instance, I heard a teacher saying to another teacher,

You had a problem with your knee. You said that you could not sit. But for many days, you have not left this place. Don't you have knee problems?" The teacher replied with a smile, "I like to draw. I enjoy it. I have a problem, but I have got this opportunity only for a few days. And I don't want to miss it.

The teacher expressed his deep love of art as he was the one who could nearly copy the artist. All the teachers who praised him revealed that he used to be an art teacher. Not only he, many other teachers learned to draw and paint with the guidance of the artist. The art-based workshop exposed a hidden artist. It shows that the school administration overlooked his talents and competence in art integration. Seemingly, the school administration reflects TPD policy that ignored the image of the teacher, *teacher as an artist.*

The workshop soon influenced the students and teachers a great deal. Akshyat said with a smile,

I used to have difficulty collecting kids and bringing them to my class. But these days, I find them in class drawing before I reach the class. And they ask

me to give drawing work. These days, first I let them draw for a few minutes, and then only I begin my regular class.

Thus, doing arts becomes a warm-up activity. Further, Akshyat added, “*Drawing and coloring have been engaging students in learning that helps me to connect lessons. Learning has become a joy.*” It shows that a joyful learning environment motivates students and teachers to connect the curriculum with the context. The curriculum became a ‘joyful curriculum’. The joyful curriculum did not give space to exclude any. Instead, it included all the individuals involved in the teaching and learning process. Such inclusive space was not only for joyful learning but also a safe space for emotional expression as many teachers broke their silence.

*When I trusted you
You convinced
And you shared that with all.*

*When I was confused
You supported
And you made it public.*

*When I doubted you
You held information
And shared bits by bits.*

*Now, I've realized
Why do you never trust?
How you create a discourse of silence!*

The intervention of the arts-based workshop turned into an effective approach because it supported all the workshop participants to break the silence and holistically express their thoughts, talents, feelings, emotions, and aesthetics entirely and thereby creating a living curriculum. According to Leggo (2004, p. 32)

a curriculum of joy is a lived and living curriculum, always generated by questions and questioning by searching and re-searching. A curriculum of joy is always connected to experiences of the body, heart, imagination, and mind.

Poetry is one of the multiple ways to allow “embodied experience” as a text that invites the literate engagement of writing, narrating, and revising.

Like poetry, Leggo's (2004) drawing and painting supported us in conceiving, shaping, and practicing embodied experiences that we had too often failed to do so. Therefore joyfulness, a satva-like attribute, created a lovely environment. In line with Caplan (2018, p. 256), asking teachers “to live the adage “Do what you love, and you’ll never work a day in your life” creates a fearless learning environment. Educationists need to be supporting teachers to live their values of curiosity and joy. Besides doubting, we need to trust teachers (not only the students) and help them to live their values that might expand their horizon of knowledge. For instance, Caplan (2018) said,

the truth about actually existing education: “broadening horizons” is a slogan educators use to squelch students’ sensible doubts. If educators really wanted to broaden students’ horizons, curricula would give students a tour of what the world has to offer-not a tour of what educators were forced to learn when they were students. (p. 256)

It is similar in teachers’ cases; if educators and curriculum developers wanted to enhance teachers’ professional development, they would not feed with stale information but keep fostering inquisitiveness, critical/reflection, inclusive, and joyfulness of teachers.

In line with Sadhguru (2017), I might have felt the need for joyful education. Joyful education values happiness in the process of knowledge acquisition. Learning is a joyous moment (Sadhguru, 2017). However, the existing professional development approaches foster joyless teaching and learning by giving less importance to teachers’ inquisitive, critical/reflective, inclusive, and joyful practices.

For instance, in the curious, critical reflection, inclusion, and joy, we participate in different activities and discussions by questioning, inquiring, wondering; critical/reflecting, sharing confusions, challenges, and dilemmas; being open, inclusive, peaceful, and joyful for the common good. Inquisitiveness, critical/reflection, and inclusiveness promoted lively teaching and learning. However, *satva* is the highest form of us, and to attain it. We may need to make a cyclical journey through *tamas-rajassatva*, and sustain it. We may promote joyful teaching and learning.

Here, I see the power of *satva*-like pedagogy that made the impossible possible. Teachers never believed that they could develop a living curriculum, an art-based contextualized integrated curriculum, within a week in their school with their children. Here a question emerged: *What were crucial challenges of teachers in the process of satva-like interaction, discussion, collegial learning, teaching and learning, and workshop?* I answered this question in the next section.

Challenges

I, along with teachers, experienced three significant challenges in the process of *satva*-like interaction, discussion, collegial learning, teaching and learning, and workshop, which created a *satva*-like space. They were peer pressure, dilemma, and fear. For instance,

*Why did you shout at me?
None did it before!
Such filthy words!
Never heard before!*

Oh, God!

*What was my fault?
That I supported others?
That I opposed you?
That I respected all?*

Oh, No!

This poem represents one of the peer pressure moments that I explored in my field engagement. Seemingly questioning disempowering practices is full of challenges when wanting to enhance satva-like attributes and satva-like space. As organizational learning and group learning support satva-like attributes and satva-like space, they are not free from difficulties like peer pressure. Besides peer pressure, I uncovered a significant dilemma. For instance,

*The day you were excited
The day I was quiet
That was my learning day!*

*The day you were not listening
The day I did not stop speaking
That was my learning day!*

*The day you blamed me
The day I blamed you
That was my learning day!*

*The day you appreciated my work
The day I appreciated your work
That was my learning day!*

*The day you critique your work
The day I critique your work
That was my learning day!*

This poem represented my/our dilemma of being rajas-like/satva-like with others and with myself while using multiple forms of arts in the period of field engagement. Here, the interaction between ‘You’ and ‘I’ represents the dilemma between the two attributes, rajas-like and satva-like, that come into play when I interacted with myself, teachers, and other individuals like HT, teachers, and students. “You” represents rajas-like, and “I” represents satva-like attributes. For instance, “You” encourages less inclusive approaches. “You” builds consensus to decide, disagree to give complete freedom to choose, appreciate in modification of work, and welcome only appreciation. “I” encourages more inclusive and empowering

approaches such as active listening and being involved in decision-making, giving complete freedom, appreciating new practices, and welcoming both appreciation and criticism.

Here, I think my dilemma was the transition period that led me towards awareness of my rajas-like and satva-like attributes. However, it was not explicit in the field engagement. Valuing curiosity, inclusiveness, critical/reflective, and joyfulness, I engaged continuously in action-reflection processes. Like the study (Taylor, 2004), the interpretation of teachers' communication, collaboration, and reflection supported seeing me at the center. I realized the value of curiosity, inclusiveness, critical/reflection, and joy in teaching and learning. That realization helped me provide a safe space where all could be at the center and periphery in need by using multiple art forms. In doing so, I addressed the issues of power and thereby practiced a holistic approach (Taylor, 2004) to integrating arts.

Moreover, at times I had fear in my mind. I think fearfulness is the state of *tamas* (joylessness) as I used to shrink. For instance,

When I shrank

*A strong voice said,
"You need to argue."*

*A feeble voice said,
"Shut up! Surrender!"*

*A silence said,
"Trust yourself and live the way you're living."*

*How could I be loving?
When my heart is closed*

*How could I be 100%?
When I am divided into mind and heart*

*How could I be inquisitive?
When I had a goal of soul-saving*

*How could I live joy?
When there was the fear of losing!*

This poem represents the state of joylessness or fearfulness that leads to vulnerability and thereby obstructs taking action for the common good. It is about what happens when teachers cannot do what they love and live with fear. In line with Krishnamurti (2020), love is the state of non-division or oneness possible in the absence of fear. “Love is a generative force, vital for expanding, enriching, making life more beautiful and just, (Kohan, 2021, p. 2). However, love seems overlooked energy in the existing educational practices. According to Kohan (2021, p. 2), “*educational love is a love for the people who participate in the educational act, but also for the world, for life, for the place we occupy when we educate.*” I feel love as positive energy when we experience it in the absence of fear. When I fear, I cannot love and become loving and joyful. When I was cheerful, I had the following experience:

*When
I appreciated best practices but did not critique
I posed a problem but did not solve
I embraced the challenge as a natural process but did not take it as a problem*

*They
Believed my capability while presenting my better practices
Saw myself more confident while storying my lived experiences,
Felt being empowered while sharing formally with others*

*Remarked
“You’re a practitioner!”
“You put your heart into your work!”
“You’re working with teachers!”*

*I
Realized what ‘power with’ means
What Tagore’s fear and domestic walls means
What ‘the other side of the fence’ means.*

*then I
planned to continue to learn and let learn together with colleagues*

*Not with experts' ready-made solutions and thereby build other walls
knowing the ability of selves to build and/or dismantle the fence/walls*

*Through
Using the tool the way they use to express
Learning to speak the way they understand
To tell who I am and who I am not.*

The poem is one of the reflective experiences of living pedagogy that resulted amid critical and appreciative inquiry that explored both needs and strengths and thereby possibilities to address past, present, and future problems.

Here, I realized that experiencing challenges opens up opportunities. I explored an inclusive approach (i.e. possibly a satva-like approach) that includes critical reflection and care. For instance, I adopted both critical and appreciative strategies in need. I explored the appreciative approach which proved more influential than the critical approach. According to Bushe and Kassam (2005, p. 161), an “appreciative inquiry” has transformative potentiality as it gives “focus on changing how people think instead of what people do”. It focuses “on supporting self-organizing (transformative) processes that flow” from the innovative idea (Bushe & Kassam, 2005, p. 161). I focused on critical inquiry in the beginning and later adapted appreciative inquiry. According to McGarrigle (2018, p. 282), “the critical voice can silence and do harm...the critical voice can be self-critical, and uncertainty is invited.” I heard the critical voice frequently from many sources (e.g. peers, headteacher, and parents) in multiple forms (e.g. authoritative, supportive and interactive). I balanced the critical voices with care by adapting an appreciative approach and integrating arts.

Seemingly, a satva-like approach (i.e. critical reflection with care) explored the silence of the teachers (including my own), broke the silence, and thereby developed ways of living together that include satva-like interaction, discussion, experience sharing, pedagogy, and curriculum. In the process, like the study of

Setiawan and Saputri (2019), arts-integrated learning of interdisciplinary groups promoted the cognitive, emotional, and spiritual realm, enhanced critical thinking and problem-solving skills, and cultivated teachers' creativity. I think art is a transdisciplinary tool that works well in basic level teachers' professional development.

Postscript

Reaching here, I realized that my application of primordial knowledge (i.e. the Bhagavad Gita) shows meaningful practice as I found them a culture-responsive approach. Seemingly, this is a call for a culture-responsive TPD, particularly in the context of Nepal.

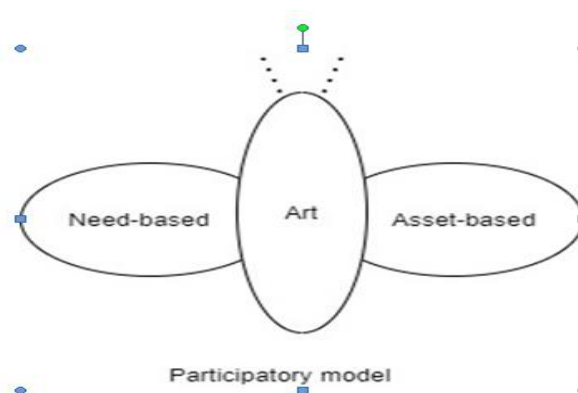


Figure 19: An art-based Small 'm' Model of TPD

Next, reaching this stage, I see myself (probably teachers too) as artist, activist, and activist. It is because I feel, the arts bring life. Integrating arts we developed the small 'm' model into an art-based small 'm' model of TPD. Through arts, I feel more connected to myself, the people, places, and things. I felt living, alive. Through art, I hear the voices and see the faces more clearly. Arts help me hear the unheard, feel the unfelt, see the unseen, and think the unthought and unthinkable. Arts support me to raise questions and questions against educational injustice. In short, art is a means that

makes it possible to connect and interact with my inner and outer worlds and thereby leads me to take action for the greater good.

I learned that art integration in professional development promotes satva-like attributes of the teachers and the facilitators. The close link between professional development and art supported overcoming the one-discipline hegemony in professional learning promoted or detained the feelings of exclusion and de-rootedness. It seems that “*education [learning] is an act of turning mistakes into learning opportunities and also of wandering through the world without anticipating the meaning of the journey, making learners companions of a journey that is felt on the road itself*” (Kohan, 2021, p. 2)”. Each time, I focused not much on what did not work well but instead continued with what works well in our context seeking better possibilities. For example, except for me, none of the teachers chose to write journals for reflection purposes. Rather than exploring why teachers did not write journals for reflection, I looked for other possibilities to engage teachers in the reflective process (i.e. arts-based envisioning activity, which I discussed in detail in chapter 8).

From the sustainability perspective, I think we should further be open up to further possibilities to enhance the continuous professional development of the basic level teachers. I think it would be interesting to explore the answer to the question: *How did I/we enhance harmony with the TPD model?* I discussed this in the next chapter 7.

CHAPTER 7

ENHANCING HARMONY WITH THE TPD MODEL

Through this chapter, I seek- *How did I/we enhance harmony with the TPD model?* I explore the auto/biographies (the interpretation of lived experiences) of the teachers that deal with teachers as living curriculums (Schubert, 1986). I think teachers were my mirrors as they were living many shared common living values and attributes.

I divide this chapter into seven sections. The seven sections explore the research journey of Madhu, Tara, Suva, Akshyat, Maya, Chandra, and Bahadur, who seem to grow through *(1) joyful teaching and learning, (2) connection with place, (3) ICTs integration, (4) connection with students, (5) connection with community and equality, (6) cooperation and collaboration with H/teachers, and (7) collaboration with students and colleagues* respectively. I present my research journey of unpacking shared educational values with satva-like attributes such as openness, inclusion, discernment, and happiness.

Each section begins with a short auto/biographical poem that follows the discussion on the exploration of significant living problems, living value/s, a living contradiction, ways of living values, and the influences of living values of each teacher. In this process, I show the major transformative shifts in teachers by influencing, exploring, and living (shared) professional values within an integral pedagogical space.

Madhu: Joyful Teaching and Learning

*When a colleague
Who is senior
but with less teaching experience*

*and younger
with no experience in teaching
in lower grades
says mockingly,
“Aging teachers might have problems.”*

*I feel low, a sense of guilt, of aging
I feel humiliated and dominated
“Is this not the disrespect of my experiential knowledge?
“Is this not the disrespect of our culture,
the culture of respecting elders?”*

*I wish I could tell him,
“Respecting you does not mean you can disrespect me!”*

*But I understood that ‘I am silenced!’
So I remained silent.
I pretended as if I heard nothing.
Then he continued creating the discourse of silence.*

Till I engaged in joyful teaching and learning!

This poem represents one of the shared experiences of aging teachers and shared perspectives on aged teachers. In verse, ‘I’ refers to Madhu, and ‘he’ refers to one of the high school teachers who doubted aging teachers' ability to participate in professional development activities. Like Madhu, I was silent, and I was silenced many times in my professional life. Like the high school teacher, I doubted aging teachers at the beginning of my study. Gradually I could engage joyfully in the teaching and learning process. As happiness which is equivalent to joyfulness, is a satva-like attribute that all of us possess, I tried to enhance the joy of Madhu.

Although the journey of breaking the silence through joyful teaching and learning was challenging, our continuous engagement in arts integration made that possible. Arts seemed to deal primarily with the students' beauty and active learning tools in the classroom (Chemi & Du, 2018), but arts became a tool for raising the voices of the teachers and facilitators. Similar to the study of Vetere (2016), Madhu enhanced his self-efficacy (i.e. self-judgment) through art integration. However, it took a long time to break the boundary/shield of the culture of silencing.

Here, the culture of silencing refers to the professional culture in which teachers are made silent by applying different strategies. For instance, in the context of Madhu, I assumed he was silenced when colleagues doubted that he could adopt an art-based approach thinking a new method might be a problem in using for aging teachers.

For instance, when Madhu heard about the art-based approach from his colleagues in the first group discussion of the teachers held on 24 May 2018, he spoke very little. Rather than expressing his perspective, he agreed with his colleagues that an arts-based approach would be more effective in lower grades. Then he decided to adopt an arts-based approach for grades 1-3. Although he participated in the discussion, he did not put forth his view. Perhaps he was not in a state of discernment as he could not make considered decisions or come to sensible conclusions while choosing suitable pedagogical approaches. But also, he might have benefitted from the discussion, which he could not express at that moment. Perhaps he felt uncomfortable sharing his understanding. And his silence continued till 30 July 2018, which was for about two months.

Reaching this stage, I feel that I did not prompt him to speak. His silence, which is less/no participation in dialogue, seems a *tamas*-like attribute as dialogue is *satva*-like, diplomacy is *rajas*-like, and monologue is *tamas*-like (Kumar, 2008). Although it was not intentionally done, I happened to focus on other than lower grade teachers. For instance, my journal entry dated 26 July 2018 noted: “Madhu... *are yet to have individual orientation. Why did we keep them at last? Were they not available in the staff room or we did not like to approach them in the beginning?*”

Rather than waiting, I should have reached out to Madhu to other teachers participating more actively. It shows his *tamas*-like attribute. However, I reached out to him on 30 July and talked about the arts-based approach. We discussed the multiple

possibilities of arts integration in the orientation and finally decided to develop personal information. In this project, students would paste their photos and write a few words as per students' ability. My journal entry suggests that he was happy about my support. *He said, "I will give this work today". Students can write ten words on the board too.*" Later, he shared his family story openly and stayed longer in the staff room than on other days.

Here, he began to participate in the discussion actively. I interpreted that as he showed rajas-like attributes as he began to share his experiences in the group. For example, while sharing his first experience of art integration, he said: *"I asked students to bring photos. They are excited. Few have brought, few left to bring. I have been collecting. I need to help them to write."* Adding to his words, his colleague said, *"My son studies in grade 1. He has been insisting on me to take photos. He is waiting for me outside as I promised him to take a photo studio."* While speaking, her son enters and insists she take him to the photo studio. The staff room fills with laughter! I take the laughter as evidence of the first success story of Madhu, who broke the silence. I was happy to see teachers' participation. As I reflected,

*Today all are confident. Active
To share unique stories
To listen to each other.*

*Probably they never learned like this
Perhaps they felt accepted
Possibly they are progressing!*

'All' included the active participation of Madhu. His participation gradually increased. For instance, he said, on 20 August 2018,

*A parent inquired about a grade 1 project. Why are you asking for a photo?
(He shows photos of students taking them out from his pocket.) If this type of
project makes the student smart, I'd like to do more.*

I understood his use of the word 'smart' as active and confident. It seemed he valued students' confidence and smartness (he meant to say active learning). His expression is in line with Chemi & Du (2018, p. 6). According to them, "*children's participation in artistic and cultural experiences appears to strengthen their ability to concentrate, and to engage in personal and social identity perception, which later in life may increase their confidence and ability to engage in social contexts.*" It means Madhu was developing a skill to promote students' confidence and learning through arts integration in their line.

Respecting his value of artful teaching and learning, I continuously looked for appropriate times for intervention. First, I discussed with all the teachers enhancing arts integration by using an arts-based approach in our collaborative activities. As a result, we decided to invite an artist to the school for a week to teach arts and develop a color book. Art education alone seemed inadequate to foster learning. I thought multidisciplinary knowledge (Al-Amri, 2012) could help. I hoped we might have initiated transdisciplinary education for teachers, students, and artists by inviting a local artist.

The colleagues proposed that Madhu take leadership in the arts-based workshop. He seemed happy and accepted the challenge. Madhu's happiness might be the reason for engaging with artwork and taking leadership. Generally, a teacher is supposed to be a leader, but he might have failed to enhance his leadership quality. According to Jr. Greenfield (1991)

The principal and teachers alike engage in a range of actions that serve to stimulate, guide, develop, and sustain organizational leadership processes and activities. In this sense, both the principal and teachers act as leaders. While the school principal holds an office that is assigned formal responsibility for

school leadership, many teachers do foster leadership in the school, albeit. (p. 162)

The trust from his colleagues was an acknowledgment of his competence. We had fostered a space for teachers to enhance their leadership qualities.

*A week connecting, dreaming,
sketching, and painting
Alphabets, numbers, and name
forgetting time and pain
Animals, objects, and plants
Resonating love with arts!*

Observing his deep engagement with the artwork, I had queries: *Why don't the teachers show their art skills in teaching and learning? What stopped them?" Perhaps they were focused on content knowledge rather than artful, soulful pedagogy.*

Thus, art integration created a safe learning environment for the lower grade teachers and high school teachers, the headteacher, and the students. Gopal said, *"School environment seems more positive!) The working spirit is high. Everything is falling into place."*

I was sharing his moment of joy as I was also valuing joyful participation. Expressing my value of joyfulness, I wrote in my journal:

Rather than asking them to do so in a controlled environment (something imposed), I prepared a playful, joyful, and lively atmosphere. My focus was to live in the present rather than solving past problems creating compulsive strategies with a solid plan. Perhaps, at times we become so ambitious that we miss the joyful learning opportunity in the name of effective implementation.

Our arts-based approach worked well as all the teachers, including Madhu, joyfully engaged throughout the week.

Thus, in Palmer's (1997) line, I could save his heart by supporting him to make a journey through *tamas*-like (i.e. possibly silence) to *rajas*-like (i.e. passionate)

to satva-like attributes (i.e. happiness) through art integration. For instance, art intervention made him realize his potential as he believed that he could develop a similar art book for grades 2 and 3. In short, I learned that a joyful learning environment could influence the teachers like Madhu, who teach in the lower grades, who are aging, who love art, and who value happiness to adapt art-based pedagogy and thereby improve pedagogical practices.

Tara: Connection with Place

*When I saw common problems
When I sought a better solution
When I questioned disempowering practices*

I spoke for all.

*When my colleagues encouraged saying
“You are right!”
“You are straightforward!”
“Speak, you can speak!”*

I spoke on behalf of all.

*But every time
I spoke
I was tagged as loud.
I was proved inefficient.
I was considered “the one who had problems.”*

*And then
I was offered help
Sometimes called at the corner and threatened
Many times made fun of in public*

*A micro-politics!
A peer pressure!*

Till I enhanced reflection!

In the poem, ‘I’ is Tara, who shared the similar experiences of many teachers, including my own. Like me, he seemed more rajas-like and less satva-like as he was passionate but had limited personal judgment skills in the beginning. Unlike Madhu, he was an active participant throughout the study. In the beginning, I used to think of him loud and the one who had problems. Although he participated in almost all the professional activities and learned many things, he did not seem not to develop agency (i.e. take the lead). Still, my perception changed as his passion for connecting with the place enhanced his reflection, influenced others, and prepared him to take greater responsibility (e.g. sustaining the school garden). In other words, in the

beginning, Tara was rajas-like (i.e., passionate) who changed into satva-like (i.e. personal judgment) through connecting to the place.

First, I noticed him on 11 April 2018 when he was informing and questioning disempowering practices of the school while speaking on behalf of all the basic level teachers. Sitting at the corner, he stood and said aloud: *“We used to get training in the past. When we have to teach all subjects at a basic level, we have not got any training. It’s tough for us.”* He was questioning the existing school culture, which was unable to conduct continuous professional development. He challenged TPD policy, which gave the basic level teachers the responsibility to teach all or any subjects, yet did not prepare them to take one’s professional development responsibility.

The loud, clear, and straightforward statement helped me to understand the existing issues of the teachers. From my journal entry, I found his passion for connecting to the place.

To be a good teacher, I need to be responsible. I need to find better ways to teach my students. I was very energetic those days. I would make teaching materials and use them in the classes. I was so excited. I was more interested in influencing students. I behaved in a friendly manner....but lack of proper evaluation, the energy didn’t continue as before. It discouraged me. It may be because of growing age. Using locally available resources in classroom teaching brings improvement in students’ learning. Subjects like Social Studies and Occupation need to be experiential, but our school system has some faults. We mention in the calendar to take students for educational tours, but we don’t take, Often annual plans are not taken seriously.

He was questioning the existing school culture that failed to follow the school calendar, against leaders who did not give permission to take students out for

educational visits and managing time and evaluating procedures for motivation of teachers. He conceptualized “leadership as an organizational or group process” (Jr. Greenfield, 1991, p. 182). Seemingly he developed his critical thinking as he raised important questions for a change.

He further emphasized possibilities to improve students’ practical learning skills as he said:

School gardening provides practical skills to students. It is for good health, and to learn new things...students also enjoy it...See, we do everything in traditional ways. Even being a teacher, we work in the field in the morning and evening time. If there is someone to guide us, we can involve in school gardening. As a teacher, I can learn something and teach it to the students.

He believed in hands-on activities for improving students learning by connecting practical knowledge to the real world. Engagement of the basic level students and teachers in the school garden project transformed teacher-centered pedagogy into child-centered pedagogy (Acharya, 2019). The child-centered pedagogy ensured the authentic participation of teachers (Acharya, 2019). It also created a suitable environment for the students to work interestingly, enhanced gardening skills, and inquiry-based teaching and learning of students and teachers in the public schools of Nepal (Acharya, 2019). School gardens benefitted the teachers and students as students increased their knowledge of nutrition; learning in the garden was fun for teachers and students; the garden became a tool for learning to improve social skills and community engagement in the study of Murakami (2015). It shows his connection to his place. In one of the informal talks, he said, “*All of my brothers migrated from this village. I love this place. I never leave this village. I stay here till my last breath.*”

Therefore, I supported him to implement community-based projects and to connect with school garden projects.

In the beginning, he participated in a curriculum contextualizing project. The project adopted an inquiry-based approach that provided him with enough space to challenge his disempowering practices, improve his practices by reforming activities, and develop and design community-based projects. His learning journey began with critically reflecting on his approach.

Representing all the teachers, on 15 June 2018, he shared his awareness of multiple perspectives of lesson planning:

We have not understood how to prepare the project plan. We used to think that lesson plans were the only way of teaching. But that was not true. And we used to think we needed to do it every week, but it was not like that. It seems flexible. We can do it in a week or month. We thought we had to go with a lesson plan and get feedback to improve, but that was not the case.

He admitted that he could not develop a project plan. Instead, he had developed the lesson plan with which he was familiar. His words reveal that planning was limited to the lesson plan, the structured plan that the teachers used to prepare and follow. I think teachers like him expect on-spot feedback from the facilitators and educators to improve their professional practices.

His continuous engagement in the collaborative activities helped him enhance his critical voice (e.g. raising questions on the ongoing practices). As a result, he could adopt an inquiry-based approach to learning. A questioning culture is deeply rooted in our Gurukul education system in which pupils could ask as many questions they liked until they were satisfied with the answer (e.g. the Bhagavad Gita).

For instance, on 20 July 2018, he said: *“We know little. We mainly know theoretical ideas but not any practical ideas as we have not practiced yet. So, it’s better to start from one.”* He further suggested not including reporting writing in the project as he believed that was not a suitable task for grades 4 and 5 students who had difficulties in reading and writing. Everyone agreed with him. He was reflecting critically and suggested changes in their mutual practice. Reflecting on this development, I wrote:

*You asked my opinion!
While planning a new project*

I felt I’m heard!

On 20 August 2018, he said, *“Not only me, but all the teachers are also feeling the same.”* Seemingly, he spoke, representing other teachers. Rather than focusing on his issue, he was showing concern for all the teachers. Although he was actively participating, his representing voice was not relevant to him. Or perhaps he was asked to speak. Or maybe he was under peer pressure. For instance, in one of his reflections, he said, *“I completed my project. I prepared everything, but my colleagues asked me not to share.”*

Therefore, to bring his focus on his practices, I inquired him about his planned project. He said, *“I’m planning not to take far from the school, but nearby so they will get information about temples and other places.”* Listening to his plan, I was happy as he was about to challenge school practices by taking students into the community for learning purposes. Like Good et al.’s (2016) study, he seemed to adopt some student-centered pedagogy concepts (e.g. inquiry). Then I engaged him in many rounds of interaction, encouraging him to collaborate with his colleague to plan a community visit. After some days, he could challenge his own and the school’s disempowering practices by designing and executing his community-based project with Raju. His

community visit project created a safe space to take the lead, connect with the community, improve his pedagogical practice, and engage in critical self-reflection.

For instance, on 10 December 2018, he said, *"We should not limit our teaching in the classroom. Like today we need to bring students out and teach in practical ways. They learn better in this way, and it is today's need as well."* Students were also happy as that was the first visit, and they must have had unique experiences, including teachers. Besides, his colleague was influenced by the integrated and collaborated community project as he remarked:

Community visit has brought liveliness to learning. I observed inquisitive, self-learning, and eagerness in students. It has helped to connect the students with community, and confidence-building of self-learning. In the classroom, students were not open, but on the visit, they were open to us, close to us, asking questions to community people.

That visit uncovered that students' learning ability could not be measured only in the classroom. The out-of-classroom approach to teaching could support further. As they found students were hesitant to share, express them in the class and found them close in the visit. Moreover, group visits were holistic, not in particular subjects or subjects, economic, and time-saving. Later, he planned two other community-based projects in grades 4 and 5, in which he took students to nearby health centers and ward offices with projects. Happily, he said, *"I realized that students learn better, faster, and easier in community-based projects than teaching in the class using a textbook and learning materials."*

Secondly, he participated in the school gardening project that created a safe space for taking social responsibility going beyond limiting self within classroom responsibility. His journey from classroom responsibility to social responsibility

involves active participation in the school gardening project, critical self-reflection, and then collaboration with a high school teacher.

In the initial phase, he was motivated. Perhaps he was given the opportunity and responsibility of leadership. For instance, on 25 July 2018, in the first meeting of the gardening project, he encouraged students to tell the name of the tools for gardening, seeds, plants and others; to come up with answers, and prior knowledge to the surface. He might hope students understand healthier food, recognize vegetables, and enjoy teaching and learning (Murakami, 2015). He continued his participation. For instance, my journal dated 26 July 2018 shows:

He (Tara) actively participated in the gardening project meeting, discussion and planning with students and other teachers....drew pictures envisioning school gardens,... He suggested what can be planted, e.g. many flowers, and vegetables of the particular season, like carrot, radish, and coriander, for August and September. He initiated bringing flowers to the school garden. He suggested finding tools for the garden, manure and management.

Intending to encourage him, I proposed co-researcher to involve in the visit to Hasera (organic farm). Then on 1 August 2018, we visited Hasera with some students.

During that visit, I found him very active as he inquired about the possibility of sustaining a school garden in the school. Similarly, he, along with students, visited local people with a co-researcher to watch better practices. Next, on 9 August 2018, the School gardening construction and plantation day, he was taking leadership of grades 4, 5 and 6. He mobilized students, guided, and taught them how to prepare files, plant and take care. I observed his connection to the place and his passion. My journal showed:

He (Tara) seemed so active and taking all the initiation. From it, what is clear is that the teacher is needed to give one responsibility so that they will engage and participate in their shared responsibility. Perhaps teachers need an appropriate platform to foster their skill, knowledge and creativity as he is fond of the plantation, experimenting in agriculture and active in his field. Thus knowing their potentiality, they may come up with flying colors.

However, his passion did not last long, particularly in the school garden project. For instance, my journal dated 9 Sept 2018 noted: “*Binu was unhappy with the teachers particularly, Tara. According to Binu, teachers are not taking responsibility for the garden*”. Lack of our (including teachers’) experience, training, and interest in using the garden might be the barriers to using the garden as a resource for teaching and learning (Murakami, 2015). Perhaps he could not learn as much as he expected from Binu. Or maybe we could not connect the school gardening project developing group projects. As Binu focused (mainly) on the students, I did not focus on the school garden project except on supporting her in need. I think I value more the collegial learning of the teachers than the individual learning of the teachers.

In short, his passion for connecting to the place motivated him to be associated with students, colleagues, and the community and thereby enhanced his satva-like quality, and personal judgment. It helped him improve his pedagogical practices as he improved student-centered pedagogy. Critical colleagues for interaction and facilitators or mentors for on-spot feedback are supportive for teachers. With such support, teachers can challenge disempowering practices, reform existing disempowering practices, and implement new practices for TPD.

Suva: ICTs integration

*I wanted to teach the subject which I liked to teach
But I was asked to teach which they (did not) like to teach*

*I believed that skill is power
But I (skillful though) had no power*

*I knew I am a non-permanent teacher
But in many ways, I felt 'Othered'*

*I remained silent for a long time
Till my skill began to shine!*

'I' was the representative teacher who was interested in teaching and learning one subject but limited by giving other subjects to teach. Although Suva had a passion for teaching and learning, integrating ICTs, and had skill and knowledge of computers, he was given other subjects to teach. Despite the school management's awareness of his computer use skill and knowledge, he was not encouraged to improve his ICTs integration skill and knowledge and thereby enhance teaching, learning, and assessing students. However, he had been actively supporting school management to accomplish computer-related tasks.

From our first interaction, I explored his passion (i.e. raja-like quality) for ICTs integration and thereby began to support it. For instance, he said,

Although I teach Maths and Nepali, I teach using ICTs like photos, biography, and sharing videos using my mobile. I feel this is my strength. I want to learn more ICTs, and new approaches so that I can help all the students. Students are of different levels. If I know new techniques, I can support them differently. ICTs use can address multiple intelligences.

He believed that ICTs integration would address students' multiple intelligences, thereby improving his teaching practices. His broad understanding of ICTs integration to enhance students' various intelligence showed his passion for learning about computer use. Further, he said, *"If I show a photo, video and other things to teach biography, then students will remember more by seeing than by only reading and listening to me. So I use newspapers, the internet to facilitate my class."* His interest

in teaching computers was for integrating arts such as photos, videos, and other things to enhance students' learning. For that, I think he wanted a satva-like learning space. For instance, giving his opinion on his way of learning, he said,

I feel the curriculum is a collection of experience, social transformation, and also content. I think we can address many problems of the students collaboratively. But it is limited to sharing our issues with colleagues not discussing formally in meetings to address the problem and taking action.

I felt he wanted a collaborative learning culture, so we formed a professional learning community on 4 June 2018. He participated in the discussion, group work, individual orientation, and implemented project-based lessons within the community. However, he could not connect ICTs to his teaching and learning.

Reaching this stage, I feel that although he actively participated in the contextualizing curriculum project, he could not meet his expectation of ICTs integration. He shared multiple pedagogical experiences rather than integrating arts and ICTs experiences. For instance, on 15 June 2018, after one week of project-based learning discussion, he said that *"I don't have anything to share. I also have not used it."* Perhaps, his low and no participation in the project-based learning he was implementing in Nepali subjects was not his area of interest.

We reflected on our collaborative practices on 13 September 2018 and discussed and decided to learn computers. Learning computers was not only Suva's interest but of all the teachers and the community. For instance, my journal entry dated 29 September 2018 noted:

*PAR committee meeting
beyond traditional teaching
the hope of ICT integration.*

I might have thought to support him and other teachers to enhance their self-efficacy (i.e. personal judgment). It is because “resources, support, and self-efficacy” were prerequisites for improving teaching and learning in K-12 classrooms and the professional development of the teachers (Bryd, 2017, p. 4). Then, on 30 September 2018, we looked at the answer to the questions: (1) Who can assist us? (2) For better learning, what kind of group can you work with? Departmental, gender, basic/advanced, and others (3) What is the appropriate place and time to learn this skill? From the discussion, the teachers chose him as one of the mentors. Teachers believed that he could teach them or make them familiar with computer use. Although he belongs to the Nepali department, he was demanded by Mathematics department teachers to facilitate, and he agreed. It showed that he had skill and knowledge of computer use. I was happy as he was acknowledged. We had a dream. By the end of this session, we can (all of us) develop and present PowerPoint to students, teachers, or anybody-shared goals to motivate perhaps.

Reaching this stage, the individual dream of Suva turned into a collective vision. To achieve our goal, we planned to learn in the mentorship of possible seven mentors. Among them, Suva agreed to support two departments, Nepali and Maths, on 10 Oct 2018. As he is Dalit, I was interested in exploring power dynamics. Although I was almost sure to explore power dynamics on non/Dalits, I explored horizontal power dynamics between high HoDs and teachers. Seemingly teachers’ learning might not affect by caste division: non/Dalit. Thus, like the study of Russo, Barnard, and Arriago (2021, March) using technology, I was addressing the issue of social justice in ICTs teaching and learning by creating an inclusive learning community. For instance, Suva overcame the disempowering hierarchical division between HoDs and teachers.

Furthermore, intending to enhance his computer learning, we invited Bimal, a university-based researcher, who arrived on 17 November 2018. In the discussion, I realized that developing PowerPoint and presentations was an extensive issue. For it, teachers needed to have both hardware and soft skills.

Teachers also realized in the reflection session that they need to learn both hardware and software. As the researcher could not join immediately, we continued our learning. Perhaps, the arrival of ICTs experts added him hope of learning more. As a result, I observed his active participation. For instance, my journal entry dated 20 November 2018 noted:

I observed him helping his department head. She asked for his help, and in a short time, she prepared a slide. She was literate but still not confident enough in PowerPoint. This means 'need' is an essential factor that pushes us to learn. What is the need of our teachers? How to motivate and encourage? What is the pushing factor? He had already made slides, but he could not find them. There he realized to label and number the computers.

I observed Suva was mentoring his HoD. His mentoring made him realize to label the computer as he lost his slides. His support was praised by his HoD and also allowed presenting. On 26 November, while providing feedback, appreciating him, she said, “*Suva prepared it. He helped to make this possible.*” Finding his slides perfect and best among all, I said, “*You had the best slides presentation. You are the presenter of the day!*”

I learned that *skill is power* as he used his power to influence himself, others and social formation. Peer mentoring supports professional development as shared status and equal position of the peers develop an awareness of the context, thereby

creating space for trust and emotional and psychosocial support (Draves, 2017). My journal entry shows:

Skill is power: He stood and said, "I'll present" he set a projector in the room.

The HT also gave authority to demand required materials in the computer lab.

Then he said confidently, "If I get materials, I can set the lab."

After the presentation, Nina said, "I also added design, but it did not appear in my slides. How did it happen to the Nepali presentation?" Listening to her, he smiled. A teacher from the Maths department added, "I must learn computers." Thus, he could influence himself and others. Then we planned to continue learning every Friday for a month for one and half hours after school.

Besides regular teaching, learning, and managerial support, he began to take more (visible) initiation. For instance, my journal entry dated 29 November 2018 shows:

*Seeing him with computer, parts collecting
Dusting, cleaning, and repairing*

*Wishing a helping hand
With a better plan*

*Self-motivating
Integrating.*

His initiation had a noticeable result. On 30 November 2018, I realized that there were 19 computers. Among 19, only five were functioning, and that day, ten computers were working, which he made possible. Then we began an ICTs learning session to enhance trust as he reached all the tables and supported his colleagues in need. At that moment, he proved himself a mentor for all. Pondering, I made my journal entry as:

*Why did Suva not help in this manner in the past for teachers' skill
development? Why did teachers not ask for his help in the same way? Where*

went wrong? Is it the lack of community of practice? Or did they not find a reason to learn?

I realized that his mentorship created a secure space for collaborative and cooperative learning that enhanced his understanding as he developed his confidence and influenced other teachers and HoDs. As a result, he earned the trust of his colleagues which motivated him further. As trust is the satva-like quality (Kumar, 2008), Suva enhanced his satva-like attribute by integrating ICTs, which created the opportunity to take greater responsibility (i.e. mentorship).

I learned that in the presence of facilitators with satva-like attributes, teachers like Suva can foster their ICTs integration and communication skills, thereby adapting ICTs –based pedagogy to improve teaching and learning practices in satva-like spaces.

Akshyat: Connection with Students

I didn't know what really mattered to me?

*I did one
But I looked for other*

*I asked for many
But I liked the shortest and easiest*

*I said, "I did not understand."
They said, "You have problems."*

*Until I reach the border of blaming/appreciation
Dis/respect!*

'I' is a representative teacher, a teacher like Ashyat, a teacher like me, and perhaps a teacher like many of us who struggle to know what matters to us. Like him, we might take a long time to understand our living values (e.g. Tofail, 2020). Perhaps we believe others blindly or respect others. Or maybe we never dare to question ourselves and others and take action believing in ourselves. But there lies the fine line, the line between problem/solution and dis/respect, the border. The fine line or a border was

outside the barrier between problem/solution. The inside edge was between dis/respect. Blaming was the first sign of disrespect, and appreciation was the first sign of concern that we explored together. Thus we explore our shared living value, respect.

Akshyat's professional learning journey began with blaming theoretical knowledge. For instance, he questioned theoretical knowledge over practical knowledge. On 24 May 2018, reflecting on the workshop, he said, "*Training is for the sake of training. I learned nothing. I learned only theoretical knowledge, not any practical knowledge. I could not learn anything that can apply to the classroom.*" He realized he could not put theoretical knowledge into practice.

Reaching this stage, I realized that Akshyat wanted a connection between theoretical and practical knowledge. His 29 years of teaching experience at a basic level might have given him profound practical knowledge that he did not see in the theoretical knowledge that he received in training. Seemingly, he viewed his living value of respect as his professional, educational, and social value as an integrated one. Like Tofai (2020), he took a long time to know his pedagogical approach, living value, and purpose of teaching and learning. For example, he wished to have trainers in the school and/or in the class in the beginning. He said,

If we get training, the trainers make us students, and they become teachers.

We, being students participate in activities which I find not practical and not effective. We, being adults, can say one plus three equal to four without counting.

He wanted facilitation in the real space rather than an off-site training space. To address his need, I could hire trainers and train with some tangible training packages

as interventions. Still, I chose to be in the natural setting, respecting his need to adapt to the school-based professional development model.

The school-based professional development model was supportive to him as he actively participated in the professional development activities. In the process, he could enhance his pedagogical knowledge and practices. For instance, in the beginning, he wished to learn about play-based methods and practice. According to him,

I can link the play-based method with the curriculum through which students learn while playing. But from top to bottom, everyone takes this negative as they believe that lazy teachers bring students outside the classroom to play.

We can conduct play-based methods in the class, like role play.

I found him hesitant to practice a play-based teaching method assuming that parents and school management do not value it. In his line, on 4 June 2018, we discussed the three possible teaching, learning and assessing approaches. 1. Class1-3 play/arts-based teaching-learning and assessing; class 4-5 inquiry-based teaching, learning and assessing.

I feel that he might be happy that he got an opportunity to learn and practice play-based methods in his classes. But after discussion, he could not connect with his everyday teachings easily. Perhaps, we could not facilitate him properly.

Here, I feel he was confused with the multiple methods and looking for a simple method. It shows that pedagogical approaches that are introduced to the teachers were not easy to understand for the teachers like Akshyat. For instance, on 3 August he said, *“As it is a completely new approach including myself, students found it difficult. But also I have given project work. There are few students in my class and group division is not appropriate”*.

Intending to provide on-the-spot support, I continuously interacted (asking, “How did students respond to you?”) and tried to connect his focus on individual work with group learning. However, I found him as an individual learner. For instance, Nina said, *“For a month, he has been learning computers. He goes to the computer lab and learns himself.”* Gradually he began to enjoy learning. For instance, on 5 December 2018, sharing his experience, he said, *“In the previous term, students found it tough, confused, now I gave relevant one. It’s in the process. I have given in three classes. Both students and I are finding it easier this time.”* He found the project relevant as he could connect his idea with the task of the textbook. He participated in a school visit project on 11 December 2018. Reflecting, he said something similar to the following

*Students were excited
so he did!
Liked decorated classroom
And teachers’ working mood
He felt the reunion with colleagues
and sure of learning better by community visits.*

He believed that students learn better by observing and community visits. According to him, teaching in the class was a *‘dumping approach’*. He found me as a bridge as he said, *“You have been playing the role of a bridge, bridge between school and community, school and school.”*

Then I realized that he believed that community-based projects and community visit programs improve his practices by enhancing the learning of the students, teachers, headteachers, and neighboring schools.

It took almost eight months of participation with Akshyat to explore his pedagogical approach, a community-based pedagogy. Even though it was late, I could support him by connecting his value with Hamal, who came with a community-based project-Parental Engagement, that explored his living importance of connecting with

parents and the community directly. For instance, my journal entry noted on 24 January 2019, he said,

I used to teach in Primary school. We all were equal. We used to discuss and decide. There was no hierarchy. We used to visit the community. Parents used to call us, offer us food, and show us respect. We all loved that. Here, I am missing that environment. I felt proud that my teacher visited my home (keeps his hand on his chest). I think teachers need to do the same. But we don't have such an environment.

When Akshyat was a student, he was influenced by his teacher, who reached home. He had massive respect for him. Similarly, he wanted to respect students, which he believed could be possible through home visits. Therefore, he actively participated in the Parental engagement project.

I think Akshyat was in a pedagogical dilemma. Perhaps his understanding of the Play-based method was confusing him. He wanted to adopt out-of-classroom pedagogy in which he tried to connect the community in his teaching and learning. He wanted to design a project related to the community. But he had a fear that others may continue saying, “*Only lazy teachers bring students out to play!*” He might not overcome the fear of getting tagged as a lazy teacher, a *tamas*-like teacher.

However, he began to take students out of the classroom and engage in drawing and coloring. For instance, sometime in January 2018, he said,

These days, my students don't let me begin the class as soon as I enter the class as I used to do. (smiles) They enjoy drawing, and I also let them draw for five minutes. Then only I begin regular class. Sometimes I tell stories. It is fun.

It was a happy moment for me to know using a story as a warm-up activity for his class. I felt he must have felt interconnected with his students. One of his students

said, *“Our Nepali sir (Ackhyat) tells us a story. I like to listen to his story.”* In a meeting, a community member also recalled his memory of school days, *“We used to listen to his (Ackhyat) story for hours. I don’t remember many things but remember his stories (smiles.”*

Being with Akshyat, I learned that innovative pedagogical interventions might not be enough to enhance teachers’ professional development of teachers like him. Besides, respecting each other (among teachers) is not enough unless knowing connection as a living value. Thus, we connected with the community and ourselves by developing community-based projects, focusing on lower grades, and creating a curriculum to enhance school-community relationships.

Maya: Connection with Community and Equality

*My own community
my own colleagues
my own family
treat me 'other'
make me feel 'other'*

*again and again
until I communicate with them.*

'I' in the poem indicates Maya. I spotted her only on 24 May 2018 on the first day of the four days needs-assessment workshop. Maya (the only female teacher) participated for a short time because of her university exam and maternity leave. However, being with her, I got the opportunity to support her to explore her living values, connections and equality that influenced herself, her colleagues, and Nina, including me.

At first, Maya believed that she did not have any gender (male/female) discrimination, but we together explored that she experienced discrimination. Sharing her past training experience, she said,

I took two training sessions in my mother tongue. We have books on the Tamang language, but I found it challenging. All the schools have got training, but only one school has begun teaching it. Book 1 is of grade 6. Being Tamang, I find it hard. English is more in demand, and I also like training in English and ICTs.

Sharing her willingness to take English training, she expressed her exclusion from professional development programs. Moreover, she had experience of other forms of domination and discrimination. Like, she felt dominated and discriminated against by high school teachers.

For instance, on 24 May 2018, in the reflection session of the four-day need-assessment workshop, she said, “This is for us and you, high school teachers, are speaking!” to a male teacher sitting next to her. She was slightly in rage. Her rage was not indicating to that single teacher but poking at the biased professional development practices. It showed that conventional professional development practices were limited as the high school teachers had highly utilized the opportunity of basic level teachers.

Moreover, sharing the disadvantage of being a temporary teacher, she said, *“We don’t get opportunities for training because only permanent teachers get it. The competent ones would be called for the activity as they had to teach after returning to school. She felt that she belonged to the most disadvantaged group of basic level teachers because even if basic level teachers got the equal opportunity, only the permanent teachers benefited.*

She was willing to teach Social studies in a natural setting. She said, *“I take Social class, but I never students outside the class. I want to take students on an excursion with a project so that they can link curriculum with their visit and have better learning.”* More than teaching, she would like to be connected with colleagues and the community. Reflecting on her practice of keeping a portfolio, she said, *“I have worked to maintain a portfolio, but other teachers did not help, so could not continue.”*

Similarly, she wanted to connect with the community as she said, *“I became a teacher intending to contribute something to the community. I came into this profession to contribute something to the community. My aim was becoming a social worker or doing something in society.”*

It showed that she wanted to build harmonious relationships between colleagues and the community. It is because she valued equality. When I asked her, “Which of these images resembles you?” she said, *“I am like this image of a teacher who “treats all the students equally.”* Perhaps she believed that community-based projects could bridge that gap between school and community.

Thus, I explored that her professional values are connection and equality, which she aspired to live to the fullest. I felt that we had common denominators such as discrimination and inequality, and we aspire for dignified life by motivating the power of love, faith in humanity, and action (Briganti, 2018).

Therefore, intending to aspire for a dignified life, I might have created loving and caring learning spaces. For instance, we conducted a workshop on 8 June 2018. Maya was chosen as a group leader by her colleagues in an arts-based/play-based group. She engaged all three group members and actively participated in the group. Unlike other group leaders, she encouraged her male colleague to present from her group. Her group seemed happy in their group work.

Although she remained absent for almost two months, it did not affect her because she completed her task and updated the portfolio file with other teachers who failed to do so. Nina said, *“She has already put her project in a portfolio file. It was beautiful, colorful pictures.”* She had autonomy and professional independence to continuously “act as teacher-learner pools of diverse knowledge”, experiences, “equal power, and autonomous learning” (Sehrawat, 2014).

On 13 September 2018, we planned to create an equitable learning space where teachers chose to work with colleagues in their department during school time on Fridays at the computer lab. Among five colleagues, she was spotted as computer literate to facilitate basic skills and knowledge to her colleagues in her department. I

was happy to see her becoming a facilitator, and she was also delighted. Perhaps, she enjoyed equitable space. Then she shared her computer training experiences and willingness to fix WIFI which added enthusiasm to us.

However, she did not participate actively in collegial learning. At that time, I thought that her pregnancy was more than pregnancy and disciplinary boundaries, the closed hearts among colleagues were the primary reason for her low participation. I witnessed domination that stopped her to facilitate the learning process.

*I sound indifferent
when your speech and my hearing
Disharmonizes!*

I think although she felt dominated, she was on with her project. Being empathetic, I tried to appreciate her to make her believe acknowledged saying, “*Everybody liked your project*” She was unhappy with me because she thought I discriminated against her. It was unintentional. Here, I realized how unequal resource distribution affects teachers and their performance negatively.

*Distributed tabs
Discrimination unknowingly?
Demotivation?!*

But still, I was looking for an opportunity to support her to live her value. I intended to bring positive change to the new plan and improve the harmonious relationship between her and Raju. For instance, on 10 December, I encouraged him to discuss with her and see the possibility of bringing change to her community visit. Later, she welcomed Raju's feedback and thereby improved her sheet. More than that, she accepted Nina, Madhu, and Akshyat to participate in her project. She was happy with her community visit project. Sharing experience, she said, “*We should not keep*

students within four walls of the classroom, students can also learn many things if we take them to other schools, their behavior, decoration of the classroom.”

Similarly, he was happy with her questionnaire sheet. Sharing better ways of planning (possible for the next visit), she said, *“The sheet which was taken with us to collect information also helped as students collect info but had limited time for it. This visit was effective, although we could not take far away.”*

She liked her colleagues' collaboration and wished to have more participation in her project. She believed that collaborative projects would be a more effective way of the visit. At times, I could not influence her significantly because her use of her mobile phone to show the videos in the class and asking students to draw and color in her assignments were new practices to many of the teachers (e.g. Madhu, Ackhyat, Tara). I might have thought that her techniques were good enough. Perhaps, her absence from school and at the time of the meetings might be the reason.

Further, more than the students, she could influence her two colleagues who participated in her project. Bahadur said, reflecting on the school visit, *“After the visit, I felt that I am also determined to manage things in school.”* Similarly, she influenced Nina. Reflecting school visit, she said, *“This is my first school visit to this area. Although it is primary, it is clean, well managed, and uses locally available resources. I am thinking of visiting a model school. I want to take other teachers.”* Influenced by this visit, Nina kept a shoe rack in front of grade 1. I observed her involvement in grade 1 and some information posted on the office wall. However, she could not participate in the school gardening project because of her maternity leave.

Despite her less participation in the plan-action-reflection process, she was sincere as she updated herself and improved her practices. She was free to do so. She

exhibited *tamas*-like qualities such as unhappiness, disengagement, and complaining when she felt discriminated against and dominated. However, a loving, caring, respectful, interdependent, and equitable learning space supported her to participate, accept feedback, and improve her practices in influencing herself and others. For instance, Bimal said, *“We have got no freedom. We have been doing what was asked us to do. We could not use our knowledge and skill.”*

Being with Maya, I learned that appreciation is not enough as we need to enhance the *satva*-like qualities of Maya, such as equality and interdependence. I knew that a teacher could influence colleagues, students, headteacher, and facilitator if we prepare an interdependent and equitable learning space.

Chandra: Cooperation and Collaboration with H/teachers

*When I was questioned by many
and understood by a very few*

*Then I took a risk
and dared to act*

*But I was vulnerable
Though I pretend able*

*Till I took a lead
Living cooperation.*

T', Chandra, represents a teacher who recently became a teacher from the headteacher of the same school. Intending to reform school, he invited us when he was the headteacher and then became (only) a teacher.

He is one of the representative teachers who wanted to empower teachers by implementing CAS and the Local Curriculum. He believed that empowerment is possible through social responsibility, which could be possible by enhancing cooperation between teachers and the headteacher. Taking responsibility refers to taking action for the common good (Daloz, 2000).

Since the first visit, he wanted co-operation from the teachers and believed that cooperation could enhance his professional development. My journal entry dated 3 August 2018 noted: *His cheerful face, welcoming gesture, listening attitude, and willingness to cooperate with us for the reformation of the school provided me with the reasons for choosing his school as a possible working space.* I was impressed by his sense of social responsibility as he was willing to reform school by inviting university students and engaging teachers in the research process. On the second visit, I found him happy as his school was selected as a leading school for our project. But I did not notice the same happiness among teachers. Except for one teacher, other teachers were found indifferent to this news.

Observing and sharing our interest in the school with the teachers during this visit, I have experienced indifference from teachers as I may have experienced resistance, apathy, engagement, and openness. Teachers were not talking openly. They looked indifferent. They were passive listeners except for one teacher who heartily welcomed us.

Perhaps, he was happy that he successfully achieved his goal (i.e. engaging teachers in the research process). His primary concern was to implement a Continuous Assessment System (CAS), which he shared in the presence of some teachers on 9 March 2017. According to him, *“CAS is a problem as it is not implemented. Training in a resource center shortened a day by distributing money that was not effective. These years, not any other training. The school conducts no training.”* He seemed ready to plan and work together for betterment. I found him a progressive teacher leader.

However, I found no harmonious relationship between him and his teachers as I reflected, *“Other teachers did not participate in our interaction. Just they answered*

the questions -when does the exam start? Slowly and gradually, one after another, all left the staff room. Later I saw them talking on the roof of the school.” Not only that, a community member questioned his positive relationship with the community.

*Who was autocratic?
Neither I nor you:
But when one decides alone
The autocracy is around*

In a meeting, he discussed the issues of upcoming exams, a program for developing a positive attitude of the teachers, teaching-learning materials development, effective and formal sharing program. In doing so, he connected the community and school, corporation of School Management Committee (SMC), Parent Teacher Association (PTA) in School Improvement Plan (SIP) development, computer training, and cooperation among teachers. Thus, I was sure that he was a living contradiction. I had to support him to live his value, cooperation, and common good to the fullest.

He maintained a harmonious relationship between teachers and the community through the community-university partnership. Perhaps, he self-reflected and determined to bring improvement in teaching-learning being more cooperative. His concern was to conduct a continuous professional development program in school, which he believed could address the issues of CAS and other forms of teacher training through cooperation. His sense of social responsibility was for the common good.

On 11 April 2018, Chandra invited me to the staff meeting to discuss beginning our project. This meeting was the foundation of the professional learning community (Dufour, 2004), where we, together with teachers, planted a seed of harmony through cooperation, collaboration, and reflection. Then, collaboration and partnership became our professional learning culture. For instance, the newly appointed headteacher, Nina, seemed cooperative. On 8 June 2018, she gave an ending remark, *“These three approaches can be used based on the subject matter,*

content, teachers' pedagogy, and time. I feel we need to use it." Similarly, on 28 June 2018, I presented at KUSOED.

I shared my journey with collaborative practitioners from individualistic people who have to overcome many hurdles which helped me learn to be collaborative. More than I explained the learning community culture "we" culture and academic class, workshops, participatory approach, Wednesdays meetings, mentors' role, and hurdles of the learning community that influenced me to be so.

Not only me, but he also seemed cooperative to Nina. He was active in all the activities, including the gardening activity. Similarly, he showed concerns about the school toilet and school garden.

Reaching this phase, I realized that he was cooperating with us and gradually focusing on his role as a teacher as he began to reflect on his practices. For instance, on 24 July 2018, he said, *"When I go to class 5, they keep on saying, "Again study, no sir!"* On 20 August 2018, sharing in the meeting, he said,

I thought of doing it in grade 6. But students in grade 8 are interested. Although grade 8 has got many projects, they are smart in all aspects and eager to do them. I felt I was not able to convince grade 6 students to make them feel motivated. I think time limitation is a reason as we had to do it in a short period. In the next project, I want to link to the garden and upcoming exhibition. That may motivate students. I think if we give projected linking addresses with major objectives, it will be more effective.

He critically reflected and realized that he failed to motivate students. Moreover, he planned to connect the garden to his project. Furthermore, he began to engage in dialogue when a teacher raised a problem. He gave his idea and vice versa.

We agreed that the portfolio evaluation would be limited to the first and second term file. Still, in the final term, we decided to integrate it with the annual report card. It might be why the teachers did not keep their students' portfolio files in the respective drawer of the cupboard in the ICTs hall. Here, I realized that CAS implementation was not the priority of the teachers as they did not like to connect with everyday teaching-learning assessing activities. Seemingly, in collaboration with Sharma, I might have well associated CAS with everyday teaching, learning, and evaluating activities.

After that, he showed his authoritative nature. Giving his remark on my facilitation process, "*he wanted me to go in a more structured way*". I felt he wanted me to be authoritative. Here, I think his dream of implementing CAS was not given importance by the group that made him believe to be traditional (e.g. authoritarian). Similarly, he seemed less cooperative with his department as he preferred working with the teachers of other departments. I think he was showing his *tamas*-like attribute when he was not living his value of cooperation.

However, the *tamas*-like state did not last long when we created a suitable collegial learning environment. For instance, we planned to meet every Friday for a month to engage with the computer. Being open and cooperative, he continued learning (i.e. computer use) with colleagues. My field note of 30 November 2018 showed as follows:

Chandra: I am minus in computer.

Tara: I am zero on the computer. (All laugh. Chandra was with Sharma.)

Sharma: Let's start with English. Nepali is difficult. We don't know Nepali.

I: I also asked for a new keyboard to learn Nepali. It seems I must know. I did not feel like learning it. (I said so to make the teachers comfortable)

Sharma: He (indicating Chandra) prepared all the slides. (After some time)

He is a fast learner. He can do it quickly. He prepared all the slides.

(Then he continued learning.)

I sensed that his *tamas*-like attribute was not his ignorance but a state of vulnerability. Therefore, I shared my vulnerability (i.e. my imperfectness in computer use). Generally, vulnerability might be understood as a weakness; however, I shared my vulnerability to make him feel *the shared status*. Thus, I continued to create a safe space for cooperative and collaborative learning that allowed him to enhance his sense of social responsibility.

For instance, on 5 December 2018, I asked him about a school visit as the basic level teachers were willing to visit a school with a similar geographical context but with better teaching and learning practices. I thought the teacher wanted to learn through observation. Therefore, I encouraged him to take the lead in the form of social responsibility. He accepted and successfully planned for the school visit. We (university co-researchers, teachers, HT, HoDs, including community, parents, and students' representatives) visited a school in Khotang (a district). Seemingly, he could cooperate reasonably with teachers and the university-based researchers whom he invited to join the school reformation programs with the PAR projects.

Being with him, I learned that being open is not sufficient. The open approach does not exclude problem-based learning as teachers learn through problems. I posed problems, and challenged him to live his value, cooperation, and the common good. I realized that teachers like Chandra need space for taking educational and social responsibility, which could be possible by posing problems (e.g. taking responsibility for a school visit program) to enhance *satva*-like qualities such as common good and cooperation.

Bahadur: Collaboration with Students and Colleagues

*I may seem offensive
Weird
Different*

*But it's OK.
I am happy with my work.
Students are happy working with me.
I enjoy teaching.
Students enjoy learning with me.*

*Why should I be like others?
Why should I be 'yes man'!
Why should I become a consumer?
Why not appreciate me?
When I am loving, caring, and collaborating!*

But deep inside, I'm closed to colleagues!

'I' is Bahadur, a representative teacher, who seems to influence being loving, caring, respectful, and collaborative, but he could not influence colleagues significantly. Such teachers believe that loving, caring, and collaborative teachers can influence students and give their best in their classes but not in collegial learning. However, in the beginning, I thought he was a satva-like teacher as he seemed loving to all. According to Kumar (2007, p. 38)

one may be a wealthy person, inheriting status, prestige, and possessions, but be inwardly humble, detached, and full of love for all living beings. On the face of it, such a person appears to be rajasic, but in reality, that person is truly sattvic and serene.

Perhaps my uncritical belief in Bahadur was developed by the existing TPD. I think existing TPD has limited teachers within the classroom by emphasizing the effective implementation of the curriculum rather than developing critical skills such as raising questions and questioning self, other teachers, and the school systems.

However, when teachers take responsibility for one's continuous professional development, teachers need to foster the satva-like attribute such as loving to all. To

understand this, I/we took a long time being together. Here, taking responsibility for continuous professional development refers to influencing self, others, and social formation.

I noticed him on 4 February 2018, in my first teachers' meeting. That day he shared his one lived experience with his grade 2 student who did not have a safe learning home environment. While sharing his success story of counseling the student and his father, he looked confident and bright. Then, I felt he was concerned with teachers' harmonious relationship with students and a mutual student-teacher-parent relationship. However, he did not feel the need of building a balanced relationship with colleagues. In the next meeting, he shared his feelings about a teacher. He said,

The student said that he did not like to stay in the class because of the teacher's angry face. I wish all the teachers to go to their classes with happy face. Students feel comfortable with happy teachers. I think it is the reason for students' absenteeism, irregularity; unpunctuality and drop out might be the reason.

In other words, he found a disharmonious relationship among parents, students, and teachers as a significant living problem in the school, which he believed could be addressed by building harmonious relationships.

On 22 April 2018, I asked him to share his experience of a workshop, and he said, *"I learned how we can become happy, speak the truth, love all, be peaceful, be selfless, and not kill."* That opportunity of sharing provided him to shed light on his living value and the purpose of his professional life and uncover his values of truth, love, peace, and selflessness, which he would like to practice in his personal and professional life. I thought that sharing in the professional learning community could influence his colleagues, students and school. Therefore, like Palmer (1997), I wanted

to save his soul. I had to prepare a safe space for him to live his value, collaboration, collaboration with his colleagues, students, and parents.

But, I explored that he was also not living his value fully. In Whitehead's (2008) words, he was a living contradiction. I discovered him a living contraction from the following classroom observation reflective note. I observed his class on 22 May 2018 and realized that he was not promoting discussion and group work as I noted:

He used a questioning approach, but the questions were close-ended—no conversation with and between students unless the teacher asked them to support a friend. Students were not encouraged to generate alternative solutions, but he was a good listener.

I discovered an unfriendly environment. Perhaps my presence could be a possible reason. Bahadur's focus on absent students and class revision might be another reason, but my heart found a disharmonious classroom environment. Thus presenting my learning, I shared at KUSOED that teachers know very little about students.

But, on 27 May 2018, I found him living love as I observed that his class was more interactive than other teachers. *Students were shouting, cheering, and clapping in his classes. I was sure that was a productive noise* because I had a similar experience in my teaching career where my students made noise while interacting freely. The same day I also found him adding two activities in the assembly and actively instructing students.

Thus, I found him living love, but not entirely all the time. On 5 June 2018, I noticed that he was participating in the TPD program but not genuinely participating in collaborative projects with his colleagues and the students. For instance, on 15 June 2018, he shared the experience of their first project as,

I also prepared a lesson plan. Probably I did not understand. I thought it was about a lesson plan. I was in Grammar class. I had to use reflexive pronouns. I started class with a funny joke. I talked about reflective pronouns. I asked them.

I thought he would share an inquiry-based project, but he developed his lesson plan and conducted his regular class. I appreciated his involvement in his way as some of the teachers did not plan, act and reflect as he did. Perhaps, he found the project plan formidable and imposing ideas. For instance, when we discussed the possibility of conducting two projects, he said, “*We can measure the depth of the sea after we jump into it.*” His words taught me that teachers might remain inconsistent in the sharing or any activity. Still, they may be working, thinking, or developing ideas, although they seem absent in the given place and time. It applied to him as he did not show much interest in conducting an inquiry-based approach. He provided projects and reflected as,

I gave a biography project to grade 7. I asked students to collect authentic information. According to the students, the problem is that the speaker speaks so fast and in Nepali. We bring in Nepali, and you need to help us to translate. I asked them to get short, not caring about spelling errors. I encouraged them to do it on their own.

I found him not following the given inquiry-based model. Instead, he adapted the concept of inquiry. Influenced by his ‘*freedom method*’, on 10 August 2018, I decided to adapt appreciative inquiry, as I mentioned in my reflective journal.

After two weeks of engagement with teachers, listening to their reflections and observing their practices, and reading literature of appreciative inquiry, I have come to the point that rather than seeking problems, I need to appreciate

the teachers' best practices, which may motivate them. Teachers have their ways of teaching, and all the approaches are not disempowering and decontextualized. Instead, teachers have been doing or practicing the empowering habits, but the need is to systematize the process.

He believed that students need freedom on what to study and how to study. He called that freedom pedagogy in which teachers need to ask students to choose the topic. If the teachers find students uninterested in the class, s/he need to go with plan2. Perhaps, his democratic method made me adopt an appreciative approach that gradually changed my perspective. I began to see the same issue differently. Being critical, I could call him a reluctant teacher because of his low engagement in collaborative projects. I began to perceive him as a satva-like teacher respecting his unique, freedom pedagogy but deep in my heart, I was not happy with his low engagement. Others might see him as a reluctant teacher. Perhaps he could not be present all the time as he lost his wife. Maybe that encouraged me to interact with him. I intended to update him on the ongoing activities as he remained absent for many days. More than that, I intended to make him live his soul. I tried to do it by reminding students and his colleagues' positive remarks about him.

Then I began to seek the opportunity to acknowledge his voice, to prepare a safe space to live his value fully. Meanwhile, Hamal arrived at the school with his project on parental engagement. I saw this as a possible opportunity to engage him in this project of his interest. Accordingly, Hamal proposed he participate in the parental engagement program, and he accepted. His interaction with co-researcher-4 for 15: 26 minutes proved that he was living his value because that was the most prolonged interaction that had never happened before. Then, he continued collaborating with

colleagues in the parental engagement project and showed commitment to work collaborating with other teachers, students, and parents.

In short, to some extent, he influenced himself, his colleagues, his students, and the school by living his value of collaboration. Being with Bahadur, I learned that teachers might influence positive facilitators, although they do not participate fully. Rather than being indifferent towards them, we need to be loving and caring so that they can freely use their best practices and name them. For instance, Bahadur called his pedagogy *a freedom pedagogy* which was the pedagogical approach that worked well in his teaching and learning experiences. He couldn't realize his authentic pedagogy without creating a loving and caring space.

Here, I learned that continuously supporting a live value such as love for all is not enough for teachers like him as they need appreciation and critical self-reflective space. Teachers like Bahadur need a satva-like approach for “reflection-in-action, reflection-on-action” (Schon, 1983) and reflection-in planning to save their souls.

Reaching this stage, I realized that I adapted a satva-like approach to facilitate teachers and enhance their qualities, particularly interaction. Here, the satva-like method refers to the discussion. Dialogue is satva-like, diplomacy is rajas-like, and monologue is tamas-like (Kumar, 2007). For instance, my journal entry of 8 February showed:

I felt the imposing approach was disempowering as it overlooks opportunity. What to do, how to do, has limited teachers. ‘Why was it not discussed with the teachers?’ Perhaps I intended to provide an opportunity to learn an arts-based approach with the help of a professional, but not develop a local curriculum, integrated curriculum, or portfolio management. Rather than asking them to do so in a controlled environment (something imposed), I

prepared a playful, joyful, and lively atmosphere by encouraging them to get an opportunity this week to learn being with an artist. I supported them in facilitating students and being inclusive by inviting other than basic level teachers to learn and play with colors. My focus was on living in the present rather than connecting with ourselves and with others rather than limiting ourselves to solving past problems and creating compulsive strategies with a solid plan. Perhaps, at times we become so ambitious that we miss the joyful and interconnected learning opportunity in the name of effective implementation.

This entry shows how I engaged in dialogues with myself and others to create a dialogic space, a satva-like space for the teachers and myself to enhance our openness, inclusion, equality, discernment, freedom, and happiness.

As a result, I could create a safe space where we (facilitators and teachers) could influence in five ways: facilitators influencing teachers, teachers influencing teachers, teachers influencing facilitators, teachers influencing students, and facilitators and teachers influencing headteachers and other stakeholders like parents and community.

Postscript

I explored an integral pedagogical space (see image below) while living educational values, the constellation of values (empathy, care, respect, and joy), and social and cultural values (equality, empowerment, and justice). Values are my explanatory principles to explore and influence teachers to navigate and improve professional values (joy, connection, cooperation, collaboration, communication, and integration) and satva-like attributes (openness, inclusion, discernment, happiness).

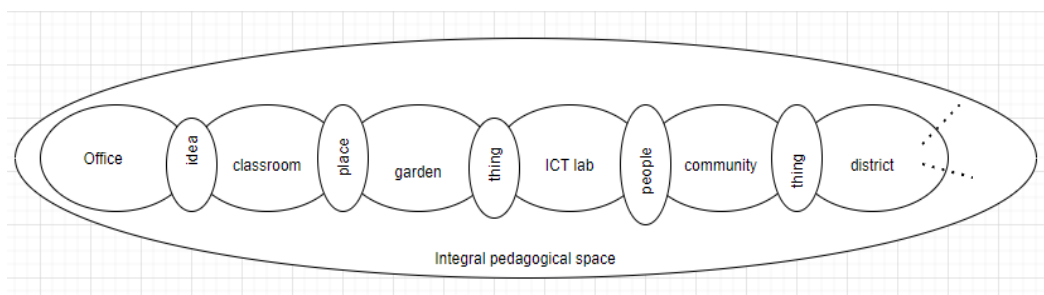


Figure 20: An Integral Pedagogical Space

Interconnectedness might refer to interpersonal and intrapersonal relationships (Marques et al., 2007). However, I sensed interconnectedness in the form of oneness as I explored shared attributes. Here, I feel I am a part of the teachers and vice versa. Seemingly I was enhancing my qualities by supporting teachers to improve their attributes and growing together with them. Here, growing refers to making a journey through the *tamas*-like state to *rajas*-like to *satva*-like. Realizing it, I feel interconnected.

Growth seems a cyclical journey from *tamas*-like to *rajas*-like to *satva*-like, as shown in the figure. Seemingly the trip from *tamas*-like to *rajas*-like to *satva*-like is the state of liberation (from the sense of self as egoist I). Whenever I feel I am making a journey from *tamas*-like to *rajas*-like, I

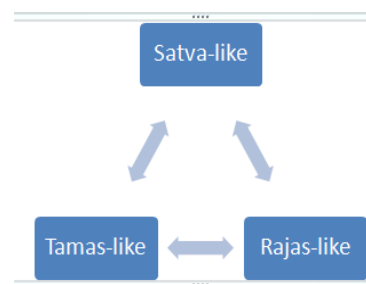


Figure 21: A Cycle of the Three Qualities

feel like getting freedom from something big that hinders me. When I make a journey from *rajas*-like to *satva*-like I experience a sense of oneness. I think it was a state of blissfulness. However, I did not realize it for a long time as the qualities were slippery.

Finally, this growing together with teachers prepared me to re-think the notion of *tamas*-like attributes (e.g. ignorance as unawareness of the unknown). Generally, I

considered ignorance to be the worst mode or quality but gradually realized it as awareness as unknown. Ignorance was not an expected mode of ours. However, in the professional development journey, we had to make a journey through this state frequently, although we did not choose to do so.

From it, I realized that we could not ignore the tamas-like state considering it only as unfavorable. In line with Verma and Tiwari (2017), I took the satva-like state as self-compassion and flourishing humanity attribute and the tamas-like state as the state of fear, our opposing driving force. But unlike Verma and Tiwari (2017) began to take a tamas-like state not negatively but as passive receptivity (Van Manaen, 2016). It is a natural or intuitive state which plays a vital role in continuous learning or growth. I became conscious of who I was and who I was not, whereas others might have understood me as ignorant. However, I was in a pre-reflective state, a harmonious state. The only thing is that we need to move from a tamas-like and rajas-like to a satva-like state by examining our changing attributes continuously and consciously. In doing so, I attempted to get freedom from my unhelpful attributes (e.g. ignorance as (unawareness of the unknown) and experiencing harmony for my professional growth and teachers. Here emerged the question- *How did I/we nurture harmony in the school with the TPD model?*

CHAPTER 8

NURTURING HARMONY WITH THE TPD MODEL

In this chapter, along with the basic level teachers, I reflect on a one-year-long research experience. We develop a vision of a model school (possibly a satva-like school) being with the stakeholders such as high school teachers, Head Teacher, the representatives of the students, the School Management Committee (SMC), Parents and Teachers' Association (PTA), and university-based researchers (Rose, Sharma, Binu, Hamal, Bikash, Bimal).

Based on our discussion and performances, I explore the answer: *How did we nurture harmony in the school with the TPD model?* I develop a vision of a model school discussing a satva-like school that has a professional learning community. The community includes the headteacher, teachers, high school teachers, stakeholders, students, and TPD. Here, the professional learning community members are not independent bodies but integral parts of the satva-like school as they are connected and interdependent. I present my research journey of unpacking a satva-like school with satva-like attributes such as inquisitiveness, openness, inclusion, discernment, and happiness.

A Satva-like School

*A vidhyalaya
And within all, lies vidhya
A space for laya.*

Vidhyala is a Sanskrit word that is equivalent to school. *Vidhayala* is a compound word of *vidhya* (knowledge) and *laya* (continuous, flow). The poem probably shares the meaning of the school (including action school), a space where all can enhance their knowledge continuously (without any obstruction). Here, a satva-

like school refers to a school with satva-like qualities such as green (Kumar, 2008), open (the Bhagavad Gita), and connected continuous learning space not only for the students but for all the stakeholders, mainly for H/teachers.

For instance, the TPD policy, the Teachers' Professional Development Framework -2016, envisions teachers' continuous professional development within the school of the teachers (NCED, 2016). It shows that Nepali TPD policy developers assume that the school could provide a suitable space for teachers' continuous professional growth. Seemingly, the policymakers realized that teachers' continuous development might not be possible only from off-school programs. School seems suitable as the school (*vidhyalaya*) is the space of/for *vidhya* and continued growth (i.e. *laya*).

I think the teachers who felt the absence of *laya* (i.e., continuous professional growth) within the school gradually experienced *laya* from the one-year professional development research experiences in three ways. First, sometime in February 2019, the teachers were with the students, and an artist painted their school picture, a picture of a green school intending to keep the cover page of their color books (see the image below).



Figure 22: A Painting of the School Painted by the Teachers and the Artist

The school was not surrounded by greenery. Yet, in the painting that was meant for the cover page, the school was green. I interpret that the painting of the school reflects the teachers' changed (i.e., satva-like) perception of the school. One indication of such an altered perception is that sometime in February 2018 Tara wanted to build a wall of bricks around the school as he said, "*We want to construct a wall around the school so that students might not run away before school hour.*" Although Tara's intention was good, he was not trying to foster satva-like construction work in the school. According to Kumar (2007), satva-like schools are green schools. Not only Tara, the SMC chair said, "*We need to build a wall. The playground is dusty. If we get support from the project, we could also cement it.*" They wanted the school surrounded by concrete. The concrete building is a sign of a tamas-like space (Kumar, 2008).

On the other hand, green space is satva-like, as I feel harmony being in the green space. The reason for the wall might be to protect the school. As Tara said, "*Animals and children would enter the school, and they might damage plants and other infrastructure.*" However, trees around the school might keep the school an open space, a satva-like space. It appeared that a wall is dividing school and community thereby promoting exclusion.

Similarly, sometime in March, the PTA member who wished to build a concrete playground and a permanent wall of bricks said, "*A few years back, we had an HT in this school. In his time, we planted trees around the school. (Pointing to a tree) I planted that tree (smiles). I think we need to engage students in a plantation program.*" Here, I realized that community members, including parents, wanted to see a green school. For that, they expected Nina to take the leadership in a school improvement program. They seemed ready to take social responsibility for

participating in school activities and would like to see their students participating in school improvement activities through plantation programs.

It was not only the teachers and community members that did not like the idea of a wall around the school, but also the children. They all expressed that they would rather have a green playground.

Moreover, I realized that teachers wanted to get back to the same green school they might have seen when they (most of them, such as Suva, Maya studied in the same school). Perhaps fencing was not the felt need but a given need. I think the wall symbolizes the division between the school and the community that teachers wanted to dismantle metaphorically. Perhaps teachers might have experienced the disconnection with nature and/or missed *laya* (flow) with natural boundaries (trees). Here a question raises-was that the attribute of 'divide and rule'? The bricks wall does not promote a harmonious continuous learning environment but instead encourages the politics of inclusion-exclusion in the school.

Next, sometime in March 2019, teachers engaged in an activity that supported the development of a new (probably integral) perspective of the school. I think teachers' views might have changed from the activity that developed a sense of connection of parts-whole (Taylor et al., 2021). Quoting Arthur Koestler's notion of 'holarchies', Taylor et al. (2012) stated that "each part (or 'holon') is itself whole and simultaneously a part of some other whole". The activity was about developing a map indicating a school's catchment area illustrating a whole-part connection, and interdependent relationship as the school emerges from the community, and gradually school develops into the community. School is itself a whole and also a part of the community. For instance, intending to improve teachers' home visit program under

the Parental engagement project in which Chandra sensed part-whole relationship and interconnectedness:

(Pointing to the square at the center) This is our school. See, it looks like a small part of our community (smiles). We are trying to sketch this map, thinking it would help us plan our home visit program better. We are thinking of visiting in groups (a group of teachers). This is only tentative. I am not an expert on it. We (he and Ackshyat) are discussing the location. (Pointing to the red lines with branches). We could reach these areas.

Designing and developing a tentative catchment area of the school (see *Figure 7*) and planning to have home visits in groups, teachers seemed to be developing an integral perspective and a sense of educational and social responsibility. By visiting Khotang's Madan Rai's school, teachers could compare and contrast their own with other schools and thereby develop multiple perspectives of the relationships between school and community. For instance, Chandra seemed to have developed a new perspective when he expressed that ‘the school is a small and a connected part of the community.

Perhaps integral perspective developed multiple ways of knowing. “Each way of knowing offers generous but different and thus partial truths about the world, and all ways of knowing are equally legitimate and important” (Taylor et al., 2012, p. 384). Perhaps that was why I valued multiple stakeholders' perspectives in the professional development process of teachers and thereby engaged numerous stakeholders throughout the program. As a result, we developed a vision of a satva-like school being with the following satva-like stakeholders.

Satva-like Head Teacher

*I believe and then doubt
The believe-doubt cycles
Opens my heart!*

In the poem, 'I' represents the headteacher, a teacher leader who sometimes believes in others (e.g. me as a university-based facilitator) that s/he could support him/her to facilitate the teachers. But at times s/he doubts on his/her (e.g. my) efficiency and approach, however finally comes up with a whole school improvement program. Or perhaps it was my journey of believe-doubt cycles.

In the beginning, Nina, who was newly appointed, seemed to believe me, thinking that I would support her by engaging teachers in the professional development program. For instance, my journal entry of 22 April 2018 showed that,

We reached the school for the four-day workshop with mixed feelings: fear and excitement. Felt we are welcomed...seems no conflict. Chandra was so cooperative and took initiation. More than expected, the Headteacher and all the teachers had participated. More than 80% of teachers gave input and had active participation.

I had doubts whether Nina would support me, but her participation was a positive strength for me to continue my project. Despite being the HT, she participated like a teacher throughout the project period except on some occasions. Some occasions might be doubtful moments. If she did not believe in me and cooperate and participate with the teachers, I would have different (probably not many successful stories) to share with you all.

On 8 June 2018, we had a short orientation program to familiarize the theoretical and practical aspects of innovative pedagogical approaches (project-based, inquiry-based, and play/arts-based). Although Nina was a teacher leader, she

participated in group work. She might have observed and facilitated the group work, but she became a member of a group led by a teacher. Giving an ending remark, she said, *“These three approaches can be used based on the subject matter, content, teachers’ pedagogy, and time. I feel we need to use it.”* I felt she accepted and liked what I had been doing.

Meanwhile, she had a doubt. Right after making her final remarks, she inquired me about the teachers' action plan. I found her getting confused with the concept of a lesson plan. We had a short conversation that I recorded in my field note as follows:

Nina: *You (indicating me) were talking about lesson plans. You told me you wouldn't be asking us to prepare lesson plans. What is this?*

I: *We're not focusing on preparing a lesson plan, a particular model of the lesson plan. Instead, we ask to prepare it (project plan) to know how the teachers plan and act. It's not such a traditional lesson plan formation strategy. Not a technical one.*

(But, she does not seem convinced with my response. Teachers seem confused with lesson plans with portfolios. At the beginning of the group work, teachers looked surprised to get group work. Perhaps they might have expected lectures on these approaches. We moved around and facilitated the group work. Afterward, all seem comfortable working in groups.)

Nina's confusion about the project plan with the lesson plan might be a doubting game. I felt terrible when she doubted me. I was worried that I could not clearly explain the difference and similarities between the lesson plan and the project plan. However, I think her doubt was beneficial for her professional growth as she continued participating and exploring until 21 January 2019.

For instance, she designed multiple projects in collaboration with the students; collectively exhibited Science and Mathematical teaching and learning materials on the Annual School Day; visited schools and communities with teachers.

But on 21 January 2019, I felt that she doubted me. For instance, my field note entry of that day showed:

Nina asked me twice, "I thought you two (Sharma and I) are doing the same project. Sir (Sharma) seems more active. Actually, what are you doing? Tell me (she made notes of what I shared)? And is PAR your area of research? Sir is talking about documentation. What kind of documentation? Do you publish that? Will you show us what you write? I felt awful.

Nina's doubt was painful at that moment. However, that doubt enhanced my practices as well as hers. For instance, on 21 January 2019, I reflected as follows:

These all (including Nina's doubt) prepared me to plan a separate (not in collaboration with Sharma) sharing program with basic level teachers for the first time. Then I noted the name of basic level teachers (otherwise, I never felt biased toward any teachers). Perhaps I was not focused on the basic level.

Perhaps her doubt liberated me as I developed separate planning and program on my own. Further Sharma's words, "Don't influence me and my project!" and his decision of excluding teachers- "In this cycle, I (Sharma) work with documents. I will call you (teachers) if I need you (teachers)"- provided me with a suitable space to plan independently. But later, Sharma connected his project with my (and of teachers) planning (i.e. inviting an artist and school visit), or perhaps he planned that but did not share it with me. I shared all my initial thoughts, ordinary senses, and innovative ideas with him then and there, but he did not. I was intuitive. For instance, Binu said to me, "You have beautiful thoughts and innovative ideas, but you share them immediately.

Why don't you present formally in the university presentation like Sharma? I suggest you keep them as your knowledge with yourself and present on time."

I think my logicality, intuitiveness, and independent planning with basic level teachers might not be possible if she had not doubted me. Here, I realized she (probably I too) made a journey of believe-doubt cycles. If she continued challenging me, she would not share the following remark. For instance, among the teachers, HT, PTA, and SMC members of the five schools at Besi on 15 May 2019, she said- "*In the beginning, I thought it was sir's (Sharma) project, but now (smiles) I see everywhere teachers' professional development.*"

Reaching this stage, I realized not only did I improve a sense of independence, but Nina also improved her professional practice by taking initiation of planning the School Improvement Plan (SIP). More than believing the game, doubting the game led to liberation.

For instance, sometimes on 2 February 2019, we had a brief discussion in which she showed interest in reflecting on SIP as she said, "*I don't see any academic activities in this SIP. We need to improve it. I don't know much about it. Will you help me?*" Although I did not have much idea about SIP agreed to support her, thinking I would explore more about SIP and learn together. I appreciated her inclusive quality as she said, "*I am planning to invite students along with teachers, SMC, and PTA members while planning SIP.*" Except for me, teachers (Bahadur, Suva, and Chandra) appreciated her inclusionary perspective.

On 12 March 2019, she invited SMC Chairperson, Chandra, and teacher representatives to the meeting to reflect on the SIP development and improvement practices. Intending to engage in critical self-reflection, I suggested inviting Chandra

(the previous HT) to share his SIP development experiences. While sharing his knowledge, Chandra said,

Last year, I developed SIP in consultation with a few teachers. Rather than improve it, I set it and submitted it as a business as usual. I think I followed the culture of taking consent, but I think we need genuine participation of all the stakeholders in the development with the reformation interest.

Acknowledging an inclusive approach, Chandra expected genuine participation of teachers. Seemingly Chandra doubted the genuine involvement of teachers in the process of developing SIP. In line with Chandra, Suva added, *“I was a member of SIP, but I don’t know what is in SIP.”* His remark made all laugh. Then SMC chair said,

In the past, developmental works were our priorities. You know the damage from the Earthquake. I think the budget we received needed to manage accordingly. But yes, we need to give priority to academic activities like computer training to the teachers.

Realizing the SMC chair, including TPD activities besides development works in SIP might have made Nina feel accomplished as she wanted to include TPD activities in the SIP. SMC Chair’s realization and Nina’s willingness to include the TPD program made me feel sustaining TPD. Perhaps Nina built an integral perspective and thereby respected multiple views that supported her to strengthen SIP.

Continuing the SIP improvement project, Nina planned for the improvement planning of SIP in a three-day workshop that was conducted at Dhulikhel. In the three-day workshop, Nina could engage all the stakeholders such as the basic level teachers (except Suva and Maya as they were absent), high school teachers, the school management committee, and the representatives of students in planning and

improving SIP. The stakeholders reflected through different activities and thereby planned to enhance their practices. As a result, the SIP improved, which means the TPD program was included as a part of the SIP. TPD became a part of SIP and the monthly activity of the school, which was decided to keep in the school calendar as a teachers' meeting.

Thus, having satva-like attributes (i.e. inclusiveness), Nina invited multiple stakeholders into the process of SIP improvement. The stakeholders who participated were interested that resulted in a whole school improvement program. It is because all the stakeholders who participated could enhance their vision (possibly to some extent). For instance, the following excerpt showed how a teacher (i.e. Bahadur, who played the role of HT) imagined the HT of a model school. On 31 March 2018-
Co-researcher: Today, 2014 March 20, we will talk with two students, a parent, a teacher, and a headteacher of a model school. Let's listen to them about how this school becomes a model school. First, I would like to ask the headteacher, how did you make this possible?

Bahadur: We are motivated by the collaboration with the University... We visited a model school and observed how students put theoretical knowledge into practice...develop entrepreneurship...learn from everyday activities...self-disciplined...mentor other students...found a possibility that students should not seek any job for living as they have developed the necessary skills to live their successful life from schooling. This inspired us, and we also decided to begin from small...school gardening. We continued for a long time and soon realized we needed to have a home visit. In the beginning, we could not convince our parents, but when we 'walked the talk', they began to trust us. We monitor absent students, use ICTs in teaching-learning, use continuous assessment of the students, contextualize curriculum, restrict

junk food, emphasize practical knowledge, and use school gardens as a lab. Now, everyone inquires about our school and wants to learn from us.

Bikash: What's the role of parents in this positive change?

Bahadur: In the past, we used to send letters but rarely did they visit, but these days we have a monthly visit program on which we see each parent and motivate them to visit the school... award the mostly visited parents... sending children to our school.

Bikash: What's the role of the teachers in this transformation?

Bahadur: We have qualified, experienced, young teachers who are self-motivated having the will to do something meaningful. Continuous best awards in inter-school competitions motivated students personally by giving cash prizes, stationary...believe in their competence more than the competition.

The HT of the model school had satva-like qualities such as inclusiveness and discernment. Thus, the objective of SIP improvement, which seemed beneficial for all, is a satva-like objective. Here, Nina, who initiated school improvement planning, chooses a common issue that seems helpful to all the stakeholders. The aim of SIP is school improvement, which is transdisciplinary. It seems beneficial to all the stakeholders to reflect on their practices, share their issues and possible solutions, and thereby take social and educational responsibilities and develop a vision.

Bahadur's imagination of HT provided me to think beyond satva-like attributes. Perhaps living stava-like characteristics might gradually lead towards liberation.

Satva-like Teachers

*Gu-ru, darkness-light
Witness of inner darkness
Shows the light within.*

‘Guru,’ a Sanskrit word, is a compound word of ‘gu’ (darkness) and ‘ru’ (light). I think Guru is equivalent to a teacher who seems to have light (knowledge) within to overcome the darkness of within (i.e. ignorance). Guru is voluntary and the teacher is a paid individual. According to Osho, a spiritual leader, teachers lead to the unknown future; and Guru leads to the final destination, salvation. However, reaching this stage, I think teachers who possessed some qualities of a guru, realized their potential, the light within. For instance, Madhu, who had been engaging students, particularly of grade 1, in artwork was determined to develop a local curriculum in the form of color books for grade 1-3 as he said, *“I don’t need anything (paper and colors) to make the color books. I can do it.”* Tara who engaged students in multiple community-based project works seemed confident to share school garden experiences. He said, *“I think developing a local curriculum of cultural dress might be interesting but I am confident to share my learning of school garden with other teachers. Other schools will get the idea of increasing students if I share our experience of the home visit,”* added Ackshyat. Ackshyat, who supported Hamal in the Parental Engagement Project planning process, seemed motivated to share the parental engagement strategy with other teachers. Suva, who had been conducting practical and theoretical computer classes, was determined to share his mentoring experience as he said, *“If I get an opportunity to go to other schools and help other teachers use computers, that would be great.”*

Further, he showed interest in developing the training manual for ICTs. Similarly, Chandra, who had been engaging in the developing photo-voice activity of

the Curriculum Contextualizing Project, was interested in using the school garden as a learning lab and using photo-voice as a teaching and learning tool. He said, *“I realized that students can learn better through taking photos of our flora and fauna than from the textbooks.”* Bahadur, who supported Hamal in his planning process, was ready to share his freedom method as he said, *“I don’t need any planning. I can develop warm-up activities on the spot. I can show how I do it with other teachers in their classes.”* Thus, all the teachers developed their confidence in what they had been practicing. They showed their commitment to sharing their practices with the teachers of neighboring schools.

Moreover, teachers enhanced their communicative and critical thinking. For instance, on 10 March 2019, Suva said, *“I used to feel shy. I developed my communication skill.* Similarly, Madhu said, *“I did not feel comfortable talking with colleagues.”* Besides, on 11 March 2019, Chandra said,

I developed critical thinking and developed a habit of improving practices. He realized that it was better to adopt a flexible approach than to give direction. Giving direction is not an effective way. There was lacking evaluation, and your presence only made that possible. It has created a positive environment. Dialogue is doing that.

I was happy to know teachers realized that they had been developing multiple skills such as communication and critical thinking. Further, I was hopeful for their continuous learning opportunity through sharing their experiences with the teachers of their neighboring community. For instance, on 22 January 2019, I talked with a Resource Person (RP). He was willing to keep an experience-sharing program for the teachers as he said, *“If teachers are ready, I can keep here (resource center) an experience-sharing program.”* Reaching this stage, I realized that if the position of

RP were sure, he would create a suitable environment for an experience-sharing program and thereby engage in a continuous learning process.

Moreover, teachers seemed to develop a sense of taking the higher responsibilities. For instance, Bahadur said,

I believe that teacher-parent-student collaboration enhances students' learning. Our home visit might not be sufficient. I would love to continue working on this area by taking further responsibility in cooperation with other teachers and some students.

Seemingly his focus on student-teacher-parent collaboration was the call for community-university partnership in the many public schools of Nepal. This seems to influence the tripartite collaboration (Janahit, KU, and NMBU collaboration) of the Rupantaran project. Next, intending to sustain the school garden project, Tara said,

I think I participated in almost all the activities. The SIP has touched on the issue of Day meals. What about the continuation of the school garden to grow some food for our students from our land? I am ready to continue this project. I'll discuss and plan together in collaboration with a High school teacher in need. I realized that if I take action, students get motivated, and they get engaged.

Moreover, showing the willingness of continuing the curriculum contextualization project, Chandra said,

We have been contextualizing the curriculum through our project works that are connected to assessment. In each term, we give projects and evaluate them which have become a part of CAS. I am keenly interested in implementing CAS. So, I would do this.

Teachers' commitments to taking educational responsibilities are satva-like activities that are for the greater good. Besides developing a sense of greater good, teachers imagined themselves as having better qualities. For instance, Bahadur imagined himself as an HT of the model school, showing his potential of becoming an HT. It might be the hope for career development. Similarly, teachers imagined having a reflective Science teacher. For instance, a group of teachers, including students, performed a drama in Science class in which they imagined having a Science teacher. The following is an excerpt of the play.

Nina: Good morning, class!

All the students: Good morning, Miss!

Nina: Let's begin our regular two minutes of meditation practice. (after meditation)

Nina: Have you done your homework and revision work?

Akshyat and Binu(stand): Miss, I did not understand.

Nina: Is it? OK! If so, today, I will take you to the school garden to study Science lessons.

Here Nina's changed teaching approach represents the sign of reflective teaching.

This is how teachers, along with students, imagined having reflective teaching. In

other words, she had discernment quality. In Sri Aurobindo's line, the teacher "*must*

have a power of psychological discernment in dealing with students, he must

understand his students and what they are capable of doing" (Mukherjee, 2008, p.

47). According to Otieno (2012, p. 12025), "reflective teaching incorporates a sense

of introspection and self-directed personal inquiry into the nature of one's beliefs,

values, and assumptions and how these impact the choice of teaching methods."

Seemingly the purpose of changing Nina's method was to improve her teaching and

learning. Reflective practices might have created an awareness of her inclusive

attribute that guided and influenced her teaching process. Perhaps teachers might have imagined having Science teachers as grades 1-5 did not have a Science teacher in that academic session.

Similarly, another group of teachers also valued reflective and practical teaching in their role-play activity. Playing the role of the Science teacher, the HT said,

From my continuous practice and reflection, I have improved my teaching methods. These days I use different innovative methods besides project-based, inquiry-based, and arts-based methods using locally available resources. At times I also follow my colleagues' best practices. I'm thankful to my colleagues. I feel we are connected to ourselves and the place. These days, I focus on practical classes relating curriculum to the context rather than relying only on theoretical knowledge.

Thus teachers imagined themselves as reflective teachers. Besides, the drama showed the value of teachers' portfolios and reflective journals. They might believe that teachers' portfolio, a reflective tool, "assists the teachers to interrogate their work as professionals and develop strategies to improve their teaching.... to measure the quality of delivery in the classrooms and assess educators' competencies during vetting for promotions or annual performance reviews" (Otieno, 2012, p. 12025).

Moreover, an HoD who played the role of a teacher showed the importance of daily journal entries among students besides other approaches. He said,

When school changed strategy...gave less importance to theoretical knowledge and more to practical classes, student-centered pedagogy, activity-based and project-based teaching...used ICTs in need...language lab has made language

learners learning fun, daily journal entries have made students composition writing easier.

Thus, teachers who did not prefer keeping portfolios and reflective journals seem to realize the importance of maintaining portfolios and reflective journals as learning tools. Seemingly, teachers realized that keeping a portfolio and journal supports them to be reflective and supports students in enhancing their writing skills.

Finally, teachers seem to bring spiritual experience into professional practices. Seemingly teachers felt that spiritual awareness was the need of the time. Spiritual practices (e.g. meditative activity) of teachers were coming into academic discussion as teachers found it inappropriate to discuss previously. When I came to know Bahadur used meditation practice as a warm-up activity in the class, I asked him to share his knowledge and practice with teachers. He said, *“I don’t feel comfortable sharing it as people may think I’m making religious influences.”* Here, I realized that spiritual practices such as meditation could be a good starter for the class. Rather than conducting warm-up activities, which might make students not peaceful. I believe the state of peace might create a suitable teaching and learning environment.

Similarly, Chandra said, *“I practice at home, but I don’t think I can use it in class.”* However, Bahadur and Chandra shared a few minutes of practice with teachers at Dhulikhel. Teachers appreciated it. For instance, Madhu said, *“I enjoyed this (meditation) practice a lot. I never thought I could feel relaxed. This seems useful for our students.”* As prayer in the class “calls for greater spiritual emphasis during the teacher training programs so that teachers can come out with deep roots on the spiritual principles governing the institution that trains them” (Otieno, 2012, p. 12027), meditation might also do the same.

Reaching this stage, I think teachers realized their potentialities, the light within. While talking individually with the teachers, I saw the confidence in teachers continuing reflective teaching, being curious to share their experience of one academic year with neighboring school teachers, taking higher responsibilities for common, and exploring themselves in better forms. Teachers' realization would not be possible in the absence of satva-like high school teachers.

Satva-like high School Teachers

Inclusion-Exclusion cycles
Critical friend to the leader
Ends with supporter

Here, high school teachers refer to the teachers recruited as High school teachers, including HoDs. The poem reflects high school teachers' shifted roles in the research process of one academic year.

For instance, in the beginning, I found high school teachers as critical friends as they used to provide critical comments. For example, in a four-day workshop, a high school teacher said to me, "*Teachers do not know that they have to do what they have been saying.*" I felt he was making a critical comment as I understood that basic level teachers might not do what they told (e.g. participating in collaborative activities). Seemingly, he meant to refer to teachers who had tamas-like attributes. So, I thought to consider High school teachers as critical friends who would provide me with alternative thoughts and thereby prepare me differently. Thus, I took high school teachers as critical friends because the critical comments made me aware of teachers' attributes.

Then reaching the end of (see page..) I realized that High school teachers are resources as their participation would enhance teachers' learning. As a result, the high school teachers (including HoDs) had significant involvement throughout the

research, mainly in the second cycle. For instance, many high school teachers participated in designing projects and implementation. Similarly, a high school teacher conducted a practical cooking class collaborating with colleagues, students, and staff. I think he was influenced by interdisciplinary and transdisciplinary collaboration.

However, the basic level teachers felt discriminated against. On 30 November 2018, Maya said, *“You have distributed five tabs. Now the school has to provide a tab to each teacher, isn't it.”* Intending to empower both teachers and HoD, we distributed Tabs, which might have made her discriminated against. Tabs were meant to collect, manage and present information for the classroom purpose. As we could provide only five, one each to five department heads, that disheartened her. Further, on 18 January, representing all the basic level teachers, Tara said,

It seems time is insufficient. We are confused. We could not learn how much we wanted to learn. We could not manage our portfolio. In ICT, we zero, minus like teachers could not get an opportunity to learn (Sarusa said we could not learn because of electricity). Department heads are all from higher grades. HT asked not to share these things with me, but I did. It is not my voice but of all. We did not benefit from the garden project. We learned very little, not much. We had to protect the garden but we could not. Not feeling good.

Despite Tara's continuous participation in the TPD activities, his negative remarks disheartened me. I felt I needed to explore more. Then on 20 January 2019, I talked with HT, which showed in my journal entry as

She revealed that because of tab distribution, it is emerging. As we distributed to each department telling -the five tabs will remain in school-HoD will be

responsible for it, and subject teachers can use them for classroom purposes. According to her, one HoD kept at home and another HoD disagreed give the teacher, and perhaps the issue is emerging. This is a great lesson for me. Perhaps giving tabs was the wrong approach. Either I could distribute to all or not to anyone. Other than HoD must have felt bad, and biased about not getting it. My intention was not to be biased. Perhaps we made a mistake that we did not discuss whom to give, why, when...without discussing we did it. "Perhaps Sharma was right then. Giving external support was not PAR-friendly. I learned a lesson today. But I need to work on it to improve the situation as I created it! My responsibility!

I regretted it. Here, I realized that unequal distribution of resources created a painful situation. Perhaps that led me to further discuss with HoDs. My journal entry of 20 January 2019 shows:

We have HoDs and level in-charges so that all the teachers get equally a post and responsibility, but we did not know you will conduct the program accordingly...This also shows that the formation of HoDs was not formalized as an HoD said. The role and responsibility of HoD would be clear, and also HoD would have leadership qualities. In the case of basic education, a teacher has to take many subjects and which department they belong to is a problem. So, this departmentalization may not be appropriate in this context as my supervisor has been talking about it. Perhaps level-wise, in-charge may work well or perhaps not. Ethical dilemma! When she told me, "It's all because of the tab"-then I felt it was me. Because of me, it happened. I felt it should not be done. I intended to motivate but here, demotivation. Oh No! OMG! I told her, "How much I fought with him...even the budget was not for

this...and now! How can I tell Sharma! He told me many times. And also in the second cycle, his project was not much effective as teachers were focused on ICT use.

It seemed that the distribution of the five Tabs created chaos. Despite my good intention, the unequal distribution might have made discriminatory situations. Perhaps, our approach to empowering HoDs was against our inclusionary approach. Reflecting, Raju said, *“I think we gave more focus to higher grades. We need to do something for grades 1-3.”* This reflective remark supported me to focus on lower grades. Otherwise, I might not give much focus to grades 1-3 teachers. I feel I was a living contradiction by promoting exclusion in this stage.

However, I overcame my value conflicts (inclusion-exclusion) when I and Basic level teachers (excluding critical friends) had a separate meeting for reflection and better planning. Meanwhile, when I asked teachers, *“Do we invite High school teachers to School visit programs or not?”* Teachers said, *“Yes.”* Thus, although teachers felt discriminated against, they did not like to exclude High school teachers in Basic level activities. Here, I can claim that basic level teachers had satva-like attributes (inclusiveness). Except in art-based workshops, then after high school, teachers continuously participated till the end. However, their roles shifted from leader to supporter. Perhaps the inclusive quality of basic level teachers influenced high school teachers to enhance their satva-like attributes. In the beginning, they were critical friends, then shifted their roles to leaders and then supporters.

For instance, participating in the four-day workshop at Dhulikhel, all the high school teachers supported basic level teachers to take the lead. For example, taking the role of a teacher, Raju said,

When school changed strategy...gave less importance to theoretical knowledge and more to practical classes, student-centered pedagogy, activity-based and project-based teaching...used ICTs in need...language lab has made language learners learning fun, daily journal entries have made students composition writing easier.

He could take the role of HT, but Bahadur took that role. Perhaps the high school teacher must have insisted Bahadur take the leaders' part. Similarly, Ragav played the role of a parent who said,

Students come to our place, take photos, do inquiry...my daughter never studies at home but good in her academics...she likes going to school...teachers are closer than us for her...teachers are continuously doing hard work...learn together with students about organic farming, eco-san...times get professional support from school...school environment is welcoming...very happy with teachers...thankful...

In the workshop, Sital critically reflected, *"If we had invited community representatives, we could implement a local curriculum. We might have taken consensus."* Thus rather than critiquing basic level teachers, critically reflected.

Finally, at the end of the workshop Ramesh, who used to write lyrical poems on-spot and sing like a song, reflected through poetry.

*In our school, in our school
Come from KU, come from KU*

*In five years, in five years
Let's make a model school in five years*

*In five years, in five years
Come in our school with a new vision*

*In five years, in five years
Let's make our school a model school in five years*

*What to do, this teaching profession ended
ICTs education might have come earlier*

*Yes, yes, let's promote practical education
ICT-based practical education...*

*In five years, in five years
Let's make our school a model school in five years*

*In five years, in five years
Let's bring new changes in our School*

*In ICT education, in ICT education
Help all the time in our school*

The lyrical poem glorified the tripartite collaboration and showed the teachers' dream of making their school is a model school. I think it is a call for a poetic approach to teaching and learning. A seemingly poetic approach might be a satva-like approach. It is because our scripts (e.g. the Bhagavad Gita) are in poetic forms. Here, the poetic approach refers to lyrical poems to facilitate teaching, learning and assessing.

On 2 April 2021, I found teachers reflecting on their 'STEAM Project Development' experience by singing songs. You can watch the following YouTube (<https://www.youtube.com/watch?v=9p-284890AU>)

I explored the poetic approach as a satva-like pedagogical approach that our ancestors had developed and practiced well. Seemingly, Ramesh had been connecting with (in laya) with a lyrical approach. Here, I feel more respect for the high school teachers as they had been practicing something higher. 'If not higher, we would not have respect for them. Here, I become curious that the stakeholders who are considered as 'higher' to HT and teachers might have something higher that makes a school a satva-like school.

Satva-like Stakeholders

*Picking up stones
Collecting funds of deusi-vailo
Rebuilding our Vidhyalaya*

The poem reflects the stakeholders who had a sense of social responsibility for the common good. They built the school and were willing to rebuild it (e.g. action school). Deusi-vailo is the festival-related activity through which the stakeholders “collected funds and used to run the school”. Here, stakeholders refer to SMC Chair, SMC and PTA members, parents, school administrators, staff, and university-based researchers. The stakeholders who seemed hostile towards school and school teachers developed positive perspectives. In the beginning, the stakeholders blamed school and school teachers as a parent said, “*I think teachers need to be a responsible person.*” Seemingly, being not responsible is tamas-like.

Besides, the stakeholders preferred developmental works in the school rather than teachers’ professional development programs began to give importance to teachers' training. For instance, the SMC chair said,

In the past, developmental works were our priorities. You know the damage from the Earthquake. I think the budget we received needed to manage accordingly. But yes, we need to give priority to academic activities like computer training to the teachers.

Perhaps teachers’ participation in computer learning might have influenced the SMC chair. Or maybe our continuous involvement in TPD activities might have supported to changing his perspective. If that were not the case, the school would not give me an appreciation letter on the Annual School Day of that academic session.

Next, forming a Participatory action research committee that includes the community's diverse members might have played a positive role. Intending to get

feedback, suggestions, and share our experiences, we formed a committee that includes members from diverse professionals such as farmers, teachers, health persons, and politicians. Perhaps the multiple meetings that we conducted might have provided the members to share their stories, views, and expectations from teachers and the school.

For instance, a committee member said, *“We built this school by collecting stones from the community.”* He shared how the community members' collective effort and collaborative support built the school with a sense of social responsibility. Another member added, *“We used to pay teachers from the collected fund by playing deusi and bhailo in Tihar (a festival)”*. Rather than spending the collected funds of *deusi* and *bhailo* for personal use, the students sustained the school. Hearing their deep connection with the school, I was overwhelmed. I felt the community members felt excluded. One member said, *“They valued us when they needed us. Now, the government provides everything, so they feel they don't need us.”* Meanwhile, our presence added hope for the rebuilding of the school and their reunion to the school. For instance, a member said, *“I am hopeful that students would be inside the school in the school time, teachers teach full hours using the latest technology.”*

I was touched by their deep connection with the school, sense of social responsibility, and hope for a better situation in our presence. Moreover, their words might have encouraged me to include them in the school visit program to make them feel a part of the school family. For instance, after the school visit which was led by Chandra, a parent (female) said,

From the Khotang visit, I learned many things. I have already started to engage my two sons in household chores. I gave them to look after hens. I

have added 20 more chickens. I would be happy to share my experience and knowledge of organic poultry farming in the class.

Her remark was beyond my expectations as I thought that the parental role was limited to supporters, not contributors. Here I realized that parental engagement not only contributes to the academic success of the students (Hada, 2020) but also develops entrepreneurship. Similarly, showing a willingness to take an educational responsibility, a PTA member (male) said, *“Honestly saying I may not be able to contribute my knowledge and skill to the school because of my busy schedule but I am ready to donate my land if school likes to use for school gardening.”* Not only that, another parent (male) said *I am also interested in sharing my knowledge of bee farming. I am ready to give a bee-hive to the school for teaching and learning purposes. From it, the school can also get economic benefits. Later, students can begin their businesses.*

Thus the stakeholders seemed to develop positive thinking towards school and thereby ready to share knowledge, skill, and property. According to Chandra, *“Community people are positive towards school and our program. In the beginning, they expected some developmental works, but also they are happy to collaborate with the university.”* Seemingly, the community-university partnership positively impacted the community that might have encouraged them to support the school.

Regarding positive influence in the community, teachers expressed the possible future role of parents as follows. In the role-play, Raju imagined prospective parents as follows:

In the past, we used to get letters, but rarely visited, but these days teachers have monthly visit programs on which we visit that motivate us to visit school. The exciting part is you have started to award the most visited parents. I am

happy to see other parents admitting children to our school. We need to be thankful to the teachers as well for this transformation.

Teachers' imagination explored that parents expected acknowledgment and respect from the school. On 15 April 2021, the following news about parents' receiving awards for school visiting in many schools in the same (i.e. Kavre) District for the enhancement of students' learning showed their anticipated reflection

(<https://khabareducation.com/6957/>)

Besides, teachers expected parents' engagement in students' learning. For instance, a teacher who played a role of a parent said,

I've not been here for long, and today I am here to inquire about my daughter's studies. I have seen students coming to our place, taking photos, and making an inquiry. My daughter never studies at home but is good at her academics. She likes coming to school. She enjoys all the teachers, mainly you. (smiles) I think you all are continuously doing hard work and learning with students about organic farming, eco-san, and many more. To be honest, I am delighted with the teachers and thankful to you all.

The teacher also expected acknowledgment and appreciation of teachers' hard work from the parents. Similarly, a group of teachers along with students envisioned parents as follows:

I hear that my neighbor, Hamal, is returning to our village. You know he is a retired army. He decided to return with his family to settle here. I heard that he has a grandson. He said that he would send his grandson to our school. I am sure that the teacher would support him, studying in a private school in Kathmandu. Wouldn't they?

The teachers' imagination of parents who migrated to Kathmandu returning and sending their children to their school trusting them provided a call for parents' sense of connection and compassion towards their place and trust in their public schools and teachers.

Thus, the SMC chair who focused on developmental works began to give importance to teachers' professional development. The SMC and PTA members took social responsibilities by showing a willingness of contributing their knowledge, skills, and resources to the school. The parents began to make frequent visits to the school, show concern for their student's learning, and appreciate the positive growth of the school and H/teachers by forgetting all grudges, pain, and exclusion. These might be the signs of satva-like stakeholders.

Moreover, the supporting staff, school administrators, and university-based researchers who shared the field had a prominent role in developing a satva-like school. It would not be accessible if they were not open, inquisitive, and inclusive towards TPD programs. Bimal's and Sharma's remarks of 7 February 2019 helped me to self-reflect critically.

Similarly, a supporting staff who was inquisitive used to stay with us in almost all the meetings. After observing a four-day workshop, he said, "*malaithah cha tapailey teachers laaiarchapirahanuvayako cha (It means-I know you are putting teachers in the furnace)*". His remarks helped me to critically self-reflect as I questioned myself. For instance, his comments supported self-judgment as I asked myself whether I was putting teachers in furnaces (i.e. being autocratic) or being a participatory facilitator. Not only did he influence me, but my presence also influenced him. For instance, on 15 March 2019, he said,

From the meeting, I heard Parbati madam sharing her experience of using human urine in vegetables. I also did the same. The result was excellent as I could grow tasty vegetables. I share this with my son, neighbors, teachers, and students. Hearing me, a teacher said, "I found you smart." I learned that we could learn by doing, and I am interested in rebuilding the school garden. From the next session, I am thinking of separating degradable and non-degradable things in the school and making compost manure for the school garden.

Thus, they often appreciated and at times critiqued, but every time their remarks supported me to critically self-reflect and thereby plan better.

Satva-like Students

*Our nods of 'Yes' and 'No'
Our questions of 'Where' and 'Why'
Our Roshi river is running.*

Vidhyarthi, the Sanskrit word, means one who has the learning aim. Here, Vidhyarthi is equivalent to a student. To this reference, I believe that students' purpose is learning. The Roshi river is the nearest river that continuously flows. Most of the students and the Roshi share the same resource for water. I used to indicate the continuous learning of students with the flow of the constant running Roshi river. Here, a question arises-how did students learn continuously?

The satva-like quality, inquisitiveness, of students makes it possible for continuous learning. According to Sir Aurobindo, knowledge is within, and inquisitiveness evokes wisdom by learning any subject largely or wholly (Mukherjee, 2005). Many spaces provided students to enhance their curiosity. For instance, the students who used to have only theoretical classes in the subject of computers began to learn through practical classes. It seemed the suitable class was a better way of

learning which sustained their knowledge. For instance, a student said, *“I have designed and printed my mark sheet.”* Her smile with her response meant a lot to me. I felt the practical class was an example of joyful teaching and learning. Similarly, the HT added, *“Students seem excited and interested to take computer classes. If they have any free period, they ask me to take computer lab.”*

Further, students seemed to develop critical thinking. For instance, critically reflecting, a student said, *“It was enjoyable and ...to go to the community, take photos, and learn science through photos. If we had teachers with us in the field, it would be better.”* The students felt effective learning of Science from the photo-voice approach that Sharma introduced. However, she felt the need for teachers in the process of learning. I felt the same. However, Sharma excluded teachers in students from going to the community and taking photos of the landscape. Although teachers discussed with students to see the possibility of using photos as a curriculum, I felt the exclusion of teachers.

Reaching this stage, I learned that students could feel excluded. However, all cannot express it. If we provide a safe space, students can share their perspectives, which could support curriculum developers. Similarly, if students get a safe space for expressing their critical thoughts, they would sustain their learning.

Moreover, students seemed to develop a sense of educational responsibility, which might sustain their learning. For instance, a student said,

This year we learned many things like raising the land, making terraces, quality of our soil and nature of our climate, and challenges. We went to Hasera, and in the community and learned many things. I am sure that we can grow better in the next year. Our Eco-club members are also excited to continue this project.

The students seemed to be sustaining the school garden project. After visiting Khotang and Orland of Norway I felt ‘soil has life in it’ which can be saved with caring nature not only with a utilitarian perspective.

Next, the students, who used to be limited in the four classroom walls for learning, loved learning outside of the classrooms. It revealed that out-of-classroom education would sustain students’ learning.



Figure 23: A Drawing of the Future School Drawn by the Students and Teachers

For instance, on 20 May 2018, the students drew their future class with a door, a small window, pillar, wall (made up of stones), roof, and a dustbin in a corner. It showed that the students did not even imagine the class outside of the four walls. However, the students drew the image of the school of 2025 AD (see the image) in which they imagined a school where learning was not limited to the four walls of the classrooms. Students wished to see themselves learning in the class and in the computer lab, language lab, and school garden.

It showed that the students believed that students could learn from the school's walls, including notice boards with information and other information boards such as the Mathematics formula (see image).

Later participating in a performance, the students imagined future relationships between students and teachers. From it, I learned that students could sustain learning by building harmonious relationships with teachers. The following is

an excerpt of a role play performed on 31 March 2019 while engaging in the SIP Improvement project.

Nina: How are you feeling being in the garden and learning science?

(All seem to enjoy.)

Tara: I always feel like dancing in the garden.

Nina: What is today's lesson?

Binu: Flowering plant.

Nina: What else are we trying to learn?

Binu: Leaves, root, flower, seed...

Nina: Good. More than that, we are going to differentiate between monocot and dicot. Look around. You'll see many kinds of plants. Can you determine flowering and non-flowering?

Tara: This is non-flowering.

Kamana: This is flowering, and that is non-flowering.

Prashu: Is it Kamana?

Nina: Among flowering, let's differentiate monocot and dicot. (She picks two plants having roots) She demonstrates the roots and then leaves with an explanation.

Madhu: OK, Miss. Let's have a role play tomorrow.

Nina: You can collect all the seeds and keep them in paper bags, label them, and exhibit them in the class.

Prashu: Can I paste leaves and roots on the chart paper to show the differences?

Akshyat: I'll draw different varieties of seeds, roots, and leaves.

Nina: Excellent. This much for today!

Besides, the students wanted to see their school as a model school. Imagining a future school, which is a process of developing vision, would sustain students'

learning. For instance, describing the qualities of a model school, I heard a student saying,

This is sometime in March 2024. Our school is a modal school of our municipality. The school has a school bus, a language lab, and a new building. Marigold is blooming in the flower pots outside the classroom. A teacher and a student are talking on the school grounds. The school ground is clean. Three information boards are kept at the gate. Few children are seen in the school garden with a teacher. A student is going towards the school garden with a water pot. Other teachers and the students might be interacting in the class.

Rather than a wall and concrete playground, students wanted to see their school having a garden with flowers and vegetables, a satva-like school.

Next, students seemed to develop their vision. For instance, a student imagined something similar to the following:

Shyam comes to observe Jatra. He hears about our school. He comes to visit. His daughter studies in Grade 12. She likes to study Maths. She uses her knowledge in her everyday life like she has grown her kitchen garden. She does basic things on the computer by herself. She also grows and sells organic vegetables from which she is earning for living. Not only that, she prepares dresses not only for her but also for her brother...Harkanaraya has started goat farming after finishing 12 high schools. He has 60 goats. He is happy with his earnings because his income is more than his friend who works in Qatar...

Thus they developed a vision of entrepreneurship, not job-seeking education. Inquiry-based and context-based teaching at the basic level provided a suitable space for learning (Sapkota & Dhungana, 2018; Walan, 2016) and developing creative skills.

Finally, an arts-based approach seemed to sustain students' learning. For instance, while describing the picture, a student said, *"First we drew this picture to show how our school will look like in 2025, but we could not express all. Therefore, we have written a (future) story."* Then she opened her diary and shared a future story. It showed that drawing and painting would not be sufficient to express fully. Therefore, story could be another form of art that teachers could use to foster their teaching and learning. The presence of Chandra in the group might have influenced the students to integrate the story. Sometime in... Chandra said, *"Students want to listen to a story in my class. Every day they want me to tell a story."* Here, Chandra's arts-based approach seemed to sustain. Moreover, story integration in drawing seemed the call for an integrated arts-based approach to teaching and learning. Similarly, in the role-play activity, as the student said, *"Going to school is fun."*

Reaching this stage, I realized that students' learning would sustain when students develop satva-like attributes such as happiness. Here, a question arose-being a student, what did I learn about teachers' professional development?

Satva-like TPD

Spending one academic year with satva-like H/teachers participating in different professional development activities, I developed multiple perceptions of TPD. In the process, in line with Aurobindo, I did what I could do and how I could do it. I used what I had and how I could use it to "gain experience to do things better and better" (Mukherjee, 2005). Perhaps that was my finest way to learn, making me curious to participate in the continuous learning process.

For instance, Madhu said, “*Personal development does not make any sense. Professional development is all about giving students new concepts, which is necessary for teachers*” I had a similar perception at the beginning of my research. I used to believe that my personal life has no/less connection to my professional life. However, participation with teachers in the professional development project made me see a connection between personal and professional work. Similar to the case studies of Delong (2002), who brought reference from the “studies of singularity to explain the depth of the relationships that are central” to her living values in personal life and professional work, I began to see connections that I had with the teachers. The link was the shared attributes (tamas-like, rajas-like, and satva-like) that we (I and teachers) possessed.

My connection might seem educational with the teachers that supported me to realize the relationship between personal and professional development (Delong, 2002). However, I connected with shared attributes. That connection did not happen all of a sudden but rather gradually. Perhaps, observing teachers’ qualities like openness, inclusion, discernment, and happiness connected to the professional life of teachers supported me to explore my personal and professional life. Such attributes were reflected in the form of teachers’ practices and deeply rooted in my personal life and professional life of teachers in the form of living values.

For instance, in the beginning, teachers’ shared professional value of collaboration was a life-affirming value of the teachers. Here shared value refers to common live values. They believed that collaboration would enhance their learning, but they did not know how to live that value to the fullest. However, reaching the end, they could exhibit an ideal learning environment in the school. For instance, *Bikash said, “This is an ideal context. We can start any project in this positive environment.”*

Therefore, similar to the study of Delong (2002), I might have lived shared values with the hope of bringing positive changes. However, the process of living educational value generated “questions around preconceived notions of power relations and open thinking on the possibilities for democratic and non-hierarchical systems that interacted positively to advance the organization’s purposes”. The living collaboration, which shares the value of equality, supported me to question hierarchical and discriminatory practices and thereby develop a sense of interdependency.

Then, gradually I began to understand the micropolitical environment. Perhaps I was practicing school politics directly and/or indirectly, influencing teachers in the micropolitical environment like Delong (2002). Quoting (Stoll & Fink in Stoll & Myers, 1998, p. 201) Delong (2002) wrote:

Politics is as much part of schooling as learning. Power is everywhere in education (Ball, 1987). Teachers exercise power over their pupils, senior managers exercise power over their teachers, and the smarter teachers know how to manipulate or maneuver around senior managers. Politics is about acquiring and using power and influence. At their worst, micro-political environments make a school dysfunctional and prevent positive change (Sarason, 1990). At their best, they interact positively to advance the organization’s purposes.

I might not discuss power relations openly. However, I was problematizing education, living love, and thereby making a journey of flourishing humanity. According to Kohan (2021, p. 2),

love is also a form of politicization. Paulo Friere affirmed that “The more you love, the more you love”, which means that love is a generative force, vital for

expanding, enriching, and making life more beautiful and just. Educational love is a love for the people who participate in the educational act, but also for the world, for life, for the place we occupy when we educate. For public and popular education, so much is disregarded among us. It is also a love that lives from difference, expands it; it is the confidence and hope that, through a problematizing education, the world can always be born with another form, that it can always be in another way.

Living love and loving educational relationships are meant for educational love. I might have felt that love has overlooked energy that has the potential of flourishing humanity. Spreading the potentiality of love, I was nurturing spiritual education. Although it was implicit, my interest in spreading love was reflected in my practices as Suva believed *“personal interest of the teachers matters as both are connected to practices of the teachers”*

Reaching this stage, I realized that the shared living value, collaboration, that shares the quality of love, was not only the living value but a satva-like attribute (i.e. inclusiveness). I think inclusiveness is the quality to go beyond hierarchical, discriminatory, exclusive, and/or unequal professional practices.

Then, being with satva-like stakeholders, gradually, my perspective of professional development shifted. I began to expand my understanding as Bahadur opined, *“If there is no personal development, there won't be professional development. The Foundation of professional development lies in personal development.”* Here, a question arises- what was my foundation of professional development? What was my life-affirming energy?

Goodness! In line with Chandra, who said, *“We all have content knowledge that's not a big deal. Developing a feeling of social responsibility, how we influence*

students, colleagues, and community matter” I think professional development is all about how stakeholders perceive us. Perhaps, stakeholders’ (including Nina) evaluation might seem our explanatory principles and standard of judgments. However, our growth of attributes (growth from *tamas*-like to *rajas*-like to *satva*-like) also matters.

Reaching this stage, I realized that teachers’ professional development is beyond personal and professional development. Rather than limiting in classrooms, teachers’ professional development is all about taking personal, social, and educational responsibility. Personal and social judgments might be the *satva*-like judgment that determines professional development. According to Daloz (2000, p. 120), by taking social responsibility, adults can have an opportunity for “emancipatory learning” that frees them from “false consciousness.” It means taking social responsibility to teachers does not limit the teachers within the classroom instead engages in emancipatory learning. Emancipatory learning is not about escaping from the world and the people, but rather “deeper emersion into the rough-and-tumble of human relationship” and a deeper understanding of our “underlying relatedness” with other humans (Daloz, 2000, p. 120). Taking personal, social, and educational responsibility, teachers can go beyond “self versus other”, moving beyond egoistic ‘I’ to the common good ‘We.’

I think taking the educational responsibility of enhancing goodness by living the value of love and improving our loving academic relationship for educational love seems our journey from ‘I’ to ‘We’. It was our spiritual journey. A spiritual journey (Gyasto, 2018) was a contextual need. Here, I could address outer world disharmony by exploring and working with inner disharmony aspiring for better qualities. For it,

we might need integral education to foster goodness. For instance, according to Srivastava (2015):

Sri-Aurobindo survived the Gurukul System of Education that nurturing spiritual education through simplicity, high thinking, truth, knowledge, power, beauty, love, sympathy, peace, harmony and freedom and attempted to introduce a new own idea of “Theory of Evolution” with his vision was the evolution of human life into a life divine. Sri-Aurobindo’s Experiment on his “Integral Education” by developing a method of spiritual practice what he called “Integral Yoga” as the centre of education, the coordination of curriculum based on the oriental and the occidental culture related to spiritual needs with everyday life, the methods of teaching such as activity method, non-cognitive outlooks viz- a sense of responsibility, freedom, initiative, love and sympathy, interest, self-experience, co-operation, social – justice and a great importance was given on scientific demonstration and experiment on education of the discovery of the soul in search of the truth. (p. 322)

It seems ‘integral education’ fosters some of the qualities of goodness (e.g. openness, inclusion, discernment, and happiness) and higher qualities (e.g. freedom). Reaching this stage, I think teachers' professional development is all about making a journey toward freedom beyond personal, social, and educational responsibility.

In this process of reflection and planning, we nurtured harmony together. I used the word ‘sustaining’ as nurturing, supporting, strengthening, or *nourishing*. I borrowed the notion of ‘sustaining’ from Paris and Alim’s (2017) “culturally sustaining pedagogy”(Paris & Alim, 2017). I think the word sustaining has satva-like qualities such as inclusiveness. According to Paris and Alim (2017, p. 1), we were

developing a “culturally sustaining pedagogy” that “sees the outcome of learning as additive rather than subjective, as remaining whole rather than framed as broken, as critically enriching strengths rather than replacing deficits” addresses the issue of educational inequality. Here educational inequality refers to exclusionary practices in the professional development context. I think while seeking satva-like (i.e. inclusive) professional development. I was “critically enriching strengths” and thereby trying to ensure educational equality. By seeking “culturally sustaining pedagogy” which “sustains the lifeways of communities who have been and continue to be damaged and erased through schooling” (Paris & Alim, 2017, p.1), I searched for the answers to the questions- what do we sustain? What is strengthening, *nourishing*, revitalizing, or nurturing us over the centuries? “We sustain what we love” (Paris & Alim, 2017, p. 12), but what do we love? We love what we do!

Thus I envisioned a satva-like (i.e. inclusive) school as a future possibility. I love a satva-like school and want to nurture it. Through meetings and arts-based performances, I engaged in a satva-like TPD Program (i.e. the SIP improvement planning project) proposed and facilitated by Nina. The TPD program was satva-like because of its inclusive nature. For instance, Nina invited the representatives of the school management committee, teachers, students, SMC, PTA, staff, community members, and university-based researchers for the reflection and planning of one-year and five years programs for the school through discussion and performance. In the satva-like TPD program, I switched my role from a lead facilitator to a mentor as I supported her in the reflection and planning process to improve the SIP.

Our performance was intended to reflect teachers’ one academic year-long participatory action research experience and develop an integral vision. Here, integral vision refers to “integral perspective”, i.e. inclusive perspective (Taylor et al., 2012, p.

373). Taylor et al. (2012, p. 381) defined integral as “to integrate, to bring together, to join, to link, to embrace” all elements as they are “interrelated and are the reflections of the same underlying unity”. Applied to teachers’ professional development, all the stakeholders, including Nina in the teachers’ professional development program, allow for an integral perspective, an all-inclusive view.

In collaboration with Nina, I designed an inclusive and equitable activity –*Our school in five years*. According to Hayes, Sameshima, and Watson (2015, p. 36), imagination is a method that is “employed to create a more abundant, just, and connected planet. Imagination is the creative energy that links consciousness with the generation of the world of material experience.” We imagined and performed and thereby discussed our imagination creatively by adapting multiple art forms such as drawing, coloring, painting, role play, drama, story, and poetry to create (possibly) a more open, just, and connected school

Postscript

We lived and thereby could sustain some of the satva-like attributes (i.e. inquisitiveness, openness, inclusion, discernment, and happiness), satva-like approaches (i.e. arts-based, participatory, dialogic), and satva-like values (common good and emancipation). Sustaining satva-like attributes, approaches, and values enhanced harmonious relationships that created a favorable learning environment in the school.

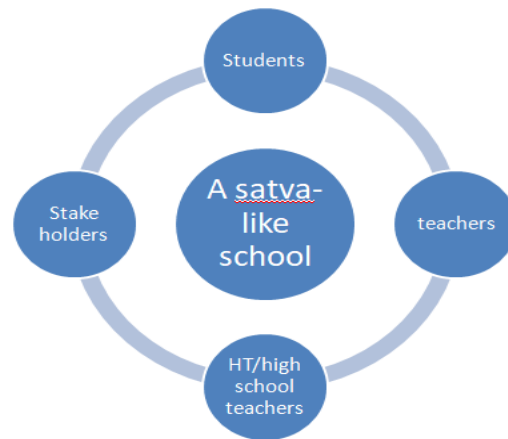


Figure 24: A Satva-like School

Despite some unavoidable challenges such as attribute conflicts (e.g. inclusion-exclusion), we were experiencing harmonious relationships. While making the journey towards liberation, which is the state beyond taking personal, social, and educational responsibility, I felt the best moment. Harmony within and out! Peace! For me, professional development seems a harmonious state which I experience whenever I experience harmony. At times, I experienced the balanced state as the state of oneness. The feeling of oneness is beyond the moment of thinking and feeling, rather my whole body experience at once. The oneness might be the state of tamas-like, rajas-like, and satva-like which seems timeless and placeless. The state of oneness might be a moment of transcending. Perhaps, I was making a journey towards liberation. According to *Singh (2009)*

(Speech to students, Ahmedabad, 18 November 1926 (CW 18, p. 471)

Education leads to freedom. Liberation is of two kinds. One form of liberation consists in securing the freedom of the country from foreign rule. Such freedom may prove short-lived. The other kind of liberation is for all time. In order to attain moksha, which we describe as our paramadharma, we should have freedom in the world sense as well. He who is ridden with many fears

cannot attain the ultimate moksha. If one would attain this, would achieve the highest end of human effort, one has no choice but to attain that moksha which is nearest to one. That education which delays our freedom is to be shunned, it is Satanic, it is sinful. (p. 6)

Here arises a question-what kind of liberation teacher might get from a satva-like TPD program? Seemingly teachers might get liberation from the employment search' as the Gandhian philosophy of education envisioned (Singh, 2009, p. 164) and from the attributes such as tamas-like, rajas-like, and satva-like (possibly).

PHASE III: REFLECTION PHASE

In this reflection phase, I presented our final reflections and conclusions. I used 'our' as I shared and discussed research insights and reflections with teachers and critical friends while developing this chapter.

CHAPTER 9

FINAL REFLECTIONS AND CONCLUSIONS

In this concluding chapter, I make final reflections on my collaborative epistemic journey. This chapter discusses how we attained and sustained harmony within and out (at times, not). First, I connect the “Before I began” section and discuss how I got the clarity out of cloudy and a blurry black hole-like dot into a harmonious self in the “Before I concluded” section. Then I respond to my research questions and discuss how we conceptualize the living model of TPD. Finally, I discuss what I could not do within the research limitation of this study and conclude my final reflections as a conclusion followed by implication.

Before I Concluded

In the section ‘Before I began, I discussed my visualization of a *Trishul* or trident near the black hole-like image. Reaching here, I found clarity. After writing all

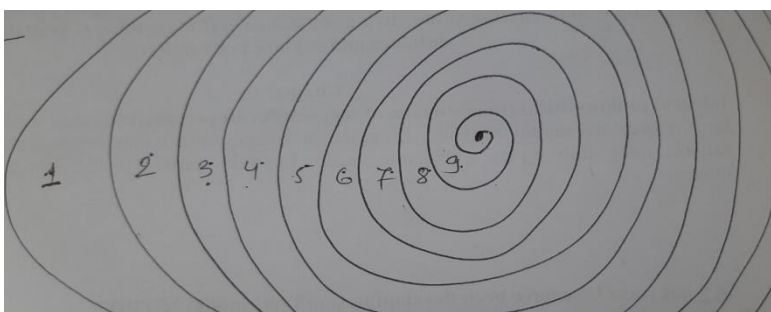


Figure 25: My Cyclical and Spiral Research Journey

the chapters from Introduction to Chapter 8, when I sat for assembling and thereby make sense of all, I sketched an inward

moving diagram akin to my visualization. It made sense that my journey began from the outermost orbit and continuously moved inwards, making the nine circles and reached to the center. However, the journey was inward-outward. The center is akin to dot or called *bindu*. In EWT, the dot is a significant or central part of *Shree yantra* and *Mandala*.

Similarly, I easily could connect the trident with three inner attributes (tamas-
rajas-satva) and outer value harmony (sense of togetherness), which formed my
theoretical lens to make sense of a living model of TPD. Here, I learned that each of
us has a harmonious center that is supposed to be unfolded and nurtured as/for
professional growth.

Reaching here, I sensed that the living model of TPD is the dot or bindu, or the
harmonious center of all of us. That can be explored, developed, lived, expanded, and
nurtured for better living. Being with teachers, I unfolded by making a spiral journey,
within and out, enhancing a sense of togetherness. I visualized the feeling of
togetherness in the form of *Ardhanarishwor*, seeing everything within
Ardhanarishwor as a seed. The seed is a compact form, and we need to explore it.

Here, I realized my overarching research question originated in the “Before I
began” section and explored its answer in the “Before I conclude” section, which was
implicit in the seed form. After this exploration, while writing, I experienced
harmony for hours and then continued writing with an amazing experience as

*When the beginning mark (l)
and the end mark (.) of my name (Parbati)
is in integral yoga
there forms i
the ego-less i
then
I realized why
E. E. Cummings became e.e. cummings
And
How my? (query) stretched into ! (aah moment)*

I learned that harmony and disharmony are not binary opposites, instead, a
continuum and beyond. It is an integral whole. It is also multiple, slippery, or fluid. At
times I experience tamas-like harmony, some other times I experience rajas-like or
satva-like harmony. When I am in a balanced state (not one over other) or become
conscious I experience harmony. When I aspire for a better self taking higher

responsibility for the common good being curious, open, and discerning as per the need of the context I experience harmony in the form of togetherness, connectedness, interconnectedness, oneness, or beyond.

Responding to my Research Questions

During this journey, I had an overarching research question. *How did I/we develop a living model of professional development of basic level teachers in a public school in Nepal to explore and nurture harmonious learning spaces?* I had five supportive research questions: (1) *How did I support teachers to enhance collaboration?* (2) *How did I/we develop a small 'm' model of TPD?* (3) *How did I/we enhance goodness with the TPD model, and what challenges did we face?* (4) *How did I/we grow harmony with the TPD model?* (5) *How did I/we nurture harmony in the school with the TPD model?*

My research began with a question--*How did I support teachers to enhance collaboration?* I explored and answered it in chapter 4 as (1) exploring *tamas*-like perspective, (2) exploring *tamas*-like pedagogical practices, (3) promoting *rajas*-like pedagogical practices, and (4) exploring *satva*-like professional perspective. Reaching here, I realize that exploring the four ways of supporting teachers to enhance collaboration (sense of inclusiveness) were context-responsive strategies. Perhaps they are collective actions supported to eliminate possible oppression (Freire, 1985) in professional practices. Seemingly collective hands might have opened the hearts and minds. If I had conducted this research in another context, I might have explored different strategies to support teachers. While debriefing, teachers had mixed responses. According to Chandra, teachers' collaboration was beneficial for professional development, but we could not sustain collaborative activities, particularly teacher-teacher collaboration. Saru said, "*We have been collaborating in*

need. These days, collaborative activities seem common to us.” However, they enhanced student-student cooperation and collaboration significantly through group activities and projects.

In this research, I learned collaboration is a quality of openness, receptiveness, or inclusiveness. I perceived a sense of togetherness and experienced it as harmony. I realize that inclusiveness or the mode of goodness did not last long after the research. Perhaps Nina could not continue nurturing harmony in the school. Or maybe teachers explored other contextual professional needs, not harmony.

For instance, the COVID-19 context might have changed the professional need. Teachers might have focused on individual ICTs skill enhancement rather than collaboration. I sensed that rural (school) transformation through inclusive and quality ICT-based learning (Chinapah, 2016) would be the foundation for professional development in Nepal in the COVID-19 context because of online teaching and learning. Teachers developed computer skills and enhanced co-learning, but that would not be enough for online teaching and learning. Our focus was not only on individual skill enhancement. Collaboration was insufficient for teachers as teachers needed to strengthen individual skills for addressing contextual needs. However, collaboration enhancement supported questioning the existing disharmonious professional practices of the school that I discuss below.

Then emerged another research question- *How did I/we develop a small ‘m’ model of TPD?*-at the end of chapter 4. Exploring the answer in chapter 5, I/we developed a small ‘m’ model of the TPD model unpacking (1) a *tamas*-like model of TPD, (2) exclusion in the *tamas*-like and *rajas*-like models of TPD, (3) the *satva*-like qualities of/for a *satva*-like model of TPD, and (4) a space of/for the *satva*-like model of TPD. I presented our research journey of exploring a *satva*-like model of TPD with

some qualities of *satva*, such as inclusiveness and discernment. Familiarization with computer use in teaching and learning had become a context-responsive professional activity. Reaching here, I realized the inclusive model evolved from the enhanced sense of togetherness. School-based and technology-based professional development activities (Byrd, 2017; Mahruf, et al., 2012) were foundational.

In this process, I realized that inclusion and exclusion are natural phenomena. So, I found that I needed to be inclusive to adapt the context-responsive approaches and let go or exclude unhelpful practices (e.g. adapted asset-based approach and let go deficit approach) consciously. First, an asset-based approach became an equitable strategy (Celedon-pattichis et al., 2018), and then I worked on the deficiency. Therefore, an either-or approach was insufficient in my context. For it, I needed to live happily like the artful interplay of *Prakriti* and *Purusha*.

There emerged another research question. *How did I/we enhance goodness with the TPD model, and what challenges did I/we face?* It appeared at the end of chapter 5. The small ‘m’ model of TPD supported us to enhance ‘goodness’ that I explored in chapter 6. We enhanced curiosity, inclusiveness, discernment, and happiness by unpacking the five satva-like activities of the teachers. They are (1) satva-like interaction, (2) satva-like discussion, (3) satva-like collegial learning, (4) satva-like teaching and learning, and (5) satva-like workshop. Here, I explored the three challenges: peer pressure, dilemma, and fear. At this point, I realized that by living satva-like qualities together; we can develop a small ‘m’ model into a living model. Here the living model possesses the quality of life’s fullness.

The research demonstrated that the integration of multiple forms of art created a safe space for enhancing goodness. Art integration contributed to the interdisciplinary learning of the in-service and pre-service teachers including mine

(e.g. Rajbanshi et al., 2021; Rajbanshi & Dhungana, 2021). It was also my (re)connection with art; art connected us to ourselves. Art created an aesthetic learning space for interdisciplinary learning and took us beyond by connecting the hands, hearts, and minds of an interdisciplinary group of teachers (Dhungana & Roshani, 2021). For instance, teachers adapted arts-based pedagogy (Rajbanshi et al., 2021). I adapted innovative pedagogical practices (e.g. participatory assessment) and created aesthetic learning spaces in class (Dhungana & Rajbanshi, 2021; Roshani & Dhungana, 2021). While debriefing, the teachers reflected through *dohori* (group song). According to Sri Aurobindo (1999, 20-21), “the capacity to choose and adopt what is beautiful and harmonious, simple, healthy and pure” is the aesthetic sense that protects us from degrading influences. I realized that my aesthetic sense was not merely a tool for attaining and sustaining happiness but rather an essence of sustaining a harmonious self. Happiness was not the principal aim of life but to transcend it, which Aurobindo (1999, p. 18) calls “to awaken the individual progressively to the Truth-consciousness.” I learned that I should neither feel too low being *tamas*-like nor feel too happy being *satva*-like. More than that, I learned to overcome the burden and expectation of being good and active and accept that being ignorant is as acceptable as being passionate and happy. I felt, at times, ‘goodness’ seems like of middle class or whiteman’s burden. The only thing is that I need to balance them as harmony can be attained and sustained by balancing them as a day balances its *satva*-like morning, *rajas*-like day, and *tamas*-like night.

Meanwhile, emerged another research question--*How did I/we enhance harmony with the TPD model?* As enhancing goodness was not enough, I looked ways for to enhance harmony. In chapter 7, I discussed how I explored common and individual living values. I thereby grew harmony together within an integral

pedagogical space by (1) joyful teaching and learning, (2) connection with place, (3) ICTs integration, (4) connection with students, (5) connection with community and equality, (6) cooperation and collaboration with H/teachers, and (7) collaboration with students and colleagues respectively. A harmonious learning space is an integral pedagogical space that enhanced goodness. Here, we learned that growing a harmonious learning space develops goodness. Unlike comparing with others through a cross-sectoral approach (Hamilton, 2018) the living value-based approach and model possess the potential of expanding inner worlds and outer worlds. For instance, we grew a loving heart and critical mind that raised our consciousness (e.g. from idea-place-thing –people).

Collaboration was the common value of the teachers, including mine.

Collaboration intent might be perceived as the weakness of powerless individuals seeking collaboration to gain more power, making others vulnerable. However, the knowledge gained from this research demonstrates that it is harmony; therefore, I perceive collaboration not as becoming more powerful but more harmonious and taking higher responsibility for the common good. Collaboration is the sense of oneness and togetherness. Considering harmony as knowledge was our conscious will. “The conscious will” is a rational method (Sri Aurobindo, 1999, p. 20) of our professional development. Although we had individual living values (e.g. connection, equality), collaboration remained a central shared value that connected all of us in one goal: to develop a living model of TPD. The collaborative inquiry was an authentic form of professional development (Black, 2019). The role of a teacher as a leader might seem the need of modern education aspiring for a better, stronger, and happier future (Bhattacharya, 2006). However, in my context, teacher-teacher collaboration was a significant contextual need or way out of disharmony. ‘Living collaboration’

was evidence of my professional development (Dhungana, 2020; Dhungana, 2021). As contextual teaching and learning enable learners to “connect new information with prior knowledge and their own experience” (Johnson, 2002, vii), collaboration and supporting teachers connect the inner and outer worlds. Collaboration and self-regulated learning are the components of contextual teaching and learning (Johnson, 2002). Enhancing collaboration and supporting teachers to live according to their values was the strategy that worked for growing harmony. For me working in a group of teachers was like working in a third space which became a transition from classroom teacher to teacher educator (Diamond et al., 2021). Here, I realized that we all are unique, but we have commonalities. Exploring a shared or common value is like exploring a thread of a garland that holds all the flowers in one. The thread was harmony, the essence of life.

Another research question evolved - *How did I/we nurture harmony in the school with the TPD model?* We nurtured harmony in the school. Chapter 8 discussed how we nurtured harmony by developing a vision of a model school (satva-like) being with satva-like stakeholders (students, teachers/colleagues, HT, high school teachers including HoDs, SMC, and PTA members, and parents). Here, I learned that we could develop a university-community partnership strategy by nurturing harmony in the school. This collaborative strategy evolved from the participatory, inclusive and interdisciplinary, arts-based, and value-based approaches (chapters 4-8). We learned that an HT-led participatory SIP improvement program has the potential of connecting and collaborating, researching, and serving with stakeholders for whole school improvement. The autonomy of teachers and students contributed to the students' achievement (Marshik et al., 2017). A good HT provided an autonomous learning environment in the school context. The school leader was good, an ideal type

of school leader (Jr. Greenfield, 1991) who received commitments from the stakeholders working for the common good and can create a harmonious space. The harmonious space contributed to attaining, nurturing, and sustaining harmony only if social inclusion and equity.

The collaborative role of the teacher leader and the common need for a participatory approach to harmony nurtured harmony. Nurturing peace was meant for sustaining harmony. Harmony can not necessarily be a common need of all the teachers all the time. As context changes, so do needs. If one has a conscious will to progress, every minute is an opportunity for advancement, and a single minute can be a transformative experience (Sri Aurobindo, 1999). Unlike an individual agency, the contextual need and collective willingness of nurturing harmony determine its sustainability. Realizing the cultural 'self' and taking higher social responsibility seems vital for promoting and sustaining peace.

A Living Model of TPD

Finally, I explored a living model of TPD. The overarching research question- *How did I/we develop a living model of professional development of basic level teachers in a public school in Nepal to explore and nurture harmonious learning spaces?*- explored the living model of TPD. Dream and design are the major parts of an appreciative participatory approach. Developing a living model was not planned or dreamt of at the beginning of the research. We did not create linearly. It is not a grand model. See chapter 4. It evolved as an inclusive small 'm' model in chapter 5 only when we adapted the appreciative approach. And then created into a 'living model' while and after developing the remaining chapters (e.g. chapter 6). I made sense of it fully in chapter 9 while revisiting and connecting the supportive research questions and dis/harmony. We did not test it as a hypothesis like quantitative researchers.

First, we explored collaboration as a seed of harmony. Enhancing collaboration, we developed a small ‘m’ model of TPD. The small ‘m’ model, which is inclusive and improved our goodness. The enhancement of ignorance (awareness of unknown), action, and goodness created harmony as transformative professional development. Finally, we nurtured harmony with the inclusive TPD model. Thus we explored, attained, improved, and nurtured harmony within and out and created a living model of TPD as/for our professional development. I visualized the living model as the living form of *Ardhanarishwor* as it appears as a harmonious model.

Reaching here, I realized that we value content knowledge more than learners if we keep the curriculum at the center. In doing so, we are guided by Vedic orientation and develop knowledge. If we keep learners at the center, we value our energy or willingness to learn more than the curriculum. In doing so, we are guided by a Yogic orientation and develop energy. However, following the principle of lifelong learning and CPD (NCED, 2016), we valued both the knower (e.g. learner) and the known (e.g. curriculum) or both knowledge and energy as one within a space that explored a school-based living model of TPD. When the school-based is a small ‘m’ model, the standard model is a big ‘M’ model. The space is the harmonious space of teachers/teacher facilitator, knower/known, seer/seen, creator/creation. It built resilience in teachers (Le Cornu, 2009). The space is harmonious; therefore, they interplay like *Purusha-Prakriti* within and out, i.e. in the inner and outer worlds where learning or growth occurs continuously. Purusha might seem Rita-like or in peace and Prakriti as Lila-like or chaos. However, their interplay is in a continuum, a natural phenomenon. My Purusha-like inquiry is a more spiritual or inner world journey, and Prakriti-like inquiry is a more ecological or outer world journey. In

attaining harmony, I find no/fewer words to express as my thoughts and feelings pause automatically. For instance, I found very few expressions as final reflections and concluding remarks while writing this chapter. I learned that the value word openness, inclusion, or receptivity is a teacher's higher qualities that need to be practiced and enriched by discernment. I knew that putting the value word 'discernment' into practice was akin to Alvesson's (2011) reflexivity a meaningful in professional development.

In reflexivity, the way we continuously reflect and put that knowledge of reflection into better practice, we can use discernment for improving professional practices, for instance, system thinking skills (Ateskan & Lane, 2018). A reflective practitioner's reflection on action would support overcoming a professional crisis (Schon, 1984). Reflection on action and mentoring in teachers' professional development played a vital role in teacher educators (Jamissen & Phelps, 2006). If we did not have inclusiveness and reflexivity, we would adopt proven and tested TPD models such as TPACK (see Niess et al., 2009). I would support only English teachers or contextualize female teachers' possible frustrations with classroom transformation (e.g. Schabort et al., 2018). More than outer system thinking skills, discernment even took us further. That is towards the inside as it let us know the inner system, i.e. the innate qualities, and provides better insights to improve internal and outer systems. I think this study continues the discussion of active vs passive teachers by going beyond Jenkin's (2019) teachers' agency, i.e., adding openness and discernment artfully in teachers' actions for professional development in the process of curriculum contextualizing.

The development of the living model might be myth-making. I think some myths are good. Even we all are making myths in different periods in the history of

knowledge building. If good myths support teachers for their professional development, we need to continue making myths. This does not mean I celebrated myths, instead, I deconstructed a myth (e.g. TPD model developed by NCED) and re-constructed a myth (TPD model developed by teachers, i.e. Figure 13) with the support of a myth (e.g. integration of an elephant head to Ganesh's body that I discussed in chapter 5).

I think to improve the current deficiency-based model of TPD, we need to adopt a participatory approach in which the concerned stakeholders of TPD including schools, local governments, and local universities plan critically reflect, improve the existing TPD model, put the improved school-based (living), TPD model into practice, and observe iteratively. For it, we can adapt the following process:

- We (university-based student-researcher, teacher trainers, or Headteachers and teachers) cooperate and collaborate to explore the contextual individual teachers' issues (if we have any issues).
- We prioritize the common issues.
- We explore available resources.
- We chose one and began working on it by planning, action, observing, and reflecting until the issue does not get addressed using available resources.
- By and by we connect other common issues while working and addressing the first common issue.
- When our immediate problem gets solved (or if we do not have any issues), we look for what was working well in our context.
- Then, we work together to enhance our common strength.
- Again, if we explore issues, we plan, take action, observe, and reflect together to address the issue.

- The process of exploring needs and addressing them and exploring strengths and enhancing them continue iteratively in a cyclical way.

Our (my and teachers) iterative and cyclical process developed the school-based TPD model which was inclusive, integrated, and context-responsive. As this model let live the teachers and me (at times not) harmoniously, it is a living model.

To put this differently, as we lived our qualities by balancing them harmoniously, this model is a living model. Metaphorically speaking, it is the Ardhanarishwor-like model, a harmonious constellation of ‘what we do not have’ (as consciousness is external to the body that falls upon us) and ‘what we have’ (as we have three qualities). With continuous exploration of ‘what we do not have’ and enhancement of ‘what we have’ we could develop or evolve the living model of TPD in the field. Connecting it to a teacher, it is a living teacher-like model (any teacher like you, me, teacher of the research school or others) because in the absence of either of them (exploration of consciousness and enhancement of qualities) would be a non-living state. Connecting it to the TPD model, in the absence of either of deficiency-based model an asset-based model, teachers might not address contextual issues and improve their best practices.

We all the teachers (possibly) are living models of TPD as we all possess all three qualities and we are all conscious beings. The only difference lies in our multiple perspectives and practices.

For instance, when I was tamas-like, I was in tamas-like mode and I practiced tamas-like model of TPD. In this mode, I appeared as an ignorant (pre-reflective, doubtful, unclear, lazy or reluctant) teacher. I saw many problems everywhere outside in others (e.g. in teachers except within me) but less/no solutions.

However, I did not critically self-reflect enough and acted upon it. Instead, I observed passively seeking solutions outside and from teachers (at times from externals). See chapters 4-8, mainly 4 for detail. When I was in *rajas* mode, I was rajas-like model. Like *tamas*-like perspective, I saw problems everywhere outside and in others (except within me) but unlike *tamas*-like I became passionate and acted upon it to address the outside problem (e.g. disharmonious professional learning space). I (active facilitator) was rajas-like TPD model who possessed too much passion that developed selfishness (that only benefits teachers) and restlessness (e.g. disharmony). Then I continued seeking or accumulating solutions (e.g. pedagogical practices) mainly from externals (teachers) that benefit only some (e.g. mainly teachers). For instance, I in collaboration with teachers developed and practiced an inclusive, integrated or Ganesh-like TPD model. See chapter 4-8 in general and chapter 6 in particular. When I was a *satva*-like TPD model, I was a good facilitator. I saw problems and solutions everywhere outside and inside and acted upon them being open, and discernible for common good. See chapters 4-8, but mainly 7 and 8 for detail. Finally, I was harmonious as I perceived the problem (disharmony) not as a problem but as a continuous natural process of harmony and disharmony (dis/harmony). Now, I see harmony and disharmony as a harmonious dialectic (dis/harmony), not as problematic opposites, but as a natural process of enhancing qualities of our conscious choice to attain and sustain harmony. In line with Shankhya, this state would be like falling consciousness (Purusha) upon *satva*, *raja* or *tama* (*Prakriti*) and their enhancement. It would be possible on the willingness of working for self (e.g. ignorant teacher or TPD facilitator), some (e.g. active teacher or TPD facilitator), or the common good (e.g. good teacher or TPD facilitator). In the state of

balancing all three, we are three in one, ignorant-active-good, i.e. harmonious mode/l (mode or model) teacher or TPD facilitator. I visualized the teacher, TPD facilitator, all three in one model of TPD or living model of TPD as the metaphor of Datrataya. Datrataya is considered as a balanced or harmonious constellation of Brahma-like goodness, Bishnu-like passion, and Mahesh-like stillness in one, a harmonious one-like whole.

Methodological Insight

Adapting multiple socio-cultural perspectives of Eastern Wisdom Traditions (EWT) I developed *gyan/pragya* paradigm through an intellectual secular discourse. This is my approach to decolonizing WMW and western induced paradigms. For example, Hermeneutic is a Biblical term but it is not interpreted as Bible-like in research contexts. Similarly, *gyan/pragya* paradigm evolved empirically in the research process. Although *prasna*, *kalaa*, *artha*, and *gyan/pragya* were not evolved as the names of paradigms, however, the process, methods of conducting research, and perspectives were guided by them, which I made sense of while writing. Moreover, the Sanskrit texts such as the *Bhagavad Gita* and the *Bigyana Bharabi* supported me to make sense of those names for paradigms. The texts provided me the insight into the underlying pattern of the epistemic journey of/for harmonious living, which appears like *prasna*, *kalaa*, *artha*, and *gyan/pragya* paradigms. (I explained them below.) Using Nepali or Sanskrit words (not English) captured my sense and gave justice to my understanding. Besides, *prasna*, *kalaa*, and *artha* are *prakrit* (every day) languages which I used for my organic or authentic expressions. I could decolonize the hegemony (to some extent) by using Nepali, *prakrit*, or Sanskrit words strength gained from available English (translation of Sanskrit), Nepali, and Sanskrit literature, and embodied knowledge gained from more than a year-long rigorous

participatory action research and auto/ethnographic inquiry. This is my approach to decolonization.

The Gyan/pragya paradigm developed from a unique methodology, participatory autoethnography, or living-theory methodology. *The Gyan/pragya* paradigm-metaphorically- Ardhanarishwor-like or Krishna-like- engaged me in the qualitative discourse of critiquing and envisioning new paradigms (e.g. Denzin, 2009; Lincoln et al., 2021). For instance, *Ardhanarishwor* represents not binary (*Prakriti/Purusha*) but continuum (*Prakriti-Purusha*) and integral. This insight is emergent, and originated from a socio-cultural perspective or EWT. Here, I understood how culture becomes a product, and the created culture goes against or for its creator (Freire, 1985). For instance, the harmonious professional culture was the satva-like TPD model that did not go against teachers. *Gyana/pragya* paradigm is a multi-paradigmatic research design space, a new research design space for the harmonious working space. Following a transformative educational research culture of developing authentic multi-paradigmatic research design spaces (e.g. Gautam, 2017; Rai, 2018), I created my own organic multi-paradigmatic research design space, *gyan/pragya* paradigm. However, on 30 November 2021, Sharma thought that I revisited the multiparadigm through the Vedic lens of gyan/pragya. I think the *gyan/pragya* paradigm is not limited to the Vedic perspective (e.g. knowledge-based) as I embraced the Transcendental perspective (e.g. practice-based).

Next, my living value is harmony, a constellation of the qualities such as ignorance, passion, and happiness, which developed from my living theory methodology. In developing my living-theory methodology (Dhungana, 2020), I used a methodological inventiveness that was possible through *Purusha-Prakriti* dialectics that acknowledged and balanced dis/harmony within and out. Perceiving living values

from a socio-cultural perspective was a new perspective. Through it, I got an insight of quality or *guna* as a value which explored a living model of TPD that created safe spaces for attaining and nurturing harmony as/for professional development. It was an emergent nature as I could not continue what I planned initially and in the process. For instance, I planned to invite TPD experts to conduct multiple TPD activities in the school. However, participatory action research encouraged me to adapt context-responsive approaches and activities.

Similarly, I wanted to develop a TPD manual along with teachers. However, the teachers' unwillingness changed my planning. Next, I tried to complete research within the participatory action research design space. But I needed to adapt the auto/ethnographic approach while writing.

Moreover, my participatory logic/genre was a socio-cultural way of making sense and (re)presentation. Seemingly I moved beyond the 'let me tell you' approach. Here, I adapted the 'let's discuss' approach. For instance, participatory logic/genre, a constellation of narrative, poetic and non-linguistic genres, interplays performatively—the performance in dialogic is akin to *Prakriti-Purusha* in a dialogue. The dialogue existed as a rich, vibrant oral and written tradition. It was explored and developed in the research process. The poetic genre that I embedded in narration was explored while workshopping. I used poetry as a literary expression at the beginning of narrating empirical chapters. The poetic expression embedded with narratives and non-linguistic genres became a socio-cultural way of expressing dis/harmonious states. The dis/harmonious states are silence and voice, fear and confidence, repetition and absence, monotony and restlessness, pause and motion, and inclusion and exclusion. Thus, participatory logic/genre, a context-responsive

authentic or organic logic/genre that evolved from the real-world context, emerged while developing a living model of TPD.

Unlike the traditional workshopping way of making sense and presentation, the participatory logic/genre would invite TPD facilitators and teachers in a dialogue to engage in the inquiry process with deeper cultural understanding and sensitivity. It employs teachers and TPD facilitators to respect applicable cultural practices, challenge and dismantle disharmonious practices, and (re) construct harmonious models, approaches, and strategies through critical discussion and creative tasks.

Conclusions

Thus I made a collaborative epistemic journey. I lived spirituality (Boland, 2020), traveling through my inner worlds and outer worlds. On the trip, I lived my life-affirming value, harmony. I witnessed the continuous interplay of I-we and my self-selves being with teachers making interaction with *Apara Vidhya* (knowledge of this material world including subjective knowledge) and being with my 'self' making interaction with *Para Vidhya* (knowledge of Atman or Brahman). I explored myself as a harmonious being (at times, not). This exploration was unlike the reconstruction of my better 'self' that was possible by deconstructing silence (Brandenburg, 2008) but by exploring my true or authentic 'self' and nurturing it.

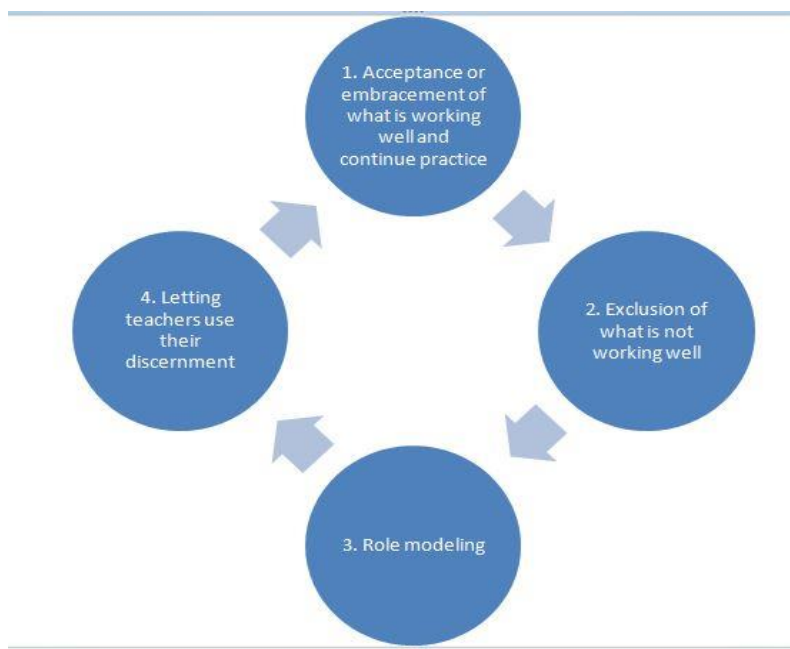


Figure 26: A Harmonious Framework of Developing Living model of TPD

I developed four authentic strategies for developing a school-based living TPD model as my insights. They are (1) acceptance or embracement of what is working well and continuing practice, (2)

exclusion of what is not working

well, (3) role modeling, and (4) letting teachers use their discernment. The four strategies appear as a framework for developing a living model of TPD.

If I only embraced what was working well, I would implement one already tested idea (e.g. innovative pedagogies) and see the changes in teachers' perception and practices. I might be exploring teachers' perspectives (e.g. Pang & Wray, 2017). If I let teachers decide to use discernment in the beginning, I might (not) explore different strategies. Discernment is a satva-like quality. It is critical self-reflection through which teachers can self-assess or self-judge to decide what is in/appropriate or right/wrong for them in their context. Only after reaching this stage, I could trust teachers fully. I think this strategy works better only after crossing the three other stages (embracing what is working well, excluding what is not working well, role modeling). It is possible within a non-hierarchical space. Going through the four stages, I realized myself a better human. I enhanced harmony from the sense of togetherness to the sense of connectedness (see chapter 4), the sense of inclusiveness

(see chapter 5), the sense of joy (see chapter 6), the sense of interconnectedness (see chapter 7), the sense of oneness (see chapter 8).

I learned that I can remain a harmonious self, a living model. In other words, I can continuously develop professionally by taking higher responsibilities for the common good by being curious, open, and discernible.

From the Vedic perspective, the living model is a *Maya* or *Lila* that appeared in Consciousness. Unlike Chalmers (2012), who perceived consciousness as a problem, I made sense of consciousness from the EWT and explored Consciousness as an inherent higher state of humans. Then connecting to TPD and *Maya*, I made sense of *Maya* not as a problem as the Vedic preachings, which informed me. Instead, *Maya* or *Lila* is a natural ongoing happening or change. Inspired by Koirala (2018), I re-conceptualized teacher and then teachers' professional development. Here, I was not blindly following the modern perspective and EWT by claiming either the current modern, the Vedic, the Yogic educational practices as the alternative but rather questioning and improving professional practices and redefining the notion of teacher and quality. Reaching here, I sensed quality as *Maya*. For instance, according to Vedic schooling, *tamas*, *rajas*, and *satva* are the three forms of *Maya*, and they are false. However, I discussed them as inherent qualities, and transcending them is possible not by negating them as false but instead by perceiving them as natural and artful living aspiring for better. In education, particularly at the basic level, the Finnish sense of quality (Kuusilehto-Awale- Lahtero, 2014) seemed decontextual. For instance, while debriefing Gopal said,

Each individual has all these qualities. I think children seem more tamas-like, young teachers seem rajas-like and aging teachers seem satva-like. Even morning is in satva, the day is in rajas and night is in tamas mode. I think our

aging colleagues can better articulate them in the context of TPD as Rishis explored this knowledge in the jungle, which might be decontextual and irrelevant in practical life.

From the Tantric perspective, I call it the *Ardhanarishwor* model. It seems to align with Abhinav Gupta's TRIKA's four paths: the path of the body, the path of unison, the path of dissolution, and the path of no path. The shamanic cult of Shiva and Shakti believed in existence around 2500 BC. It was before flourishing Vedic and Buddhism, which was existed in the form of embodied knowledge. It was seldom expressed orally and metaphorically via art. Probably, it was in ideal or transformed forms of animals or humans (*Pashupati, Ganesh, Ardhanarishwor*), which are also found in western myths (e.g. Medusa). Therefore, the use of *Ardhanarishwor* is not limited to the Hindu religion. Instead, it is *sanatan* (which existed for a long time before the idea of religion developed). Transformative professional development reclaimed teachers' agency (Lambirth et al., 2019) from EWT ways. It shows that art does not always imitate life, but life imitates art (Eisner, 1997). Reaching here, I realized art is life and a way of living and continuously growing to be a better human.

From a Vedic perspective, I call it the symbol of the *Swostik* (two triangles intersection upwards and downwards) model.

From a Buddhist perspective, I call it a nothing-like model as I did not perceive (just imagined) such as an image. Or it may be a *Mandala*.

From a Chinese perspective, I call it the *Yin Yang* model.

I might call Christ-like model from a Christian perspective as this was a single + model.

From a naturalistic perspective, I call it a butterfly model.

From a socio-cultural perspective, I might call it a socio-cultural model.

From a post-humanistic integral perspective, I call it an integral model.

In short, I sense a harmonious life within all forms of the model. Therefore, it is a living TPD model. My issue was developing a living model of TPD not to explore before and after intervention results. But still, teachers continued to use their discern selves, for example, saying ‘yes’ or ‘no’ while selecting and participating in the TPD activities of their interests after I left the field.

Implication of the Study

The implication of the living TPD model is multiple. Some ‘*hathi*’ (e.g. non-inclusive and non-critical self-reflective) who do not want to change might find the living model unreal and utopian and feel sorry for me. Although I was vulnerable (Ballamingie & Johnson, 2011) when I was unaware of my ignorance as an inherent quality and felt low about my ignorance (awareness of unknown) and unawareness of passion or love as sufficient for attaining and sustaining harmony. However, I am happy that I am aware of my authentic self, a harmonious self, which is a constellation of ignorant, passionate, and joyful selves. I aspire to build a tripartite relationship between KU, CEHRD, and Kathmandu Municipality, share my lessons learned, and further develop a school-based TPD model in collaboration with school Head Teachers and teachers. I am also seeing the possibility of connecting non-academic teachers with academic teachers respecting community-based knowledge.

I dream **teachers** are enhancing their living values. They continuously engage in professional development by nurturing and/or developing their strategies by asking Whitehead's (1969) Living Educational Research theory question: How can I improve what I have been doing? Unlike Villegas-Reimers’ (2003) ways of knowing TPD through reviewing the literature and Bhandari’s (2019) way of reflecting on lived experiences without literature reviews, many teachers would explore multiple answers

to the quality education by engaging in participatory action research adapting multiple socio-cultural perspectives by themselves. I hope parent-teachers critically reflect on parents' views towards teachers and teachers' professional development and enhance communication, cooperation, and collaboration with teachers (Kalin & Steh, 2010). I see teachers redefining 'quality education' to contribute to developing child-friendly schools envisioned by GoN (2010).

I imagine **you (readers)** are trying to explore the deeply-rooted hegemonic grip of 'standard' and move towards re-visioning socio-cultural perspectives and practices respecting local and global knowledge equally (Luitel & Taylor, 2010). You are thoughtful on the issue of TPD, considering every teacher is unique and possesses commonalities examining Purusha-like and Prakriti-like; tamas-like, raja-like, and satva-like attributes. You are finding the importance of enhancing inherent qualities, i.e. consciousness. You seem hopeful to understand the dominant attributes of the TPD policies and practices to understand TPD from an all-inclusive perspective and thereby develop action plans adapting *para-apara* (dual and non-dual) strategies akin to systemic equity. In your context, you are connecting the idea of the living model created by some, implemented by others, and reformed by others. The living model is a natural, integral and participatory model. They see the significance of the participatory model fitting best for social equity and inclusion, thereby holding the potentiality of sustaining individual and social harmony.

TPD policy developers and practitioners might consider the university-community partnership strategy as an alternative approach to connect with schools and teachers for TPD. An action research strategy could be a tool for school teachers' professional development (Herrera, 2018). Participatory action research could be a transformative tool that fosters co-learning among teachers and evolves deficit

thinking (Valencia, 1997) in the Nepali context. Co-learning was co-developing, self-sustaining and relevant, and cost-effective in the resource constraint rural contexts. Schools have collaborative activities with communities and local universities and develop many small models and context responsive and transformative strategies. Adapting participatory action research as a TPD activity, they consider 3Cs: Context, Care, and Critique. They respect diverse contextual needs, strengths, aspirations, and approaches with their caring hearts and critical minds. They are aware of possible inequitable situations, values, and ethical conflicts, and facing them. They invest intensive time and resources, blurring top-down and down-top approaches, remain culturally and politically sensitive and sound, and academically rigorous.

The significance of developing a living model of TPD lies in its success story of transformative professional development of a public school in Nepal. Going beyond imagining a good school (Auler, 2021), I dream of a living school having a living model of TPD. Here, the living model refers to the harmony enhancing, context-driven, participatory, school-based, and value-based TPD model, a sample model for any community and institutional school at the local level. This participatory model is in response to the existing TPD strategies. Training, deficit, coaching, mentoring, and a community of practice and standard-based are all transmissive and intend to transfer knowledge from top to down (Kennedy, 2005). Knowledge transformation strategies or models can not be transformative models as knowledge providers would remain dominant over knowledge receivers that are unwelcome in Nepal's diverse school contexts. Besides, action research and transformative models of TPD might seem enough to give enough space for emancipation and transformation (Kennedy, 2005). However, introducing a school-based model in diverse local

contexts would address the past problems of GoN (2017) and the urgent need of local governments.

The living model of TPD is not an alternative TPD model developed by the Nepal government, intending to support the professional development of teachers at the national level. Instead, it is a new school-based, *a small 'm' model of TPD* that might help local governments facilitate school teachers' professional development. Unlike the existing centrally developed, imposed, or less participatory, it is context-driven, participatory, and school-based, which might be a sample strategy for the Nepal government. Besides, developed from a socio-cultural perspective, the living model can have a success story for inspiring other diverse socio-cultural contexts beyond Nepal to explore and address professional development's contextual knowledge and issues.

In short, irrespective of the transitory nature of this small 'm' model, some of the components might be inspiring in diverse contexts.

Research Limitations

Although I had knowledge and willingness, I could not do many things because of my research limitations. For instance, although some teachers wanted to develop teaching and materials for teachers' professional development (Nunez & Tellez, 2015), I could not do so as it was not a common need. Teachers wanted to learn computer use, but I could not facilitate it because of my limited computer use knowledge and skills. I wanted to work for the professional development of the headteacher, high school teachers, ECED teachers, and non-teaching staff. I could not do so as it was only my perspective but not a shared felt need. Therefore, I included them as critical friends for the common good. My focus was on the outer worlds (e.g. activities of parental engagement, gardening, ICTs integration, contextualizing school

curriculum) and the inner worlds. However, I could not explore more conceptual understandings of the three qualities because of the insufficiency of relevant literature and the research limitation of working with limited teachers.

My Final Thoughts

Like the Bhagavad Gita (the songs of God), this thesis is my Gita, my lived songs of my research journey. This journey made me a better 'self'. I explored my harmonious 'self'. I (re)connected with my curious, artful, and cultural 'selves'. I investigated and enhanced my curious, open, and discerned 'selves'. Through participatory engagement in the continuous professional development of teachers, I improved my research capability (Caingcoy, 2020) and knew the outer worlds in reference to the inner worlds and vice versa. The spiritual journey made me examine my inner worlds such as senses, thoughts, feelings, emotions, dreams, Yogic and meditative experiences as sources of knowledge. Inner worlds are indicators of non/dualistic, dis/harmonious, in/equitable state or not Truth-consciousness which helped me to self-audit continuously to be harmonious. I can make more sense of *Prakriti* and *Purusha* (Veda), *Shiv* and *Shakti* (Yogic) as *kshytra* and *kshytryagya* or *dristi* and *drasta* (the Bhagavad Gita) as divisiveness and their interplay or synergy as in-betweenness and oneness. I find them more meaningful than before. I can sense in-betweenness or open space as a safe space where learning or creativity occurs.

A safe space can be created, and oneness can be attained by being lovingly and conscious like *Datrataya*. *Datrataya* was controlled, and harmonious despite having a beautiful wife and wine on his lap. I realize that problem begins when two roles (masculine and feminine or logical and intuitive) interplay and become aware of positive or negative experiences. Negativity is painful and needs to be examined and fixed as they are indicators of dualist experiences. When I set it, it took me on a

journey of the three modes: *tamas*, *rajas*, and *satva*. I used to perceive *tamas* as unfavorable and *rajas* as sufficient for professional development. I used to consider only *satva* for personal growth. I was partly unaware of the slippery appearance of qualities. For instance, on 30 November 2021 Sharma critically remarked, “It seems Vedic schools of thought accept *tamas*, *rajas*, and *satva* as three different modes that continuously regulate the Maya. But, they are not false. Their slippery appearance is false.”

I realized *satva* is the highest; it is attainable and necessary for harmonious personal and professional life. From the Vedic perspective, we may purify *gunas* of the inner world through *shrawana*, *manana*, and *nididhysana*. It could be possible through consciousness, that is witness consciousness. However, in the research context, purifying the inner world was not enough, it required enhancing professional practices. For that, I/we promoted conscious actions. Still, *satva* was not enough. Instead, we needed *tamas*, *rajas*, and *satva* in a balanced state for inner and outer harmony. We may need them proportionately, for instance, more *satva* than *tama* and *raja* depending on context. At times I experienced falling to the lowest or *tamas* mode, but my willingness, sense of taking higher responsibility, and acting led me to *rajas* and *satva*. Thus I can examine qualities and move on with emancipatory intent holding the thread, a constellation of willingness, the sense of taking greater responsibility for the common good and action. The thread inspires me to grow better. For Bhattacharya (2006), teaching is an inspiration, but knowing self is inspiration and self-motivation. Saving teachers’ souls are vital (Palmer, 1997), which teachers themselves can do. We, teachers, need to do it ourselves. I become aware of it by examining my three states of consciousness: waking, dream, deep sleep, or witness consciousness. Sustaining witness consciousness takes me towards ultimate harmony

or truth; however, it does not last long. Therefore, I make a continuous journey through *tamas-rajās-satva*.

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ANNEX

Table 1

Timeline

Timeline
Participatory Planning phase of issues exploration (4 April 2017-18 April 2018)
Need assessment
April 4-Meeting (KU, TU & NMBU)
April 24-Eco-San Workshop
July 1- PhD enrollment
Aug. 2-Course work (Advanced qualitative Research & Curriculum)
Aug. 6- 1 st visit to the 5 Schools
2 nd field visit (finalizing the field)
Nov.14-Proposal defense
Jan. 2-5, 2018- Meeting with Ward Chair & community for issues exploration
Jan.8- Reflective Wednesday meetings (community of practice at KUSOED)
Jan.22- Needs assessment tools development
Feb.4 -Discussion with SMC & PTA, and with teachers for issues exploration
March 8-13- PAR Committee formation
April 11-13- Discussion with teachers for issues exploration
April 13-18- Observation & Reflection
April 19-21 -Preparation/planning for 4 days orientation
April 22-26-4 days workshop
May 27-30- Reflection

Participatory action phase of professional development (June 1, 2018- March 12, 2019)

Cycle 1- Establishing collaborative culture

June 1-22- Planning

July 22-August 14- Action phase (interdisciplinary collaboration)

Sept 9-12- Gardening planning

Sep 15-17- Reflection

Cycle 2- Learning computer use

Sep 27- Planning (I) disciplinary collaboration

Sep 28- Oct 2-Planning II for collegial learning

Sep 29- PAR committee meeting

Oct 10-13 -Reflection (Rupantaran project meeting)

Nov 17- Dec 20- Action Phase (interdisciplinary collaboration)

Dec 9 -HoD's reflection

Dec 19-Reflection

Cycle 3-Learning arts integration and observation

Jan 11- Planning (I) for documentation

Jan 25- Planning (II) for arts integration and observational visit

Feb-March- Arts integration

Feb 23- Parental issues exploration

March 2-4 -Observational visit

March 10-14- Individual reflection of the year

March 12 -SIP orientation

Participatory reflection phase-Institutionalizing best practices (March 15-...)

Annual reflection

March 15-16- Collective reflection of teachers

March 29-31- Institutionalizing workshop

April 12- Overall reflection of the field

Informed Consent Form

Title: Innovations in teaching and learning through contextualized approaches to increase the quality, relevance and sustainability of education in Nepal

Description of the NORHED, Rupantaran

Rupantaran (NORHED) is conducting research in school community of Kavrepalanchowk, Nawalparasi, and Chitwon district in collaboration with Kathmandu University, Tribhuvan University and Norwegian University of Life Sciences. The main objective of the NORHED Rupantaran is to ensure sustainable positive developmental outcomes across educational, health and livelihood of children and youth through active participation of the members of the community in participatory action research.

Since this is one of the schools that invited us to do participatory action research, we have come here for the observation of the classroom. You are requested to participate in this research. Your responses are very important as it will help identify the issues in the education sector, health status of the children and the livelihood of the community. It will further provide feedback for the educational development.

Please be truthful when you answer the questions. You may withdraw at any time since your participation is entirely voluntary. If you decide not to participate, there will be no penalty. To keep your identity confidential, the information you will give us will not be shared with your name attached.

Problems or questions.

If you have any questions, you may contact:

Project Coordinator.....

Please provide your consent.

Consent obtained

Yes

No

Table 2

What is non/living TPD model?

S. N.	Non-living TPD Model	Living TPD Model
1	non existing, not growing	existing, continuously growing
2	centrally developed, designed and prescribed	developed by the teachers in their School
3	deficiency-based, policy-centered	deficiency/asset-based, teacher-centered
4	action-oriented, passion-driven	open, inclusive, reflective actions-oriented
5	non-context-driven and less/no transformative	context-driven and transformative
6	developed from non-socio-cultural perspective	developed from socio-cultural perspective

Table 3

Why action or passion alone was insufficient?

Tamas-like qualities	Rajas-like qualities	Satva-like qualities
Ignorance Confusion Doubt	Action Passion Disharmony Restlessness Accumulation of training certificates	Goodness Happiness Inquisitiveness Openness Curiosity Inclusion Self-judgment Critical-self reflection Discernment