KUSOED- STROMME Working Paper 4

Development as dignity: An exploratory study of S*amvad* as a curriculum in *Rupandehi* district of Nepal

Authors

Krishna Raj Bhandari

Hem Raj Kafle

Prakash C. Bhattarai

2024

Development as dignity: An exploratory study of *Samvad* as a curriculum in *Rupandehi* district of Nepal
Krishna Raj Bhandari, Hem Raj Kafle, & Prakash C. Bhattarai

Abstract

Dignity being intrinsic to human beings, role of dignity as a value framework in development discourse has not been widely researched. Theorizing development without dignity will remain incomplete if we do not open the black box of how dignity manifests. In this context, the study aims to understand the mechanism of dignity among marginalized adolescent girls in Nepal. From August 2023 to December 2023, semi-structured interviews with six Samvad graduates were conducted. The analysis confirms that dignity can take shape through an issue-based curriculum intersecting parents and youngsters in society through adolescent girls. These findings will contribute to the 'development as dignity' discourse and provide practitioners and policymakers with a new mindset.
Key Words: Development as dignity, Samvad, Adolescent girls, Issue-based curriculum

Introduction

For fifty years, development discourse has attempted to understand 'what development is' from different approaches. Some scholars raised questions like 'What is development in the Global Information Age?' and argued that if we want sustainable development, 'development as dignity' as a value framework makes a stronger justification for a just society with a cultural link (Himanen, 2014). In this stream of literature, the manifestation of dignity as development is still under-researched, though what dignity is in the context of development is not new.

We adopt the definition of dignity as intrinsic and social dignity embedded into actions and interactions within society (Jacobson et al., 2009). Linking dignity with empowerment is evident (Rajaratnam & Ahmad, 2022)—however, the manifestation of dignity through development activities and underlying mechanisms is not explicit. This research aims to contribute to this stream by seeking answers on how an educational program called 'Samvad'— through an issue-based curriculum—contributes to building or restoring dignity in marginalized community members under study.

'Samvad' is a flagship program of STROMME Foundation from Norway implemented in Rupandehi district of Nepal. This educational program first coaches adolescents in understanding the key social evils and developmental issues through an evening program, particularly following *'issue-based discussion'*. Once the participants recognize the problem, they become the torchbearers as solution seekers by integrating with parents and youngsters alike and resolving the issues one by one, such as child marriage, drug abuse, dowry, and others.

My first attempt to understand the violation of dignity is evident in the Nepalese context (Rajaratnam & Ahmad, 2022), but how it is restored and manifested in the participants and through them to the wider population is still under-researched. We follow Himanen's (2014) approach of 'development as dignity', which is guided by Sen's notion of 'development as freedom' (Garces-Velastegui, 2023) and Rawls' 'development as justice' (Darnal, 2023). Sen's development discourse is linked with the behavioural capability approach (Garces-Velastegui, 2023), Rawls' approach, and Ambedkar's approach to social justice (Darnal, 2023). These strands equally contribute to sustainable development (Uralovich et al., 2023), which argues that environmental education is the primary factor in sustainable and ecological development. Further

to this discussion, Satrianto and Juniardi (2023) guide our study to make inclusive green growth possible.

In this emerging field of 'development *as* dignity' (Rajaratnam & Ahmad, 2022; Wein et al., 2023) supported a contrasting view by Palmer and Warner (2022) and argued for 'development *with* dignity,' however, our contribution lies in developing arguments for 'development *as (not with)* dignity'. The sections below cover the literature review, methodology, findings, discussion, and conclusion.

Literature Review

In the development discourse, 'development as dignity' based on values-driven empowerment is argued for, but the missing mechanism on how this happens is elusive. Our approach, therefore, is to seek explanations through the Habermasian knowledge constitutive interests triggered by programs like 'Samvad'—an issue-driven transformational program used in development activities in Western Nepal.

As a witness of 'assimilation' (students become the images of the teacher's memory) and 'intervention' (a lot of guided evolution) approaches, in my experience, freedom of expression and inquiry was mostly absent. Though we got a glimpse of it in my PhD level explorations, classroom freedom became my best teaching tool when I became a teacher. In this profession, we have attempted to flip the classroom from memory-downloading machines to building dialogue, conversation, and understanding, which is prevalent in the Samvad program under exploration in this study.

Scholars like Seltzer-Kelly (2008) envision the future of *Deweyan Darwinism for the twenty-first century,* where democratic engagement without fear is possible. Keeping this as an exploratory lens, examining the Samvad graduate's journey will inform the formal education from the non-formal one as practised in the Samvad program. While the program does not voice these authorities in progressive education, the dialogical approach taken in this curriculum can be explained with this theoretical stance on how dialogical reasoning helps in the transformation of the participants.

My curiosity boils to whether dialogues and debates are not understood as war (Lakoff, 2005) but as a stream of reason to better understand whether the multiple realities hold true or not. Tagore's (2015) dream of free access to knowledge and freedom of thought might also be my wish at the end through the process of integral paradigm suggested by Taylor et al. (2012).

Schubert's (1986) curriculum types and the connection with Habermasian knowledge constitutive interests are shown in Table 1. As shown in the emancipatory column, curriculum, which is assumed to exist in the Samvad curriculum, nourishes critical and transformational change where the agenda for social reconstruction becomes the major objective of education. Shrestha (2022) argues that the technical and practical interests are concerned with control and understanding, respectively, while the emancipatory interest is concerned with empowerment, that is, the ability of individuals and groups to take control of their own lives in autonomous and responsible ways. Thus, the emancipatory interest is fundamental in emancipation and empowerment to engage in autonomous action arising out of authentic, critical insights into the social construction of human society. While understanding the linkage between empowerment and dignity was done in the past (Rajaratnam & Ahmad, 2022), the underlying mechanism of how knowledge constitutive interests drive this phenomenon is still rare in the literature. Thus, emancipatory search and reflection guide our current research, and the detailed discussion can be found in Table 1 in Annex I.

Methodology

Purposive sampling (Ames et al., 2019) was used in this case study methodology with the help of the project office of the STROMME foundation. Such an approach helped us to map the informants as per the purpose of the study (Dörnyei & Griffee, 2010).). Six *Samvad* graduates from 2015, 2016 and 2017 participants from the marginalized communities were chosen to do an open-ended interview with them—the flow was organized in three parts: before joining 'Samvad', during the 'Samvad', and after the 'Samvad'. As suggested by Starman (2013), we selected four specific cases which were information-rich (Patton, 2002) and later extended with two more till we were satisfied with the depth of understanding of the topic of this study was reached. The reason behind this selection is to understand how the groups once oppressed by the tyranny of the majority emancipated themselves from this dogmatic chain to build or restore their dignity. The profile of the respondents is shown in Table 1, demonstrating the community they belong to and their profession, plus their contribution to social causes.

Table 1

Profile of the respondents

Respondent number	Belongingness in	Location	Profession	Age (years)	Contribution to the society
1.	Marginalized community	Kanchan-1, Rupndehi	4th year student of Bachelor of Business Administration	23	Chairperson of the Ward Level Gajedi Sathi Network
2.	Marginalized community	Gaidahwa-7, Rupandehi	Working as a professional in Sungava Development centre	24	Chairperson of the Bishnupura Network, Secretary of Gidahawa youth network
3.	Marginalized community	Kanchan, Rupandehi	1st year Bachelor of Business Studies Student	21	
4.	Marginalized community	Suddhadhan-7, Rupandehi	Aiming to become an entrepreneur	20	Involved in the monitoring of Smvad network
5.	Marginalized community		Police officer	23	Volunteer in Samvad
6.	Marginalized community		1st year student of bachelor's in education	21	Chairperson of the Suryapura Friend's Network

Before the field visit, the project office was informed about the ethical guidelines suggested by our university, which the concerned authority checked and approved during the research proposal defense. Before the interview, all participants were requested to consent to the interview, record the material with their anonymity, and publish the findings for academic pursuit (Shrestha & Bhattarai, 2022). Also, they were informed that they can choose not to answer any issues that they do not want to disclose or even they are allowed to leave in the

middle of the interview if their privacy or dignity is under threat. Note keeping, reflection and reasoning of the discussions were done during each interview.

Once the data were transcribed, member checking following Creswell (2009) was done to ensure the quality and meaning of the same. Each participant becomes a case and comparing these six cases from *Rudrapur and Kanchan gaupalika in Rupandehi* district provided a glimpse of how Samvad triggered the dignity drive in the society. Basic queries were started with 'Please tell us about your before Samvad life, during the Samvad life, and after the Samvad life'. Depending on the responses, Schubert's (1987) Currere-based regressive, progressive, analytical, and synthesis-based framework guided the conversation. The anonymity of the respondents is highly recognized in this report. In discussing the findings, we follow the respondent number mentioned in Table 1.

Schubert's (1986) broader lens approach to understanding the academic area through multiple metaphors and Dewey's (1985) guidance at the philosophical level drives this exploration. For example, as teachers, we play a facilitator's role but direct them to go beyond students' reflections and build connection and reconstruction with internet's more comprehensive personal learning network (PLN) based on the 'philosophy of Connectivism'[1]. Exploring similar phenomenon would also be interesting in the context of Samvad's graduates.

All of these themes generating conversation and related quotes were coded *using* ATLAS. Before using this tool, the audio files in *Nepali* were translated into *Nepali* text files, which were translated into English text files. This corpus was coded with the help of *ATLAS.ti* to arrive at the themes suggested above.

Findings

The major finding from the analysis is shown in Table 2. Various activities that enabled dignified life were found in the discourse, such as community development, personal growth and learning, gender equality and women empowerment, and education and skill development. These issues are linked together in the conceptual framework shown in Figure 1, which is inspired by Himanen's (2014) conceptualization but narrowly focused on dignity as development.

Dignified life: Having a life full of intrinsic worth and social recognition and acceptance, as defined in the introduction section, was vivid in all six participants after participation in the Samvad program. The respondents emphasize the importance of education and skill development in personal and community growth. Respondent one mentioned the role of schools, training programs, and vocational skills in improving livelihoods and creating opportunities. The importance of education and its impact on the community resulted from the empowered individuals such as expressed in the following quotes:

"After learning the importance of education, I can speak for myself."
"The more you know about yourself, the more you write, the more you speak."

Second, respondents talk about their role as a leader in their community and the challenges they faced in their position. They discuss decision-making processes, effective communication, and the importance of taking responsibility and making informed decisions. The journey of becoming a leader and the challenges faced were vivid in quotes like this: "This activist has started to talk till the end... even the people of the village are saying that I am alone in heading this change and some burdens are visible." The respondent three highlighted the importance of collaboration and networking, including working with other organizations,

---

[1] By empowering students and teachers, connectivism furthers collaboration through open sharing and leveraging contingencies if any.

government bodies, and community members. The respondents shared their personal experiences and reflections on their growth journey, challenges faced, and lessons learned. Responded three talked about their involvement in various projects and initiatives and their impact on their life and community.

Respondent one further articulated how the Samvad program became an enabler of skill, not empowerment, as quoted below.

"Even when the daughter of this place was sent to another school in another location, even there, if the girl completed the task of using me as an example in the municipality as a skilled developer."

Responded four reflected on their personal growth and learning experiences. She talked about overcoming fears, improving communication skills, establishing good interpersonal relationships, and setting goals for the future after the Samvad program. She also mentioned the importance of education and self-improvement. She emphasized the importance of education and shared their experiences in promoting education within their community.

Overall, emerging issues were their personal growth and transformation through their involvement in social service work, including gaining new skills, knowledge, and perspectives. The respondent five discussed various challenges faced by their community, such as poverty, lack of resources, and social issues. She also mentioned different solutions and initiatives to address these challenges, including skill development programs, training centers, and community mobilization. The presence of social problems within the community and the need to address them is crucial. She talked about their motivation for engaging in social service work, including a desire to positively impact, address social problems, and improve their community. She talked about their motivation for engaging in social service work, including a desire to positively impact, address social problems, and improve their community. Thus, the private victory they received through the Samvad program helped them to be an active member of the community, which helped not only in their intrinsic aspect of dignity but also in their social aspect (Jacobson, et al., 2009). The following themes were evident in the overall findings.

Socio-cultural development: The findings suggest that social and cultural norms, such as gender roles and expectations, significantly impact their community. They discuss the need for change and challenge traditional beliefs to promote equality and inclusivity. The influence of cultural norms on individuals and their actions. The impact of traditional marriage practices on individuals and the community were illustrated, including child marriage abolition, drug abuse prevention, and similar other social evils such as casteism and discrimination. The influence of cultural practices on individuals' lives and community dynamics was also visible. This was possible due to the dignified life triggered by an issues-based curriculum with dialogic and somehow rituals of recitation, repetition, and speaking on the feet—demanding justice and dignity.

Sustainable development: Respondent five discussed the importance of community development that needs to be sustainable when the project is over and the role of various organizations and individuals in promoting it.

They mention establishing community centers, linking with village development committees, and the need for collaboration and support from the government. The role of community engagement and social service in bringing about change. The presence of social problems in the community and the need to address them are visible in quotes such as: "My social problem of being discriminated against is very problematic in our society, which must be remedied."

The role of community engagement in addressing such social issues and bringing about change took center stage in the conversation as many of the respondents are eyeing a political career. The importance of skill development and its impact on individuals' livelihoods and personal aspirations, such as public office, hints at the level of empowerment.

Figure 1

Development of dignity
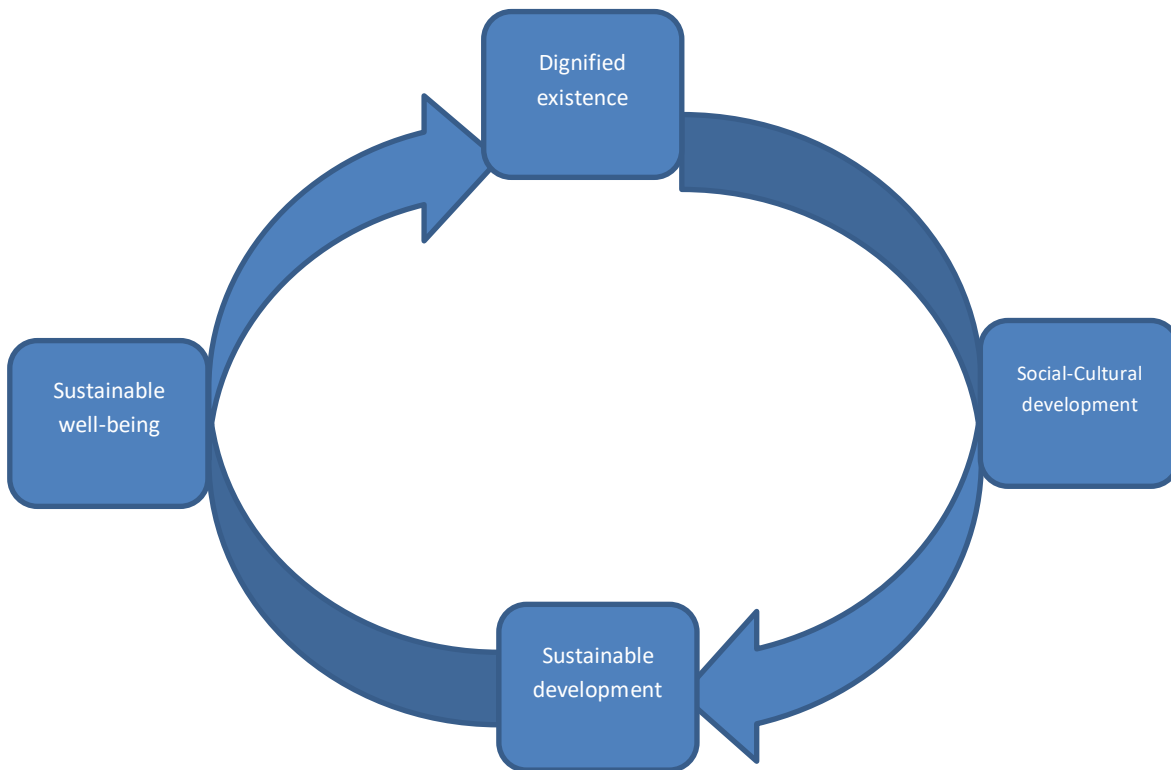
The role of social services in addressing community needs and providing support started at the adolescent's level, but through the *'bagaincha'* program, the participants engaged all the children in transferring their learned approach to a dignified life. In this process, they had to engage with their parents, and parents started to understand how the transformation was taking place in their adolescent daughters and their brothers and sisters. This embeddedness of making *'Samvad'* participants as a torchbearer also mesmerized our consciousness. The respondents discussed their involvement in social service work, such as working with the community, addressing social problems, and promoting education.

The respondent discussed their efforts to engage with the community, build relationships, and address community issues. The respondents shared their involvement in community development projects like infrastructure development, resource centers, and training programs. Some of the quotes from the responses are as follows:

"After joining the Samavad Center, it became the center of our Gaupalika[2]"

"I now know all seven of the farmers who don't even know me, and I keep voting for all of them."

---

[2] Gaupalika is the name of the local government in Nepal.

The respondents discussed the role of the government in supporting community development and addressing social issues. They mentioned government initiatives, policies, and the need for collaboration between the government and community members.

The role of advocacy and activism in bringing about change was so vocal the respondents talked about the challenges they face in their work, such as financial constraints, societal norms, and resistance from certain individuals or groups. The respondents discussed their advocacy and activism efforts, such as raising awareness about social issues, fighting against child marriage, and promoting social justice. This was possible with the thinking, pairing, and sharing approach to handling social issues in *'Samvad'* learning and reflection, as evidenced in the following quote: "He makes everyone speak in front of everybody."

Sustainable well-being: The respondents highlighted the challenges faced by women in their community, including limited access to education and opportunities. They discussed the need for gender equality, women's empowerment, and the importance of women's participation in decision-making processes.

The challenges and expectations related to gender roles in the community were evident on the quotes such as: "*Even at home, she is called mother… Sometimes, even in the same schoolroom, he would sit behind the bench and talk to others without hesitation.*" The challenges and expectations related to gender roles within the community were vivid: "*We should also do social service to fight against child marriage and do social service for our community.*"

The empowerment of individuals and the community through education and social service took another twist in the responses with quotes like: "*Since the conflict resolution took place, my conversation has been with him smooth. I saw this as a social service.*"
The financial challenges faced by individuals and their impact on their lives kept coming back on whether the youths could build entrepreneurial ventures. The importance of empowerment and self-advocacy in bringing about change can be turned into income-generating activities. The respondent discussed their efforts to empower individuals, especially women, and create opportunities for them to improve their lives, as demonstrated in the following quote:

"I want to do better in the business than I have ever woken up to make the financial condition of my home."

Discussion

The framework developed above resonates with the synthesis of behavioral capability approach (Garces-Velastegui, 2023) as 'dignity' as a value is manifested through actions and interactions in the 'Samvad' team and other stakeholders. While Sen's approach got some behavioural nudge, the findings also suggest that social justice is neither Rawls' approach nor Ambedkar's approach (Darnal, 2023)—rather an amalgamation of both. Regarding sustainable development, Samvad triggered a debate at the local government level, validating the need for environmental education (Uralovich et al., 2023) as a major factor if we want to make sustainable development a reality. Thus, by combining these approaches an inclusive human development with inclusive green growth is possible (Satrianto & Juniardi, 2023).

The conventional education system assumes an 'assimilation' approach or the 'banking model of education' (Freire, 2018). The teaching is lecturer-centric with rote memory learning in teaching pedagogy, which became the predominant approach in my education until the Bachelor level. In this approach, we do not question the teacher. Normally, the Guru cannot be wrong, and questions should not be beyond his teachings. However, this notion of 'assimilation' changed slowly with master's and PhD studies towards a progressive or constructivist perspective (Dewey,

1985). At the same time, gaining insights into how *'Samvad'* triggered the participant's emancipation journey for a dignified life.

When this finding was interesting from the participants' perspective, it also added evidence on 'development as dignity.' As Figure 1 makes the concept clear, a self-reinforcing cycle—starting with a dignified life- triggers socio-economic development. This socio-economic development triggers sustainable development, which builds sustainable well-being and nourishes a dignified life, as suggested by Himanen (2014).

The mechanism that triggers such a transformation can be explained by how self-monitoring ability and intra-personal intelligence are based on the democratic processes in the classroom, which are socially constructed with the practice of community participation and development activities. Questioning, reflecting, acting, reconstructing, and adapting the capacity of the participants empowered them and hence helped them lead a dignified life—intrinsically and socially as well.

From past experiences, when embedded society and self in the learning philosophy of Samvaad and Bagaincha activities, they built learning about social evils and challenged those practices in the classroom and teachers' circles. This was unknowingly enshrined in the democratic process-- questioning, reflecting, acting, reconstructing, and adapting (Dewey, 1985). In the role of enumerators, everything was based on democratic values and processes. This helped the students, or they call themselves graduates once the *Samvaad* journey is complete, to build their intra-personal intelligence in a democratic way where dignity is always safeguarded.

This was possible by the participatory approach, where reflective, experiential, context-based, and creative reconstruction took place. When participation was encouraged in the classroom based on the democratic process and practice, a reflective, experiential, context-based, and creative reconstruction journey helped the participants to work on their weaknesses and strengths in human relations and adaptations with the 'self' and the 'Self'—where the 'self' is a contradicting egoist 'I' and 'Self' is the non-dualistic idealist 'I' with the full embodiment of democratic principles and values.

This process also helped build introspective thinking through action-centered and meaning-centered learning approaches. In this journey, they reflected on the social evil issues faced by society, and currently, with Dewey's philosophy of education, we can reason that having aim, action, reflection-connection insights, and meanings (AARM) in previously evolving education for the head and heart. Thus, we are inclined to replace the old pedagogy of 3Hs (Head, Heart, and Hand) with HAH (Head, AARM, and Heart). This was possible with conscious effort in planning, acting, observing, and reflecting. This loop has become ever pervasive in each course and faculty evaluation.

In a normal school setting in Nepal, most of the evaluation is timed tests—mostly subjective assessments. However, *'Samvad'* had an assessment and feedback loop that was *ongoing, transparent, participatory, and developmental.* While classrooms become democratic, participative, and meaning-centered through the replacement of hand with the AARM philosophy of meaning-making in an unfolding journey with the mentoring of Luitel et al. at large, scholars like Seltzer-Kelly (2008) envision the future of *Deweyan Darwinism for the twenty-first century* where democratic engagement without fear is possible. The emancipatory journey starts to take off when this dogmatic fear is dissolved. Tagore's (2015) dream of free access to knowledge and freedom of thought might also be their wish at the end through the process of integral paradigm suggested by Taylor et al. (2012). This journey will make them and their students capable of developing competence to cope with drug addiction, child marriage,

environmental challenges, social inequality, and the prosperity of society while giving sustainability as education a chance. The classrooms and the spaces wherever the participants will uphold in the future will resonate with the Nobel Laureate Tagore's (2015) notion of classroom freedom 'without fear'. While their classroom may adopt democratic, experiential education, their wish will not be fulfilled as the current educational system, policies, and board examination procedures are still *'Platonic',* and those must be developed and adapted to see a brighter future. A new discussion to Friday school sessions in government and private schools on *Samvaad* is an excellent beginning to institutionalize the change.

Conclusion

In contrast to the development of dignity, this research development of dignity emerged as a major contribution. It highlighted how the *'Samvad'* type curriculum and pedagogy can bring such a dignified life, building socio-cultural development to achieve sustainable development. Once sustainable development is achieved it will make sure that the society and individuals have sustainable well-being. Once the marginalized population of the study area were transformed through *the 'Samvad' program, the program started to have its sustained mechanism in the society and school curriculum*.

Implications

Implications for development discourse on how transformational education can shape social change for the common good need to be highlighted. Local curriculum in the school system needs to be thought through the pedagogy and the content of *'Samvad'*. If policymakers give due recognition to this program, it can also be scaled up to national curriculum design.

Limitations and Further Research

As the nature of qualitative research is not for generalization but for the more profound understanding of the issue at hand, the research was conducted through purposive sampling. Further research linking Habermasian thoughts with dignity framework of development can be worth exploring.

References

Ames, H., Glenton, C., & Lewin, S. (2019). Purposive sampling in a qualitative evidence synthesis: A worked example from a synthesis on parental perceptions of vaccination communication. *BMC Medical Research Methodology*, *19*(1), 1-9.

Creswell, J. W. (2009). Mapping the field of mixed methods research. *Journal of Mixed Methods Research*, *3*(2), 95-108.

Darnal, A. (2023). Social justice in India: A comparative study of rawls and Ambedkar. *Comparative Philosophy*, *14*(1), 5.

Dewey, J. (1916) a. Education as conservative and progressive. Free Press.

Dewey, J. (1916) b. Democracy and education. Project Gutenberg.

Dewey, J. (1985) a. Education as conservative and progressive. Free Press.

Dhungana, P., Luitel, B. C., Gjøtterud, S., & Wagle, S. K. (2021). Context-responsive approaches of/for teachers' professional development: A participatory framework. *Journal of Participatory Research Methods, 2*(1), 18869.

Dörnyei, Z. (2007). *Research methods in applied linguistics*. Oxford university press.

Duran, L. B., & Duran, E. (2004). The 5E instructional model: A learning cycle approach for inquiry-based science teaching. *Science Education Review, 3*(2), 49-58.

Fraser, S. P., & Bosanquet, A. M. (2006). The curriculum? That's just a unit outline, isn't it? *Studies in Higher Education, 31*(03), 269-284.

Freire, P. (2018). The banking concept of education. *In Thinking about schools* (pp. 117-127). Routledge.

Garces-Velastegui, P. (2023). Towards a behavioural capability approach: the contribution of behavioural economics to Amartya Sen's framework. *International Review of Economics*, *70*(1), 101-120.

Grundy, S. (1987). *Curriculum: Product or praxis?*. Falmer Press.

Himanen, P. (2014). Dignity as development. In M. Castells, & P. Himanen, *Reconceptualizing Development in the Global Information Age*, (pp. 288-322). Oxford University Press

Ikhianosime, F.E. (2021). The metaphysics of empiricism: Two dogmas of empiricism examined. *African Journal of Arts and Humanities, 7*(1).

Jacobson, N., Oliver, V., & Koch, A. (2009). An urban geography of dignity. *Health & Place*, *15*(3), 725-731.

Lakoff, G., & Johnson, M. (2008). *Metaphors we live by*. University of Chicago press.

Luitel, B. C. (2009). *Culture, worldview and transformative philosophy of mathematics education in Nepal: A cultural-philosophical inquiry* [Unpublished doctoral dissertation], Curtin University.

Palmer, T. G., & Warner, M. (2022). *Development with dignity: self-determination, localization, and the end to poverty* (p. 203). Taylor & Francis.

Patton, M. Q. (2002). Two decades of developments in qualitative inquiry: A personal, experiential perspective. *Qualitative Social Work*, *1*(3), 261-283.

Rajaratnam, R. S., & Ahmad, M. M. (2023). Violation of human dignity: a case study of Dalit adolescent girls in Nepal. *Development in Practice*, *33*(8), 899-909.

Satrianto, A., & Juniardi, E. (2023). Inclusive human development and inclusive green growth: a simultaneous approach. *International Journal of Sustainable Development & Planning*, *18*(2). 523-530

Schubert, W. H. (1986). *Curriculum: Perspective, paradigm and possibility*. Macmillan

Seltzer-Kelly, D. (2008). Deweyan Darwinism for the twenty-first century: Toward an educational method for critical democratic engagement in the era of the institute of education sciences. *Educational Theory, 58*(3), 289-304.

Shrestha, I. M. (2022). Transforming My Teaching Self as a loving gardener and dancer: autoethnographic reflections. In *Transformative STEAM Education for Sustainable Development* (pp. 133-151). Brill.

Shrestha, P., & Bhattarai, P. C. (2022). Application of case study methodology in the exploration of inclusion in education. *American Journal of Qualitative Research, 6*(1), 73-84. https://doi.org/10.29333/ajqr/11461

Siemens, G. (2004). Connectivism: A learning theory for the digital age. elearnspace.

Starman, A. B. (2013). The case study as a type of qualitative research. *Journal of Contemporary Educational Studies/Sodobna Pedagogika*, *64*(1).

Tagore, R. (2015). Gitanjali. In *Voices of South* Asia (pp. 128-143). Routledge.

Taylor, P. C., Taylor, E. L., & Luitel, B. C. (2012). Multi-paradigmatic transformative research as/for teacher education: An integral perspective. In *Second international handbook of science education* (pp. 373-387). Springer.

Uralovich, K. S., Toshmamatovich, T. U., Kubayevich, K. F., Sapaev, I. B., Saylaubaevna, S. S., Beknazarova, Z. F., & Khurramov, A. (2023). A primary factor in sustainable development and environmental sustainability is environmental education. *Caspian Journal of Environmental Sciences*, *21*(4), 965-975.

Wein, T., Lanthorn, H., & Fischer, T. (2023). First steps toward building respectful development: Three experiments on dignity in aid in Kenya and the United States. *World Development Perspectives*, *29*, 100485.