

TRANSCENDENTAL MEDITATION IN TEACHING AND LEARNING
PROCESS: A NARRATIVE INQUIRY

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AN ABSTRACT

of the dissertation of *Uma Kumari Gorathoki* for the degree of *Master of Philosophy in Educational Leadership* presented on 22 January 2025, entitled *Transcendental Meditation in Teaching and Learning Process: A Narrative Inquiry*.

APPROVED BY

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Transcendental meditation has been implemented in different schools in Nepal since 2013. However, no research has been conducted yet. This study was conducted to explore teachers' experiences after practicing Transcendental Meditation (TM) and how they have influenced teaching and learning in the school. I purposively selected four participants from three different schools practicing TM for more than five years. I collected information through in-depth interviews along with observational guidelines. I used narrative inquiry as my research design to explore their stories through an interpretive paradigm. I followed Mezirow's transformative learning theory, which helped me to connect adult learning (teacher's learning) with critical thinking, self-reflection, analysis, transformation in the habits of mind, and disorienting the dilemmas along with TM practice. I also used Maslow's Hierarchical Needs Theory to construct meaning.

From this research, I discovered that regular practice of transcendental meditation helps students and teachers purify thoughts and behavior and makes people mentally and socially healthy. The finding in the educational activities is the inclusion of Consciousness-Based Education (CBE), which follows sixteen principles of the Science of Creative Intelligence (SCI) in the classroom by meditation practitioners. Adult learners do not easily accept anything new because of the dilemmas and preoccupied mindset suggested by Mezirow in Transformative Learning Theory. However, regular practice of Transcendental Meditation (TM) is

found to be effective in transforming teachers' habits of mind. They have tried to bring some changes in teaching by connecting the holistic approach of SCI's sixteen principles, where they initiate students to imagine the concept through a broad lens and express it in any form such as drawing, poem, essay, story, or chart relating the topic to their life to understand more easily.

As a result, this research will assist all schoolteachers and students who wish to transform their personal and professional lives. TM, if not guided properly or if the new participants do not share their problems with the TM instructor in the follow-up programs, may also create stress for them. The knowledge explored in this research will also provide feedback to those connected to transcendental meditation and implementing it in their schools. It will also help other researchers with a keen interest to contribute more concerning a similar topic.

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शोध सार

शैक्षिक नेतृत्व तथा व्यवस्थापनमा दर्शनशास्त्रको स्नातकोत्तर डिग्रीको लागि उमा कुमारी गोरथोकीको शोध प्रबन्धको शीर्षक " शिक्षण र सिकाइको प्रक्रियामा भावातीत ध्यान (ट्रान्सेन्डेन्टल मेडिटेशन) को प्रयोग: एक संकथन " ९ माघ २०८१ मा प्रस्तुत गरिएको थियो ।

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शोध निर्देशक

नेपालका विभिन्न विद्यालयहरूमा सन् २०१३ देखि नै भावातीत ध्यान प्रयोगमा ल्याइएको भएपनि हालसम्म यसबारे कुनै अनुसन्धान गरिएको छैन । शिक्षकहरूले भावातीत ध्यानको अभ्यास पश्चात पाएको अनुभव र यसले विद्यालयको शिक्षण र सिकाइमा पारेको प्रभावलाई अन्वेषण गर्ने उद्देश्यले यो अध्ययन गरिएको हो । यसका लागि मैले विगत पाँच वर्ष भन्दा बढी समयदेखि भावातीत ध्यानको अभ्यास भइरहेको तीनवटा विद्यालयका चारजना सहभागीहरूलाई चयन गरें । मैले गहन अन्तर्वार्ताका साथै अवलोकनात्मक दिशानिर्देशहरूको प्रयोगद्वारा जानकारीहरू सङ्कलन गरें । सहभागीहरूका कथाहरू बुझ्नका लागि मैले व्याख्यात्मक परिप्रेक्ष्यमा आधारित कथनात्मक अनुसन्धान पद्धतिको प्रयोग गरें । मैले यस अनुसन्धानमा मेजिरोको रूपान्तरणात्मक सिकाइ (Transformative Learning) सिद्धान्तको अनुशरण गरें । यसले मलाई वयस्कहरूको सिकाइ (शिक्षकको सिकाइ) लाई आलोचनात्मक चिन्तन, आत्म प्रतिविम्ब, विश्लेषण, सोच्ने तरिकामा रूपान्तरण, र द्विविधाको पुनर्विचारसँग जोड्न मद्दत गर्यो । मैले अर्थ सिर्जना गर्नका लागि मास्लोको आवश्यकताको शृङ्खला (Hierarchy of Needs) सिद्धान्तको पनि प्रयोग गरें ।

यस अनुसन्धानबाट मैले भावातीत ध्यानको नियमित अभ्यासले शिक्षक र विद्यार्थी दुवैको सोच र व्यवहार शुद्ध पार्न सहयोग गर्नुका साथै मानसिक तथा सामाजिक रूपमा स्वस्थ बनाउँछ भन्ने कुरा पत्ता लगाएँ । भावातीत ध्यान अभ्यासकर्ताहरूको शैक्षिक क्रियाकलापमा चेतनामा आधारित शिक्षा (Consciousness-Based Education) को समावेशिता पाइयो, जसको फलस्वरूप कक्षाकोठामा रचनात्मक बुद्धिमत्ताको विज्ञान (Science of Creative Intelligence) का १६ सिद्धान्तहरूको प्रयोग पाइयो । मेजिरोले रूपान्तरणात्मक सिकाइ सिद्धान्तमा भने झैं वयस्कहरूले पहिलेको मनोवृत्ति र द्विविधाका कारण नयाँ कुरा सहजै स्वीकार्दैनन् । तर भावातीत ध्यानको नियमित अभ्यासले शिक्षकहरूको सोच्ने तरिकामा रूपान्तरण गर्न सहयोग गरेको पाइयो । उनीहरूले रचनात्मक बुद्धिमत्ताको विज्ञानका सिद्धान्तहरू सँग जोड्दै शिक्षण प्रक्रियामा परिवर्तन ल्याउने प्रयास गरेका छन् । यसले विद्यार्थीहरूलाई

शैक्षिक विषयवस्तुलाई आफ्नो जीवनसँग जोडेर फराकिलो दृष्टिकोणबाट कल्पना गर्न र त्यसलाई चित्र, कविता, निबन्ध, कथा वा चार्टजस्ता कुनै पनि माध्यमबाट अभिव्यक्त गर्न प्रेरित गर्दै सिकाइलाई सजिलो बनाएको छ ।

यस अनुसन्धानले आफ्नो व्यक्तिगत र व्यावसायिक जीवन रूपान्तरण गर्न चाहने सम्पूर्ण शिक्षक र विद्यार्थीहरूलाई सहयोग गर्नेछ । भावातीत ध्यानका नयाँ प्रशिक्षार्थीहरूले सही मार्गदर्शन नपाएमा वा प्रशिक्षकसँग आफ्ना समस्याहरूका बारेमा छलफल नगरेमा यसले उनीहरूमा थप तनाव उत्पन्न गराउन सक्छ । यस अन्वेषणबाट प्राप्त ज्ञानले भावातीत ध्यानसँग सम्बन्धित र विद्यालयमा कार्यान्वयनमा संलग्न व्यक्तिहरूलाई थप पृष्ठपोषण प्रदान गर्नेछ । साथै, यस्ता विषयमा चासो राख्ने अन्य अनुसन्धानकर्ताहरू लाई पनि सहयोग गर्नेछ ।

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उमा कुमारी गोरथोकी
उपाधि उम्मेदवार

९ माघ २०८१

This dissertation entitled *Transcendental Meditation in Teaching and Learning Process: A Narrative Inquiry*, presented by *Uma Kumari Gorathoki* on 22 January 2025.

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I understand that my dissertation will become a part of the permanent collection of the library of Kathmandu University. My signature below authorizes the release of my dissertation to any reader upon request for scholarly purposes.

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DECLARATION

I hereby declare that this dissertation is my original work, and it has not been submitted for candidature for any other degree at any other university.

.....

22 January 2025

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DEDICATION

This work is profoundly dedicated...

To the teachers, students, and school administrators who hope this work will initiate them to value the significance of meditation in their personal and professional lives.

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ABBREVIATIONS

CBE	Consciousness-Based Education
SCI	Science of Creative Intelligence
TM	Transcendental Meditation (TM)

CHAPTER I

INTRODUCTION

I have shared my experience and feelings about choosing this topic in this chapter. It covers the statement of the problem and the purpose of my study. A research question helps to lead any research to its destination. The research question of this dissertation has also been included in this chapter. The purpose of this study and its significance have not been excluded. Since it is impossible to cover the whole study area, I have also highlighted its delimitations.

Setting the Stage

In 2019, when I was posted as a secondary-level teacher at Gyan Secondary School in Kathmandu, my eyes caught new things I had never seen during my teaching career. It was a separate period for practicing and participating in meditation activities. I observed all the senior students and teachers doing Transcendental Meditation (TM), which they completed within 15 to 20 minutes, Siddhi, and yogic flying, the advanced level of TM, where some sutras are provided to the meditators, and they did nearly 35 to 40 minutes in the meditation hall. Other juniors attempt TM only under the supervision of teachers in their respective classrooms. The TM leader was there to organize and manage the whole process, and the students and teachers took part in meditation as instructed by the TM leader. I was a newly appointed teacher, unaware of this kind of meditation. I was also taught transcendental meditation by providing a mantra from one of the TM leaders of that school. I learned that TM leaders were trained in TM for at least five months in Maharishi's Ashram, which is situated in Thailand. I often listened to my colleagues about their positive vibration within themselves. It was interesting to feel that, but I didn't realize vibrations or anything obvious as a new practitioner. I was not ready to skip this; instead, I was eager to dive into it to get in-depth knowledge about the influences of meditation on teachers and its benefits. The eagerness made me explore its impact on the teacher's personal and professional life.

First of all, I tried to understand what Transcendental meditation was. After going through different articles, I came to know Transcendental Meditation, which was discovered by an Indian Guru, Maharishi Mahesh Yogi; it is a simple and natural process carried out effortlessly by closing the eyes for 15 to 20 minutes daily that

helps people to reduce stress and anxiety evoking the quality of harmony and self-realization (Roth,1987). Recently, scientists have glimpsed the deepest level of nature's functioning, the unified field of natural law, which is the source of the unlimited creative potential displayed throughout the universe (Travis, 2014). Maharishi says that transcendental meditation is the only source of achieving a unified field called “*chetana*” in Vedic science (Morris, 2001). When people start thinking from the *chetana* level, they make the right decision, eliminating all the dilemmas on the surface level of the mind. In the Bhagawat Geeta, when Lord Krishna suggests that Arjun see the reality of human life, he tells Arjun to think from the “*Chetana*” state of mind. According to Aryal (2019), this level of consciousness is called transcendental or pure consciousness.

Historically, TM can be seen as a continuation and modernization of the meditation practices advocated in the Bhagavad Gita and other Vedic texts (Yogi,1969). Transcendental Meditation and the Bhagavad Gita are deeply interconnected through their shared emphasis on self-realization, inner peace, and the transcendence of the mind. While TM is a modern practice, its principles are rooted in the ancient wisdom of the Gita, which provides a comprehensive spiritual framework for understanding the nature of consciousness and the path to enlightenment (Easwaran, 2007). In Chapter 2, Lord Krishna imparts wisdom to Arjun, emphasizing the eternal nature of the self (Atman), the importance of equanimity, and the practice of meditation to transcend the fluctuations of the mind (Prabhupada, 1986). Arjun was in a dilemma during the battle in Mahabharat because he had to kill his brothers and Gurus to establish “Dharma” in the nation. Lord Krishna was there with him to enlighten him with knowledge and reality. With the inspiration and guidance of Lord Krishna, Arjun attained pure consciousness and real knowledge through Gyana yoga and entered the field of war (Aryal, 2019).

Just like Arjun, teachers who have the main responsibility of enlightening the students are undergoing severe problems of stress and depression caused by mental tensions. The research conducted among 568 teachers in Egypt found that 67.5% face anxiety problems and 23.2% have depression (Desouky & Allam, 2017). The research undertaken by Asa and Lasebikan (2016) among 471 teachers in Nigeria found 72.2% anxiety and 29.3% depression, where the female teachers who are bound to complete the double tasks are the maximum sufferers. After the attack of COVID-19, female teachers are mentally more stressed in comparison to males

(Urcos et al., 2020). In Nepal, teachers are facing stress and anxiety problems due to the workload, school climate and culture, and unhealthy relationships among colleagues and students

This is the cause of less job satisfaction (Mondal et al., 2011) and a lack of effective teaching, which directly affects the students. It shows that the teachers have to be energetic, well, emotionally competent, intelligent, and relaxed to maintain peace and harmony with other students and within the whole school environment. Yunus et al. (2011) emphasize the teacher-student relationship as a significant factor in motivating students. Teachers equipped with a positive mindset could deal appropriately with diverse students. The single teaching method may not be suitable for all intelligent students. Soon, we find teachers undergoing physical and psychological problems such as anxiety, stress, and depression, which directly affect the student's performance and organizational environment. Transcendental meditation helps reduce stress and anxiety and enhances effective brain functioning (Grosswald et al., 2008). If they feel fresh and mindful while teaching, they create a better environment for students that could last a lifetime.

After consulting the research articles on teachers' stress management, the history of TM, and its interconnection with the Bhagwat Geeta, I paid keen attention to those teachers who have been practicing transcendental meditation for more than five years. As in the Bhagawat Geeta, Arjun experiences the subtlety of the mind by focusing inward to achieve self-realization (Prabhupada, 1986). My curiosity was to explore their experiences after practicing TM. Another query was to know their influence on teaching-learning activities. Then, I reviewed the articles published by the Maharishi Foundation. However, I found no research articles published on TM after its implementation, though there are thousands of international articles on TM. Finally, I decided to learn about the teachers' experience on TM, where I could extract the stories of transcendental meditation practitioners and their influence on teaching-learning activities.

The second reason to explore meditation was due to the counterclaim between the immense benefits of transcendental meditation (Chalmers, 2017) and the first cross-sectional correlational study of Cebolla et al. (2017) where they address the unwanted effects of meditation, choosing a large number of respondents. The researcher assembled some evidence of unwanted effects prevailing in those participants who prefer to meditate in isolation rather than in a group and those who

meditate for a longer period. He also claimed that those unwanted effects may lead to a range of physiological, psychological, psychopathological, and spiritual unwanted events.

Though it was about meditation in general, it was a counterargument to my research topic. Since the teachers and students have been practicing this TM since 2013, it has to be researched by selecting the participants from those schools. By conducting research, it may answer the unanswered questions regarding TM. Assimilating these ideas in my mind, I decided and move forward and collect the experiences of TM practitioners and their influence on teaching and learning activities. Similarly, my query was also to glance at the side effects of TM because of the counterclaim of research articles that I explored at the time of the literature review.

Statement of the Problem

Transcendental meditation enhances students' academic achievement (Nidich et al., 2011). It also reduces the stress and anxiety of both teachers and students. The intervention of TM in the school has shown multiple benefits, along with memory improvement in school-going children (Chalmer, 2017). There is no doubt that meditation is one of the best ways of reducing our stress and anxiety (Anderson et al., 1999; Grosswald et al., 2008; Miller & Nozawa, 2002). The study of Wendt et al. (2015) found meditation to be a self-confidence-building factor for students. McCollum (1999) found meditation effective for developing self-behavior, and Schmidt-Wilk et al. (1996) explained that meditation is a motivating factor.

In Nepal's national education policy (2019), yoga and meditation are included as theoretical subjects. However, its implementation with trained human resources seems weaker. Similarly, among thirty-five thousand Nepal schools, only ten have implemented TM as a daily activity. As a whole, nearly 200 teachers and 8000 students are grasping the advantages of TM under the leadership of Deepak Prakash Baskota, the chairperson of The Nepal Maharishi Vedic Foundation (Banerji, 2014). Several unanswered questions, such as why TM is not practically followed by most of the schools in Nepal or why the policymakers have not focused their attention on this, roamed in my mind, and this curiosity dragged me to explore the experiences of TM practitioners (teachers) after practicing TM and their influences in the teaching-learning activities.

Teachers are the leaders, and they know they can prepare their classes with an attractive work plan, bring instructional materials, take students on field trips, engage them in class discussion, and make students more creative, more intelligent, more receptive, and more alert only if they are out of stress and anxiety. But the issue is that most of the teachers are undergoing stress and anxiety problems, and it is hampering the teaching-learning process in the classroom (Desouky & Allam, 2017; Urcos et al., 2020). In Nepal, most teachers are stressed due to workload, unhealthy relations with peers, conflict, political pressure, and many students (Kayastha & Kayastha, 2012). Thus, stress and anxiety are seen as a burning issue which has occurred as a barrier to the flow of the teaching process of the teachers.

Meditation is widely regarded as a practice that promotes thoughtless awareness (Manocha, 2000) and facilitates the transcendence of one's mental activities (Travis & Shear, 2010). These perceived benefits have led to its integration into educational settings, including schools. Numerous studies conducted in various countries have demonstrated the effectiveness of meditation across multiple domains, including stress reduction, cognitive enhancement, and emotional well-being. However, despite its proven benefits, there remains a significant gap in the widespread promotion and implementation of Transcendental Meditation (TM). This raises critical questions: What factors are hindering its adoption? Is it due to policy limitations, a lack of trained resources, or challenges in effective delivery? Alternatively, could it be linked to potential drawbacks of meditation, such as the emergence of unwanted or unnatural symptoms, as noted by Cebolla et al. (2017), or the perception that meditation is a complex and mentally demanding task, as suggested by Newberg and Iversen (2003). Addressing these questions is essential to understanding the barriers to TM's broader acceptance and implementation.

The growing interest in meditation, particularly Transcendental Meditation (TM), has highlighted its potential benefits, such as stress reduction, improved focus, and enhanced well-being. However, there are also concerns about its limitations and drawbacks. In Nepal, TM has been introduced as a regular practice in only ten schools, yet its impact remains largely unexplored due to the lack of systematic research. To explore the true effects of TM on individuals, it is essential to gather firsthand experiences and insights from those who have practiced it. This gap in knowledge and the desire to explore the real-life implications of TM motivated me to undertake this research.

Purpose of the Study

This study aimed to explore stories of teachers who have been practicing transcendental meditation for five years or more. More specifically, this study explored teachers' experiences and their practice about how they have influenced teaching-learning activities after practicing transcendental meditation in school.

Research Questions

This research study focused on finding the answers to the following questions.

1. How do teachers narrate their experiences of transcendental meditation practice?
2. How do transcendental meditation practitioners influence the teaching-learning practices in schools?

Significance of the Study

The stressful life of teachers hampers the teaching and learning process, which has turned into a burning issue in the current situation. If teachers are mindful, happy, creative, and kind, they may contribute to creating a peaceful environment on the school premises. The literature I have reviewed advocates the advantages of meditation in various sectors. Some of the literature also states that meditation should not be taken for granted. Those studies were conducted in foreign countries and cannot be generalized in the context of Nepal without studying deeply. Nearly ten schools in Nepal have implemented transcendental meditation, which is mandatory for all teachers and students, anticipating a positive impact on health and education. Thus, I focused on studying and targeting teachers who regularly practice meditation to get deeper knowledge.

The main reason for conducting this research was to investigate whether TM has transformed teachers' way of teaching. Teachers' love, kindness, behavior, politeness, motivation, and guidance will inspire students to progress toward success. The experiences that the teachers gained in their lives, the thoughts and behavioral changes, or the transformation they have found within themselves or among the students, either positive or negative, were explored. The results or the findings that I got from this study would be one of the contributions to the school and the supporting organization. The study was conducted to explore new knowledge regarding meditation practices and their influence on teaching and learning.

Delimitations of the Study

The study was confined to the teachers practicing transcendental meditation in schools for five years. I have delimited this study to explore the changes in TM practitioners' health condition, behavior, spirituality, and leadership and their influence on teaching-learning activities. However, physiological and neurological changes are out of the scope of this study.

Chapter Summary

I began this chapter with a short introduction regarding my teaching journey. This chapter narrates my story of how an English language teacher gets diverted toward the topic of "Transcendental meditation and its benefits on teachers." As we all know, raising a question is very easy, but finding the answer. Similarly, I went through many meditation-related research articles to get my answer. Finally, I reached the statement of the problem, where I, too, found the research gap. Then, I included the purpose of my study, which was to dig out the changes after practicing meditation in teaching and learning activities. I realized that this research has some significance and discussed its significance in the teaching sector. Since I could not cover the whole area of this research, I delimited the research to the last portion of this chapter.

CHAPTER II

LITERATURE REVIEW

In the previous chapter, I introduced my interest in meditation and its effects on teachers. This chapter focuses on the literature that could help conduct and analyze my study further. The reviewed literature begins with what transcendental meditation is, then the research-related studies and some policy-related studies are also discussed. The theories I have included here have helped me generate the meaning that I have discussed in the fifth chapter of this study.

Transcendental Meditation

Transcendental Meditation (TM) is the easiest way of meditation, and it can be learned easily by everyone simply closing their eyes for 15 to 20 minutes two times daily (Chalmers, 2017). Recalling the mantra given by certified trained professionals is useful for detaching oneself from anxiety and promoting harmony and self-realization (Roth, 1987). If practiced regularly, Manocha (2000) states that any meditation could assist in developing good habits and positivity in the human body's physical and psychological functions. Though meditation is said to be the simplest method, only closing the eyes and sitting while maintaining the posture may not be as easy as we think. Newberg and Iversen (2003) define meditation as a complex process where hypothermic and autonomic changes occur in our neurological development. If there is a lack of control conditions and difficulties in factoring out the confounding variables, it could lead to facing some complex mental tasks that may be too risky.

Based on the literature mentioned above, the concept that people have about meditation is found controversial. This is one of the content gaps that has to be explored. Teachers involved in meditation regularly may have experienced its effects differently but might not have expressed it. Therefore, exploring the impact of meditation in their daily life may enrich us with new knowledge.

Transcendental Consciousness

According to Travis (2014), transcendental meditation is an effective process that develops students' creativity and intelligence, and it is every individual's birthright to enhance transcendental consciousness. Consciousness-based learning emphasizes a healthy, stress-free routine and environment. Twice daily, group practice of Transcendental Meditation and the TM Siddhi program creates an

atmosphere of positivity and vitality combined with quiet, restful alertness, which is an ideal environment for learning and growing. Increasing teachers' consciousness through meditation in school can reward them with a good life full of moral values and best performance, contributing to better academic achievements for students. However, only a few schools have adopted meditation techniques to raise students' and teachers' consciousness, and the continuity towards this has been a great challenge. It is also difficult for the school administration to make people believe in the positive aspects of meditation toward consciousness-raising.

It might be a query of interest for all how peace and pure consciousness are acquired by sitting and simply closing our eyes. The main idea can be linked simply to what we have seen and experienced. As Stenger (1992) states, consciousness is like gravity, electromagnetism, nuclear forces, and the subatomic particles in nature. Morris (2001) has compared the consciousness of the human mind with the waves in the ocean. Consciousness is already present in the human body, and automatically, it transforms into pure consciousness through meditation. In the Bhagawat Geeta, Lord Krishna encourages Arjun to go in-depth into his self, "*aatma*" through yoga, which is also known as the transcendental consciousness level, and perform the actions by looking at the world from there (Mishra, 2014). Transcendental consciousness is the subtle level that helps humans overcome any dualities.

With the regular practice of TM's easiest and most natural process, every human being can attain transcendental consciousness. In the past, the yogis attained this stage following Vedic science, and now modern science has named this state a unified field (Hagelin, 1987). As Transcendental Consciousness, the unified field is increasingly enlivened in collective consciousness through group practice of the Transcendental Meditation and TM-Siddhi programs, including Yogic Flying, by entire school populations, coherence begins to be created even beyond the surrounding community of the school (Orme-Johnson & Fergusson, 2018). A powerful influence of orderliness and harmony spreads to the collective consciousness, enabling an entire population to act more coherently, harmoniously, and in accord with natural law. On this basis, schools emerge as centers of harmony and coherence for the whole society, creating the potential for every nation to create invincibility for itself and all its citizens.

Education is generally about acquiring knowledge and skills and learning how to apply them in life. The students always consider their teachers as their sources of

knowledge. Teachers can help students in several ways, sometimes as parents and sometimes as facilitators. A good meditating teacher better empathizes with students (Csaszar et al., 2018). TM, TM-Siddhi, and Yogic flying programs are key to unfolding the inner potential that lies quietly inside every human. The following related studies will highlight the latest updates on teachers' stress and anxiety problems and various attempts in the topic of meditation.

Vedic Wisdom Tradition and TM

The Vedic wisdom tradition is an ancient system of knowledge that originated from the Vedas, the oldest sacred texts of Hinduism, composed in Sanskrit around 1500–500 BCE (Sharma, 2000). The term "Vedic" comes from the word *Veda*, meaning "knowledge" or "wisdom," and encompasses spiritual, philosophical, and practical teachings that guide individuals toward self-realization and harmony with the cosmos (Frawley, 1995). The Vedas are divided into four main texts: the *Rigveda*, *Yajurveda*, *Samaveda*, and *Atharvaveda*, each containing hymns, rituals, and philosophical insights (Sharma, 2000). The *Upanishads*, which are part of the *Vedas*, delve into profound philosophical concepts such as *Brahman* (universal consciousness) and *Atman* (the individual self), emphasizing the unity of all existence (Easwaran, 2007).

A central goal of the Vedic tradition is *Moksha*, or liberation from the cycle of birth and death (*samsara*), which is achieved through self-realization and the understanding that the individual self (*Atman*) is one with the universal consciousness (*Brahman*) (Easwaran, 2007). Practices such as *yoga* and *meditation* are integral to this tradition, as they help individuals transcend the mind and experience higher states of consciousness (Feuerstein, 2001). The Vedic tradition also emphasizes *dharma*, or righteous living, which sustains cosmic order (*rita*) and promotes harmony in society and nature (Frawley, 1995). Additionally, *karma* (action and its consequences) and reincarnation are key teachings, highlighting the importance of ethical behavior and spiritual growth across lifetimes (Sharma, 2000).

The Bhagavad Gita has been widely regarded as a practical guide to the Vedas by spiritual Adi Shankaracharya and modern spiritual teachers like Eknath Easwaran, Sadhguru and so on. It serves as a bridge between the ancient wisdom of the *Vedas* and the practical needs of individuals seeking spiritual growth. It simplifies and synthesizes the vast and complex teachings of the *Vedas*, making them accessible to people of all backgrounds. While the *Vedas* provide the foundational knowledge, *the*

Gita offers a clear and actionable path to self-realization, aligning with the ultimate goal of Vedic philosophy, *Moksha* (Easwaran, 2007). Its teachings distill the profound and often complex wisdom of the Vedas into actionable insights for daily living, making it accessible to people from all occupations.

The Bhagwat Geeta is a seven-hundred-verse Hindu scripture, which consists of eighteen chapters. It is a dialogue between Lord Krishna and the warrior Arjun, set on the battlefield of Kurukshetra. The Gita emphasizes the spiritual and philosophical concepts, including *Dharma* (duty), *Karma* (action), *Yoga* (union with the divine) and *Moksha* (liberation). It focuses on different paths to attain and realize the spiritual quality in life. They are *Karma Yoga* (The path of selfless action), *Bhakti Yoga* (The path of devotion), *Gyana Yoga* (The path of knowledge and wisdom) and *Dhyana Yoga* (The path of meditation).

In the sixth chapter, *Dhyana Yoga*, Lord Krishna imparts profound wisdom to the warrior Arjun, urging him to embrace the path of meditation. He emphasizes that meditation is the gateway to pure knowledge, a knowledge that already resides within every human being. Through consistent and dedicated practice, one not only becomes aware of this inner wisdom but also learns to embody it in daily life. In this chapter, Krishna meticulously outlines the way of doing meditation, a practice that aligns the mind and soul with the divine. Remarkably, the steps he describes are strikingly similar to those followed in modern Transcendental Meditation (TM), demonstrating the timeless relevance of his teachings in the *Bhagavad Gita* (Aryal, 2019). Through his words, Krishna reveals meditation as a transformative tool, guiding individuals toward self-realization and the harmonious integration of spiritual wisdom into their existence.

The Bhagavad Gita and Transcendental Meditation are complementary in their goals and methods. While *the Gita* provides the philosophical and spiritual framework for self-realization, TM offers a practical technique to experience the states of consciousness described in *the Gita*. Together, they provide a holistic approach to spiritual growth and inner peace. Practicing transcendental meditation and reading the *Bhagavad Gita* alongside can deepen the understanding of its spiritual principles.

There is a deep interconnection between the Vedic wisdom tradition and TM. The Vedic wisdom tradition, rooted in the ancient Indian scriptures known as the Vedas, emphasizes the pursuit of self-realization and the experience of higher states of consciousness (Sharma, 2000). Similarly, Transcendental Meditation (TM),

introduced by Maharishi Mahesh Yogi, is a modern technique that draws directly from these Vedic principles. Maharishi described TM as a practical method for accessing the transcendental field of pure consciousness, which is central to Vedic philosophy (Yogi, 1969).

The practice of TM involves using a mantra, a sound or phrase derived from the Vedic tradition, to facilitate a state of deep rest and inner awareness (Roth, 2018). This state is said to align with the Vedic concept of *Brahman*, the ultimate reality, and *Atman*'s true self (Frawley, 1995). Scientific research on TM has demonstrated its effectiveness in reducing stress and improving mental and physical health, which reflects the Vedic emphasis on holistic well-being (Orme-Johnson & Walton, 1998). Therefore, TM serves as a bridge between ancient Vedic wisdom and contemporary life, offering a practical tool for individuals to experience the profound states of consciousness described in the Vedas (Yogi, 1963; Roth, 2018).

Science of Creative Intelligence

The Science of Creative Intelligence (SCI) studies principles that contribute to creating knowledge of how everything in the universe grows and changes. It consists of sixteen principles. It shows how all subjects are connected and how our inner selves play a part. Maharishi Mahesh Yogi, who started SCI, says that "creative intelligence" is the power that makes new things happen and keeps life moving forward (Yogi, 1972). He further says that SCI teaches that everything in the world comes from the same source, like waves from the ocean. This source is called "creative intelligence." Even though things look different, they all come from the same place, like different waves from the same ocean.

These 16 principles listed below are natural laws that help everything grow and improve, from tiny ants to giant elephants and from single cells to huge planets (Heaton & Heaton, 2018).

1. The nature of life is to grow.
2. Order is present everywhere.
3. Life is found in layers.
4. Outer depends on inner.
5. Seek the highest first.
6. Rest and activity are the steps of progress.
7. Enjoy greater efficiency and accomplish more.
8. Every action has a reaction.

9. Purification leads to progress.
10. The field of all possibilities is the source of all solutions.
11. Thought leads to action, action leads to achievement, and achievement leads to fulfillment.
12. Knowledge is gained from inside and outside.
13. Knowledge is structured in consciousness.
14. Harmony exists in diversity.
15. Whole is contained in every part.
16. The whole is greater than the sum of the parts.

These principles are set in the Science of Creative Intelligence (SCI) Curriculum, which was founded by Maharishi Mahesh Yogi and taught in many countries for nearly sixty years. The SCI Curriculum aims to accelerate the development of the student's innate creative potential to give them the means to unfold their unique abilities as they grow in joy, confidence, compassion, and wisdom. Consciousness-Based Education (CBE) follows the SCI curriculum. In schools that are implementing the full system of Consciousness-Based Education, it is recommended that teachers give the students an activity that involves the principles every day.

Maharishi University of Management (MUM), an accredited university located in Iowa, United States, offers degree programs in various fields at the bachelor's, Master, and doctoral levels using the Consciousness-Based education approach. According to Heaton and Heaton (2018), any education consists of three components: the knower, the process of knowing, and the known.

The first component, the knower, is a student, and CBE emphasizes the development of the student as an individual. It focuses on a healthy lifestyle (diet, exercise, environment) to support overall physical and mental well-being. The knower practices Transcendental Meditation (TM), which aims to cultivate inner peace, reduce stress, and enhance cognitive abilities. The main goal is to create an environment where students can learn and grow optimally by developing their inner resources.

The second component, the process of knowing, is how learning happens or how students acquire and understand knowledge, which entails methodologies like a holistic approach, experiential learning, and mindful learning. They teach connecting different subjects and encourage students to see the bigger picture. The students get

involved in active participation, real-world applications, and personal reflection, and they learn the subject matter mindfully. The main goal of this process is to foster deep understanding, critical thinking, and the ability to apply knowledge effectively.

The third component, known, is the subject matter, content, or knowledge. CBE views knowledge as interconnected and meaningful. It connects subjects to fundamental SCI principles and the student's inner experience. It presents information in a relevant and engaging way to the student. The main goal of this component is to help students understand the deeper significance of what they are learning and how it relates to their lives and the world around them.

CBE aims to create a learning environment where the student (the knower), the process of learning, and the subject matter (the known) are all interconnected and mutually supportive. By focusing on the development of the individual, promoting mindful learning, and presenting knowledge in a meaningful and integrated way, CBE strives to create a more fulfilling and transformative educational experience. One can gather these experiences from one's inner self by disorienting the dilemmas that occur during learning. It helps the person to reflect and expand their self-awareness of interpreting the subject matter from different perspectives by connecting the specifics of knowledge with oneself in a holistic context. The fundamental requirement for this education is Transcendental Meditation (TM), and the next is well-trained teachers who can connect the SCI curriculum and the principles with the content they teach in the class.

Review of Previous Studies

According to Slot et al. (2019), TM benefits teachers by significantly reducing stress, negative emotions, and burnout. Additionally, it promotes increased job satisfaction, optimism, positive emotions, and overall well-being. These findings focus on the importance of TM in safeguarding teachers' mental health and well-being.

A randomized clinical trial involving 80 healthcare workers (HCWs) investigated the effects of TM practice over three months by Joshi et al. (2022). It came up with findings that TM did not significantly reduce acute psychological distress compared to usual treatment. However, it did lead to a significant reduction in chronic stress, specifically burnout. This suggests that TM could be a valuable tool for HCWs to prevent or alleviate chronic stress and burnout. They were exposed to TM twice a day for 20 minutes.

To address the mental health needs of healthcare professionals (HCPs), a study was conducted by Nestor et al. (2023), where 65 HCPs at three South Florida hospitals were trained in TM and encouraged to practice it for 20 minutes twice a day. The research indicates that Transcendental Meditation (TM) is highly effective in reducing anxiety and depression in both healthy individuals and those with chronic illnesses. Studies have demonstrated its positive impact on the mental health and quality of life of heart failure, HIV, and breast cancer patients. A meta-analysis has further confirmed TM's effectiveness in reducing anxiety, with a larger effect size than other forms of meditation.

The quantitative research conducted by Conti et al. (2022), with primary students and teachers in the United Kingdom and 100 Irish students from the fifth and sixth standards, found that TM practice was more effective and easier. The students improved their memory, but there were no standard tools to measure them properly. However, this research has found TM effective for students' refreshment and compared to other meditation programs that are too long, TM gets completed within 20 minutes, and it provides a peaceful mind. The research states it is suitable for implementation in schools.

In cross-sectional research by Desouky and Allam (2017) carried out among 568 Egyptian teachers, the researchers found out teachers, especially female teachers above the age of 40, were undergoing occupational stress, anxiety, and depression due to higher workload. Though it cannot be generalized to almost all the country's teachers' situations, it is also a matter that cannot be ignored. Even in one of the descriptive cross-sectional research projects by Asa and Lasebikan (2016), among 471 primary school Nigerian teachers, 72.2%, 29.3%, and 29.5% of the teachers were diagnosed with stress, depression, and generalized anxiety disorder, respectively. It was found by conducting a survey. It also raised the question regarding the teachers' stress in teaching in Nepal.

A study done among some of the teachers of Kathmandu and Lalitpur districts of Nepal on teacher stress and job satisfaction by Kayastha and Kayastha (2012) found that teachers, too, in Nepal are having stress and anxiety problems due to workload, school climate, and culture, undesirable relationship with colleagues and students. This research study helped me discover one of the best practices to reduce anxiety and improve the resilience of teachers. Then, I put my sights on the benefits

of meditation, which could be one of the solutions to the problems discussed in this paragraph.

Chalmers (2017) summarized findings from various research topics under a single table, such as the advantages of TM in personal health, education, family relationships, effective leadership, and increased progress toward peace. Charmer further states that meditation not only reduces stress and anxiety but also assists in increasing memory power, learning skills, and academic performance, as well as minimizing school dropout rates.

Anderson et al. (1999) researched teachers conducting action research where the teachers were exposed to standardized meditation under the guidance of well-trained and experienced mediation leaders from American universities. The data obtained from pretest, post-test, and follow-up test activities conducted by different leaders were assembled and conducted in a comparative study. They found a reduction in stress, burnout, and anxiety, which gradually changed their teaching style in the classroom. This research also exemplifies the advantages of meditation, and it has not particularized TM but deals with the general topic of meditation. A significant difference in teachers' work, performance, and awareness was brought up by meditation (Miller & Nozawa, 2002). Qualitative research emphasized that teachers are mostly exposed to a large group of students and the arising classroom problems. Teachers are found to benefit greatly from meditation.

Wendt et al. (2015) conducted survey research for 9th-grade students. Two schools in the same district were selected for the study, and one of the groups of students was exposed to practicing the quiet time activity of Transcendental meditation twice a day. The next group of other schools was not exposed to such programs. After his research, he found that students practicing TM and Siddhi programs gradually increased their sleep, happiness, and self-confidence. Quasi-experimental research stated that the transcendental meditation practiced in groups helped in the reduction of infant mortality as well as death related to drug abuse (Dillbeck & Cavanaugh, 2017). Grosswald et al. (2008) explored the reduced symptoms of attention deficit hyperactivity disorder (ADHD) among students who had been practicing transcendental meditation twice daily in school. Meditation, if introduced to the students, could be an effective and fruitful one.

Schmidt-Wilk et al. (1996) found the use of transcendental meditation very effective in the organization. Letting workers engage in practicing TM has raised the

organization's productivity and reduced worker absenteeism. At the same time, the workers expressed that TM has improved their health, efficiency, and good behavior. The organization's productivity is improved with the employees' full contribution and positive attitude towards the organization. Leaders' ability in leadership is closely related to psychosocial processes, and a leader must possess electrical brain activity and mature reasoning skills to be effective (Harung et al., 2009). One of the empirical studies by McCollum (1999) concluded that the intervention of transcendental meditation in the experimental group of leaders helped them develop their self-behavior, which simultaneously influenced their leadership skills. The organization's productivity can be uplifted through the meditative leaders and employees. All the studies and facts in this literature are about the positive results. Since every coin has two sides, I have also found controversial findings regarding meditation while reviewing various literature.

Cebolla et al. (2017) conducted the first cross-sectional correlational study addressing the unwanted effects of meditation, choosing many respondents. The researcher assembled some evidence of unwanted effects in participants who prefer to meditate in isolation rather than in a group and those who meditate for a longer period. He also claimed that those unwanted effects may lead to a range of physiological, psychological, psychopathological, and spiritual unwanted events. This study also gave me a new understanding, and I became keener to explore this topic.

In most research, meditation is found effective and fruitful in different sectors. Charmers found meditation a medicine for many diseases; Anderson et al. (1999) and Miller and Nozawa (2002) started it as a stress-reduction strategy for teachers. Grosswald et al. (2008) found it effective in improving students' memory, and McCollum (1999) found meditation improved leadership skills. Dillbeck and Cavanaugh (2017) found that group meditation reduces infant mortality caused by drug abuse. While we are talking about the several benefits of mediation, in contrast to this, Cebolla et al. (2017) found its unwanted effects, which could lead the practitioner to love to sit isolated from others. This is one of the content gaps that needs further study. Though Nepal is considered one of the best places for yoga and meditation (Kunwar & Sharma, 2020), meditation in the education sector has been applied and studied mostly in Western countries rather than in Nepal. These are the empirical reviews, and I also reviewed the policy.

The studies I have gone through have helped me prepare questions while conducting interviews. Though questions were asked with the expectation of answering the research questions, these studies on TM and other types of meditation have broadened my knowledge regarding the strengths and weaknesses of meditation. I, therefore, asked some questions to clarify this topic. I got an opportunity to study plenty of TM-related empirical research conducted at the international level, and it also made me enthusiastic to conduct the study.

Review of Policy

The WHO states a person is not considered healthy until he /she is physically, mentally, socially, and spiritually healthy. The best medium to transfer knowledge is education. We can find some introduction to yoga and meditation and their effectiveness for well-being and a healthy life in grades six, seven, and eight in health and physical subjects. The National Curriculum Framework (2019) has also implemented yoga subjects as an optional second subject in grades nine and ten. Similarly, the extended theoretical and practical knowledge is enlisted in the secondary level (11-12) as a yoga and meditation subject as an optional subject. Looking into the syllabus in yoga subjects introduced in grades eleven and twelve, the introduction of different types of meditation, under which transcendental meditation has also been included. The main objectives of including Yoga and Meditation as optional in secondary-level education are to develop good character behavior and spread the habit of empathy, collaboration, kindness, love, and peace. It may also assist in achieving one of the national goals of education, which is to promote respect for human values and national and social morals and beliefs in each individual for the sake of a healthy social life. But it would be better if it had been specialized as a mandatory subject.

National Education Policy (2019) has also declared that yoga meditation practices should not be limited to the school periphery. It has encouraged the school to spread its knowledge nationwide by organizing awareness programs to make every citizen aware of it. For this purpose, every school and university is chosen as a medium to transfer knowledge and practices. Since it is the basic requirement for both physical and mental health, the policy has also initiated the community health services to conduct health campaigns where the citizens are informed practically and theoretically, and they can directly benefit. Lumbini Buddhist University has included meditation courses in the syllabus. Its motto is to establish peace and

harmony in society, providing value-based education to every individual in the 21st century (Sharma, 2020). The School Education Sector Plan (2021-2031) focuses on providing quality education to students. Equal priority is given to students' physical, mental, and social well-being. This plan has assisted every school in providing healthy and nutritious food as afternoon tiffin to contribute to being physically well. However, the promotion of yoga and meditation has not been prioritized. It may be due to the lack of adequate resource persons or well-trained teachers with the proper knowledge of yoga and meditation (MoEST, 2021).

During adolescence, students normally feel impatient, nervous, furious, and stressed, and they even feel awkward sharing everything with their parents and teachers. On the other hand, teaching such students also becomes a challenge for teachers. The intervention of meditation at this stage, both for teachers and students in the school, where they get an opportunity to know themselves and get relief from all the unwanted thoughts, will help them in effective learning. Teachers' good relations with students can be one of the great motivational factors for the academic achievement of the students (Yunus et al., 2011). Realizing the importance of meditation, some schools have voluntarily included meditation and yoga programs, believing that this will help students overcome the small problems they face in their adolescence.

According to the report from the Ministry of Health (MoH) (2018), twenty-two health-related policies have prevailed and reviewed in the health sector. The National Policy on Mental Health was approved in 1997, prioritizing human health. It was drafted in 2007 but was not put into practice. Still, in 2017, it was re-drafted for implementation. The report also concluded that it is very difficult to implement the articulated policy successfully in the respective areas. That report also conveys that most of the policies are found to lack goals, targets, and defined time frames. To build a strong relationship, the teacher should be mindful and conscious, be better relaxed, and stress less. The study of various research from 1974 to 2017 in Orme-Johnson and Fergusson's (2018) paper argued that harmony, mutual respect, peace, health, justice, prosperity, and happiness could be acquired through transcendental meditation and siddhi. Nowadays, due to the COVID-19 pandemic, most psychologists have raised their voices on the usefulness of meditation in reducing anxiety, pain, and depression (Behan, 2020).

Most psychologists have advocated for meditation in the teaching sector, and we can find an allocation of yoga subjects in the National curriculum framework for the secondary level, but there is a gap in practice. Everyone agrees that students and teachers simultaneously undergo so much stress and impatience that we find arrogant and rude qualities in them. Meditation intervention helps bring integrity and morality (Shakya, 2019). It needs to be taught as a mandatory subject for the betterment of the individual and the nation. If the government makes a plan and policy, yoga and meditation programs can also attract tourists (Khanal & Shimizu, 2019). The lack of proper policy and its practice is one of the barriers to the nation's development.

Transcendence in Maslow's Hierarchical Needs Theory

There are five bottoms to upward hierarchical needs in Maslow's hierarchy of needs theory. They are physiological needs such as safety, love and belonging, self-esteem, and self-actualization (McLeod, 2007). Later, these five-stage models were expanded into eight-stage models during the 1960s and 1970s (McLeod, 2007). According to Maslow, as cited in McLeod's article, transcendence needs have been kept at the top of self-actualization in his pyramid figure. This is where a person is motivated by values that transcend the personal self (McLeod, 2007). Messerly (2017) states that strong positive emotions like joy, peace, and a well-developed sense of awareness are gained with self-transcendence. Maslow later recognized the need for transcendence and introduced this in his theory. It is said that at self-actualization, people focus on actualizing their own needs. In contrast, at the transcendence stage, the individual keeps his/her own needs aside and devotes themselves in favor of others' service (Koltko-Rivera, 2006). Being transcendent is a basic element required by every human engaged in different professions, as they are socially and emotionally interconnected with each other.

Transformative Learning Theory

Transformative learning theory can be applied to adult learners. Mezirow (1997) defines transformative learning as the process by which a person transforms his/her pre-occupied mindset through an autonomous thinking process or reflecting on their interpretations. This process goes through four stages: experience, critical reflection, reflective discourse, and action. Every one of us has their own experience. It is a large part of what and how we have learned. Whatever has been learned should be processed, and processing of experiences is critical reflection. Once we reflect

critically, it has some impact on our assumptions and develops a sense of experience. At this stage, some compare and contrast activities occur in our cognitive mind, where we start questioning ourselves and acting in our respective fields.

Learning is a never-ending process; teachers are continuous learners moving forward and adapting to new techniques and contexts (Trotter, 2006). A teacher should always be updated with new terms and developments. They interpret the meaning of what they see and how they see it. Through self-reflection, the teacher starts learning by making new frames and habits of mind where their preoccupied point of view towards certain topics can be transformed (Kitchenham, 2008), which may help them deal with and adjust to the new generation and develop their leadership skills. Through transformational learning, they get insights into their experience (King, 2000), by which their teaching moves from a concrete understanding of self, relationship, and context into an integrative perspective (Cranton & Carusetta, 2004). Teachers always engage in concept mapping, consciousness-raising, and automatic thinking to transform themselves into confident classroom leaders.

I used these two theories to analyze the data I received from my field study. Though Newberg and Iversen have focused on the complexity part of meditation, I loved exploring its benefits with the belief that it can transform people. However, it would be non-judgmental for a researcher to believe my belief may differ from reality, and this research was conducted to explore the reality. Based on multiple scientific research done on the effects of Transcendental Meditation (TM), Alexander et al. (1991) strongly advocate that experience through Transcendental meditation helps to observe the measurable changes and long-term TM practitioners would show the advanced developmental characteristics of self-actualization, which further extend to transcendence that is beyond the personal self. Maslow's theory on the hierarchy of needs also focuses on the fact that the peak performance of human beings involves self-actualization and transcendence (Maslow, 1968, as cited in Harung et al., 2009). In the Bhagawat Geeta, Lord Krishna also enlightens Arjun with wisdom by introducing the easiest techniques to think and react from the transcendental consciousness level, which is” *Chetana*” to demolish worries, stress, or the dualities of mind (Mishra, 2014). Teachers are also adult learners who learn new knowledge through experience and self-reflection. The conversation between Lord Krishna and Arjun in the Bhagawat Geeta is also a self-reflection process where

Arjun comes across a confused state with the help of Lord Krishna. Mezirow (1997) also claims that new learning for adult learners is not an easy process. They have to deal with the dilemmas that occur in their mind. The participant teachers in this research are also adult learners, and this theory has helped me significantly interpret and analyze it.

In most research, meditation has been identified as a medicine. It has also shown its effectiveness in different organizations and the educational sector. Despite its positive impacts, it is also found to be a complex and risky psychological process that should be handled properly (Newberg & Iversen, 2003). Some unwanted effects related to physiological and psychological factors can also be noticed in those people who practice meditation in isolation for a long time (Cebolla et al., 2017). If this is so, then group meditation, which is regularly done in school, may positively impact both the health and teaching-learning process of teachers. Building a theory in research means proceeding with the research ahead, showing its relationship among the variables, and making predictions (Wacker, 1998). Based on the research questions of my study, I found Mezirow's Transformative Learning Theory significant in analyzing the data that I got from my fieldwork. In the meantime, Maslow's hierarchical need theory also assisted me as a backbone while constructing meaning.

Research Gap

Based on my collection of previous studies on transcendental meditation, nearly six hundred studies have been conducted in over two hundred and fifty universities in about thirty-three countries (Chalmer, 2017). Most of the findings are based on a quantitative research design, and among thirty-three countries, no study has been conducted with the TM practitioners of Nepal. It is not true that there are no TM practitioners in Nepal because I have found from watching the video of Nepal Maharishi Foundation (2020) that by the end of 2020, nearly 4000 students, along with the teachers from 10 selected schools in Nepal, were regularly practicing TM. Yet, no qualitative or quantitative research has been carried out here in Nepal. Therefore, there is a context and time gap where the research must be conducted. From the previous study, I have also come to know that the severe problems of occupational stress and anxiety also endanger the teachers of Nepal. When I went through the mental health policy under the MoH (2018) report, I found a gap in the implementation of the Mental Health Policy. Though the policy is there in written form, time and again, it is being revised in the draft, but has not yet been

implemented. The World Health Organization (2007) report on the Mental Health System in Nepal states that no priority is given to children and adolescents regarding their mental health issues. No research study is conducted in the school targeting the teachers or students. Only a few research studies were done focusing on teaching hospitals. This shows that priority for mental health is seen at the policy level, but a commitment to its implementation is lacking at the political level. In the National Education Policy (2019), meditation and yoga are clearly mentioned in the written paper.

However, we still don't find well-trained yoga or meditation teachers in the schools. Therefore, citizens working in every sector have the right to be mentally, socially, and physically healthy. But there is a huge gap in the policy. The last one is the content gap regarding the benefits of Transcendental Meditation. Is it beneficial or harmful? Though my concern is exploring the benefits of Transcendental Meditation, I cannot ignore the content knowledge (Cebolla et al., 2017) and meditation (Newberg & Iversen, 2003). Therefore, keeping this in mind, I conducted this study to explore the realities through my participants' stories.

Chapter Summary

In the beginning, I explored the types of meditation, such as Transcendental Meditation (TM), that are implemented in the school. I read most of the articles, books, journals, and theses related to TM's effects on teachers and the educational sector. I also watched the international videos of TM. I went through the Bhagwat Geeta, the Holy book of Hindus, to link the topic spiritually. I reviewed Mezirow's Transformative Learning Theory, which discusses transformation through self-reflection. I found this applicable to my research topic. Therefore, I chose it as a theory. In the meantime, I also found Maslow's Hierarchical Needs Theory may play a vital role in the meaning-making and discussion process. I decided to select this theory, too, expecting it to be helpful later.

CHAPTER III

RESEARCH METHODOLOGY

Based on the articles mentioned in the previous chapter, this chapter deals with the method and data collection process. I have presented the philosophical foundation of research, which assimilates the study's ontology, epistemology, and axiology. My ontological position is a relativism that involves my participants, their beliefs, cultures, and experiences. I do not believe in both the objectivity and singularity of truth. Different participants may have their own experiences and inherent truths. Therefore, my epistemological position is subjective, and my axiological

position is value-laden. Based on the philosophical foundation of research, I have chosen narrative inquiry under qualitative research design. This includes the process of purposive participant selection and the data collection procedure in the field. The cooperation and support of the participants have been highly encouraged, and their real information has been kept confidential. I have also highlighted how I have maintained the quality standards, credibility, and ethical considerations during this research.

Philosophical Foundations of the Study

Every individual may have different experiences regarding meditation practice. Their family, society, education, experiences, age, gender, and regularity in meditation may differ. As my topic is transcendental meditation, every experience of the participants, their stories, and their opinions are subjective. I completely agree with the statement given by Aliyu et al. (2015) that reality exists within the experience of participants. This means that reality may vary from one person to another. As Tomar (2014) has stated, ontology refers to the nature of the reality of the study, and the ontological belief or the nature of my study has become multiple realities.

It is impossible to find a single truth among multiple diversified participants, but it is possible to create or construct knowledge through interaction and sharing. When Lord Krishna told Arjun to get away from the materialistic world, the surface level of understanding, and dive into a deeper level of Transcendental consciousness to construct new and real knowledge, Arjun asked him where the knowledge was and

how it could be constructed. Lord Krishna replied that real knowledge or epistemology is within himself, and by connecting coherence and closeness with his inner pure consciousness, he could enhance knowledge (Aryal, 2019). With the same belief, I, too, moved ahead, expecting that knowledge is within my participants' minds, experiences, and real stories. I explored that knowledge by building a good rapport with them. Schwarz et al. (2003) mention that knowledge is constructed and co-constructed in the cognitive mind based on experiences and extracted through interaction. The closeness and the kind of relationship that I established with them helped me to construct the knowledge that was my epistemological belief. It was a metaphysical inquiry carried out as a rapport between thoughts and reality to dig out the truth, which is a piece of true knowledge (Horrigan, 2007).

Every human being carries a certain value that directs them to move forward in life. Hence, the participants of my research, too, possess the value, and they make meaning based on their value. McDonald (2004) states that axiological values can be evaluated and observed since they are timely, not timeless, and present in reality. I interpreted the experiences, opinions, feelings, emotions, and even gestures. In the meantime, as a researcher, I was also a part of this research. Being a social science researcher, I possess my moral values, and the research I was ready to do was not value-free. Instead, my values assisted me while interpreting the data during the meaning-making process. Therefore, the axiology of my study was value-laden.

I was also one of the novice TM practitioners and I too had some experiences. I was an insider; however, my positionality in this research was outsider. I did not include my assumption or opinion to construct the meaning. I was aware that in the narrative inquiry, where the knowledge is co-constructed with the help of participants' stories, I kept myself apart and drew the findings. I was unbiased in prioritizing the participants' voices in the storytelling and meaning-making process.

Meditation is a mental process, and its regular practice might have changed teachers' thinking processes and classroom teaching. The dialectical conversation, prolonged interview, and the ontological belief that I possessed were helpful for me in constructing knowledge. Their experience, beliefs, opinions, and values were insights for my study. This research also added a flavor to my meditation and teaching journey. The participants' experiences and stories also influenced me positively, which will be described in the upcoming chapters.

Research Paradigm

Interpretivism was my research paradigm based on my ontological, epistemological, and axiological beliefs. Milton (2007) has introduced Max Weber as the founder of interpretivism. According to Goldkuhl (2012), interpretivists are concerned with social life, where people have their internal logic, and as sociologists, researchers need to understand subjective constructs. From a scholar's view, my research paradigm was subjective. I believe the teachers practicing meditation for nearly ten years might have gathered unbounded knowledge with beautiful experiences. In this research, I explored their knowledge, being a true interpretive researcher. I was convinced by one of the statements of Taylor and Medina (2011), who say that a true interpretive researcher aims to understand other cultures from the inside, standing in their shoes, looking at things from their eyes, and feeling their pleasure and pain. I was also ready to conduct my study and generate knowledge by standing in my participants' shoes. In this regard, I used in-depth interviews and observations as my strategies to collect data and narrate it in the form of stories.

As interpretivism is a research paradigm that deals with subjective knowledge of human experiences, these experiences are collected and constructed as a block of knowledge with the help of a suitable approach. Regarding the nature of my paradigm, the study's design used qualitative research. As suggested by Saldana (2011), a qualitative research design explores the phenomena; it is only possible when we try to collect the participants' lived experiences. Relating my research topic and the research question, I chose a narrative inquiry approach that could justify them appropriately. I agree that what matters in research is people's beliefs, and narratives allow the researcher to understand experiences (Bell, 2002). Though there are several approaches in practice, and each has its importance, it is not fair to underestimate the others. But we can choose according to our needs. My need was a narrative inquiry, and I emphasized it to dive in-depth into the ocean of unbounded impacts of meditation. The narrative inquiry I picked assisted me in living, telling, and retelling the stories of teachers (Clandinin, 2016), including my reflections and experiences in that particular matter.

Research Design

As per my study's ontological, epistemological, and research paradigm, I chose narrative inquiry as my research design. The research question of my study is to collect my participants' experiences on transcendental meditation and its influence on

the teaching and learning process. As far as I know, I knew that the quantitative data would never answer my questions. Therefore, I selected narrative inquiry to explore the new knowledge through participants' stories. It was clear in my mind that I, too, should live the participants' lives to collect the information. Otherwise, I could not justify my findings with evidence. In this process, I was attentive to the three-dimensional narrative inquiry space that assisted me in living, telling, retelling, and reliving the stories of experiences of my participants (Caine et al., 2019; Clandinin & Caine, 2013). It helped me understand the experiences and make their meaning through conversations, dialogue, and participation in the ongoing lives of research participants (Clandinin & Caine, 2013). The narrative inquiry process also helped me engage with field participants, create field texts, and design the final research text.

I am also a new meditation practitioner, and I, too, have undergone some physical and mental changes. This has helped me to explore the subject matter in depth. With the help of in-depth interviews using open-ended questions, I conducted a narrative inquiry with my participants. Not only this, but open-ended questions also helped me to receive a direct quotation of participants' experiences, opinions, and feelings (Labuschagne, 2003). This helped me to merge in-depth into the subject matter with the participants. Cohen (2006) describes open-ended interviews as an effective way of interviewing participants using a semi-structured method. Keeping Polkinghorne's (2007) statement in mind, I interviewed my participants three times; the first was physical, and the second was online or on the phone. The main purpose of meeting them repeatedly and conducting interviews was to build rapport. As Polkinghorne (2007) says, the delimited information may be extracted in further interviews, which provides validity for the research and the findings. I also observed participants feeling free, happy, and open to sharing their experiences in the second meeting.

Another reason for choosing narrative inquiry is that since the participants were from the same school, I had enough time to observe them doing meditation and their teaching activities in the classroom. It supported me with additional information. I also casually talked with them about the topic and noted those points in my diary. Herman (2004) stated that the narrative inquirer should also have the anticipation of evidence to justify the direct quotation of the research participants, their facial expressions, behavior with colleagues and students, and gestures; everything was observable and notable for me. I also got an opportunity to observe their meditation

class. This was a credit for my research because it gave me additional insights and crucial meaning.

In conclusion, the main reason for selecting narrative inquiry as a research design is to answer the demands of my research questions. The participants, especially the teachers, were non-meditators before. Later, they started practicing meditation. Meditation might have influenced their teaching-learning process. However, it might not be an overnight changing process. It means today you started doing meditation, and tomorrow, everything will change. Every event has its beginning, middle, and its end. The narrative thinking strategy helped me connect with their stories, living, evaluating, and responding to their emotional stories (Sinclair et al., 2009). As Herman (2004) says, narrative inquiry helps the researcher to capture the story in a sequence following the temporality of the study, which was a prerequisite for my research study, where I explored and compared the activities before and after practicing meditation. With the help of the participants' narration, I followed the analysis process of narratives, where I tried to entertain, inform, or persuade through storytelling. The stories told by the participants were retold in a sequence, making constructive meaning based on their stories (Bruner, 2004). As per Onwuegbuzie and Byers' (2014) statement, the simple observation of participants' silent stage verbal and non-verbal actions helps to justify the findings and the observation guidelines. Overall, the narrative inquiry research design supported me in enjoying the academic writing journey, connecting me with the participants' lives.

Selection of the Participants

I selected teachers from three schools practicing transcendental meditation for over five years. Purposive sampling deals with identifying and selecting individuals who are proficient and well-informed about the phenomenon (Etikan et al., 2016), and I selected them with the expectation of receiving plenty of information on my topic. Since only some schools practiced transcendental meditation, I chose two teachers from Kathmandu district, one teacher from Bhaktapur district and one from Dang.

The reason for choosing different schools was to explore the experiences of TM practitioners. For this purpose, I had to choose the school teachers for whom TM is being implemented. We know that school administration, leadership, and culture influence educational activities. Since the teachers practiced transcendental meditation in these three schools, I was enthusiastic to explore the variety of knowledge. It would not be justifiable if the study were carried out by prioritizing

only one school. Kathmandu is my hometown, and Bhaktapur is a neighboring town. Therefore, it was feasible for me to undergo an in-depth interview.

Dang is where I was born, and my parents live there now. I chose Dang with the expectation of enriching data with some new variation. As I expected during the planning phase, the knowledge that I gained from the participants in Dang was awesome. He talked about consciousness-based education and spiritual leadership, which I will mention in future chapters. Though Dang was far from home, I enjoyed this data-collection journey. This journey also nourished me with satisfaction and confidence. I was engaged with all the participants in formal and informal settings to understand their experiences. Before discussing the experiences, knowing about them and their family and educational background is required. Therefore, I have attached their short biography here.

Participant's Portfolio

My research participants were four teachers who have practiced meditation for more than five years. I conducted this study to explore the benefits of meditation in teaching and learning. Since this was a narrative inquiry, the participants' childhood stories could also shape the structure of this study.

Kabir

My first participant, Kabir, is a secondary-level teacher working in one of the government schools in Dang. I had already met him in Kathmandu during the meditation training, and had his phone number. During our first meeting, in our informal talks, I shared my interest in exploring its benefits with him. He expressed that he had found drastic changes in his life; if needed, he promised that he would love to share the changes that he has felt personally. I went to Dang, called him, and requested his time. He provided the time at 11:00 am, and the venue was his school. Nobody was there when I entered the school at 11:00, but the gate was open. I opened the gate myself and met some people working on constructing the new building. Then, the school's caretaker came to me and asked about my introduction. I told him that I had gone there to meet my participant, Kabir. He came there at 11:45 am, and he took me to the office. We sat there and started our conversation at 12:05 pm.

Kabir is from a middle-class family. His father was a primary school teacher, and his mother was a health assistant. He was educated in the village school, and later, he was sent to one of the best schools in Dang, where he completed the SLC exam. Then, he joined 10+2 in Dang and continued his further education. After completing

an intermediate level, he considered moving to Kathmandu for further studies. His family has always supported his education, and they have even fulfilled his dream of studying in Kathmandu.

Though his parents were supportive, the money they provided him was insufficient. Therefore, he started a teaching career side by side. The job helped him to strengthen his economic condition. Later, in 2006, he got a permanent government job as a teacher in Dang, his birthplace. Then he returned to his birthplace.

Raj

Raj, my second participant, is about 58 years old but looks very young and energetic. He is the meditation teaching guru in the school. He has been practicing meditation and guiding students since 2014. I requested that he be one of my research participants, and he accepted it easily. I took his interview in a separate room and recorded his voice with permission. We nearly had a conversation for 1 hour in our first meeting. He was born in Pachthar district in 2022 BS. He received an ECD education in Pachthar, and later, his family moved to the Jhapa district. There, he studied till grade 4. He completed grade 10 in 2040 BS. His 10+2 education was from Dharan Multiple College. Then, he came to Kathmandu and continued his further studies. He completed a B.Ed. from Trichandra College, choosing English as a major subject, and a Master's degree from Tribhuvan University, choosing Nepali as the major. He started teaching at BS in 2040 and is still teaching at the same school. His stories in teaching students for nearly 40 years were interesting to listen to and were the best input in my study.

There was an undeveloped building without furniture. There was no teacher's office. Students used to sit on the floor. During tiffin break, we used to share the local fruits brought by students and eat. If it rained, they were bound to send students home. But when he compares those students with today's generation, he finds vast differences in discipline, respect, and gratitude towards teachers. Most of the students at that time were permanent residents of that community. But now, due to boarding schools, parents are diverted towards them and send their children there, and he is very disappointed with this condition.

Garima

I first met Garima on October 22, 2022, at her own house. At 59, she also has a charming face, a beautiful voice, and clear thoughts full of energy. I was impressed with her kind behavior. Though it was our first meeting, we both felt we had known

each other for a long time. She shared her personal feelings without any hesitation. She is a science teacher at one of the schools in Bhaktapur. She was born on 17th January 1963 in Andaman and Nicobar Islands, Bay of Bengal, India. She lived with her parents and studied for a B.Sc. there. Her father was a constable in a police station, and her mother was a housewife. Her father's job was the only source of income, and it was difficult for them to manage household expenditures. She studied in a government school there. After her father's retirement, she and her family came to Nepal. She started teaching in one of the government schools in Butwal. Then she got married and went to Palpa with her husband. After 1 year of marriage, she came to Kathmandu and has recently permanently settled in Kathmandu.

Bishnu

This interview was conducted on August 27, 2022, at 9:00 am in one of the schools in Kathmandu. Bishnu was born in 1980 in Dhading, and he is 43 years old. He studied up to grade 5 in his village, then shifted to Kathmandu with his family. He has studied for a Master's degree, but shared that he did not even go to college during his student life. Till now, whatever he has achieved is based on his self-studies. He joined this school in 2012, and he is still teaching there. He is a meditation instructor who supports all the students and teachers who do meditation.

Process of Information Collection

I developed and used interview guidelines to collect information required for my study (see Appendix 1). Based on the research question, I constructed many open-ended questions where the participants tried to express their stories without hesitation. I have included some of the questions that I used in my interview in the same interview guidelines (see Appendix 1). The interview was carried out three times to refine the information, as Polkinghorne (2007) notes, frequent meetings and conversations with the participants helped to ensure the conformity and clarity of their voices. The delimited excerpts were easily shared in the second face-to-face and the other meetings. I observed the meditation process in the meditation hall and my participants teaching classes and kept it as a note in my diary (see Appendix: 2). Though it is a narrative inquiry, I included the observational notes to justify the claim of my participants. It provided additional evidence to their shared stories and enriched the information regarding their teaching style. I also captured the facial expressions, gestures, and tone and noted them in my diary. These observation guidelines were

later developed as sources of information that helped me in meaning-making processes that connected them to the research questions.

I conducted an in-depth interview with the participants to collect the information through which the meaning and theme are generated. Before conducting an interview, I had a phone call with them. I telephoned them and asked about their free time. Some of them agreed and provided me with time. I went to the spot where they had called me. In the first meeting, we introduced ourselves and had a conversation related to the topic. Though it was my first meeting, some participants shared their whole life stories without hesitation. I did not expect to be enriched with their personal stories, professional experiences, and family controversies, but it happened. They even said things unrelated to my research questions, but I did not interrupt them. Instead, I patiently heard every word of their speech.

This meeting helped us connect with them on Facebook and Messenger. They also ensured that I felt free to ask any questions related to the topic in an online mode. This was a great way to build rapport with my research participants. Two of my participants were from the same school where I teach. It helped me have conversations with them at any time. Most of the conversations that happened with them were informal. I got an opportunity to observe their behavior, way of teaching, and even classroom delivery.

The remaining two of my participants were out of the valley. Once, I visited their hometown and later remained connected through online mode. Since it was far from my hometown, I went there after one year of my first interview. In my second face-to-face meeting, I learned more about leadership quality because one of my research participants had been promoted to the school principal. I blamed myself for not being able to complete the research work on time, but when I got the new insights from my participants in my second attempt, I felt a bit satisfied. As Robinson (2023) suggested, the well-organized guiding and probing questions helped me elicit rich and deep information from my participants. It helped them feel comfortable answering, and I, too, got a chance to share my experiences with them.

Though this research was a narrative inquiry, I decided to extend this study by including observational notes to substantiate the participants' information that I received from the extended interviews. I observed the participants' live activities performed inside the teaching classroom and meditation hall. It helped me to enrich the information. When the participants shared about consciousness-based education

and practicing group meditation in the meditation hall, I was enthusiastic to visit the place and observe so that I could be more reliable to the constructed meaning. Therefore, by taking permission from the participants, I observed the live performances of teachers and students in the classroom. In addition to that, I also observed the students and teachers practicing meditation daily, and I noted some of the points in my diary. Later, this information and observations also played a vital role in the meaning-making process. The observational data provided additional evidence to my understanding regarding the practice level of my participants in TM and teaching- learning activities. It further supported me to clarify my position in this research, which helped me to connect the three-dimensional inquiry space, helping in retelling and reliving the participants' stories (Clandinin & Connelly, 2004). Some of the observational data are included in the fourth and fifth chapter of this research and others are kept in the Appendices section.

Transcribing the Assembled Information and Translation

I uploaded the recorded audio clip to my Google Drive to keep the information I obtained safe. In the beginning, I listened to the audio clips thoroughly. While listening to that, I also captured the non-verbal communication of my research participants, such as facial expressions, gestures, eye contact, tone of voice, etc. It made it easier to transcribe my participants' collected stories and experiences. Then, I transcribed them first in my native language and then in English (see Appendix: 3). I used a notebook to translate the data into Nepali and multimedia MS-Word to keep the record in English.

I conducted interviews with the purposively selected participants, sincerely keeping my research questions in mind. To answer my questions, which were based on the transformation in the teaching-learning process after practicing meditation for a long time, I got the support of typology of questions such as interpreting, probing, follow-up, and direct open-ended as suggested by Qu and Dumay (2011). A series of interviews was conducted with all the participants and recorded with their permission. It facilitated the interviewee to be more comfortable. I asked the interpreting question as suggested by Qu and Dumay (2011) to confirm and maintain credibility with what was asked and what the interviewee replied.

Organization of Information, Analysis and Meaning Making

The collected data played a vital role in the organizing, analyzing, and meaning-making sections of the study. As Kekeya (2016) said, the transcribed data

helped me generate meaning. When the transcribing task was over, I started reading the transcription of all four of my participants. Then, I started coding some words, sentences, and even paragraphs that seemed convincing and knowledgeable to the research questions of my study.

The data analysis process is in the form of an analysis of narratives. I first showed the voices of my participants and later analyzed them with the help of literature and my understanding, and I constructed meaning. After coding, I categorized the ideas of all the participants into similar and different categories. Green et al. (2007) have emphasized immersion of data, coding, categorizing, and identification of themes as the four main key steps in the meaning-making process. I developed different themes and sub-themes from the categorized items and participants' narration. The themes have covered participants' experiences before and after practicing transcendental meditation. It has also captured the influence of transcendental meditation practitioners in teaching and learning. As I am also a practitioner, I have added my experiences in teaching after practicing meditation. The theory that I had selected added additional credibility during the theme-generating process.

Quality Standards

To maintain the quality of my research, I was very keen on every aspect of my study from the beginning till the end. My full attention throughout the study was to get the answers to my research questions. I used a narrative research design to address my questions and explore new knowledge. In-depth interviews, observation, and gestures were used to collect data. James and Busher (2006) say that an interpretive researcher should always be careful about whose voice has to be heard, and for me, the participants and their voices meant everything. Therefore, to maintain the credibility of my research, I was confined to the information or data provided by my participants. However, texts derived from interviews are not solely the products of the interviewees; they're also shaped by the dynamic between the interviewer and the interviewee (Polkinghorne, 2007). The narrative inquirer has to state the effects of reality to reconstruct the story world (Herman, 2004). The reality seeks the evidence and to justify the research as trustworthy. In qualitative research, the quality standards that we have maintained help to prove that the findings and the newly constructed knowledge have credibility. Similarly, in this research, the quality standards regulate the overall research work process and its processes.

Trustworthiness

A fundamental responsibility of a researcher is to uphold the principles of honesty and integrity. This entails accurate and truthful data reporting, transparent methodology, and transparent disclosure of potential biases. In this research study, I have tried my best and followed these principles to establish credibility and trustworthiness, fostering confidence in the research findings among readers, viewers, or audiences. I was confined to the participants' opinions and perspectives to maintain trustworthiness. After transcribing the obtained data, I requested one or two of my colleagues for peer debriefing for valuable input. After peer debriefing, I visited the same spot for member checking activity to get confirmation regarding the findings. I maintained continuous engagement and built rapport with them, respecting their dignity, ethics, morals, and values. Being a narrative inquirer, for my study, the participants' stories were the sources of new knowledge, and I narrated by understanding experiences through storytelling. I focused on the specific context, timing, and social aspects of those experiences (Clandinin & Caine, 2013). To do this, I used a three-dimensional narrative inquiry method that allowed me to explore their life stories.

Temporality

Life is a series of interconnected events, each with its distinct beginning, middle, and end. By employing a narrative inquiry approach, this research delved into the lived experiences of transcendental meditation practitioners (Herman, 2004). Through this method, I explored the temporal and contextual dimensions of their experiences, gaining a deeper understanding of their transformative journeys. These experiences rely on the truth and reality. I was conscious throughout the research because, as a researcher, I was responsible for showing real pictures in the reader's mind by narrating the clear sequence of actions or events that happened in their life. If I missed maintaining the temporality of the study, then several questions might be unanswered. It was I who had to take them to the narrative world, considering Herman's (2007) statement as the prior one for constructing the narrative world, time and space play a vital role. The participants were comfortable sharing their stories at their own pace, and while narrating, I arranged their stories to create a narrative world. As suggested by Clandinin and Huber (2010), my attempt to maintain lived experience, past, present, and future, with the help of multiple interactions with the participants, helped me a lot to proceed.

Sociality

Sociality emphasizes the need for strong social relationships between me, as a researcher, and my participants. The rapport I developed with the participants helped them share their hidden thoughts, emotions, and moral values through the events and actions outside (Clandinin & Caine, 2013). In this world, we don't find any individual with similar characteristics. The participants I selected were from different families and districts. They have their own cultures and traditions. In this regard, I have captured the social setting of my participants. In the beginning, I didn't get the answers to my questions, but whatever they said, I listened to them with respect, giving value to the flow of thoughts and the way of speech. I tried to build a social relationship by considering and respecting their emotions and values at the top. When I went to the spot for my interview, the social settings of my participants, such as schools and their families, were also a part of the conversation. Narrative inquiries are deeply connected to personal and social interactions, involving the emotions, hopes, desires, and moral beliefs of the researcher, the participants, and the societies they live in (Connelly & Clandinin, 2012). In this sense, each transformation in physical health, mental state, and educational changes due to meditation practice was valued in this research.

Place

Places can evoke memories and transport us to past experiences. To better understand the timing and social context of participants' stories, locations serve as physical settings and boundaries within the research (Clandinin & Huber, 2010). For example, if the reporter reports an accident, the listener will easily take a picture of a series of events with the help of the location, time, and action. By reading the report or by listening to the report, they get information about the time and place, which helps them understand the event clearly. Similarly, in this narrative inquiry, the extended participation of the participants in the fieldwork enriched my study with rich knowledge. I could direct my attention to where people lived and the events that occurred (Clandinin & Caine, 2013). My attempt to visit the participant's school helped me to give extra input regarding the locality of that particular place. It helped me collect the data in a natural setting and added value and meaning to the stories. Additionally, I was constrained by the data-oriented findings suggested by Cutcliffe and McKenna (2004).

The space allowed me to experience participants' lives by re-living and re-telling their stories while standing in their shoes, as stated by Clandinin and Huber (2010). Considering the temporal dimensions of meditation practice in participants' lives, their social interactions regarding its influence on the teaching-learning process, and the physical locations where they have implemented (schools) helped me gain deeper insights.

Ethical Considerations

I strictly followed the ethical considerations in my research study. Being a social science researcher, I maintained full protection and profound reverence for my participants and their experiences, as suggested by Munhall (1988). When I entered the field to collect the data, I met the participants, built a rapport with them, and told them clearly about the purpose of the study. I convinced them that this research would never harm their ethics. I recorded their voice with their permission. I promised myself that their names would not be revealed at any cost. Therefore, I used pseudonyms instead of revealing their identities, as suggested by Liu (2007). I avoided imposing my reflection while transcribing the participants' excerpts. As suggested by Orb et al. (2001), I listened to participants' voices and observed them in a natural setting. I followed my research questions as my back support and was accurate with the research design, participants' selection, data collection, analysis, and reporting throughout this dissertation journey. I wished to contribute something in this field with the help of my participants' opinions to immortalize the essence of qualitative research, justifying the argument with shreds of evidence. I would like to give full credit to those scholars whose articles were relevant to my study and whose articles were taken as my reference with the help of proper citation (Saldana, 2011). A study is a collection of ideas from different areas and people, so while writing, I valued them and their ideas to make my study more ethical. In addition,, KUSOED's ethical guidelines that I submitted during my proposal submission injected me frequently, making me aware of the criteria I needed to follow mandatorily. The guideline was like an oath. I strictly followed the norms and conditions that a researcher should follow.

Chapter Summary

This chapter summarizes the research methodology of my research. Based on the philosophical foundations of the research, the narrative inquiry method has shown me a way to design this work. The collected information during the fieldwork and the

regularity of my formal and informal conversations with my participants have helped me construct meaning in other upcoming chapters. The trust I built with the participants added beauty to this research as they shared their experiences without hesitation. The experiences they shared were about the transformation or the changes they have noticed in their health and the teaching-learning process after practicing transcendental meditation. It was a wonderful journey to listen to their stories and experiences. Listening to their experiences was like watching an interesting movie in the cinema hall. The stories they narrated were almost like a permanent picture in my mind.

CHAPTER IV

CONTRIBUTION OF MEDITATION TO WELL-BEING

This chapter incorporates the narratives of teachers' stories and experiences about the practice of transcendental meditation in their lives. This chapter connects us with their personal stories and all the narrations on their health, behavior changes, relationships with family, students, and colleagues, and their observation of students' behavior before and after practicing transcendental meditation.

I have developed four themes based on the narration of my four participants, Kabir, Raj, Grima, and Bishnu. The themes have captured the stories and experiences of participants before, during, and after implementing transcendental meditation. These themes also reveal the answer to the research question: How do teachers narrate their experiences of transcendental meditation practice? In this chapter, I have tried to accumulate the changes they have experienced in physical, psychological, social, and professional well-being.

Experiencing Healthy Body

Meditation has supported the improved health conditions of the participants. Here are the narratives of my research participants, who shared the transformation in their physical health after practicing meditation. I have tried to incorporate their expressions into different themes. The first change that they have experienced is a healthy, disease-free body. In this regard, one of my participants, Raj, declared that meditation worked as medicine in his life. Here is his statement:

Regarding health, I do checkups regularly, but I don't have any diseases. I am fit and fine now, and I have not used any medicine. Since 2068 BS, I have been doing TM regularly and doing a little exercise. I believe this happened because of TM, and I consider TM as one of my medicines.

This is the expression of Raj, who is nearly 57 years old and has been teaching in that school for nearly 40 years, and still, his expressions say that he is highly energetic and active. Since I am also a co-worker in the same school, I have seen him working together and have noticed his powerful actions and activeness. I have extracted from his opinion that only the disease-free body can work mindfully and actively and will always be ready to deal with students' problems (Sisask et al., 2014).

Here is the narration of another participant, Bishnu, a TM instructor at one of the schools. He shares, *"I used to be sick frequently. Suffering from fever, typhoid, and common cold was common for me. But after practicing transcendental meditation, I am now enjoying improved health."* While expressing this statement, I observed happiness and excitement in his face. He felt lucky to be exposed to this kind of meditation. When he realized that meditation was working, he requested the administration for the higher courses and went to Thailand for 6 months to upgrade his knowledge of TM. Another participant has also expressed a similar opinion about the changes in his health after practicing transcendental meditation. His words are as follows:

I had to perform dual responsibilities as a teacher and student. I used to be busy all the time. Suddenly, I found red rashes on my whole body. It had started pricking me every time and everywhere. I realized that I could not concentrate on my duties or studies. I tried every step to recover, but none of the attempts supported me. Neither the doctor's medicine worked, nor did any ointment provided by the dermatologists. One day, while I was returning home after buying the medicine, one of the strangers asked me about my problem. He took my medicine and didn't return it to me. He taught me transcendental meditation. He said, "The medicines can only suppress that problem, but meditation will release them permanently." It happened in my life, and after doing transcendental meditation, I completely recovered within a month. Since then, it has been 16 years, and I have never faced that problem. I give the whole credit of my recovery to TM, and it has become a part of my life.

For Kabir, none of the doctoral medications worked except meditation. When he expressed these experiences and feelings regarding health issues and their solutions, I could feel his happiness and belief in the power of meditation. Non-meditators might not believe it because what Kabir said seems like magic, and it will not be easy for everyone to accept. However, Champeaux-Cunin and Butet (2018) believe meditation works like magic. Similarly, Kabir experienced this and was enthusiastic about sharing every moment of the journey, from pain to relief.

The meaning I have constructed from the excerpts mentioned earlier is that we always believe in those things that have shown positivity in our thoughts. Kabir is so confident in this matter that meditation has performed the role of medicine (Khalsa & Stauth, 2011) in his life, and he has recovered from a serious health problem.

Seriously, when health is lost, we lose everything. We would not be able to focus on our work. The stress level increases, which is the major cause of all kinds of diseases. While sharing his experiences, his expressions made me imagine how he might have felt during an uncontrollable itching condition while teaching. I am also a teacher, and I do not take leave when suffering from a common cold. In the meantime, I, too, face problems in effective subject delivery.

Teachers must be mentally and physically healthy (Ahlin & Kjellgren, 2016) because they are responsible for creating a beautiful society. Every teacher wishes to lead a happy and healthy life, and for my participants, meditation has easily fulfilled their wishes. The remaining two research participants have also agreed that mediation has assisted them in being healthy. Let us have a look at their voices in written form:

I have found changes in two sectors. The first is health. At first, I was so tired and lazy. But now I feel fresh, active, and ready to work at any time with energy. The second is a behavior change. I used to be angry and irritated so soon. I used to give corporal punishment sometimes. However, after practicing TM, I found a gradual decrease in my level of anger and improved my level of tolerance.

This is the voice of Garima, who was chosen as a meditation teaching instructor. The teachers and students come and share their problems as well. Garima herself had undergone the problem of stress and anxiety before practicing transcendental meditation. After practicing TM, she found changes in her health and behavior. She realized that irritation and anger resulted from a busy schedule without deep rest and sound sleep (Ali et al., 2022), and meditation helped her overcome the problem. In this way, to support her statements, she added the responses of her colleagues who shared their experiences and feelings after regular meditation sessions.

Now, I would like to share the changes I have found in my colleagues. There is one teacher who has a sleeping problem. He shared with me that after 3 days of regular practice of transcendental meditation, he has experienced sound sleep at night. Thereafter, he doesn't have any problems regarding sleep. Another teacher had a migraine problem, and she shared that after starting meditation, the frequency and intensity of headaches have been reduced. Most of the staff have said that meditation has become a medicine to get rid of stress and anxiety.

These uttered sentences are Garima's voice, where she shares the experiences of her co-workers. The meaning I have extracted from their narration is that no human being can work continuously. Work and rest are the rhythms of a healthy life, and lacking this rhythm hampers physical, mental, emotional, and spiritual growth (Kim & Archibald, 2016). While breathing, there is also the process of rest and action. Every part of the body works accordingly only if we can provide it adequate time to rest. Although the eyes are for watching, we cannot stare at an object without blinking. Blinking the eyes is the state of rest. This is the reason teachers are provided with leisure periods. However, at that time, they have to be busy checking students' homework and classwork, making reports, calling their parents, and informing them about their activities, regularities, behavior, etc. They never rest, and this increases their stress.

Now, imagine how a restless teacher would deliver a lesson in the classroom. The aforementioned narration of my participant's friend, who had a sleep deficiency, might have faced problems in properly delivering lessons. After practicing meditation, she has expressed that good sleep has reduced her headaches and has brought flow in her classroom delivery. Sound sleep is a prerequisite for a healthy and active body; otherwise, lack of sleep may invite insomnia, mood swings, dissatisfaction, and irritation, as stated by Crain et al. (2017).

From all of these four participants' stories, it appears that meditation has positively affected teachers' health. Everyone agreed that meditation has been supportive in getting rid of stress and anxiety, which had been a barrier to the proper delivery of lessons while teaching. They have also added that they are more alert, active, happy, and mindful after practicing TM. A healthy body has always assisted in accomplishing every task effectively. Though these are the voices of four participants, I, one of the practitioners of TM, have also experienced some changes in my physical and mental health, which have ultimately helped me in dealing with a variety of students.

Attaining Peace and Unbound Happiness

My understanding regarding mental processes is that everyone thinks with the help of the mind, and this thinking mind is equipped with many past and present thoughts and plans for the future. Our thoughts are the real energy and power. Strong determination, happiness, inner peace, satisfaction, and relaxation provide positivity and powerful positive energy, whereas restlessness, tiredness, irritation,

dissatisfaction, stress, and anxiety generate negative energy. To maintain mental well-being, one has to be mentally healthy. Indeed, a mentally healthy body stays away from most diseases and vice versa.

In this paragraph, I have captured the voices of my research participants. Raj says, *“After practicing meditation, I always felt happy, cool, and calm. I didn't feel tired anymore.”* Earlier, he was an arrogant and high-tempered teacher. He started remaining cool and calm after implementing the regular practice of transcendental meditation in his life. Similarly, Garima, a housewife in an extended family, has to perform several household tasks and teach; she says, *“Before doing transcendental meditation, I used to be angry and irritated so soon. At first, I used to be so tired and lazy, but now I feel fresh and free to work at any time and full of energy.”*

The meaning I have extracted from the above-mentioned narrations of my two participants is that we cannot control our thoughts. We can either drag the thoughts and install them into our long-term memory or delete them from our minds. Mental problems such as stress, anxiety, irritation, restlessness, and everything are one only because of overthinking and workload. There is other evidence which states that meditation reduces stress and anxiety. I, too, believe in it and follow it. I have also found changes in my pattern of thinking. Meditation helped the participant to concentrate on living and enjoying the present rather than thinking more about past pain and plans.

Bishnu, another participant who is also a TM teacher, found that students are full of tensions in their lives. While teaching meditation to the students, he realized that students' minds encounter lots of unwanted past pressures, pressures of teachers, parents, and friends, and meditation has helped them release that negative energy. He says: *“Those who meditate have changes in their behavior, helpful, tolerant, creative, active, improved memory power, removal of anxiety and stress, improved IQ, and ability to link nature, life, and subjective knowledge while answering the questions.”* The meaning that can be generated from this excerpt is that the ultimate goal of teaching is to focus on the overall development of students, and meditation in school has helped the teachers and students.

The physical body and mental state are interconnected. The mind is the root, and the body is the remaining part, as seen in a tree. The intervention of meditation in school is like watering the roots and achieving the fruit of expanded educational

experience, mental clarity, inner calm, insights, compassion, and creativity. This is one of the refreshments for the teachers and students where they can calm down, sit silently, and try to get the real meaning and value of life. Therefore, Vijayaraghavan and Chandran (2019) have accepted meditation as a better relaxation technique for maintaining psychological well-being, and it has to be used as a form of therapy (Sharma, 2006) to improve quality of life.

Realizing Own Behavioral Change

The student-centered method is used as a dominant method in every school. This method incorporates teaching and engaging students in group activities, pair work, presentations, etc. Learning by doing is the best way of understanding things in school and will benefit teachers and students. Traditionally, teachers used to teach using a teacher-centered method. There have been gradual changes in teaching methods due to the demand of the context and the development of teaching methods. After the COVID-19 pandemic, teaching using ICT and online education was challenging for all teachers. Teachers are required to have updated knowledge of ICT to teach online, and they learn collaboratively. However, collaboration is not a one-size-fits-all solution. Various approaches to collective action depend on the situation (Lawson, 2004). It is also a fact that collaboration adds to the positive aspects of teamwork, like feeling better about their jobs and learning from colleagues (Johnson, 2003). One of my participants, Garima, shared her observation of her colleague's collaborative behavior within the organization.

When I started working as a teacher, I noticed a dispute among the teachers. Sometimes, they used to quarrel, and they never accepted their fault, but later, after the implementation of TM in the school, our teachers became more responsible and accountable. They always try to solve classroom problems by sharing with their co-workers. They have developed the habit of adjustment and acceptance. Before, we used to hear complaints, one complaining or blaming the other. It also affected teaching because the teacher's mood was off every moment. They used to give physical punishment before, but now they help the students solve the problem together, showing love and affection. Students also do not use rough words on the school premises. Before, they used to use it to the maximum. Now, the meditating teachers and students collaboratively have created a positive school environment.

Collaboration among co-workers makes us energized, enthusiastic, happy, and refreshed. When there is good bonding among the teachers in a school, they can easily find the solution to any problem. As it is true that “United we stand, divided we fall,” we need to be united. We can enjoy a peaceful learning environment when we remain united, listen to others politely, share our problems with them, and provide a solutions. If there is a lack of collaboration, it causes stress and anxiety, and also a distance among the co-workers. Kayastha and Kayastha (2012) have also stated that unsupportive colleagues have been a cause of stress and anxiety among the teachers. The practitioners experienced this and brought changes in their behavior after practicing meditation. Therefore, collaboration among co-workers creates a healthy and stronger school environment.

The benefit of meditation is not limited to the co-workers; it also extends to create a positive school environment. When the teachers and students meditate, they remain peaceful and happy. The calm mind is the source of creativity. The study (Cheng, 2016) also claims that meditation benefits individuals and organizations. For employees, it improves mental health, personal well-being, and relationships. It also helps them manage stress and work conflicts. For organizations, meditation can boost innovation and growth.

A person is not considered healthy until they can socialize with others. The World Health Organization has also defined health as the combination of physical fitness, mental stability, and social adjustment. As the outer depends on the inner, the visible actions with others are the product of invisible thoughts in our minds. Teachers are also social beings who must balance their professional and personal lives. However, as usual, stress and workload have an adverse effect on our lives, and we show that reaction with the family, relatives, or children. One of my research participants, Garima, used to be angry and irritated very quickly. She said,

I used to give corporal punishment sometimes. However, after practicing TM, I found a gradual decrease in my level of anger and improved my level of tolerance. My family members have also noticed the change in me, and they directly told me about it. I used to scold and beat my daughter when she was small. It created a distance between us. I used to be stressed and angry at that time. But I don't beat my son nowadays because I never get angry. Looking at this change in my behavior, I notice that my daughter always complains to me as she is the victim of my stress and anger. I regret my past activities, too.

From this narration, it appears that after practicing TM, the participant has experienced behavioral changes while dealing with her children. She has also experienced difficulties while performing different roles, such as a wife, daughter-in-law, and mother; she was also a science teacher in the school. It was much harder to manage everything earlier, but later, after involving herself in meditation practice, she said, *“It has resulted in harmony between family members. It has helped to build a strong relationship between husband and wife.”* Not only this, but she has also found changes among the staff members. She says:

I have seen staff supporting each other in conducting the programs. They always support and help each other, but there was no such supporting team before practicing meditation. Nowadays, they do. The people are the same, but their thinking might have changed.

It was heart-touching when Garima said, *“The people are the same, but I think their way of thinking might have changed.”* This means that our thinking shapes our behavior. We can spread purity, love, and kindness if our thinking is pure. The meaning I have constructed is that we can change ourselves only if we can accept the truth that no one is perfect, and we may also make mistakes in our lives. But our ego becomes an obstacle to accepting reality. We can establish harmony only by listening to others, observing and perceiving things from depth, and reflecting on ourselves. Half the problems get solved when we reflect and point to ourselves instead of criticizing others. Hence, meditation can be one of the tools that can help us transform our perspectives. As the staff has experienced such a mind-blowing experience, every human being can attain this stage by closing their eyes and observing their thoughts through meditation.

Every human being can relate this meaning to their own lives. Doesn't the school overload impact our personal lives and family relations? Of course, it has an impact on that. As Garima expressed, every superior person dominates the inferior one. I mean to say that they show their power and authority. Garima showed her authority to her children and scolded her daughter. Similarly, I, too, get angry without any reason with my daughter, and she becomes a victim of our invisible mental pressure, workload, stress, and anxiety. This has a great impact on social relationships. I realized I had also been rude to her sometimes, which was my mistake. Our impure thoughts get purified, settle down, and reach a subtle state during meditation. Thus, both individually and collectively, meditation can assist us in

building good relationships with our family and relatives, trustworthiness and trust, happiness, and life satisfaction (Helliwell, 2004).

Another participant, Raj, expressed how transcendental meditation has changed the students' behavior. Most of the teachers might have experienced teenagers fighting each other. The students engage in gang fights without any genuine reason. The students learning in Raj's school were also not out of boundaries. During that time, meditation was newly implemented. All the students and teachers were brought together in the hall to do meditation. After its regular practice for at least six months, students started showing different behaviors, which Raj shared in the interview, as follows:

Before TM, there used to be gang fights. There was no day without the unexpected sad news. There would be a fight, or someone's hands would be broken. Sometimes, the cases would be as serious, and we had to stay with the wounded children in the hospital. But now that kind of problem is rarely observed in this school. This is the positive effect of meditation. The students are not as aggressive as they used to be. They do not speak rudely. They are calm and polite with happy faces. They do not threaten the teachers now. But I still remember the students who, before meditation, used to threaten to kill them on the way home. Once, one of the students attacked me on the school premises. However, I have not witnessed such criminal activities in this school since implementing TM.

The meaning that can be generated from this narration is that meditation can change behavior. Good behavior enhances learning as well. Through meditation, we start thinking from the depths and reflect on ourselves. The change we achieve from meditation is durable and shows the steps ahead. The teacher's narration also assists in making the meaning of self-reflection of students on their own rude, impolite, and aggressive behavior toward their teacher. Raj and Kabir agree that meditation positively impacts students' behavior. He also says:

I have experienced that the students before meditation were arrogant, undisciplined, disobedient, and violent towards parents and teachers. None of the parents would wish to punish or threaten their children, but their children's misbehavior made their parents do so. Teachers also used to threaten the students and punish them if they made any mistakes. Even the parents used to urge the teachers to punish them if they didn't obey the

teachers. Some parents used to visit the school only to complain about their children. They used to talk about their misbehavior at home and would take our support to control their children. Implementing transcendental meditation in the school has strengthened the relationship between teachers, students, parents, and the community.

Physical punishment has indeed been used as one of the basic tools to maintain students' discipline. Almost every one of us might have practiced this in our schools. Have we analyzed the result? If we have a look at the research done by Afifi et al. (2006), a child who used to get physical punishment in his/ her childhood tends to have adverse psychopathological problems like major depression and alcohol abuse in adulthood. This means that giving physical punishment is not a solution to any problem. Punishment threats will make them more stubborn, and this will harm their mental state. This also creates a gradual distance between students and teachers. My research participants have also found such behavior changes among the students and fellow teachers. The real meaning is punishments and rewards; nothing works except self-reflection. Another participant named Bishnu confesses the reality of self-reflection in this way. He says:

Sometimes, people do not see changes in their outer bodies, but we can feel them in our inner hearts. I have found changes in my behavior. We can realize these changes within us after 1 year of practicing meditation. Other members of our family can also visualize our changes.

This excerpt helps us draw the meaning that we need to change our inner hearts for transformation. The inner heart refers to the thoughts, the thinking process, the perception of something, and even the reaction to something. Life is the accumulation of our morals, values, and norms. These things nurture our minds, and our behavior signifies how pure our internal thoughts are. Meditation is the tool that purifies the mind and brings changes in behavior. The narration of Bishnu also clarifies that we must have patience to see the changes. This means that transformation is not an overnight process; it takes time, and we feel the changes, but others see through our behavior.

Balancing Personal and Professional Life

Every profession has its values and ethics and must be respected. Whatever profession people choose, they have to face certain challenges. These challenges create mental and physical problems. It is said that every professional has to undergo

job-related stresses, which hamper the organization (Ratnawat & Jha, 2014).

However, meditation can also assist in balancing the mental and physical state of the human body. My research participants have some opinions on this matter. They have shared their experiences in this way.

One of the participants, Raj, has said that.

Meditation has made me responsible and more alert in my job. I used to be angry with students because they didn't show any progress. Looking at this, I used to be frustrated with this job. I realized who I am and what my responsibility is after practicing meditation. It self-motivated me towards my profession. Then, I started loving my profession and accomplishing my professional duty. Meditation leads us nearer to our inner self.

People cannot be apart from stress and anxiety if they are engaged in any job. They have to deal with their personal and professional lives, which keeps them under pressure. The teachers also have to deal with the diverse student backgrounds. They, too, feel pressured to complete the course and evaluate the students. If the students do not meet our expectations, we directly blame them. The administration also considers the teacher's performance by evaluating the average percentage obtained by the students. When teachers do not meet the expected learning outcomes, they get frustrated with their job. But reflecting on ourselves, peeling our drawbacks, and accepting them is difficult for every human being. Though it is hard, it can be made easier by meditation, which the meditators can only feel and realize. In short, meditation helps to spread the blossoms of love towards our profession, fulfilling responsibility with accountability.

According to another participant, Garima, meditation helped her balance her personal and professional life. What she said is,

Before practicing meditation, she was arrogant and aggressive with the students. The cause of this is household pressure. This created the image of a strict teacher in students' minds, and they were close to me. After practicing meditation, I identified my strengths and weaknesses and worked on them. I, myself, went close to my students. The residential students shared every grief with me. I also found a team spirit among our co-workers after doing meditation. The staff who used to blame one another earlier began collaborating, sharing, caring, and respecting each other.

When the authority holder gets a chance to criticize others, they show unstoppable comments on others. As per the narration, the arrogant teacher imposed strict rules on students, showing the power of domination (Kreisberg, 1991). After practicing meditation, she established a relation-oriented behavioral leadership style to deal with her students (Rajbhandari, 2016). It helped to build the quality of responsibility and accountability. She realized that no one is perfect in this world, but everyone is unique. The nature of dominating and imposing everything on her students gradually reduced, and she improved her acceptance quality. This had happened in her life when she reflected on herself first, rather than pointing or criticizing others. It was easily observable when she changed her thinking and behavior.

Therefore, a professional should possess positive thoughts, calmness, awareness, and consciousness. However, due to the influence of impure thoughts, the environment, and the people around them, people forget who they are and the purpose of their birth in this world. They become the victim of job tensions, traits, pain, anxiety, and unnecessary stress (Kayastha & Kayastha, 2012). Then, they undergo many health issues, such as depression, insomnia, and hypertension. During the phase of such a dilemmatic situation, transcendental meditation helps to enlighten the person with proper vision, which is required for every individual, reducing stress and unwanted stress (Alexander et al., 1987). The participants also experienced purity in their thoughts after practicing meditation.

Building Leadership Capacity

Practicing meditation daily has helped the teachers develop leadership qualities. I found my participants very happy with the capacity they have built up to lead the group. When we talk about classroom teaching, teachers are not only teachers but also the leaders of that class. As we say, a leader should be a role model in teaching, and most teachers should have control over their students. In this sense, the control is not in the form of domination but in the power to attract their attention while teaching. However, some teachers fail to grasp students' attention while teaching, and they don't prefer to take any additional responsibility. Simply put, they get the excuse that the students do not obey them. I have also seen fellow people who avoid responsibilities in my teaching journey. In this regard, Kabir has shared his story.

When I was teaching, the students used to make noise in the classroom, quarrel, debate with me, and disobey me, and it was difficult for me to control them. Then, I requested my principal to replace that class with another. The principal didn't care and forced me to teach in the same classroom, but I found that the students were irritating and challenging; therefore, I quit teaching that class and didn't enter that class for one month.

Later, when the administration chose me as a secondary-level person in charge, I was not motivated to grasp that opportunity. I always wished to sit in the corner, not take on additional responsibilities. I was undergoing some physical problems that I never shared with anyone there. When I started doing meditation without any belief that it would cure my physical body itching problem, it worked like magic and cured my disease within six months.

I did not have self-confidence then; I did not like collaborating with others, and I loved to be a decentralized person, isolated from everyone. Meditation has shown advantages for overcoming stress and body problems. Therefore, I continued meditation, and within a year, I found changes in my behavior. I started interacting and collaborating with others. Gradually, this enriched my self-confidence and leadership qualities.

The meaning that can be extracted from the above narration is that Kabir's inherent leadership quality has evolved due to the regular meditation practice. As Kabir said, meditation generates self-awareness and positively changes the meditator's life and the organization (Frizzell et al. 2016). Such self-awareness and self-regulation, enhanced by meditation, developed the quality of positive leadership (Barua & Burgess, n.d.) in Kabir's life. This kind of positive leadership made him an extrovert with maximum self-reflection and self-awareness. He finally realized his weakness of sitting in isolation and not being socialized. He reflected on himself, and I think this is the main quality of a leader, which he gained due to meditation. Transcendental meditation has influenced Kabir positively, creating a lineage between self-reflection and self-awareness within him as an evolving leader (Hewawasam, 2022). Hence, he has been selected as a teacher in the school.

When there was a question about being selected as a head teacher, he said that the school management committee had selected him for that post. They nominated him as the school's principal, and Kabir took on this responsibility without hesitation. He further adds

I have experienced that meditating on people's aura influences the surrounding people so that they attract others' attention easily. I don't look handsome, I am very thin, and my voice is very low. In the past, people used to neglect me, and I, too, liked to be far from the crowd, but now I have the same body, voice, and physical structure, and I get the opportunity to lead everything. I have been appointed as the head teacher now, and nowadays, I have developed such self-confidence that I love to take risks, handle challenges, and lead others in the best way.

From this narration, the meaning that can be made is that mediation broadens and strengthens our aura. The aura is a delicate yet powerful energy field emanating from every individual and is a captivating and influential aspect of human existence (Panchadasi, 2005). The personal aura that Kabir has strengthened with the help of meditation is a fundamental aspect of an individual's identity, characterized by self-awareness, authenticity, and confidence. It permeates various facets of one's professional and personal life, influencing communication styles, network development, strategic planning, leadership practices, and the overall environment they create (Saagi, 2024). Kabir has attained this quality in his transformational journey from a shy guy to a challenge-beholding leader. He shared this story on the phone. When I heard his voice, he was happy to share everything with me. I was enthusiastic about learning more about his transformation. Instead, I loved to be transformed, so I asked him to describe his transformation process in detail. After that, his narration was as follows.

If you want to know about this transformative journey, it was not easy. In the beginning, as I said earlier, I had a severe body itching problem. It took me nearly six months to overcome that problem. During that phase, there was a dilemma in my mind. In this modern era, every disease is being cured by medicines, but I followed a meditation practice. My mind and soul were not ready to believe the magic of meditation, but after six months, I experienced a disease-free body. Then, I was convinced. Then, my thinking process started changing, and my behavior changed. I realized the changes and enjoyed them. I was confident enough to be exposed in front of the masses and take the lead. Finally, after 1 year, I started to stand in front with self-confidence and loved to handle the leadership responsibility in any task.

The meaning that can be constructed from Kabir's story is that meditation helps us transform. Though not an overnight process, we can transform our mindset and enhance leadership and self-confidence by practicing meditation regularly. The knowledge that can be gained from his story is that we need to be physically and mentally strong before everything. If we suffer from diseases that will always hamper our journey (Dos Santos Mendes et al., 2012). Earlier, when Kabir was undergoing irritating allergic pain in his body, he could not teach properly. However, after getting relief from the disease, he started visualizing the brighter part of his life. His thoughts and behavior have changed, and thus, he is enjoying his life better than before.

Neither TM is related to any religious aspect, nor do I intend to promote spirituality here. However, from the above narration of my participants regarding his transformative journey, the meaning that can be constructed is that, to some extent, Kabir has attained the behavior of a spiritual leader. The word spiritual is not limited to any religion; it refers to how people think, behave, and perform (Blankstein et al., 2010). It is the holistic action and ethical connection (Steensland et al., 2018). Effective leadership includes spirituality. Spiritual leaders view themselves critically. The improved self-awareness of leaders enlightens them, and they do the right things in the right way, at the right time, and for the right reasons. Leaders who connect spirituality and critical consciousness can effectively lead any organization (Panta & Luitel, 2022). Spirituality and leadership are holistic approaches, as mentioned in Burke (2006), that allow leaders to gain deeper self-awareness and understanding of others, ultimately benefiting those they lead.

The spiritual leaders lead from within (Blankstein et al., 2010, p.12). Kabir has led himself as a leader with the help of his transformed habits of mind and inner thoughts that existed within himself. In the transformative journey of his leadership, it can be interpreted that he has experienced the core principles of a spiritual dimension of leadership, as mentioned in Blankstein et al. (2010). The principles of intention have helped him to create an ultimate reality. The *Aura* that he has narrated is nothing but the mental, physical, and emotional energy that he has cultivated and has been able to attract the attention of other students, too. By doing meditation regularly, he has discovered his potential or gifted talent. When he discovered himself, he started behaving politely to others, spreading gratitude, and owning the respect and trust of others as a return gift. Hence, he was nominated as the principal of the school. The experiences he has narrated are all his knowledge and transformed spiritual thoughts

that he learned from his own life and the struggles he had gone through. As a leader, he was open to challenges and always alert, holding a holistic perspective, which he found perfect in balancing mind, body, and spirit.

The Another Side of Meditation: A Personal Reflection

Every one of my participants is a meditation teaching instructor in the school. They have received six months of training from the concerned authority. Inquiring about the harmful effects of meditation, my participant, Raj, laughed and said:

TM is not harmful, and I don't find any adverse effects. But when I went to Thailand for training, we were out of contact with our family. We were not allowed to make any phone calls to our family, and that period was really painful for me. Everyone is different, and they have different meanings according to their perspectives. Sometimes, if there is no follow-up activity or the new practitioners do not share their dilemmas with us, the same meditation may become stressful for them. This is the reason we always conduct follow-up programs with students.

The meaning of these excerpts is that TM requires follow-up programs. I have observed meditation teaching instructors in every school where students practice transcendental meditation. They are there to help the new learners who are introduced to TM. In the beginning, some students or teachers may not be interested in practicing, and if forced, it may give them an extra burden of stress since they need to manage time and other things too (Otis, 2017). In my observation data of Day 4, I found students crying, shouting, and laughing while meditating. At first, I thought it was the negative effect of meditation. I was scared, and I had doubts about T M. Immediately after that period, I asked the TM instructors whether it was a side effect of meditation. He convinced me that it was how students release their stress, anxiety, and inner pain. Later, I asked the students how they felt, and they expressed happiness and relaxation with cute smiles.

In this stage, I would like to add a personal reflection on the dark side of Transcendental meditation practice. Now, I have been enjoying meditation, and I do it regularly. It has transformed my health, I have built up self-confidence, and my mind remains peaceful and active always. But recalling the beginning of meditation practice, I was confused. The new students and teachers both hesitate to be open with each new teachers and feel awkward in the new environment. This was my condition as well. I was taught meditation, and I was also given follow-up sessions. Though I

was confused with the mantra uttering process, I did not ask any of them about it. I felt shy and nervous about what they might think about me. Later, I developed intimacy with them and gradually cleared my confusion. As per the participants' narrations, if the new learners do not ask anything about their confusion, they may suffer like I did and be stuck in the process. If they don't share or if the TM teachers do not identify their problems, then that may result in a big stress and burden in their lives.

Observation of Transcendental Meditation Practices in School

I witnessed my participants doing meditation daily in the school. They initiated meditation and taught every newcomer about it. In the beginning, when I had some dilemmas, they conducted follow-up programs and helped me to overcome the confusion. Regarding the school, which was out of the valley, I went there two times. On my first visit, the school was closed, so I only had an interview with my participant. On the next visit, I observed all the teachers and students meditating in the school. They, too, specified fifteen minutes for the meditation, and they did it twice a day. I asked the teachers to confirm this, and they said they regularly practice meditation at another school in Bhaktapur, a residential school where they had organized the TM program. The students' meditation was not only confined to the school; they also regularly practiced it in the hostel.

Day: 1

Raj did meditation in the third period at 11:25 am. He is also a meditation instructor. He brought students into the hall, made them silent, and instructed them. He, too, sat for meditation. We all (myself/ other teachers) also sat there keeping our mind and soul peaceful and our bodies resting. We did meditation for twenty minutes. Then, the students went to attend their next class. At 3:50 pm, Raj and other students meditated in their respective classes for ten minutes. I observed all the classes and found everyone closing their eyes and doing meditation.

Apart from the busy schedule, allocating some time for us would be better. I experienced the power of silence when I closed my eyes. But I might not have done it in isolation or on my own. It was the school's administration rule that had compelled everyone to attend the meditation class. Slot et al. (2019) also recommend

implementing TM program in schools. They further claim that it improves students' brain function, emotional well-being, academic performance, and social behavior, significantly reducing the risk of antisocial behavior, including radicalization.

Day: 2

On this day also, students were gathered in the meditation hall to do meditation at 11:25 am. Raj, as usual, was ready to make students be seated in their proper places. After the settlement of students in their respective places, Raj started giving instructions. I, too, joined the class and followed his instructions. TM is provided by one mantra, and we need to recall the mantra with the flow of thoughts. I would like to recall what he instructed me before the class. "Listen, students, some of you are new to this school; therefore, I want to remind you again that the thought process during meditation is natural. Therefore, do not put any pressure or focus on any thoughts. Let it come and go; take it easy. Whenever we realize that we are meditating take your awareness to the mantra provided to you on the starting day." The students followed his instructions, and after the allocated time, they went to their classes.

The observation enlightened me about the process of doing TM. Since I was also a learner, every instruction was the pathway to carry out meditation and proceed. I found the students paying attention when the teacher was giving instructions. As the instructor said, meditation is a form of relaxing our body and mind. Transcendental meditation is easily implemented in the school because it is simple and easy. Neither does it follow any religious aspect, nor does it contain any strict rules of following a dietary chart (Roth, 1987). The students can either sit in the hall or the classroom, as I observed students practicing meditation both in the morning and in their classrooms in the evening.

Day: 3

Today, I observed Bishnu, another TM teacher's meditation class. Bishnu and Raj handled it since there was no female TM-trained teacher in the school. Raj looked after the boys' team, and Bishnu dealt with the girls. On this day, I found Raj doing the same activity in his class. The girls entered in a line and sat in their respective places. They did meditation, and I found the students' body vibrations. Their body was shaking, and it was a completely new visualization for me. After the allocated time, students went to their classes. In the evening, at 3:50 pm, all the students did meditation in their respective classes and left for their homes.

With the help of this observation, I constructed a new meaning: while meditating, we can feel the sensations in our bodies. When people meditate, they feel the intense internal vibrations starting from the core and spreading throughout the body. At their peak, they would feel like a minor earthquake (Barnes, 2001). I noticed the students' body vibrations while doing meditation. There was a question in my mind whether it was the adverse effect of meditation or not. However, the studies suggest TM may be more effective than other meditation programs. Potential benefits include improved thinking skills (attention, memory) and better emotional control, which can enhance academic performance and well-being. (Waters et al., 2015). The kind of vibration seen in the practitioners was my query topic. It did not let me sleep the whole night, and the next day, I went to school, seeking the answers to those questions roaming in my mind.

Day: 4

Today, I also observed the girls' group TM practices. As usual, the same activities were repeated. Today, I also meditated with the girls. After 15 minutes of practice, some students started screaming, shouting, and crying with loud voices. The rest of the students, including me, were frightened. I started watching them. After some time, they behaved normally and looked quite active and fresh. However, at that moment, I assumed that it was the harmful effect of meditation. Later, when I asked the TM instructors, Raj and Bishnu, they told me, "This is how our stress is released." Still, I was not convinced, but I individually met those students and asked how they feel now. They replied, "I feel the happiness and inner peace." It was a great dilemma for me, and it would be difficult for me to believe if there were no TM instructors.

The observation and self-participation in the meditation enriched my insights regarding meditation practice. I cleared some of my confusion regarding the topic of meditation and its side effects. Though program length, practice frequency, and instructor quality might also play a role, meditation is a safe tool to overcome stress. As Jong (2019) states, stress is the primary cause of regular headaches and migraine in children, and any relaxation practices may help school-going children overcome such problems. However, we cannot find the changes overnight and must be patient while waiting for the results. When the students screamed and started crying, I felt nervous and thought that it was an impact of meditation. Beyond the truth, as suggested by Rosaen and Benn (2006), TM increases focus, improves self-awareness, and better academic performance, including the ability to overcome challenges. The live actions of students' loud cries made me restless. Later, the answer provided by the TM instructors convinced me. During meditation, people cry to relieve pain and stress (Sharman et al., 2020). It means that crying is considered a good sign while meditating. It doesn't mean that every cry is good, but crying during meditation is a way of releasing stress and emotional pain that is stored in our bodies. It also helps us purify our thoughts and bring behavioral changes (Newhouse, 2021). I observed both teachers and students enjoying meditation classes and participating regularly.

From the beginning of my teaching career in this new school, everyone practiced meditation at a specific time, which attracted my attention. Then, I decided to research it. When I interviewed the participants, they shared their stories of the regular practice of TM. As a new practitioner and researcher, I was curious to observe the meditation practiced in the school. These notes were taken and preserved to interlink participants' stories with their practical implementation in the classroom. In this journey, I found teachers practically implementing what they shared in the interview. However, I found some students were not interested in meditation during my observation. Later, when I asked them why, they said it was boring and difficult to sit there without speaking. This helped me to think about the other side of TM. Though I did not get much evidence of the side effects of TM in this process, it gave me insights that proper guidance and regular follow-up instructions are prerequisites for new practitioners; otherwise, they might be confused.

Chapter Summary

This chapter comprises my participants' stories regarding the changes they have experienced after practicing transcendental meditation. Based on their narration, I have categorized them into different themes. In this chapter, I have tried to answer my first research questions. The participants experienced a lot of changes in their bodies and behaviors. Therefore, I explored how they felt physically, mentally, socially, and professionally. The participants' stories revealed the benefits of meditation in being physically healthy, mentally stress-free, socially well-mannered, professionally accountable, and responsible with love and satisfaction towards their job. It has brought positive changes in thinking and behavior. Once, they used to be aggressive, stressed, and unhealthy, but later, meditation has played the role of a healing process to overcome these problems, and it has kept them disciplined as well. The observation notes have also been included to enrich the verbal information provided by the participants.

CHAPTER V

INFLUENCE OF TRANSCENDENTAL MEDITATION PRACTITIONERS ON TEACHING AND LEARNING

In the previous chapter, all of my participants declared that meditation provided additional support for health improvement. The changes they experienced after practicing meditation are evidence to prove that these are only the gifts of regular practice of meditation. Apart from health, one of my primary concerns in conducting this research is exploring how transcendental meditation practitioners have influenced teaching and learning. In this chapter, I have tried to capture their experiences regarding their practices and how they have influenced teaching and learning. As per their narration, the following themes are generated.

Spreading Love, Affection and Extending Interpersonal Relationships

One of the influences that meditation practitioners had in classroom teaching was establishing the bond between teacher and student. We also call it rapport building. Rapport establishes one's harmonious relationship with another (Kieckhaefer et al., 2014). It is almost a prerequisite term in every working sector. Similarly, a teacher-student relationship plays a vital role in teaching. The teacher-student relationship in teaching is just like the cherry on the cake. If the relationship is good, the students gradually improve their studies. This is because they feel a homelike environment in the classroom, which is inevitable for students. When there is increased closeness between students and teachers, the students try to share everything with the teachers. One of my participants, Raj, expressed his opinion in this way:

As teacher, we should also be able to get into their inner thoughts by being close to them. Scolding and threatening them while teaching may not solve any problem. Nowadays, I have realized that every student seeks guidelines from their guardians. We are not only teachers. We are also their guardians. The right guidelines should be provided at the right time. If we cannot do this, we may fail in teaching. We have to enter their consciousness level, their feeling (how they feel, what they think) to teach. We have to learn about them before we teach. Have we ever done that? I realized it later, and after that, my first target before teaching was to understand the student's family background

and mental state. This activity has extended the rapport between me and my students.

When I stand in Raj's position, I can easily relate the meaning to his narration. He means to say rapport or closeness with the students enables learning. Getting into the classroom and teaching the subject may not work at the beginning of the class. The first and foremost thing we need to know about our students is that some teachers begin their classes with an introduction. However, Raj's expressions do not delimit to the names; it goes beyond that, he realized after practicing meditation. Names of students do not reveal the inner potential, creativity, pain, feelings, and emotions of the students. It is merely an identity of our ancestors. We, as teachers, should be able to reach into the depths of the hidden qualities of the students, and this is possible only if we develop a rapport with them.

When I observed his non-verbal actions during the interview, his face revealed that he now regrets judging students from the outer cover. He realized that when a teacher starts teaching without knowing the student's background, he/she may hurt them unknowingly. Generally, teachers have the habit of categorizing students as weak and talented and calling them by some nicknames. This way of providing the students a nickname or title of good and bad from our generalization hinders teaching and learning (Taylor, 2011). We never know the hidden qualities of such students until we get closure with them. Raj has personally felt that teaching students is more effective if there is a good rapport between both of them. The students have to feel that they are secure with their teachers and that they can share their feelings with them without any hesitation. If not, we find a lack of mutual understanding between teachers and students, gradually hindering learning.

Here is one of Raj's students' stories where he justifies his statement about how judging the students through surface level affects their emotional, physical, psychological, and educational activities and what rapport does in teaching.

There was one student in grade 6 whom everyone used to call a mischievous, lazy, irregular, and disobedient girl. Every teacher used to complain about her to the administration. They were ready to exclude her from school. When there was a discussion of her exclusion in the staff room, I rejected it. I requested that other teachers permit me to conduct further investigation into the history of that girl. It took me one week to find out the root cause of the child's misbehavior. When I knew the reality, I was shocked. The child's reality was

quite strange. She was kept as a servant in someone's house. She has become a victim of sexual abuse. Time and again, she had been sexually abused. When she could not speak a word, I asked her to write on paper, and she wrote. I promised her that it would be confidential and that I wouldn't reveal anything to the administration. Instead, I started supporting and motivating her to learn. This incident taught me that we cannot judge students by looking at their faces and behavior. We need to go in-depth to understand them. I am happy to say that meditation has built up this quality. I did not have the patience to listen to others, and finally, I learned that the first quality of a teacher is patience. If I compare my old and modern behavior in teaching, I have to say that I used to go to class with sticks and beat the students. Before, I was aggressive and preferred to give physical punishment. Now, I regret being so unkind.

While he was telling this story emotionally, my eyes were full of tears. Being a mother, I had my daughter's image in my mind. It is painful for an innocent girl who becomes a victim of abuse and cannot express anything to others. I relate his story in making the meaning that there may be a lot of such hidden stories of every child studying in our as well as other's schools and irrelevant to the student's problems, teachers put a tag on them entitled as "lazy," "bad," "mischievous," "careless," and so on. Rapport-building techniques enrich the self-awareness of the teachers (Butt, 2021). The teacher's behavior towards students plays a vital role in transferring subject matter. Teachers have to change themselves, and their preoccupied beliefs have to be changed. Other teachers who were ready to exclude the students from the school didn't try to go in-depth with the students' problems. Instead, they went their separate ways, creating a gap emotionally and physically. However, Raj managed to think and react differently and was able to support the girl in learning. Regular meditation practice has added essence to Raj's behavior so that he can dig out the root problem of the student's mischievousness and misbehavior. In this way, the girl enlightened him with valuable knowledge that even the course book he studied before could not teach him. He added, "*This incident was a turning point in perceiving the student's behavior in my teaching career, and I built this ability through meditation.*" When I asked him a probing question about how he could give the credit only to the meditation, he said:

I have observed gradual changes in my body, mind, behavior, and thinking ability, occurring only after meditation. Understanding its importance and positive aspects, I voluntarily showed interest in further courses and got an opportunity to go to Thailand to attend six months of training.

What knowledge can be constructed from the above excerpts is that meditation slowly purifies our mind, releases stress, and keeps us cool and calm. When our minds are free of stress, we start thinking differently. Stress, anger, and anxiety hinder the conscious and pure flow of thoughts of an individual. Then, it becomes an obstacle to maintaining interpersonal relationships. The interpersonal connections or rapport between the teacher and students is easier when the teacher is less stressed (Mechelke, 2021). As per Gus et al. (2015) and Katz et al. (2015) (as cited in Mechelke, 2021), when teachers feel overwhelmed by student behavior and cannot manage their stress, they may react negatively instead of teaching students how to control their emotions. This is particularly true if teachers themselves struggle with self-regulation. Raj reflected on his behavior (fault), accepted his weaknesses, and realized that meditation had assisted him in his well-being. Therefore, he showed interest in taking part in the training. His transformation is vividly seen and realized due to the regular meditation practice.

Towards Consciousness-Based Education

Consciousness-based education is a scientifically documented program founded by Maharishi Mahesh Yogi. It has been applied worldwide for over four decades, fulfilling fundamental needs in education. This program provides a systematic way to holistically develop all students, irrespective of their background (Heaton & Heaton, 2018). When most students and teachers practice the transcendental meditation technique, the entire school atmosphere changes dramatically, and the school becomes a center of harmony and peace, expanding happiness and creativity.

A teacher has the responsibility of shaping the character of a student. Our evaluation process grades the students by number. Though students have good character and discipline, credit is not given to a teacher until his/her students secure good marks or grades in their subjects. No matter what kind of stress, anxiety, depression, sexual abuse, family problems, domestic violence, or conflicts the students go through, we have to focus on the content delivery in the classroom. When

I asked other participants about teaching before and after meditation, their expressions were as follows:

Before, I was one of the strict teachers who gave corporal punishment; the content was more focused, and while teaching, all the teachers focused only on the content. A pre-mindset is that the students should learn and understand the teaching topic, anyhow or by hook or crook. We practice swallowing and vomiting the learned things within three hours, i.e., during a school examination. Every teacher used to threaten and punish the students if they made any mistakes.

After meditation, we focused on the student's background rather than the course content. We believe in "first nurturing the mind, then introducing the content." Meditation helps to nurture the mind. We have also started to teach using the "sweet truth." Here, the sweet truth refers to not discouraging students by saying "no." Instead, I have suggested to them, "It would have happened better if....." In the meantime, we have encouraged students to display what they learned through pictures, poems, and songs. The students do it actively and happily. These activities are started after practicing meditation. My observation says that this has motivated students to learn. These creative activities have helped them install the learned items in their long-term memory. Therefore, nowadays, we don't worry about the examinations because the students have become more conscious of their studies.

In the first paragraph, the participant shared how he used to teach before practicing transcendental meditation. Comparing the above two small paragraphs of narration, the meaning that can be extracted is that before teaching the content given in the book, we need to understand the level of the student. However, this is difficult because every child is unique and learns differently. The method and the strategy teachers use in their classes should discover the children's habits of mind to help them walk on a holistic educational journey where they encounter problem-solving skills, resilience, power, and creativity (Costa & Kallick, 2019). Kabir's story says that meditation has helped them change the teaching method. He started implementing consciousness-based education in the school.

Kabir's story reveals the same here. He has started using "sweet truth" as a sign of student harmony. The sweet truth is nothing but giving suggestions using polite language and identifying the student's habits of mind. Every human knows that

we must be polite with others, but sometimes, we lose our patience and react rudely to students. This affects the learning environment and hinders students' natural growth and development of the mind. Meditation can help teachers minimize anger, frustrations, and stress and create a suitable learning environment.

Another teaching activity that caught my attention was making students express their ideas through pictures, stories, poems, or songs. Rote learning is found to be more popular in schools for teaching beginners. According to Iqbal and Ahmad (2015), students' prior experience of rote memorization of certain chunks helps them to learn a second language more effectively. That may be why we apply this rote learning method to teach every subject. Unfortunately, this has not supported us in achieving the teaching goal. What do we miss, then? It is critical thinking. Rote learning has drawbacks, as learners cannot critically integrate their skills and knowledge in academic life and real-life situations (Belouahem, 2020). According to Kabir, presenting the learned subject matters through pictures, songs, poems, and stories has helped students keep them in their long-term memory, which is better than rote learning. It enhances students' creative intelligence.

Creative intelligence is found deep inside all we see outside, like flowers, trees, rainbows, and clouds. This creative intelligence is found deep inside everything, just as it is inside each of us. We can understand life's inner and outer values by describing a tree. Every tree has two parts. The outer part of the tree is where we can see leafy green branches swaying in the wind, a sturdy trunk, and fruit to eat in summer. But there is another, even more important part of the tree: its roots. We cannot see the roots hidden deep inside the soil. A wise gardener knows that the roots must be watered for a tree to grow. The roots cannot be seen, but they give life to the whole tree. Only by taking care of this innermost value of the tree will the tree become strong, healthy, and beautiful.

We are like trees, and just as a tree has roots hidden deep in the soil, hidden deep inside each of us is creative intelligence. Just as a tree has its leaves and branches, we each have our outer values, such as how we look, the color of our hair, how tall we are, what we like to do, and our family and friends. Through transcendental meditation, teachers and students enliven their inner creative intelligence daily. Being a meditation practitioner and a teacher, Kabir has tried to break the system of rote learning and introduced consciousness-based education in his classroom. Instead of delivering the content to the students using a teacher-centered

method, he started demonstrating it from the students' side. The difference here was creativity, representing their science of creative intelligence through poems or pictures. This kind of creation takes a clear picture of learned items in the student's mind and remains in their long-term memory. Though it is well practiced at Maharishi University, USA, Kabir has tried to make a difference in teaching techniques by implementing CBE inside the classroom.

Raj and Kabir are teachers at different schools. However, the students and teachers both practice meditation in their schools. After practicing meditation, they tried to implement activities where students got a chance to create something on their own. Kabir, in his narration, accepted that there was a tradition of rote learning in the beginning and that Raj's upcoming expressions also depict the same reality. Let us have some of his uttered sentences.

I have been teaching in this school since 2040 BS. Before, while teaching, I wasted all the energy of my productive age in keeping myself active in the classroom. I used the teacher-centered method. At that time, I wrote all the questions on the board. However, I became closer to the students' problems after practicing meditation. Nowadays, I encourage and motivate them by showing their importance and value in the classroom and their family, society, community, district, and nation. After practicing meditation, I always felt happy, cool, and calm. I didn't feel tired anymore. I even started creating a learning environment for teaching students. For that, I engaged them in group presentations. I tried to collect individual data of all the students I teach and make them realize who they are and what their purpose is in coming to school. I have found that this activity always motivates them to learn and make their own identity through creativity. I encouraged my students to display handwritten articles, poems, letters, and anything creative on the school's wall newspaper.

The narration can be interpreted as students learning to involve themselves in the activities. They become conscious when they know themselves. Self-actualization helps the learner to internalize personally. The teachers try to engage the students in different activities, but the students' attention may get diverted elsewhere. Raj also experienced that before practicing transcendental meditation, he used to write the possible answers on the board. After meditation, he made students aware of who they are. When we become awake and fully alert, we discover our inner selves.

Transcendental meditation helps the meditators experience transcendental consciousness, the subtler state of mind where we realize our inner potential and be more creative (Wells et al., 2021). The daily practice of transcendental meditation by Raj and his students has assisted in transforming the teaching techniques in the classroom.

The next participant, Bishnu, also discusses what transcendental meditation has contributed to his teaching career. He also talks about the subtle state of mind where creativity lies, and meditation triggers that mind and enables the teachers to change the preoccupied mind. Here is his voice:

I cannot measure the changes, but I have realized and felt internally in my behavior in dealing with students. Everyone has different kinds of diamonds, pearls, rubies, etc.; we can explore this matter in depth in the sea. Meditation helps us understand students' inner potential. When we know about their strengths and weaknesses, we can teach effectively. Meditation has helped me to teach the students by knowing them properly.

Instead of one kind of intelligence, Gardner suggests people have nine distinct ways of learning and understanding the world. These bits of intelligence work independently, and people have different strengths in each area. To best identify these strengths, we shouldn't rely on traditional tests but rather on methods that consider the situation and are fair to all learners (Gardner & Hatch, 1989). To make teaching fair, teachers must first reach a subtle state of mind or enlighten themselves. In an article by Orr (2012), he paraphrased Dogen's statement that the path to enlightenment starts with self-examination, and it leads to the transcendence of ego. When people truly understand themselves, the sense of self dissolves. People become fully present and engaged with everything around them, a seamless part of the interconnected universe. There's no separate achievement to be attained - this state of oneness is continuous and boundless.

Transcendental Meditation has changed the perspective of looking at the world and the students in a distinctive way in Bishnu's life. As it is very difficult to measure it using devices, it can be connected to Dogen's statement that meditation has helped Bishnu to go in-depth into the student's inner self once he can control his ego. As Gardener talks about the multiple intelligences, Bishnu also relates the students to rubies, pearls, diamonds, etc. Essentially, Zajonc (2009, as cited in Stueckemann, 2013) stated that meditation helps slow down the mind and connect with our inner

experience, allowing us to better understand ourselves and the world around us. When teachers develop this quality of rapport building, they connect with the students' potential and teach them by identifying their hidden capacities. The class becomes more effective when teachers and students practice meditation daily. Meditation motivates students to improve their focus and academic performance and helps them be more open-minded and receptive to new ideas (Stueckemann, 2013). Bishnu has experienced this in his life after practicing transcendental meditation.

Motivating Students and Inculcating Leadership Capacity

In simple terms, motivation is the drive to take action. When someone lacks the spark to do something, they're unmotivated. On the other hand, those who are excited and working towards a goal are motivated (Ryan & Deci, 2000). Teachers also require motivation to motivate students. When we talk about motivation, intrinsic and extrinsic motivation always acquire their respective position. According to Ryan and Deci (2000), intrinsic motivation comes from a deep desire to engage in activities because you find them enjoyable, fulfilling, or personally rewarding. It's not about external factors like how "attractive" they seem, but rather the inherent satisfaction you get from doing them.

On the other hand, extrinsic motivation drives people to do things for external reasons, not because they enjoy the activity itself. These reasons could be getting a reward, like a good grade on an exam, or avoiding punishment (Vansteenkiste et al., 2006). Meditation also boosts intrinsic motivation in people (Van Hooff & Baas, 2013). The meditation practitioners have influenced themselves and other students to be motivated towards their duty and responsibility. When I inquired how meditation could help motivate teachers in school, my participant, Raj, expressed

I started teaching when I was eighteen years old. I have worked as a teacher for forty years in the same school. Meditation was implemented in this school at the right time because it was much required for the old teachers like me. After its regular practice, I felt motivated towards this profession and started loving it. I gain only positivity, no frustration, no complaints, only love and empathy towards everybody around me.

As stated by Van Hooff and Baas (2013), transcendental meditation practiced by Raj has played the role of intrinsic motivation in his life. This has motivated him to love the profession and be full of satisfaction. When teachers are satisfied and happily engage in their duty, they will be self-determined to bring positive educational

changes through their teaching methods (Ryan & Desi, 2000). The meaning that we can also interpret is that meditation keeps us away from any greed or ego. The peaceful mind and mindful activities assist in motivating students. A person who loves themselves can spread love and affection to others; similarly, teachers who motivate themselves can motivate students (Atallah, 2020).

We can also connect this fact with Maslow's theory, which states that self-actualization leads the path to transcendence. However, this is possible when the person is motivated intrinsically. The force or hook or crook will never work in the teaching learning activities (McLeod, 2007). On the other hand, low self-esteem, past failures, and fear of exams. Out of these, feeling like they've failed in the past was found to be the biggest obstacle learners can face (Chong et al., 2019). This is a burning issue in every school. Every school implements a temporary solution: strict administration, threatening the students, punishing them, parents meeting, giving a last warning, etc. The permanent solution is to awaken students about their importance in their families, society, and the nation. When the students identify their value, they start looking towards positivity and possibility. Setting a kind of fear in students' minds will never support them in leading their lives forward. Meditation can be a supportive tool to connect them with their potential.

Every one of us, if we meditate, can easily get motivated toward the brighter part of living. Another participant, Garima, shares how meditation has made a difference in her and her students' leadership qualities. She says that :

Meditation has dramatically changed my lifestyle and my way of interpreting things. Before, I used to see only student misbehavior, but when I returned from Thailand, attaining training in transcendental meditation motivated me intrinsically. Then I started integrating the students' misbehavior with their hidden qualities. I have noticed that when the students are mentally calm, their concentration power increases automatically. A kind of irritation or agitation of the mind has decreased. They also started meditating on their own. They gradually started listening carefully to the teachers when they were teaching. I kept a record of several changes and found motivation towards active participation in extracurricular activities, creative task accomplishment, and leadership development. For example, one of the boys, unnoticed by our eyes, came into focus within a short period after starting his meditation journey. Earlier, he didn't speak a lot. He was an introvert. Later,

he came to us and requested that a new meditation club be created. We gave permission and, in his leadership and initiation, we created a yoga and meditation club where the interested students joined the class in the morning and did yoga and meditation, and the others participated in other exercises or sports. There was a gradual improvement in his education and behavior. I think meditation has motivated him positively, and he has instilled in him a leadership capacity.

The meaning that can be generated from this narration is that meditation helps change our mind habits. There may be several hidden stories of students, but the example of Garima's student story reflects the intrinsic motivation that brings about the inherent automatic changes in human beings. In this modern era, people are racing and chasing monetary rewards, but the motivation we achieve from meditation gives us determination and confidence that leads us to success.

Teachers are also human beings, and they, too, need to accomplish multiple tasks with full responsibility. They have to perform both teachers' and parents' duties. In the meantime, they cannot be apart from their personal life (family, kids, household chores, etc). Stress and anxiety frequently attack teachers, and they directly affect their personal and professional lives. The research conducted in Nigeria by Asa and Lasebikan (2016), in Egypt (Desouky & Allam, 2017), and in Nepal by Kayastha and Kayastha (2012) also claims that teachers, especially female teachers, have undergone severe problems with stress and anxiety. In this theme, Garima's and Raj's story also shows the interconnection between health and behavior. I am also a teacher, and I, too, sometimes face an excessive workload. I have seen my colleagues sharing their loads and pain and being demotivated towards their jobs. As explained by the participants in this study, I believe this kind of mindset hampers teaching.

The credit also goes to the school administration, which has managed to implement meditation during school hours. This kind of meditation intervention between the classes has helped the teachers and students be alert, refreshed, and relieved from their problems. Meditation has watered the root. The gardener waters the roots so that each part of the plant can get the nutrients required. Similarly, the teachers and students meditate to nourish the inner so that they can enjoy the outer. For example, introverted students started exposing their leadership qualities after practicing meditation. Transcendental meditation is like watering the root and enjoying the fruit of confidence and courage. It has allowed teachers to be healthy,

strong, loving, and fully motivated in what they do. It has supported students in overcoming stress and developing leadership qualities, where they expressed and even started giving suggestions to the teachers. The boldness to lead and handle the program has been developed. When the teachers are healthy, happy, and motivated, the students will also be motivated to learn and enjoy the lessons. I am also a teacher, and I agree that a tired mind and body will never be able to be alert and mindful.

Another participant, Raj, expressed that students have unbounded creativity, but at the beginning of the session, they do not share anything. He shared the special activities that have assisted him in getting to know the students. He further describes that regular practice of meditation and the activities done in the classrooms every Friday have helped inculcate students' leadership capacity.

In the beginning, the students feel shy because of the new teacher. Though students practice TM daily, I make them sit silently and close their eyes for 5 minutes in my class every Friday. I generally divide the whole class into groups and engage them in group activities. For example, I don't teach anything on Fridays. On this day, I give leadership to one particular group. I provide them with ideas and examples of knowledge, and then I assign a task to the group. They divide the tasks among themselves, do better planning, and engage the class by conducting activities such as quizzes, poem recitation, storytelling, drama presentations, fancy dress, and anything they wish. The other students and I watched their performance and later asked them some questions.

I found this activity very effective in motivating students to take responsibility and enhance leadership capacity. I have found drastic changes in the students of grades nine and ten. Those who are introverted, wish to sit in isolation, on the corner side of the classroom, and hesitate to express anything in front of the masses have later developed to be the anchor of the school day function. Most of the students started conducting an assembly in front of all the students. They have personally thanked me for making them bold and self-confident. However, I feel it's not me, but the inner motivation they have developed through TM that has helped them be extroverted with self-confidence. The next one is the Friday activity I have been doing for more than eight years after practicing TM, believing in the eleventh principle of SCI: "Thought Leads to Action, Action Leads to Achievement, and

Achievement Leads to Fulfilment.” I have found that students working with their partners share their ideas and thoughts, which leads to action; action in a group develops the skill of leadership as an achievement, and finally, the students feel fulfilled and happy with what they have gained.

The meaning that can be extracted from this information is that students learn by doing practical things. When the time comes, do something, do a presentation, or demonstrate something. Generally, students feel scared, nervous, and stressed. At this moment, TM has supported them in overcoming stress, and they enjoyed learning to be wakefully alert and calm. Then, they realized their inner potential when they worked in the group, sharing each other's ideas. Raj has initiated the group activity so that his students can learn through the ideal cycle of learning as described in the eleventh SCI principle. Knowledge-Action-Achievement-Fulfilment is “Thought Leads to Action, Action Leads to Achievement, and Achievement Leads to Fulfilment” (Heaton & Heaton, 2018, p. 16).

With the help of the knowledge provided by the teacher, the students made a clear image of the activity they were planning to present, and the discussion they had among the group members helped them get into the action. When an action is repeatedly practiced to attain specific objectives, they attain the achievement, and the positive feedback provided by the teacher always supports the development of their self-confidence and the expansion of knowledge. The students who used to be introverted started beholding the front line, inculcating their leadership capacity, and the teacher claimed that TM has played a vital role in students’ leadership-building process.

Observation Notes of TM Practitioners’ Class Observation

I observed that my participants' classes were clearer about the teaching techniques they applied in the classrooms. In this regard, I first requested my participants' permission to observe their classes. They easily accepted my request, and I observed their classes. This observation answered some of the queries related to my second research question and helped me make sense. Here, I have presented the class observation notes of my two participants. I also tried to observe others, but they did not allow me to observe their classes. They helped me by sharing their ideas on integrating CBE in their classroom while teaching. When they were uncomfortable with my request, I, too, did not force them, and I took it easy and observed the classes of two participants from the Kathmandu Valley.

Day: 1

My interpretation of the above observation is that any subject matter that we teach or learn should relate to our own life so that we can easily compare and contrast

The teacher entered the class, and the students wished him good morning. First, he wrote a topic of the poem on the board and asked the students to connect the topic with nature. The title of the poem was “Madam and her Madam.” I was also there, and I, too, did not realize what he meant at that time. Even the students were also confused. Then, he provided several examples relating to nature and their lives. The students also participated in the interaction for at least five minutes. Next, he picked up one of the principles that matches the topic from the Science of Creative Intelligence (SCI) mostly used in CBE. He engaged the students in relating the topic to nature, and he allowed them to write on their own with the help of their imagination. Students actively participated in creative writing, drawing, or providing examples. In this stage, he let them work for 15 minutes.

After that, he collected copies of the students who voluntarily wanted to share their ideas with the class. The students expressed their opinions without any hesitation. Then, the teacher linked their opinion with the topic; he encouraged the students to think deeply, providing many examples they have experienced. Though the students commented negatively and showed weakness, he only focused on their positivity and strengths. In this teaching process, he never gave the students any negative comments or demotivating words.

At last, the teacher provided several examples of the principle “Outer Depends on the Inner,” which is one of the SCI principles linked with the topic, Madam and her Madam.” After connecting this, the students read the given poem in the book and easily connected the topic with their lives. In this way, he ended his class by asking students to write a line statement that they found interesting while learning. After a while, he asked to share it, and most of them wrote, “The outer depends on the inner.” some students reflected, saying that two madams in the poem represent their inner quality through their behavior, and so we do. The class ended with a round of applause to the students who presented their one-line statement, and I came out with my participant. I thanked him a lot for his permission to observe his class and for assisting me in my academic journey.

and draw an imagination. Though the students and I were confused with the chunks of information at the beginning, the teacher later provided many examples to begin the class by creating receptivity in the students. Receptivity is the first fundamental aspect of consciousness-based education. It is the foundation of successful education. Here, my participant tried to enliven the students' receptivity and motivation for knowledge by expanding the vision of their possibilities. As we see in the description of the themes of the SCI Curriculum, one of the goals is to open children's awareness to the inner, more precious values of life and their role in exchanging the outer expressions of life. These SCI principles are the beautiful expressions of natural law that help each, in its own way, to create and support life. Consciousness-based education follows the SCI Curriculum. The founder of Consciousness-Based education, Maharishi Mahesh Yogi, describes the supreme level of receptivity between students and teachers developed through transcendental meditation.

When my participants introduced the next activity to express their ideas in the form of pictures or written paragraphs, the students opened their awareness to the lived experiences in their lives. Also, they connected it with the topic he was teaching. In this stage, I found him not only asking questions to the students to recall/remember the information but also asking many questions that stimulated the students to use their powerful thinking abilities to create new knowledge. In Bloom's taxonomy, remembering is also considered the beginning stage, which is later followed by understanding, applying, analyzing, evaluating, and creating (Forehand, 2010). SCI curriculum stimulates the natural development of all these cognitive abilities enjoyably and effortlessly by enlivening the laws of nature that govern the learning process from within.

His last activity was encouraging the students by only providing positive responses. Every child has their strengths and weaknesses. I have seen most teachers criticizing or humiliating students for their weaknesses or if they have made any mistakes. But Bishnu continuously encouraged the students' performance throughout the period. He did not provide any suggestions to the students who showed their weaknesses. At the end, he summarized his appreciation for each student who shared their ideas and added some important points they missed. In this way, he linked the topic again with one of the principles of SCI. This way of teaching, where the teacher connects the daily learning items with one of the related SCI principles, was completely new to me. I, too, enjoyed the class that day.

Day 2

Today, I observed the class of Raj, a Nepali teacher at that school. As he entered the class, the students greeted him. He smiled and asked them to take their seats. The students took their book and opened it. They already knew what topic they were going to read today. Therefore, they opened it and looked towards the teacher. The teacher also wrote the same topic on the board.

The teacher started the class by introducing the topic and what the topic wants to suggest. But the new thing was that he asked several possible questions that connected the topic with nature and its practical life. The students also happily and innocently shared everything.

The second was the picture that was related to the topic given in the book. He engaged the students to discuss in groups, and the students also took part in the activity. They said plenty of things related to the topic, and later, the teacher connected the story's theme with the SCI principle, "Knowledge is gained from inside and outside." He gave a lot of examples and convinced the students that real knowledge is there, and we could connect the things we learn or see outside with our reality and consciousness within us.

Then, finally, the students read the given story themselves and summarized it in their own words after 15 minutes. As they were instilled with the topic with so many real-life examples, they easily converted the story to their natural environment and the different natures of the people around them.

Finally, he ended the class by asking some to share their reflection and sum up the new knowledge that has learned on that day.

I found Raj making students more interactive in the classroom. What new thing that I noticed is the connection between life and the real-life experiences of students with the topic they studied. Those teachers with adequate knowledge of SCI principles could connect them easily. One more noticeable thing was the student's active participation and full consciousness, which were praiseworthy. The teacher did not scold or threaten the students, but the interaction in the question and answer made them think or reflect on their own life experiences. The principle, "Knowledge is gained from inside and outside," states that the core principle of learning is that it is a

reciprocal process involving both internal reflection and external experiences. Krashen (2017) talks about comprehensible input in his theory that individuals learn through introspection, contemplation, and connecting new information to existing knowledge. Here, the twelfth SCI also agrees that effective learning requires absorbing external information and actively processing it internally. Additionally, internal reflection is enhanced and deepened by external stimuli and experiences. They also learn through observation, interaction, and exposure to new information, experiences, and perspectives (Kolb, 2014).

Based on the observation, I further asked both participants whether they used to teach the students before practicing transcendental meditation, and the answer was “no.” They started connecting the subject matter only after taking part in six months of CBE training in Thailand. Transcendental meditation, which is practiced daily, has supported the establishment of the fundamental base of education: observing the outer and discovering the inner potentiality of the self. Work and rest are both required for life. Meditation is one of the refreshments for us where we can calm down, sit silently, and try to get the real meaning and the value of life through self-reflection. Teachers reflected on their traditional teaching methods and rooted SCI principles in their teaching activities. In the teaching-learning process, reflective teaching is essential to effective teaching practice. By reflecting on their teaching experiences, teachers can enhance their instructional skills, improve student learning outcomes, and foster a growth mindset.

This learning journey was more exciting when I observed the implementation of Consciousness-based education by TM practitioners. Though it was not an ethnography study, I observed the class create the scenario based on their shared experiences and activities inside the teaching classroom. While they were sharing the stories, I also created a similar image in my mind. I was enthusiastic to observe the real place (teaching classroom). Therefore, with the teacher’s permission, I observed the classroom and took notes in my diary—the activities where they linked the SCI principles with the content and their personal life. I found students interacting actively in the discussion. They shared their level of understanding relating the topic to their context or the environment, or we can say, nature. They shared, as it was explained in the interview. However, some of the students did not share anything and remained silent. When I asked them immediately after the class, they shared nothing, just

smiled. These observational guidelines have enriched my knowledge of the SCI curriculum and added flavor to the study.

Chapter Summary

This chapter presents a thematic analysis of the narrative stories shared by participants who have practiced Transcendental Meditation (TM). The analysis reveals several key themes from the participants' shared experiences. I have tried to answer my second question, "How do transcendental meditation practitioners influence teaching and learning?" Their answer to this question has been encapsulated as mediation, which helped them establish good relationships with the students and spread love and affection. It enhanced teaching students, bringing closure to the new term, Consciousness-Based Education. The participants were wholly motivated and even influenced students to become motivated to learn. Meditation has influenced the participants' lives. They have shared that it has also enhanced students' leadership quality. The class observation of my participants has also been captured in this chapter.

CHAPTER VI

KEY INSIGHTS AND DISCUSSION

In this chapter, I have included the key insights and discussion. My perception based on the inputs I have obtained through this research work, has been mentioned in key insights. The information I received to answer my research questions has been discussed further with the help of theory in the discussion phase. The combination of new constructive knowledge and its alignment with the theory can be observed in this chapter.

Key Insights

The key insight I have received is that meditation has functioned as a healing tool for teachers. This is the medicine for being relieved from stress, anxiety, depression, fatigue, and negative thought processes. This kind of daily meditation has promoted a healthy and happy life for teachers. As said, teachers are like *dios* who spread light to students; these meditating teachers get the inner light within themselves. They developed patience, calmness, happiness, and contentment from their job. Meditation brought a drastic change in their health that later supported their teaching-learning process.

Secondly, meditation helps us to be alert and enriches critical thinking. In human life, we can understand the success and achievements of all culture's great men and women as the outer expressions of their inner qualities of creativity, brilliance, compassion, and broad vision. How awake a person is determining how well he or she functions in the world. All successful people know that their most creative actions come from deep within themselves, from self-realization. Regular meditation practice has helped the teachers bring their speech, actions, and behavior as a reflection of the inner value of consciousness. The creative intelligence blossomed within the teachers, their thinking became more coherent and purposeful, and their activity became more harmonious and successful in teaching the learning process. They effortlessly began to perceive the underlying reality of every student, which evolved into mutual understanding between them.

My third gained knowledge is that meditation aids in transforming our preoccupied, polluted, or egoistic mindset. This kind of transformation through meditation is possible, but we must allocate specific time for its practice. If practiced

perfectly and regularly, anything will lead us to success. For example, the participants visualized certain changes after regular practice and showed interest in further courses. However, other teachers did not meditate daily and found no change in their health or teaching-learning activities. When I was linking this finding with Mezirow's transformative learning theory, where he mentions autonomous thinking, an adult learner, a teacher, should be an autonomous thinker. They need to think on a broad scale, sometimes through the lens of students, sometimes through the lens of administration, or sometimes from other colleagues' perspectives. Reflecting critically on ourselves and correcting ourselves before correcting others is an important knowledge every teacher must understand. As a teacher, this insight has encouraged me to reflect on my pros and cons and work on them.

The information that I gathered from observational guidelines, which allowed me to sit in the meditation hall and participate in meditation sessions, was truly a fantastic experience. I also had the opportunity to attend the class on SCI principles conducted by the Maharishi Foundation, Nepal. It helped me eradicate some doubts about mediation and its negative impacts on health. However, in the classroom observation, I found some students' hesitation in classroom participation. Since the students did not share anything with me, I did not force them to maintain the ethicality of the study. The insights that I received from the practice level are the requirements for proper guidance and follow-up programs for beginners of TM. Otherwise, the learner's mind could be diverted into negligence and they may not be interested in doing it.

The next step is to introduce the students to TM; they should be connected to the SCI principles as well. When my participants accepted my request and allowed me to observe their teaching classes, I understood how SCI principles connect to real-life teaching. This information gave me a vivid picture to answer my second research question. The concept of Consciousness-Based Education was interesting but confusing for me initially. I hadn't heard about it before, and when my participants shared that term, I could no longer catch them. Then, when I observed their classroom, teaching activities, and students' responses, I found some changes between my teaching and theirs.

Another insight is that to implement CBE in the classroom, one has to do TM regularly. When the teacher and students meditate daily, they overcome stress and other problems. The mind becomes settled, and they start thinking from the conscious

level. The teaching flows in a sequence like the Knower- the process of knowing-known. The knower is the person who is ready to know something (learner), the process of knowing (teaching/learning methodologies), and the known (new knowledge). Regular exposure to TM's practice helps them to connect with the natural law of a unified field of knowledge. My participants have experienced this and have brought changes in teaching activities after attaining six months of CBE training in Thailand.

The last but not the least insight for me from this research is that a healthy body, mind, behavior, self-confidence, and self-acceptance help us to transform our habits of mind. We start thinking from others' points of view, which will help solve any problem in the classroom. This empathetic understanding can strengthen the teacher-student relationship, improving student performance and a more fulfilling teaching experience. While transformative change may not be instantaneous, consistent meditation practice can gradually cultivate a more patient, receptive, and effective teaching style.

In a nutshell, this research shows the pivotal role of meditation in fostering a healthy body, mind, and teaching practice. Empirical studies in the literature review section substantiate that a healthy mind is essential for effective teaching. Students are keen observers, learning more from a teacher's actions and presentation style than solely from their content. Consequently, teachers must cultivate various qualities, including consciousness, resilience, alertness, mindfulness, happiness, emotional intelligence, and reflectiveness. While teachers may possess these qualities, maintaining them over extended periods can be challenging due to factors such as stress, anxiety, fatigue, depression, workload, and workplace conflicts. Therefore, implementing meditation in the school helps transform body, mind, and behavior.

Discussion

Based on the narratives of all my participants, I have tried to proceed with this topic with a fine discussion. Meditation was fruitful for all the participants. They have found positive changes not only in their health but also in their teaching-learning activities. In this chapter, I have tried to discuss how meditation has transformed their life and how the participants have perceived it. With the help of research questions and theories, I have tried to garnish this chapter, categorizing them under theorized headings.

Aggressive Nature Transformed into Cool and Calm Behavior

The participants have experienced transformation in their physical and mental bodies. Meditation has supported them get relief from the problems of stress, tiredness, aggressiveness, anxiety, and other problems caused by overloaded tasks. Transcendental meditation, implemented in the school and regularly practiced by the participants, helped them to overcome the physical and mental imbalance in their lives. The meditator feels relaxed and reaches a subtle state of mind during meditation. According to Miller (2015), meditation is a better process for reducing stress and alerting a person to promote interpersonal communication. A proverb says, “When health is lost, everything is lost.” For example, we cannot accomplish any task if we suffer from a fever. Then, can we expect that a teacher who teaches five periods in a day may not be away from health issues such as fever, headache, body pain, leg swellings, etc.? Not. The research articles also claim that most of the teachers are the victims of stress and anxiety due to overload (Kayastha & Kayastha, 2012). The kind of change the participants experienced after practicing meditation is praiseworthy. They have accepted that meditation helped them to be mentally and physically healthy.

According to Mezirow’s transformative learning theory, adults develop a unique worldview shaped by their experiences, including their associations, beliefs, values, emotions, and learned behaviors. This worldview, or “frame of reference,” influences how they perceive and interpret the world, shaping their expectations, thoughts, and feelings (Mezirow, 1997). Before practicing meditation, the teachers were unclear about teaching students. This is because of the health issues they were struggling with. The physically ill and mentally tired body did not allow their mind to think from both perspectives. They were autocratic, believing only in their perception as the ultimate truth or reality. Later, all of my participants observed the changes in their physical body; they got rid of their health issues, and automatically, their “frame of reference” started changing.

Realizing that meditation is also one of the basic needs in human life, some of my participants voluntarily participated in a training program held in Thailand. They attain self-actualization needs by practicing meditation, which Maslow describes in his Hierarchy of Needs Theory (McLeod, 2007). Overcoming problems like migraine, stress, anxiety, and depression and experiencing the inner calm and subtle state of mind where they realize the depth of truth and reality of their consciousness is the

experience of self-actualization that the participants attained. As explained in the Bhagwat Geeta chapter two, the participants experienced *Gyana Yoga*, the path of knowledge and wisdom, which involves discerning the difference between the physical body and the eternal soul (Easwaran, 2007). This realization resonates with the deeper states of consciousness accessed through TM (Yogi, 1969). When they are self-actualized, they reach the peak of the transcendence level, which helps learners come out of the dilemma. Overall, the transformation includes a mental and behavioral shift (Christie et al., 2015). The kind of body and mind they have maintained with the help of meditation has reduced their stress and anger, and they easily reflected critically on their behavior (Mezirow, 1997) and transformed aggression into a peaceful, cool, and calm behavior, which has gradually supported teaching in the classroom.

From Teacher to Autonomous Learner: A Journey of Transformation

The participants' narration has disclosed that, to some extent, they have moved forward to bring changes to the teaching and learning activities. Before practicing meditation, they used to teach students to follow rote learning and write the answers on the board. These are the general terms that all of us use in our classrooms. The change that occurred after regular meditation was that they started thinking differently. As discussed in the fourth chapter, the rapport that the teachers built up helped them to learn from the children. As Dirkx (1998) has expressed, adult learners learn minutely from the sociocultural context, and with the people they work with, the teachers start learning from the students.

According to Mezirow (1997), adult learners learn from critical reflection. Lining the journey of participants with Mezirow's transformative learning, it is vividly seen that participants Raj, Garima, Kabir, and Bishnu possessed their habits of mind in the beginning. Transformation is possible if one can change one's habits of mind and be open to accepting others' points of view (Mezirow, 1997). However, It is quite difficult to change the habits of mind of adult learners because these habits are ingrained and rehearsed multiple times till they become adults (Christie et al., 2015). In this phase, a dilemma arises in the mind that hinders the mental shift of adult learners. Mezirow (1997) emphasizes discourse in his theory to overcome the dilemma.

During the discourse, the meditators develop resilience, which easily drags them to the next phase of transformative learning, that is, to elaborate on their existing

point of view by listening to others' points of view. For my participants, the students' and colleagues' point of view was the newly constructed knowledge, where they started thinking autonomously and learned from them. In this transformative journey, my participants started reflecting critically on their behavior and their way of thinking and teaching students. To connect with Mezirow's (1997) theory, this kind of self-reflection provided clear concepts of rights and wrongs with a comprehensible input to the participants. Gradually, they changed their point of view and started to think and agree with others' thinking by standing in others' shoes. Finally, they transformed their ethnocentric habits of mind.

There are a lot of incidents that have added value in changing the preoccupied mindset assumptions in the transformative journey of my participants. In the case of Raj, the knowledge he gained from the six standard girls' story emerged as a turning point in his life. Garima, once a strict teacher, later experienced feelings of motherhood and became close to the students. They were transformed when they changed their habits of mind, overcoming the disorienting dilemmas and being open to other students' points of view (Mezirow, 1997). Similarly, Kabir's transformation journey from introvert to extrovert leader and Bishnu, once used to judge the students from the outer side, started finding ruby, pearl, and diamond within the students as their inborn qualities also refer to the same transformative learning theory. The meditation they have been habituated to practice daily has assisted them in evolving as autonomous thinkers and reflective teachers. Therefore, Kabir started to influence teaching-learning activities, breaking the trend of rote learning and content teaching and implementing consciousness-based learning. Bishnu changed his mindset and found the unbound creativity and capacity of his own students later. These participants' transformative journey was not really an overnight process. It took them more than a year to experience such things in their personal life. It might have taken more years to get transformed, yet transcendental meditation, which they have been exposed to since 2007, has made this journey easier and faster.

During transcendental meditation, our mind reaches a subtle state. Only through meditation can one achieve this state of pure consciousness, which is remarkably resilient to external influences. As per Heaton and Heaton (2018), knowledge is constructed in consciousness. *Dhyana Yoga*, the sixth chapter in the Bhagwat Geeta, emphasizes how a meditative person gets enlightened, experiencing the transcendental consciousness and cosmic consciousness (Aryal, 2019). As

explained by Lord Krishna to the warrior Arjun about the process of attaining pure consciousness, the teachers who practiced meditation also reached the fourth state of consciousness beyond waking, dreaming, and sleeping. Deans and Galstyan (n.d) collected various research articles naming this state as restful alertness or transcendental consciousness that involves pure awareness as the source of thought. With the support of meditation, my participants have developed the patience that an adult learner should possess to cross all the stages of transformative learning theory, as stated by Mezirow (1997). Meditation implemented in the school was truly found to be fruitful and effective.

TM in Teaching Learning Process

The insights that have been discussed above are based on the in-depth interviews with the participants. There is no doubt that TM has significantly enhanced teachers' well-being. It has helped in reducing stress and anxiety while improving critical thinking, self-realization, self-reflection, leadership qualities, decision-making skills, memory, and the quality of relationships between teachers and students (Barnes et al., 2003; Nidich et al., 2011; Rosaen & Benn, 2006). This topic discusses the insights extracted from the observational notes, which were collected to substantiate the information and the interpretation. The observational notes were taken when the teacher was teaching inside the classroom and the students were practicing group meditation in the hall.

During the group meditation in the hall, the students exposed themselves to a peaceful environment where they did not require any books, paper, or pens to carry with them. Because of the well-planned schedule of the school, they got an opportunity to be connected with their inner consciousness, the transcendental consciousness, and the cosmic consciousness, which are the sources of every knowledge as discussed in the Bhagwat Geeta (Aryal, 2019). The particular time allocation for TM, has helped students to enhance spiritual quality that guides them to be well-being. This observation in the field visit helped me to be objective and unbiased, enhancing the clarity to connect the subjective interpretation of my participants (Clandinin & Connelly, 2004). In my observation, the happiness and stress-free, charming faces of students after completing TM have assisted them in concentrating on their studies, too. However, some of the students who were mentally trapped by so many unwanted stresses and anxiety felt difficulty in coming back to the normal condition and this seemed to be complicated for me at that moment. Later,

the TM instructor/teacher's observations and guidelines helped the students to be motivated and take it easily.

Based on my observation, the successful integration of TM into educational systems requires specialized, trained personnel to guide students during the initial stages. Once the students understand the process, TM is found to be harmless, easy to practice, and non-religious. Unlike other forms of meditation, TM does not require strict postures or adherence to any specific belief system, making it accessible to individuals from diverse backgrounds. In the Bhagawat Geeta, Krishna advises Arjun about the *Dhyana Yoga* and its importance. He has also taught him the natural process of the mind that gets connected with the inner consciousness (Aryal, 2019). This is not a new thing; it is a *Vedic tradition of wisdom*, which was the real source of knowledge of our forefathers. But, for effective practice and implementation, a trained teacher is mandatory. During the battle of the Mahabharata, Lord Krishna was always there supporting Arjun and in the schools, the TM teachers/instructors supported the students to overcome dilemmas. It is a great contribution of the school as it has implemented TM which has benefited both the teachers and students in achieving academic and spiritual excellence.

Knowledge and creativity are inherently present within everyone. In the teaching and learning activities, consciousness-based education helped the students to connect with nature. Nature reflects their inner potentiality as well as their outer. As explained in the Bhagawat Geeta, during the battle of the Mahabharata, Lord Krishna, enlightens Arjun with his own potentiality and he overcomes all the dilemmas (Aryal, 2019). Similarly, when the students are exposed to their gifted inner capacity, the ability and the potential power, they achieve every success. The activities of letting students demonstrate the learned items in the form of stories, poems, charts, songs and pictures not only helped to show their creativity but also inculcated leadership qualities.

Despite these positive aspects, TM has not been widely recognized as an effective tool in education, and governments have largely overlooked its potential. Although several research studies have demonstrated its effectiveness in improving classroom dynamics and student outcomes (Barnes et al., 2003; Nidich et al., 2011; Rosaen & Benn, 2006), its implementation at the policy level remains weak. Yoga and meditation are often categorized as extracurricular activities, and there is a lack of trained resource persons to guide students and teachers. Even when meditation is

included in the National Curriculum Framework (2019) as an additional subject, the absence of qualified instructors hinders its effective implementation.

Dilemmas and challenges are common in human life, but the regular practice of TM can provide a quiet, reflective time for teachers and students. This practice allows individuals to reflect on themselves and their experiences naturally and simply. Mezirow's (1997) transformative learning theory aligns with this idea, emphasizing the importance of self-reflection and critical thinking in the learning process. In our country's context, as a researcher, I strongly recommend the implementation of TM in every school to promote a fun, engaging, and stress-free learning and teaching environment.

Chapter Summary

This chapter comprises the key insights and discussion based on the narratives presented in the fourth and fifth chapters. In the key insights, I have shared the inputs that I have received from this research journey. The participants' experience is the newly constructed knowledge, but it becomes more evident and stronger when it is aligned with the theory. Therefore, in this chapter, I have tried to connect the findings with the theory and discuss them as per the requirements of my research questions. Mezirow's transformative learning theory has paved the way for further discussion on this topic. Since the story was about transformation, the regular meditation practice has helped them transform their immature and impure thoughts into pure consciousness-based thoughts (Nidich et al., 2011). Reflective thoughts and autonomous thinking arising from the practice of meditation have helped to influence teaching.

CHAPTER VII

REFLECTION, CONCLUSION AND IMPLICATION

This chapter summarizes my reflection and shares the story of how and what I was dragged into this concept. It delves into the insights gained from interviews and observations, answering the research questions. Additionally, it explores the implications of these findings for future research in the field. The chapter summarizes the overall research report and provides my final thoughts on the entire study.

My Journey Towards the Research

In the introductory chapter of this research, I briefly outlined the personal motivation behind my exploration of this topic. Commencing my teaching career in 2004, I have gained experience in various educational settings, including both boarding and government schools. While implementing meditation in schools was novel to me, the fact that a particular school had practiced transcendental meditation for ten years without conducting any formal research on its outcomes piqued my curiosity. Consequently, I intentionally selected four teacher participants, two from my current school and two from other schools with over five years of experience in practicing transcendental meditation. The central research questions of this study are, "How do teachers narrate their experiences of transcendental meditation practice? And how do transcendental meditation practitioners influence the teaching-learning practices in schools?"

This inquiry effectively addressed my curiosity regarding the potential contributions of meditation to the educational context. The shared narratives of the four participants significantly broadened my understanding of the transformative impact of meditation on behavior, health, and professional careers. The facial expressions observed during the interviews provided valuable supplementary data, facilitating easier interpretation. Interestingly, despite my prior unfamiliarity with meditation, I was inspired to begin a regular practice after joining the school. As a teacher within the same institution, I had the unique opportunity to observe the participants' daily interactions, fostering a comfortable and informal environment for discussing meditation and its significance.

I have also been practicing meditation since 2019, and it has become part of my daily schedule. I would like to convey that TM is just a relaxing technique rather

than holding any religious aspect. It is simple, and there is no requirement to follow any strict diet or posture to do it. By practicing TM, I would not claim that I have completely transformed. However, I have realized that this journey is an exploration, and it is boundless. I have explored some changes in my internal thought process and external behavior. I don't perceive things or judge people as I used to portray about them before. I have started listening to my students more rather than reacting or replying to them. This has created a harmonious relationship between us. They share every aspect of teenagers' problems with me, and I counsel them. I used to see the world from my side, but now I have changed and viewed it from the students' perspective since teaching them has become easier and more effective. The most important thing that I found in myself is improved self-confidence and self-reflection. The happiness, the peace and the insights I have gained are obviously seen in my behavior. I used to be so angry with my children. Every time I used to shout at them and demotivate them, but now I don't get angry anymore. In short, I believe that Transcendental Meditation has become a crucial influence on my life, thoughts, and behavior, and it's an ongoing process. Its continued impact depends on my dedication and consistent practice, which will further enrich my life.

Two of my research participants were my colleagues. We often had formal and informal chats about their teaching journey and meditation. The regular observations of my participants also helped in enriching my data. When I got a chance to observe their teaching classroom, it provided additional insight into the SCI curriculum and the 16 principles. When the teachers and students meditate, the information or the instruction that the teacher wants to convey gets easily delivered to the students. I found these changes in their classroom. Compared to my classroom, the students interacted more, sharing their own stories. The teacher connected the topic with nature, and then the students made an imagination and shared them happily. They did not enter into the content; rather, they discussed the possible root causes of the problem shown in the topic. Not only teachers but also students shared how meditation has changed their learning. This journey, which was a question mark for me initially, remained most memorable, insightful, and interesting later.

One of my reflections from this study was that a physically, emotionally, mentally, and socially healthy teacher can establish harmonious relationships with the

students. Some of the teachers remain all-time favorites of the students. They share every secret with them, and they respect them and love them. The rapport that a teacher has built with them determines this kind of closeness with each other. The mediation teachers have been trained to practice, which has enabled them to build such rapport and harmonious relationships. The result of rapport building among the teachers and students is visibly seen in the research when the teacher can help the students avoid being sexually assaulted. Meditation enhances the capacity to maintain patience and listen to others' problems and opinions. This kind of intervention has supported the girl in continuing her further education.

Similarly, regularity in TM has fostered the quality of reflective teaching among TM practitioners. In this current scenario, reflective teaching plays a vital role in a teacher's professional development. It continuously improves their practice and enhances student learning outcomes. By reflecting on their teaching experiences, teachers can gain valuable insights into their strengths, weaknesses, and areas for growth. This self-awareness allows them to make informed decisions about their instructional strategies, classroom management techniques, and curriculum choices. One of the key benefits of reflective teaching is that it fosters a growth mindset among teachers. By acknowledging their limitations and embracing a willingness to learn, teachers become more open to feedback and constructive criticism. This openness creates a positive learning environment where both teachers and students can thrive. This ongoing process of self-reflection and continuous improvement is vital for creating engaging and effective learning environments. Therefore, the intervention of meditation in school has been like watering the root and achieving the fruit, the fruit of expanded educational experience, mental clarity, inner calm, insights, compassion, creativity and self-reflection.

Conclusion

Transcendental meditation has helped the participants to overcome stress, anxiety, and tiredness while teaching. Additionally, they have achieved a good mental state, a healthy physical body, and socially good relationships with their family members, colleagues, and students. The experience of a subtle state of mind, where the person gets an opportunity to experience the state of pure consciousness during meditation, has strengthened the positive mindset of the teachers, which has further helped the teachers to deal with students' problems and enhanced teaching and learning. Regular practice of meditation has helped them to overcome the stress and

burden and enjoy the profession. The participants' narration concludes that practicing meditation has changed their physical, social, mental, and professional well-being. It has strengthened teachers' leadership skills and self-confidence. Students have also shown a transformation in their behavior, character, and consciousness both inside and outside the classroom.

Similarly, meditation has also supported them to be creative, creating new learning strategies (the sweet truth, consciousness-based education), alert: always aware of their responsibility (the realization of who I am and what is my duty that is self-reflection) and mindful: always active and conscious about student's emotional feelings (emotionally intelligent). A new strategic method of student engagement in expressing their understanding in other mediums, such as songs, pictures, poems, and art, has reduced teachers' stress and workload and improved students' participation and presentation in teaching-learning activities. This engagement has helped me to understand the subject matter and express the flow and nature of my mind.

While the benefits of meditation are well-documented, it is essential to consider potential drawbacks, particularly when implementing it in a school setting. While interacting with the participants consistently highlighted the positive impacts of meditation, it is important to acknowledge that, like any practice, meditation may have unexpected consequences. One potential concern is the requirement for proper guidance, especially for novice meditators. Without adequate instruction, individuals may struggle with the practice and potentially experience negative effects, such as anxiety or confusion. To mitigate this risk, schools should ensure qualified meditation teachers are available to provide consistent support and guidance to students. However, further research is needed to fully understand the mechanisms underlying these benefits and to address potential concerns related to misguidance and unexpected consequences.

Implications of the Study

Recent research indicates that meditation can significantly benefit teachers and educators, improving well-being, teaching practices, and student learning outcomes. The increasing prevalence of stress, anxiety, and fatigue among educators can negatively impact their interactions with students, potentially hindering the learning process. The strained relationships between teachers and students can create a barrier to effective communication and knowledge transfer, ultimately undermining the educational experience.

The participants in this study have experienced multiple benefits of meditation. The meditation has helped them transform their health and strengthen their mental state, releasing all the stress and anxiety that the teachers often undergo. This valuable meditation is better implemented in all schools because it is found effective both for students and teachers. It also supports creating a positive school environment. Therefore, school administrators who wish to taste the real flavor of meditation and experience its positive influences can specify a fixed routine in the daily schedule of the student's timetable and enjoy its flavor.

Similarly, meditation practitioners who want to transform teaching through meditation can regularly practice meditation and start teaching by being reflective. Once they start doing meditation, they have to continue it regularly. As they have a specific time for lunch, dinner, and breakfast, meditation has to be on their list of basic requirements. Once they transform their teaching, then they can also spread this knowledge to others so that other non-meditators can also be attracted towards meditation and get transformed.

Meditation can emerge as a promising strategy for school leaders to enhance their enlightened leadership quality, emotional intelligence, stress management skills, and overall well-being. Leaders can cultivate harmonious relationships with their colleagues by cultivating mindfulness and inner peace. The findings of this research may provide adequate knowledge for educational policy designers to prepare a better roadmap for assimilating the pre-required resources before implementing any kind of meditation or yoga as a compulsory or additional subject for students. Meditation for policymakers can personally assist them in decision-making, critical thinking, releasing stress and anxiety, and enjoying mindfulness despite the workload. Gradually, their inner peace and consciousness may get connected with the root causes of the educational problems, and they could discover things they might have never thought about before.

Finally, teachers or students who wish to follow the path of transcendental meditation can first read online articles on it. The next step is to visit schools where teachers and students have practiced transcendental meditation for over 10 years. When they visit there and see others doing meditation in the school daily during the allocated time, they may be convinced, and their dilemmas might also be cleared. Clearly, traditional disciplinary methods, such as corporal punishment and threats, are no longer viable options in contemporary educational settings. Therefore, teachers,

educators, administrators, and policymakers must find alternative strategies to cultivate a positive learning environment and strengthen student-teacher relationships.

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APPENDICES

Appendix-1

Interview Guideline for Teachers

Title of M.Phil. Research: Transcendental Meditation in Teaching-Learning Process:

A Narrative Inquiry

By: M.Phil. Scholar, Uma Kumari Gorathoki (9847059262)

Kathmandu University School of Education

Part 1: Background Details

- Family background
- School (When it was established, How many students, teachers)
- Years in teaching (your involvement)
- Special education and teaching career

Part 2: Experiences

- Involvement in practicing TM(who, how, when...history)
- What changes have they experienced (Physical, mental, psychological, social)
- How mediation has contributed in leadership building
- Comparison of behavior between before and after practicing meditation

Part 3: Classroom Practices

- Would you mind sharing your experiences related to teaching techniques and conditions of education during the 2040s?
- What changes would you like to share here regarding teaching activities after practicing TM?
- In your opinion what could be the reason to attain that name and fame? Would you please share?
- I have come to know that you are also the meditation teacher at this school. Would you tell me about your involvement in Transcendental meditation?
- Would you mind sharing your experiences after practicing TM in your health?
- Would you mind sharing your experiences after practicing TM in the teaching-learning process?
- Would you mind telling me about your experience after practicing Transcendental Meditation?

- Would you share why and how did you start meditation for students in school?
- Would you share some of the experiences that you have experienced before and after meditation?
- I am very eager to know about the changes among your students. Could you please share what you have noticed in them?
- Can you explain more about your experience of the transformation we find after meditation?
- How can you say that these changes are by meditation, have done any survey or you are telling only through your observation?
- Anything we practice may have some drawbacks also. Don't you think that TM too has some side effects? Can you share about it please?

Appendix-2
Observation Guideline

	DATE / /
<u>Observation Data</u>	
Date : Poush, 07, 2079 (Thursday)	
Date: Dec, 22, 2022 (Day-1)	
Place: the School	
Time: From 10:00 am.	
⇒ He ^{Raj} did meditation in the 3 rd period.	
⇒ He is also a meditation instructor, he brought students in the Hall, kept them silent, instructed them and he to sit for meditation.	
⇒ We all (I myself) also sat there keeping my mind and soul peaceful and body in resting position.	
⇒ We did meditation for 30 minutes and rest for 5 minutes. Then the students went to attend their next class.	

Mo	Tu	We	Th	Fr	Sa	Su

Day: 2

MEMO No. _____
DATE / /

Date: Dec, 23, 2022 AD (Friday)

Date: Poush, 8, 2079 BS

Time: From 10:00 am

Place: School

Raj

Ist period - He went to ~~his~~ teach in his class.IInd period - LeisureIIIrd " - Meditation class.

- In the second period, he observed ~~the~~ ~~arrange~~ the pre-arrangement in the meditation hall. Then the students entered into the hall. Today he observed students doing meditation.

The room was full of silence and peace. I closed my eyes but my ears heard his instruction. We all

Mo	Tu	We	Th	Fr	Sa	Su
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

MEMO No. _____
DATE / /

Day: 3

Date: - Dec, 25, 2022 AD

Date: - Poush, 10, 2079 BS

Time: From 10:00 am (Sunday)

Place: School

Bishnu:

Today, I observed Bishnu, another TM instructor of the school. He is also another participant of ~~the~~ my research. ~~He was~~ the class teacher of grade 10.

1st period - He went to his ~~g~~ class 10.

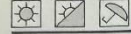
2nd period - He went to teach grade 11

3rd period - He instructed students and teachers in the meditation hall
- There He managed meditation

MEMO No.
DATE / /
Day 5
Date: Dec 28, 2022
Place: School
As per the daily schedule, the school followed the same activities according to the set routine. I observed the classes and took notes for five days and informal observations will always be there for daily as I am also the teacher in this school.
In the third period, the students practised meditation. Today there was a program in the hall so students stayed in their classes and did meditation for 15 minutes.

Mo Tu We Th Fr Sa Su

DATE / /



Mo



- for girls group
- He encouraged students to do properly and regularly.
 - Then other periods, he taught in other classes.
 - In the last period at 3:45 pm students sat inside the classroom, all the teachers also sat in the classroom and did meditation for 15 minutes.

When I asked Bishnu about his regularity, then he said that does meditation daily in the morning and in the evening.

Class Observation

DOMS	Page No.
Date / /	

Day: 1

Day: 9th Poush, 2081

Day: Tuesday

Teacher: - Bishnu (Research participant)

The teacher entered the class and the students wished him good morning. First, he wrote a topic of poem on the board and asked the students to connect the topic with the nature. The title of the poem was, "Madam and her Madam." I was also there, I too did not realize what he meant at that time. Even the students were also confused. Then he slowly tried to connect the topic with the nature of life and their own life. The students also participated in the interaction for atleast five minutes. Next, he picked up one of the principles that matches the topic from science of creative intelligence (SCI) that is mostly used in CBE. He engaged the students to relate the topic with nature and let them write on their own with the help of imagination. I found students actively taking part in the creative writing, drawing and providing examples. In this stage, he let the work for 15 minutes. After that he collected the copies of students who voluntarily wanted to share their ideas in front of the class. The students expressed their opinion without any hesitation. Then the teacher linked their opinion with the topic, he encouraged the students to think deeply providing adequate examples that they have experienced in their life. Though the students expressed some negative comments and showed their weaknesses, he only focused to their positivity and strengths. In this.

teaching process, he never provided any negative comments or demotivating words to the students.

At last, the teacher provided several examples to the principle 'outer Depends on the inner' which is one of the principles of SCRT that is linked with the topic "Madam and her Madam" one of the poem in English subject. After connecting this, the students read the given poem in the book and they easily connected the topic with their life. In this way, he ended his class asking students to write one line statement that they found interesting while learning. After a while, he asked to share it and most of them wrote the outer depends on the inner. In this poem the two madams represent their inner quality explicitly through their behaviours and we do. The class ended with a round of applause to the students who presented their one line statement or interesting point. I came out of the class along with my participant. I thanked him for his permission and assisting me in my academic journey.

Appendix-3

Interview Transcription

Interviewer: Uma Gorathoki

Interviewee: Garima (Pseudonym)

Interview Setting: The interview was conducted on October 22, 2022, Saturday at 1:30 pm at her home.

Interviewer: Mam, Namaskaar.

Interviewee: amaskaar mam

Interviewer: Are you fine?

Interviewee: I am fine. How are you?

Interviewer: I am also perfectly fine mam. I am very much thankful to you for giving me time and now I want to have a short discussion with you. Just it's an experience sharing. In this regard, I want to know about your childhood experience. Could you share something? Where did you study?

Interviewee: I was born in Andaman and Nicobar Island, Bay of Bengal, India. I lived with my parents and studied till my B.Sc there. My father was a constable in a police station and my mother was a housewife. My father's job was the only source of income and it had been difficult for us to manage the household expenditure. I studied in a government school there. After my father's retirement, I along with my brothers came to Nepal with my parents. I started teaching in one of the government schools in Butwal. Then I got married and went to Palpa with my husband. After 1 year of marriage, I came to Kathmandu and now I stay here.

Interviewer: How do you feel about your teaching profession?

Interviewee: Actually, I was not interested to be a teacher earlier. I studied in India in a different culture. I was unhappy to leave India but my father brought us to Nepal. I started living in Nepal. There is one government school near my house and I got an offer from that school. I thought it is better to teach instead of sitting simply at home. I started enjoying the interaction with students. Since I was born in India, I sometimes could not get the substitute Nepali words. I used to ask the children and teach. I got the opportunity to learn Nepali from them and I taught them Science. In this way, day-by-day teaching emerged as my passion, and I loved teaching.

Interviewer: Could you share your experiences after entering as a teacher at this school?

Interviewee: Before teaching in this school, I was teaching in Siddhartha Banasthali. I came to know that there is a vacancy for a science teacher in this school through Gorkha Patra. I found it quite interesting and the facilities were just like the government. Therefore, I applied for the job. At that time there was no written exam. They took my interview and watched my demonstration class and were convinced by my performance. Then I was selected as a teacher there in 1991.

Interviewer: Was there meditation during that time?

Interviewee: No, it started in 2013 only.

Interviewer: would you mind sharing the story of implementing meditation in the school?

Interviewee: Yes, of course. During my teaching career, I got an offer of taking training in Transcendental meditation in Thailand. Our new headquarter representative had already learned this kind of meditation and he had experienced some positive changes within him. He initiated the team to implement TM in the school. He consulted with Maharishi Foundation Nepal and chose one male participant and one female participant from our school. I was selected from female teachers. I was interested and discussed with my family and with their permission I went to Thailand for 6 months. The meditation journey was good I achieved the practical and theoretical knowledge of meditation there. After returning to Nepal, first, we gave training to teachers. Then we also trained the students within that academic session. From next year till now all the teachers and students do regular meditation in the school.

Interviewer: Can you share the changes that you have noticed within these 10 years of time?

Interviewee: Yes, I would share mine first. I have found changes in two sectors. The first is health. First I used to be so tired and feel lazy. But now I feel fresh, active, and easy to work at any time with energy. The second is a change in behavior. I used to be angry, irritated so soon. I used to give corporal punishment sometimes. But after practicing TM, I found a gradual decrease in my level of anger and improved my level of tolerance. My family members have also noticed the change in me and they directly told that to me. I used to scold and beat my daughter when she was small. I used to be stressed and angry at that time. But I don't beat my son nowadays because I never get angry. Looking at this change in my behavior my daughter always

complains to me as she was the victim of my stress and anger. I too feel regret when I think about my past activities.

Now I would like to share about the changes I have found in my colleagues. There is one teacher who had a problem sleeping. He shared with me that after 3 days of regular practice of transcendental meditation, he has experienced sound sleep at night. Thereafter he doesn't have any problems regarding sleep. At the same time, he always shares his experiences in every program. Another teacher had a migraine problem and she shared that after starting meditation the frequency and intensity of headache has been reduced. Most of the staff have said that meditation has become a medicine to get rid of stress and anxiety. It has resulted in harmony between family members. It has supported to build a strong relationship between husband and wife. I have seen staff supporting each other to conduct the programs. They always support and help each other but before practicing meditation there was no such supporting team but nowadays they do. The people are the same but I think, their way of thinking might have changed.

Interviewer: I am very eager to know about the changes among your students. Could you please share what you have noticed in them?

Interviewee: Our school is a residential school. Students feel homesick as they are far from their families. As they don't receive the homelike environment and every facility here, time and again they used to get irritated in the school and show the destructive nature. That could be one of the reasons they used to damage the switchboard, fans, dustbins, etc. There used to be gang fights as well. We used to get more complaints about boys teasing girls and showing abnormality but after practicing meditation we don't see such complaints time and again.

I have noticed that when the students are mentally calm automatically their concentration power increases. A kind of irritation or agitation of the mind has decreased. They also started meditating on their own. They gradually started listening carefully to the teachers when they are teaching. I kept a record of a number of changes such as active participation in extra-curricular activities, creative task accomplishment, good memory power, and leadership development. For example, one of the boys who was unnoticed by our eyes came into highlight within a short period of time after starting his meditation journey. Earlier, he didn't use to speak a lot. He was an introvert. Later, he came to us and requested that a new meditation club be created. We gave permission and in his leadership and initiation, we created one yoga

and meditation club where the interested students joined the class in the morning and they did yoga and meditation where the others participated in doing other exercises or sports. There was a gradual improvement in his education and behavior. I think meditation has motivated him.

Interviewer: Have you noticed any harm due to meditation? Could you please share it with me?

Interviewee: The medicine prepared by medical science may have some side effects. But meditation is such a medicine that does not harm at all. It is up to us how we manage time. We always keep ourselves busy for 24 hours but neglect to provide 20 minutes for our health. I do meditation for 20 minutes. Despite my busy schedule, I always allocate time for meditation every morning and evening. This has become my hobby.

It has also helped establish smooth relationships among family members. The children are also well disciplined. None of them is out of track. The relationship with my students has also been improved. Before, they used to get afraid of me. There used to be corporal punishment, but now, though it is an army school, there is no provision for it. These are the changes that the school administration has also adopted after the implementation of meditation.