



Faculty of Education

Education for togetherness and harmony;
Learning and teaching through lived
experiences

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Declaration of originality

I hereby declare that this thesis is the result of my own work and includes nothing which is the outcome of work done in collaboration except as specified in the text. It is not substantially the same as any work that has already been submitted before for any degree or other qualification. It does not exceed the prescribed 80,000 words limit.

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Abstract

Keywords: Learning to live together, teacher perceptions, teaching learning processes, systemic influences, embedded case study, India.

“Learning To Live Together” (LTLT) has been emphasised as one of the four education pillars (Delors et al, 1996). Recently, Sustainable Development Goal 4.7 (at times titled: Learning To Live Together Sustainably, UNESCO, 2018) has provided a renewed focus, emphasising peace education, global citizenship education and education for sustainable development. It has been challenging to research and inform teaching practices, schooling systems and policies for LTLT due to the lack of a coherent conceptual framework based on classroom practices and a sustained international aid and research focus on literacy and numeracy. In India, there has been a long-standing interest in synergetic concepts and schools have refined ‘best practices’. Philosophers, such as Mahatma Gandhi, the Dalai Lama, Aurobindo Ghose, Rabindranath Tagore and Jiddu Krishnamurthi, have foregrounded “education of the heart”, “education of the spirit” and “education for inner flowering” as fundamental goals of education. They founded and inspired schools that target education for LTLT, some of which have existed for more than a century.

In this thesis, I use complex systems theory (CST) and the human capabilities approach (HCA) to explore: a) how teachers conceptualise LTLT; b) how they teach LTLT; and c) what (systemic) influences enable and constrain them in teaching students to LTLT. My multiple embedded case-study involved a ten month-long immersion across five Indian schools founded or inspired by the aforementioned philosophers and extensive shadowing, classroom observations, introspective interviews, card sorting activities and reflective diaries, with a total of 14 teachers. The methods tapped into Southern epistemologies by drawing on reflection and introspection as ways of knowing. This research builds trustworthiness through interviews with principals, extended time in the field and triangulation of perspectives (those of teachers, students, principals and the researcher).

This research reconceptualises LTLT as LTLT “Harmoniously” (LTLTH) and establishes that the investigated teachers perceived and practised LTLTH as the primary purpose of education. I reconceptualise Delors et al’s (1996) LTLT framework into an interconnected 2D framework of LTLTH. I introduce three domains for discovery of the self, other and community,

intersected with the six dimensions of “awareness”, “right relations”, “sense of purpose”, “change in perspective”, “compassionate action” and “meaningful engagement”.

I find that teachers leveraged a lived experience-based pedagogy, where LTLTH took place through experiential learning, a continuum of shared lived experiences and an ethos of harmonious living. I build upon UNESCO (2014) and Noddings’s (2002) pedagogical framework and present a six-component LTLTH teaching pedagogy framework comprising teaching philosophy, teachers living harmoniously, experiential learning practices, behavioural management strategies, teacher-student relations and content. Finally, I find that most of the teachers were intrinsically driven and committed to educating students for LTLTH and trying to do so for themselves. In addition, the school environments supported teachers’ capabilities by embodying an ethos of freedom, autonomy, harmony, community living and lifelong learning.

The thesis offers a) theoretical contributions by developing novel conceptual frameworks for understanding both LTLTH and its associated teaching practices; b) empirical contributions by exploring teachers’ conceptions of the purposes of education, their classroom practices and school-level enablers that build teacher capability for LTLTH; and c) methodological contributions through the use of Southern epistemologies and integration of CST and HCA in exploring LTLTH.

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Table of Abbreviations

APT	social-Action Personal Teachers (a name coined to a group of teachers that are driven by a given set of influences)
CASEL	Collaborative for Academic, Social, and Emotional Learning
CST	Complex Systems' Theory
EI	Emotional Intelligence
GCE	Global Citizenship Education
HCA	Human Capability Approach
IB	International Baccalaureate
LTLT	Learning To Live Together
LTLTH	Learning To Live Together Harmoniously
MBK	Mirambika (school in Delhi)
MGIS	Mahatma Gandhi International School (school in Ahmedabad, Gujarat)
NCERT	National Council of Educational Research and Training
NCF	National Curricular Framework
PB	Patha Bhavan (school in Shantiniketan, West Bengal)
RVS	Rishi Valley School (School in Madanapalle, Andhra Pradesh)
SAT	Spiritual Ashram-based Teachers (a name coined to a group of teachers that are driven by a given set of influences)
SDG	Sustainable Development Goal
SEC	Social Emotional Competency
SEE	Social Emotional and Ethical curricula
SEL	Social Emotional Learning
SES	Socio Economic Status
SF	Shreyas Foundation (school in Ahmedabad, Gujarat)
TPF	Teaching Pedagogy Framework
TSR	Teacher Student Relations

Chapter 1 Introduction to the thesis

“Educating the mind without educating the heart is no education at all” ~Aristotle

1.1 Background

Several international development reports, such as Krathwohl, Bloom & Masia (1964), Faure (1972), Delors et al. (1996), Trier (2002), UNESCO (2013, 2014) and Keevy & Chakroun (2015) have highlighted that quality education should focus on a variety of learning outcomes, especially Learning To Live Together (LTLT). Delors et al. (1996) emphasised LTLT as one of the four pillars of education, while the Sustainable Development Goal (SDG) 4.7 (UN General Assembly Resolution, 2015) provided a renewed interest in the field by highlighting the need for an education for sustainable development. SDG 4.7 aims to:

[By 2030,] Ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture’s contribution to sustainable development~ (UN General Assembly Resolution, 2015, p21).

Delors et al. (1996, p. 138) proposed LTLT to be foundational to education, because

By developing an understanding of others and their history, traditions and spiritual values and, on this basis, creating a new spirit which, guided by recognition of our growing interdependence and a common analysis of the risks and challenges of the future, would induce people to implement common projects or to manage the inevitable conflicts in an intelligent and peaceful way.

Similarly, Nussbaum (2011) lists “affiliation” (akin to LTLT) as one of the 10 central capabilities (freedom to achieve wellbeing) that all countries should strive for. It is commonly understood that we need to learn to live and work together to deal with the many 21st century issues. LTLT shares a strong overlap with Global Citizenship Education (GCE) and one of the three subdomains of 21st century skills, namely life skills¹. LTLT has also been emphasised by research on GCE, peace education, Social Emotional Learning (SEL) and emotional intelligence (EI) (further discussed in sections 2.1, 2.2 and 4.1). Research studies have shown that the development of learning outcomes like cognitive, affective and communication skills, can predict success at school (B. J. Zimmerman & Bandura, 1994; Zins, 2004) and work (Caspi et al., 2002; Hanushek et al., 2011).

¹ The other two subdomains of 21st century skills are learning and digital literacy.

Despite the interest in LTLT, international development research has predominantly remained focused on access and learning outcomes (Global Education Monitoring Report, 2012; A. Skinner et al., 2013; United Nations, 2013). There has been a long-standing interest in value-based education in India, with many notable thinkers having called for a shift to more affective mind-sets and governmental interventions targeted at such education. Mahatma Gandhi addressed education of the heart, referring to spiritual training and character education as a means of self-realisation, with individuals empathising with each other, building tolerance, living together and enacting conflict resolution (Gandhi & Kumarappa, 1953). Similarly, the Dalai Lama speaks of education of the heart in terms of mindfulness, oneness of humanity (shared humanity, interconnectedness and interdependence of everyone), better understanding of emotions, forgiveness, compassion and tolerance (Dalai Lama, 2014, 2015; Dalai Lama et al., 2009). Moreover, Aurobindo Ghose asserted that the central aim of education is to bring about mental and spiritual transformation leading to free and moral beings who show extreme love for all others (Mehra, 2011; The Mother, 1977a, 1977b). Jiddu Krishnamurti asserted the role of education for the oneness of humanity, inner flowering (freedom, self-realisation and consciousness) and building individual responsibility to create a better society, whilst Rabindranath Tagore emphasised education of feelings (*Bodhersadhāna*), self-awareness, oneness with others and nature, self-realisation, love for humanity, freedom and creativity (O'Connell, 2003; Tagore, 1929; Tirath, 2017). These conceptualisations, synergetic with LTLT, have inspired multiple schools and communities across India.

The translation of the aforementioned philosophies into practice remains a gap in the field. There has been limited research on pedagogy for non-cognitive skills and Social Emotional Competency (SEC; Campbell, 2004). Similarly, Alexander (2009), Broadfoot (2000) and Cowen (2000) suggest that there has been limited focus on the classroom teaching-learning processes, instead research and development reforms have chosen to focus on curricula, policies and access. Teachers help students develop social emotional skills in multiple ways, including: how they manage the classroom, how and what they teach, how they behave, the social and emotional constructs that they model and the relations that they share with the students. Further research is required to unpick this “black box” of teaching (Alexander, 2001a; Prophet, 1994). Additionally, teachers’ teaching processes are affected by numerous contextual factors (including teachers’ characteristics, teachers’ decision making ability, student characteristics, school leadership, parents, local community and national

policy according to Armento, Rutter, Maughan, Mortimore, & Ouston, 1980). Similarly, Alexander (2009, p. 2) suggested that “pedagogy does not begin and end in the classroom. It is comprehended only once one locates practice within the concentric circles of local and national, and of classroom, school, system and state”. Education systems and teaching learning processes are complex systems with a multitude of interacting influences. It is important to understand the networks in their totality because practices and interventions (targeting proximal influences) in different contexts (with different distant influences) can lead to very different effects (Bar-Yam, 2004a; Pritchett, 2015).

1.2 Thesis aims and significance

Through this thesis, I aim to understand **a) how teachers understand LTLT?** Several Indian educational thinkers like Mahatma Gandhi, the Dalai Lama, Jiddu Krishnamurti, Rabindranath Tagore and Aurobindo Ghose have developed synergetic concepts that have inspired various teachers and schools around India; however, there is a limited understanding of how teachers understand these concepts (and implement them in practice). **b) What teaching practices do they use to bring about LTLT?** There is limited understanding as to which classroom practices are associated with the development of LTLT. Several interventions target curricula and school-wide practices; however, there has been a limited understanding of the pedagogy as defined by Alexander (2001) for LTLT. And **c) what influences them to bring about LTLT?** Teachers are influenced by a variety of factors including their backgrounds, peers, school systems, students, parents, the larger community and policies/national contexts (Alexander, 2008). I aim to understand the central influences that enable/constrain a teacher to teach for LTLT. These objectives are further discussed in section 5.1, when addressing the research questions.

Whilst the thesis is situated in international development research, I adopt the stance of ‘global development’ (Horner & Hulme, 2017, 2019), through which best practices could help countries around the world. Investigating schools that have been focusing on this specific learning outcome for decades allows for a deeper understanding of teaching practices for LTLT and the systemic determinants that drive it. Despite the widespread recognition of the importance of LTLT in education, there is a limited understanding regarding what it comprises, its local conceptualisation, how it can be taught and what affects teacher capability for bringing about education for LTLT. This thesis makes a theoretical contribution by extending the current LTLT conceptualisations into a conceptual framework. It also

develops frameworks that can be used to understand and explore LTLT conceptualizations and practices along with a toolkit of “best” classroom practices for LTLT. Finally, it helps inform understanding of the complex network of influences of teaching learning processes for LTLT, which can potentially drive interventions and policy to bring about such education. The thesis also makes a methodological contribution by bringing together the Human Capabilities Approach (HCA) and Complex Systems Theory (CST) frameworks to explore the various determinants of teacher effectiveness.

1.3 Thesis outline

For the study, I adopt relativism and social constructivism philosophical worldviews, HCA and CST theoretical lenses and a multiple embedded case-study research design. The HCA-CST theoretical lens helps in perceiving human interactions as complex context-specific phenomena with multiple determinants that need to be understood, with the actor, capable of making choices, being at the centre of the system.

The next three chapters provide a broad background to the study: Chapter two introduces LTLT, global interest in LTLT and its equivalent and the relevance of Indian perspectives. Chapter three explains the theoretical research perspectives that shaped all aspects of the study. Thereafter, chapter four reviews existent literature on LTLT ideology and practice. It identifies the gaps in the field to provide the ‘starting point’ that the study builds upon. It compares various LTLT equivalent frameworks, teaching learning practices and systemic influences that enable and constrain teachers. These three chapters underpin the study design, which is further discussed in chapter five. Chapter five also presents the study’s philosophical and methodological perspectives, the multiple embedded case-study research design, role of the pilot study and data collection and analysis methods used in the study. Chapters six, seven and eight present the findings and discuss their relevance in the broader field in response to the research questions on teachers’ conceptualisation of LTLT, classroom teaching learning processes used by teachers and systemic influences on them, respectively. Each research question is addressed separately in different chapters due to their relative independence from each other in terms of the broader literature that they build upon and contribute to. Each chapter draws and builds upon different frameworks: the chapter six draws upon Delors et al’s and Dietrich’s frameworks to reconceptualise LTLT, whilst chapter seven adapts Noddings and Alexander’s frameworks of teaching pedagogies into a more comprehensive framework for LTLT and chapter eight uses Sen’s HCA to conceptualise and

understand influences that enable/constrain teachers for education for LTLT. However, there are themes that cut across the three questions and these are explored within the chapters through cross-citations. Chapter nine concludes the study, highlights the key findings, discusses limitations and proposes avenues for future research.

1.4 My background

Miles et al. (2013) posit that researchers are an essential qualitative research instrument who interpret a subjective reality. Therefore, knowledge generated cannot be separated from the knower and is influenced by the researchers' beliefs, historical, social and cultural experiences. In this section, I explain my personal background, which not only influenced the data collection but rather situated me to conduct the research: gain access, create meaningful relations with participants (section 5.3.5) and develop a deep understanding and thick description of teachers' perceptions, practices and influences for LTLT.

My educational experiences of LTLT stem from out-of-school experiences. I have spent the greater part of my life in 'spiritual' explorations and probably spent more time in *ashrams* than at school. This has constantly led to reflections on the nature of society and a quest for understanding what leads to a better, happier, peaceful and cohesive life. The time spent in *ashrams*, meditating, reading and dialoguing with spiritual aspirants, has led to a strong belief in LTLT as a major purpose of education that can bring about deep inner satisfaction, harmony, peace and joy and societal oneness and cohesion. In the past, I have read the philosophers that have been linked with the various schools, visited (and frequently lived in) their *ashrams* and interacted with educators, students, parents and alumni from these institutions, thereby educating, challenging and broadening my perspectives. Additionally, I have familial connections with a few of the philosophers, for instance, my great grandfather worked with Tagore and was deemed a national poet by Mahatma Gandhi and a family spiritual master was a friend and contemporary of Krishnamurti.

My past connections with these schools, however, is both a strength and a weakness. The past ideological and philosophical connection with LTLT allow me to be sensitive and open to observing LTLT teaching practices, engaging with principals' and teachers' belief systems and deeper understanding of the philosophical underpinnings, teacher values and better interpretations of their practices. Nevertheless, it could have led to a biased understanding and to counter this, I ensured collected and reported upon other perspectives

and provided narrative descriptions, thus encouraging the readers to make their own interpretations. The familial connections did not influence the study and were **not** used to negotiate access; in order to get access and while collecting data I positioned myself simply as a PhD student and a novice spiritual aspirant, who was trying to understand teaching for LTLT.

I am a biochemist by training and pivoted to running an education reform charity in India. Over the past decade, the spiritual journey based on reflection and meditation transformed into a social-action based pursuit, whereby I have been trying to work on improving the quality of education (understood as education of the ‘hand’, ‘heart’ and ‘head’) at the grassroots level. Over the years, I have transitioned from thinking of education as the magic bullet for the many 21st century problems, to realising its limited scope of impact, especially when entrenched in various other social conditions. However, I do recognise the potential of education for individual wellbeing, which can slowly transfer to families and communities that the individual is a part of. I have also started questioning the purpose of education and contrasting my own (focused on the intrinsic value) with the international development narratives for educational improvement (focused on the instrumental value).

I have also been keenly interested in understanding interconnectedness and complexity of systems (be it in terms of learning experiences, social action interventions or the biochemistry of the human body). Noting that many analyses, ideologies and frameworks are considered in a dissected way, I believe there is a strong need also to look at the whole as it can be greater than the sum of the parts. Looking at the parts can lead to a loss of understanding of the interconnectedness and perhaps the interactions that regulate and shape the parts. Through this thesis, my aim has been metaphorically to step back and look at the forest as well as zooming in to observe individual trees, thereby allowing for a detailed understanding of the focal phenomenon of LTLT.

Chapter 2 Introduction to LTLT: significance and relevance across fields and contexts

“By education I mean an all-round drawing of the best in child and man in body, mind and soul/heart” ~Gandhi

This chapter explores the relevance of Learning To Live Together (LTLT), situates the thesis within the broader discourses of international development and LTLT (and its equivalents including Global Citizenship Education; GCE, peace education, Social Emotional Learning; SEL and Emotional Intelligence; EI) and introduces the Indian equivalents of LTLT. The chapter initially introduces LTLT as a recurrent purpose of education across time by various educational thinkers and philosophers. Thereafter, it introduces various interventions stemming from multiple different discourses (of international development, school improvement, psychology and peace studies) around the world that aim to target equivalents of LTLT. Several notable Indian thinkers, including Mahatma Gandhi, the Dalai Lama, Aurobindo Ghose, Rabindranath Tagore and Jiddu Krishnamurti have discussed equivalents of LTLT; these ideas and their resonance with LTLT are discussed in section 2.3. The chapter concludes by reviewing the relevance of the ideas of these Indian philosophers in terms of the interventions, institutions and policies that they have inspired.

2.1 LTLT as a purpose of education in international development

Education for international development interventions and research **had** primarily engaged with increasing access to education, improving infrastructure and measurable outcomes. Moreover, the **implementation** of Millennium Development Goals and Education For All has been focused on access despite their emphasis on quality (Global Education Monitoring Report, 2012; A. Skinner et al., 2013; United Nations, 2013). United Nations (2013, p1) states that ‘a failure to ensure that schooling actually leads to education... [has resulted in] a need to recapture the broad understanding of education and its purpose in future goals and frameworks’. This led to parallel discourses criticising the perceived purpose of education and emphasising the need to go beyond perceiving education as a means of bringing literary, numeracy and economic development (Global Education Monitoring Report, 2012). Regarding which, Nussbaum (2010) notes that education for democratic citizenship is failing, if not completely absent, in favour of education for economic development due to a) unawareness; b) lack of acknowledgement of the role of education in building pluralism and social cohesion; and c) shifting focus to rote memorisation and

competitive testing. Similarly, several authors, philosophers and researchers have contested the ‘western’ instrumental view of international development, and by extension, international development education, having provided alternative conceptualisations of a good life based on an understanding of socio-cultural dimensions (Escobar, 1995; Sen, 1999). Sen (1985, 2003) emphasised the role of capability, freedom of opportunities and wellbeing over human capital.

These criticisms highlighted the need for rethinking the purpose of education and broadening the focus from measurable inputs or outcomes to the learning processes (Alexander, 2004; Delors et al., 1996; Global Education Monitoring Report, 2016; A. Skinner et al., 2013). “What is the purpose of education?” has been a crucial question for many years. It has been philosophised as having a role in how people work together, shaping societies, development and values since ancient Greece, with conceptualisations like Plato’s *Paideia* (education for the ideal member of the state; Zovko, 2018) and Aristotle’s *Eudaimonia* (living well, happiness or living in a divine way; Kraut, 2008). In more recent times, there have been several parallel discourses drawing attention to the broader purposes of education: Dowbor (in Freire et al., 2016) emphasises the need for reflection upon one’s values, while Noddings (2003), calls for the need of ethical caring. Nussbaum (1997) highlights the need for an education that shapes people to be citizens of a complex interlocking world, whilst Freire (2005), Giroux (2010) and A. Kumar (2008) introduce emancipatory and participatory education aimed at bringing about social change. Similarly, in India, there was stark criticism of education for literacy and numeracy, Gandhi (1968b) suggested “literacy is not the end of education nor even the beginning. It is only one of the means whereby men and women can be educated. Literacy in itself is no education”. A range of Indian philosophers (notably the Dalai Lama et al., 2009; Gandhi, 1968b; Krishnamurti, 2000; Radhakrishnan, 1956; Tagore, 1929a; The Mother, 1977a) concur on the role of education for freedom/emancipation, equality, peace, harmony, unity of life and enlightenment (self-consciousness and self-realisation). This strong emphasis on equality, peace, harmony and enlightenment is commonly referred to as education of the heart and education of the spirit (further discussed in sections 2.3 and 6.1.5).

Delors et al. (1996) notably expanded the ambit of education to include four pillars of (lifelong) education: learning to know, learning to do, learning to be and LTLT. The report stressed how LTLT is the most evocative pillar of education as it introduces notions of social cohesion, discovery of oneself and recognition of others. It conceptualised LTLT as a)

discovery of the self; b) discovery of the other and c) experiences of shared purpose that enable students to work towards common projects or resolve conflicts. Similarly, Nussbaum, (1997) argues for education of democratic citizenship, which involves individuals developing capacities for critical and reflexive self-reflection (aligning with discovery of the self), a ‘narrative imagination’ that will allow them to position themselves as others (aligning with discovery of the other) and a moral commitment to the human community (resulting in/from experiences of shared purpose). Since the Delors report (1996), LTLT has been used in multiple international institutions and reports. In the past two and half decades there has been a notable shift in the perceived purpose of education and international development through it. The report informed policy debates, international development objectives and led to initiatives in more than 50 countries (Carneiro & Draxler, 2008).

Since Delors report (1996), LTLT has frequently been used as an umbrella term covering GCE, education for sustainable development, peace and conflict resolution, tolerance, value education, human rights, humanitarian action and civic responsibilities (M. Sinclair, 2013). Recently, there has been a renewed emphasis on LTLT with the Sustainable Development Goal (SDG) 4.7, sometimes termed “learning to live together sustainably” (UNESCO, 2018), aiming to bring about global citizenship education and education for sustainable development and the Council of Europe’s (2017) conference on “Learning To Live Together”. Additionally, LTLT is also embedded in the discourse of 21st century skills; within life skills one of the three domains of the framework. Moreover, the OECD (2015, 2018), drawing on LTLT and the synergetic concept of SEL, has highlighted the importance of SEL in development of skills, knowledge and attitudes towards individual wellbeing, capacities to manage one’s emotions, work together and become responsible and engaged citizens; OECD (2015) was also notably titled “Skills for progress; the power of social and emotional skills”.

2.2 LTLT equivalents in other subfields of education research

Across other subfields of education research there has been a discourse for the need for education for equivalents of LTLT. Following Dewey's (1916) philosophical stance that education is a nation building process, there have been several research discourses focusing on ideas similar to LTLT including: a) education for international development- UN’s pillars of education and LTLT, GCE, education for sustainable development and 21st century skills; b) peace research- peace education; c) psychology- Emotional Intelligence (EI); and d) school

improvement research- Socio-Emotional Learning (SEL) (for an in-depth comparison of the fields refer to section 4.1 and figure 4.2). Whilst these perspectives had different initial motivations, all of them involve exploring how individuals can manage their emotions, understand others and work/live together. The following paragraphs focus on the significance and relevance of the equivalent concepts.

The international development research inquiry into LTLT began with “what is the purpose of education” and its role in a good life (Delors et al., 1996). The Delors report was perceived as being “more profoundly humanistic [...] and less market driven” (Cougoureux, 2013, p. 4) than other international development reports, one which recognised education as an end in itself as opposed to other discourses of means to an end (Power, 1997). However, others like Bhola, (1997), note that the report still perceived education as an instrumental vision for preparation for future as opposed to praxis for the present. Peace studies, in the light of the wars, started enquiring about education for a cooperative society, helping students be agents of peace (Page, 2008) and proponents of “positive peace”. Galtung defined positive peace as peacebuilding processes based on resolving structural and cultural violence as opposed to threats and punishments (Galtung, 1969). Page (2008, p158), stated that, “if we believe that peace, that is, harmonious and co-operative relations between individuals and societies, is a beautiful thing, a valuable thing in itself, then we should not be reticent in encouraging this as a stated objective for education”. Psychology research inquiring “how children develop” conceptualised EI (Goleman, 1995; Krathwohl & Bloom, 1964; Salovey & Mayer, 1990), while school improvement, conceptualised as SEL, was focused on “youth development programs for drug prevention, violence prevention, sex education, civic education, and moral education” (Collaborative for Academic, Social, and Emotional Learning; CASEL, 2003). SEL and EI are both understood to be crucial to students wellbeing, self-regulation, relations with others and having engaged citizens (Greenberg et al., 2017; OECD, 2015). These relatively synergetic conceptualisations, albeit stemming from different initial epistemological positions, point towards the apparent need for a different educational system. Through the thesis, I use the LTLT framework over peace and GCE as it allows more focus on the individual, while simultaneously giving more focus on the lived experiences of the individual in his/her direct community, as compared to SEL and EI.

The interest in these concepts has not been restricted to researchers and policymakers, for it can also be found in practice and to a certain extent, it could be argued that many of these concepts have been driven by practitioners. There have been a range of interventions

that have been developed targeting LTLT, GCE and SEL for children. LTLT and GCE have been promoted by international bodies, like UNESCO. Between 1996 and 2008, the Delors report led to initiatives in more than 50 countries (Carneiro & Draxler, 2008) and since 2008, organisations, in collaboration with UNESCO, such as Ethics for Education (Arigatou International), have been leading various programmes, including teacher training and curricular development for LTLT. Since 2012, UNESCO has been actively engaged in using GCE, especially with the launch of the Global Education First Initiative and thereafter, with the SDGs (Torres & Bosio, 2020). However, most GCE implementation has remained limited to inclusion in curricula through special subjects or through integration into certain subjects (Davies, 2006; DfID & DfEE, 2000; Oxfam, 1997; Oxley & Morris, 2013; Reimers et al., 2016). While, SEL has found strong interest in North America, with many interventions being developed across USA and Canada (Weissberg et al., 2015). Jones et al. (2017) reviewed 25 of the most prominent interventions (also reviewed in Durlak, Domitrovich, Weissberg, & Gullotta, 2015), including: a) within classrooms, involving interventions through a specific subject or coverage under other subjects (Zins, 2004), with some teacher support to use the materials (notable programmes include Social Emotional and Ethical [SEE] curricula, Second Step, RULER and 4Rs); b) school-wide interventions targeting policies, conflict resolution and creating safe spaces (notable programmes include Caring School Communities, SECURE and latter models of RULER; Oberle, Domitrovich, Meyers & Weissberg, 2016); and c) community-based interventions, which bring about parental involvement and providing other opportunities to practice (for example community service programmes and parental engagement in the aforementioned programmes; Durlak, Weissberg, & Pachan, 2010). Over the past decade, there has also been a rise in the number of programmes involving meditation (Luberto et al., 2018), mindfulness (Berry et al., 2018; Diamond & Lee, 2011; Emory University & SEE Learning, 2019; J. P. Miller et al., 2005; Schonert-Reichl & Roeser, 2016) and compassion training (Luberto et al., 2018). These, in turn, have led to various curricula and extra-curricular class based interventions across the world, notably government trials across 224 schools in UK (Hayes et al., 2019; Magra, 2019) and happiness curricula across more than 1,000 government schools in India (State Council of Educational Research and Training, 2019).

2.3 Indian educational philosophy for LTLT

The aforementioned Indian philosophers have emphasised upon equivalents of LTLT and criticised the modern educational systems for their: a) failure to stimulate critical engagement (Gandhi, 1968a; O'Connell, 2003); b) sacrificing of a holistic approach of education to focusing only on literacy (Gandhi, 1968a, 1968b; Krishnamurti, 2000; Tagore, 1929); c) failure to cultivate sympathy (O'Connell, 2003; Tagore, 1929); d) apparent divisiveness of education in creating fragmented individuals by not striving to overcome the divides of class, caste, religion, socioeconomics (Gharse & Sharma, n.d.; Tagore, 1929); and e) absence of an emancipatory nature, where there is freedom from one's own conditioning and oppressive societal structures (Gandhi, 1968b; Krishnamurti, 2000; Tagore, 1929).

Education in India has historically been considered to be emancipatory: "*sa vidhya ya vimuektye*" (knowledge is that which liberates; Vishnu Purana, n.d.) and this was commonly resonated by the philosophers. Regarding which, "Education has to give us a second birth, to help us to realise what we have already in us. The meaning of education is to emancipate the individual and we need the education of the whole man - physical, vital, mental, intellectual and spiritual" (Radhakrishnan, 1952-1959, p. 142; Radhakrishnan, 2005) or "education is that which liberates" (Gandhi, 1968b). These ideas of freedom were also resonated by Tagore, Krishnamurti and Aurobindo, all of whom referred to freedom external oppression and the self, including one's own emotions and mind (Krishnamurti, 2000; Tagore, 1929).

Education was generally considered as a means of inner renewal and social change (Gandhi, 1968b; Thapan, 2001). These seemingly two separate goals, one focusing on the spiritual self and the other on society at large, were considered to be related to each through ideas of individual responsibility to maintaining social order (Thapan, 2001). Additionally, there are underlying spiritual epistemologies of collective consciousness, where the world is not separate from the individual. Hence, education and human existence shouldn't be fragmented into personal and public or inner and outer, but rather, perceived more holistically, as the relation between the individual, the community, natural environment and human society (Thapan, 2001). Similarly, the other thinkers also extended their understanding of the purpose of life and education as an interaction with the wider community, encompassing the natural environment and all human beings (the Dalai Lama, 2015; Tagore, 1962). Education for both these goals (inner renewal and social change) was proposed as being brought about through holistic education (also referred to as integral education): education of the heart or spirit, intellect and physical body (or as The Mother, 1977a,

conceptualised as education of the psychic, vital, mental and physical). Holistic education, in India, is generally perceived as educating a) the whole person (all “parts of a person”); b) a person as a whole (not educating an assimilation of parts); and c) the person within a larger whole (of the community, humanity and the universe; Forbes, 2000).

LTLT has been recognised by several Indian educationists and philosophers, including Mahatma Gandhi, the Dalai Lama, Jiddu Krishnamurti, Rabindranath Tagore, Sarvepalli Radhakrishnan and Aurobindo Ghose. Regarding which, Radhakrishnan, (1964, p. 149) noted “The importance of education is not only in knowledge and skill but it is to help us to live with others”. As previously explained, various Indian philosophers have emphasised the role of education for equality, peace, justice, harmony, unity of life and self-realisation. These notions have been referred to as education of the heart (Gandhi and the Dalai Lama), education of the spirit (Aurobindo and Tagore), education of the psychic (Aurobindo) and flowering in inner goodness (Krishnamurti). Gandhi spoke about the education of the heart, referring to ideas of moral training, character development and spiritual development, as being more important than intellectual development (Gandhi, 1968b). There has always been a strong interest in the education of the spirit amongst such philosophers, who have contended that without it education is incomplete. For example, Radhakrishnan, (1956, p. 58) noted “For a complete human being, we require the cultivation of the grace and joy of souls overflowing in love and devotion and free service of a regenerated humanity. If we wish to realise the reign of law and justice in this world, it is to enable the soul to gain inward peace. Physical efficiency and intellectual alertness are dangerous if spiritual illiteracy prevails”. Krishnamurti (1981, 2000, 2013) emphasised flowering in inner goodness, referring to ideas of ‘cultivation of total human being’, awareness, awakening consciousness, inner peace and harmony. Further advocating the cultivation of a human being who maintains the ‘right relations’ with people, society and ideas.

These ideas are embedded in notions of ‘positive peace’, which Galtung (1964, p2) described as “there are two aspects of peace as conceived of here: negative peace which is the absence of violence, absence of war - and positive peace which is the integration of human society”. Similarly, Gandhi differentiated peace as containing a negative and a positive sense: “elimination of wars, absence of conflicts between classes, castes, religions and nations is a negative sense, and love, rest, mental equilibrium, harmony, co-operation, unity, happiness are the positive indices of peace” (Gharse & Sharma, n.d.). Some of the ideas proposed by Gandhi, Tagore and Krishnamurti have been compared to those of citizenship of Dewey

(Nussbaum, 2010) and Freirean emancipation and critical consciousness (or conscientisation, i.e. critical awareness of one's reality through reflection and action; Ghosh, 2019).

These contextualised Indian philosophies, practices and systems can help inform international conceptualisation, practices and systems for LTLT. However, it is also important to note the background of these educational philosophies. Many of these philosophers exhibited a spiritual background and were critical of religious structure. They were in communication with each other, with their works spanning pre- and post- Indian independence. All of them questioned the purpose of life and the role of society (despite some differences around social reforms and independence) before they turned to educational interventions. They held similar opinions on the purpose(s) of education, albeit they placed different emphasis on the various means to achieve the same ends, these views being partly informed by their positions on other questions about society and independence. Tagore placed a strong emphasis on arts and poetry, while Gandhi's ideas of *swaraj*, *swadeshi* and satyagraha led to his insistence on independent thinking, self-governance and vocational training, and Krishnamurti called for critical thinking and continued awareness. Many of these philosophers and humanists, by nature, have been accused of being idealists, lacking a formal background in education and having opinions scattered across different works. Their writings in the spatio-temporal context of Indian independence have been critiqued for having contradictions across time as their ideas and practice evolved (Aronson, 1961; Ghosh, 2019; Parekh, 1989). However, their visions aren't necessarily eclipsed by these proposed limitations, for all researchers can be subject to similar criticism regarding their ways of living and their written works over time. These visions have informed policy inspired many schools and teachers across India and the world (further discussed below), having evolved through their lived practice and experiences. The current study is aimed at exploring how these teachers understand and practice these ideals of education as opposed to an exploration of their educational philosophies.

2.4 Indian educational thought and its relevance in the 21st century

The various educational thinkers and their ideas are widely used and extremely relevant today, if not more so (table 2.1). Gandhi's ideas started a national movement, where the government used his thought to start *buniyadi shalas* and tribal schools across the country. Moreover, there was the nation-wide implementation of the *nai taleem* curriculum and materials across government run schools. The Dalai Lama's thought informs various

schools run by the Central Tibetan Association in multiple countries, while Krishnamurti and Aurobindo foundations have chains of institutes. Additionally, school leaders and schools in many cities have tried to experiment with their ideas². Several alternative schools in India have directly or indirectly been inspired by these schools (some of the schools from the study were mentioned in Vittachi, Raghavan, Raj & Kiran Raj, 2007). However, these schools have remained a minority and as centres of experimentation in comparison to others, which can be explained by several factors. These include lack of appropriate teacher education and training, absence of proactive school management committees that understand the philosophies, limited scalability and a rapidly spreading mass education system (both private and government). Dale (1982) argued that such radical educational experiments are tolerated and are a means of managing the tensions without radically changing the mass education systems.

These thinkers have had a much wider impact than the organisations that they were directly associated with. Gandhi, Krishnamurti, Aurobindo, Vivekananda and Tagore's thoughts on role of education in building peace and harmony have been highlighted and have informed various policies, including the Indian National Curricular Framework 2005 (NCF) developed by the National Council of Educational Research (NCERT; NCERT, 2005; Rajesh, 2002) and a later position paper on peace education (NCERT, 2006). Krishna Kumar criticised NCF 2000 for its neglect of the work of Indian "teacher-philosophers", like Gandhi, Tagore, Aurobindo, Krishnamurti and Badheka (Pinar, 2015). Later, as a director of NCERT, he weaved their opinions more strongly into NCF 2005 (K. Kumar, 2017; NCERT, 2005). They also form a key component in the teacher training programmes, with various authors writing books compiling their educational thought (Chaube, 2005; Chaube & Chaube, 2016) and continuous professional development plans and proposed resources (K. Kumar, 2010; NCERT, 2010). Despite the widespread recognition of the ideas and ideologies and attempts for inclusion within curricula, the practices within schools and in classroom pedagogy remain remote from these due to sustained emphasis on literacy and numeracy, lack of supporting school-based systems and limited emphasis on practices for the implementation of these ideologies during teacher education and training.

² These are named after the school that mother set up, Mirambika and the city Tagore set up the school in, Shantiniketan

There have been many papers and theses on these educational thinkers; however, most of these have tended to be more prescriptive than research oriented. Nevertheless, there are several key research pieces on the schools that form part of the current study. For example, Thapan has written about Rishi Valley School and Krishnamurti (Thapan, 2001, 2006, 2018), whilst Sibia from NCERT has written about Mirambika (Sibia, Raina, & NCERT, 2006) and Vittachi, Raghavan, & Raj (2007), have written about various alternative education schools in India. Additionally, Krishnamurti schools run their own teacher action research journal³.

Several ongoing large-scale national and international movements have been driven and inspired by these ideas and successfully implement parts of the aforementioned educational thinkers' visions: a) the peace education movement in India is driven by Gandhi, Krishnamurti and Tagore (NCERT, 2005); b) the Dalai Lama organises educational deliberations on mind and life, which have engaged researchers like Richard Davidson, Kimberly Schonert-Reichl, Adele Diamond and Matthieu Ricard, with an emphasis on SEL; c) the Dalai Lama has inspired and funded the development of an international curriculum for Social Emotional and Ethical (SEE) learning (Emory University & SEE Learning, 2019; Daniel Goleman coined it as SEL 2.0); and d) the activity based learning and Multi-Grade Multi-Level approach, developed at Rishi Valley and inspired by Krishnamurti, was scaled up to many government schools in India from the early 2000s and now is being introduced to other countries, including Ethiopia, Bangladesh, France, Germany and Nepal. Additionally, this is being supported by an online teaching enrichment programme and slowly being rolled out across teacher training colleges.

³ Journal of the Krishnamurti Schools accessible via <http://www.journal.kfionline.org/>

Table 2.1

Summary of impact of Indian educationists who emphasised LTLT

Thinker	Life span	Key educational ideas	Key texts	Impact
Aurobindo Ghose and Mirra Alfassa	Aug 1872 – Dec 1950 Feb 1878 – Nov 1973	Education of the psychic Mental and spiritual transformation Free and moral beings that love all	The Mother, 1977a, 1977b	Informs national curricular framework. Chain of schools across India.
Mahatma Gandhi	Oct 1869- Jan 1948	Education of head, heart & hands Spiritual training & character education Empathy, equality, tolerance & Self-governance	Gandhi, 1968a, 1968b, 1983	Informs national curricular framework. Experimented at a few initial schools. Set up Gujarat Vidyapeeth (university). <i>Nai Taleem</i> movement. <i>Buniyadi shalas</i> .
Jiddu Krishnamurti	May 1895 – Feb 1986	Flowering in inner goodness. Oneness of humanity, Deconditioning & questioning societal structures Inner flowering (freedom, self-realisation and consciousness)	Krishnamurti, 1981, 2000, 2013	Informs national curricular framework. Set up and inspired a chain of schools (including a school in UK and another in US). Inspired activity-based learning movement.
Rabindranath Tagore	May 1861 – Aug 1941	Education of the spirit and education for wholesome human being. Education of feelings (Bodhersadhāna) Oneness with others and nature, Freedom, creativity, questioning societal structures & self-governance Self-realisation & love for humanity	Tagore, 1929, 1962	Informs national curricular framework. Set up Shantiniketan, Sriniketan and Vishwabharati (university).
His Holiness Dalai Lama	Jul 1935 -	Education of the heart. Mindfulness Oneness of humanity (shared humanity, interconnectedness and interdependence of everyone) Understanding emotions, Kindness, compassion, forgiveness & tolerance	Dalai Lama et al., 2009; Dalai Lama, 2015	Informs central Tibetan administration run schools. Curricular development through Social Emotional Ethics and Ayur Gyan Nyas.

Chapter 3 Theoretical frameworks and perspectives embodied through the research process

In this chapter, I introduce theoretical frameworks and underlying perspectives that informed the research process. I first introduce two theoretical frameworks; Human Capability Approach (HCA; section 3.1) and Complex Systems Theory (CST; section 3.2). Thereafter, I bring them together into a composite HCA-CST framework (sections 3.3), which is later used throughout the thesis to understand Learning To Live Together (LTLT) conceptualisations, teaching/learning processes and teacher influences. The thesis is also informed by the global development and decolonial perspectives (section 3.4); I extend the international development discourse to global development, exploring the voices and best practices of Indian schoolteachers. The HCA-CST framework and global development perspectives underpin all aspects of the thesis, starting from the literature review through to the design, data collection, analyses and writing up stages.

3.1 Human Capability Approach

I bring together HCA and CST as two major theoretical frameworks that underlie the study. HCA considers teachers to be animate decision makers, with a sense of agency. HCA resonates with decolonial perspectives (section 3.4) and allows the researcher to keep participants at the ‘centre’, focusing on their freedom to achieve wellbeing. CST (section 3.2) allows for emphasis on the non-linearity of processes due to the interactions and intersections of the network of influences. Bringing them together creates an innovative lens to understand teachers’ conceptualisations, practices and the influences.

HCA, developed by Amartya Sen, is a broad framework for assessment of wellbeing, which proposes an individual’s freedom or opportunity to achieve something that they value as essential to their freedom and wellbeing (Sen, 1985, 1999, 2003, 2007). It focuses on what people can do or be, rather than ‘inputs’ (like income) or ‘outputs’ (consumption or wellbeing achieved). HCA pushes back against other more economic or functionalist perceptions of development and good life, for example, human capital theory (Sen, 1999). HCA has commonly been used in development studies, economics, policy development and educational research, to evaluate individuals’ wellbeing, policies for human welfare and interventions (Robeyns, 2005; Sen, 1985, 1999). HCA isn’t a normative theory that explains

social injustices/phenomena, but rather, a framework that can be used to conceptualise and understand phenomena.

Sen defines functionings as the final ‘beings’ and ‘doings’ one achieves, for example, being well-nourished or voting. These functionings are achieved through a set of capabilities (freedom to achieve). The approach conceptualises capabilities or the freedom to achieve functioning as more valuable than the final functioning achieved. These capabilities refer to the range of opportunities for achievement that an individual can choose from (Sen, 1993). Sen (1999, 2003) uses the distinction between functionings and capability to suggest a relative difference in the wellbeing of someone who is starving and someone who is fasting; the latter being by choice (or agency). He points to the need for building one’s capabilities and potential for choice as being fundamental to development. The set of capabilities is a function of the resources (referred to as means to achieve) that an individual has and various conversion factors that they are influenced by. These conversion factors are made up of various personal (physical condition, sex, reading skills), social (social norms, policies, hierarchies) and environmental factors (climate, pollution, infrastructure) that influence an individual’s ability to use the resources to obtain certain capabilities.

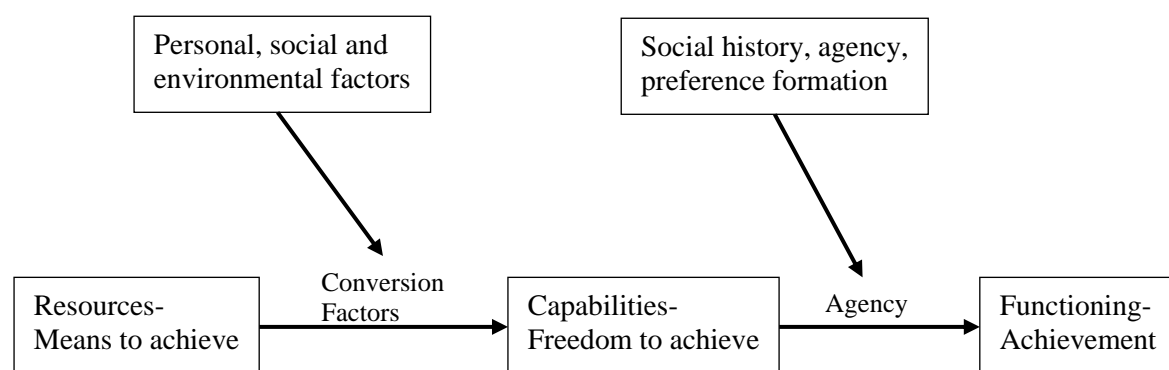


Figure 3.1: HCA outline. adapted from (Robeyns, 2005), page 6, figure 1.

HCA is based on two key normative claims: first, freedom to achieve wellbeing is of primary importance and second, this freedom relates to the opportunities that a person has (Robeyns, 2005). This increasingly ‘humanistic’ philosophical approach stems the human rights discourse that puts the person at the centre, considering them as decision-making people, with agency in terms of what they finally do. In addition, it doesn’t put the onus of the final functioning on the person completely as it appreciates that the functioning achieved is dependent on other numerous factors.

HCA hasn't typically been used to explore LTLT. Most of the research focus on LTLT, Global Citizenship Education (GCE) and Social Emotional Learning (SEL) has not been on understanding influences on teachers and the choices that they make, but rather, on curricula, school-wide interventions (teacher capability training is generally considered secondary), policies and student outcome measures as a result of curricular, school-wide or policy interventions. I use HCA as it allows for an increased focus on teachers, which gives more agency to the teachers being studied, considering them as decision makers and providing structured way to conceptualise the influences. I conceptualise that teachers convert resources into capabilities (ability to teach LTLT) depending on multiple conversion factors (personal, social and environmental factors). The teacher can then **choose** to apply a capability (opportunities/ freedom to achieve) to bring about the functioning (teaching for LTLT). From this perspective, for a teacher who values LTLT, it is important for him/her to have the capability to teach for LTLT (a function of the resources and personal, social and environmental influences) along with a sense of agency that will allow them to do so. Within this study, resonating with CST (described below), I also propose that a teacher's agency interacts with the conversion factors.

3.2 Complex Systems Theory

I draw upon CST in acknowledgement that social phenomena are complex, non-linear and interconnected. CST is a developing theoretical perspective that has been applied in many fields, including economics, public policy and health administration, which is aimed at understanding complex systems, modelling possible future trajectories, testing effectiveness of interventions and/or mimicking other complex systems (Bar-Yam, 2004b). CST perceives systems to be made of a large number of simple components (called agents or actants) that interact with each other without central control leading to self-organisation, emergent properties, nonlinearity, sensitive dependence on initial conditions and non-predictability (Bar-Yam, 2004b). Within the current study, the focus is on understanding complex systems, where both teachers and schools that they are embedded in are perceived as complex systems, which influences the ideologies and practices of LTLT.

CST has widely been used in education and conceptualises that the final educational outcome is the result of the interactions between the various animate and inanimate actors. These interactions and feedback loops lead to nonlinearity, redundancies, stable state attractors and non-predictability. Studies have revealed that associations between two variables in the educational systems follow curvilinear or sigmoidal relations, i.e. there are ceiling effects, floor effects or sudden changes at a given critical value, preceded and followed by periods of stasis (L Kyriakides, 2007). For example, teacher subject knowledge, whilst being considered important for educational processes, has rarely correlated with student achievement due to a curvilinear relation, where knowledge beyond a certain level has no relation with teaching effectiveness (Monk, 1994). Similarly, teacher self-efficacy (Schunk, 1991), the classroom environment (Dowson & Mcinerney, 2003) and teaching pedagogies beyond a certain level either become dysfunctional or show no effect (Soar & Soar, 1987). Complex systems are highly non-predictive and context dependent. The same network of determinants can bring about very different outcomes and at the same time very different networks of determinants can bring about very similar ones. Regarding which, the Netherlands, France, Germany and USA achieve very similar outcomes *via* very different systems (Glewwe & Muralidharan, 2016; McEwan, 2014). Other attempts to use CST in education have included building flow maps and flow charts, discrete event modelling (Mital et al., 2014), system dynamics (Altamirano & Van Daalen, 2017; Pedamallu et al., 2012) and agent based modelling (Harland & Heppenstall, 2012). Moreover, the philosophy of CST resonates with Bronfenbrenner's ecological model, which has been widely used in

educational research. The Bronfenbrenner's (1977) model is a multilevel model which considers influences that span from the individual level to the macro-system pertaining to the local politics. CST adds to the Bronfenbrenner model by allowing for complex interaction networks across the various levels, being dynamic in nature and having the ability to explain commonly observed system behaviours like non-linearity and sensitive dependence on initial conditions.

Several researchers have adopted aspects of CST to research SEL, although they have stopped short of analysis simply drawing on the theory as a premise. They have used CST for two different applications: first, to understand key practices (Embry & Biglan, 2008; Jones & Bouffard, 2012), by conceptualising that teaching processes are complex, micro-context dependent systems. However, after understanding complex interventions one can identify 'kernels' of practice or key practices that remain fundamental or at the core of the intervention (without which the intervention/practice would not work). Second, CST has been used to compare various synergetic concepts; exploring the overlap between 39 synergetic frameworks of LTLT, GCE and SEL (Blyth et al., 2018; Jones et al., 2019).

In this study, CST leads to the recognition that very different teachers and schools can potentially help bring about similar outcomes for LTLT, while also appreciating that the systems are context dependent and the networks of determinants need to be studied holistically to understand the system. I conceptualise teachers, their ideologies and the practices they adopt as being complex systems, which are influenced by a large number of interacting agents of different types (their families, their past, school principals, other teachers, students, parents, community members and policy makers). The teaching practices used are the result of the interactions between the various actants. I recognise that a complex network of relations governs the outcomes of the system and aim to use CST to: a) explore synergies between teachers' conceptualisations of LTLT; b) develop pluralistic frameworks, where different practices could result in similar outcomes; c) recognise the importance of understanding the complexity and interconnectedness of practices and networks in order to identify the key factors and directly use network analyses to understand the network of influences that enable or constrain teacher capabilities for LTLT; and d) to remain mindful of the wholeness of a system, where the sum of the parts can be greater the whole (this resonates with Nandy's, 2019, importance of understanding the wholeness of concepts; section 3.4).

3.3 HCA-CST framework: An integrated, humanistic framework for understanding complex processes

In this study, HCA and CST complement each other. HCA focuses on the teachers and allows a structured way to conceptualise teacher capability determinants, while CST allows for an appreciation of non-linearity, plurality and to explore the interconnectedness of the influences (resources, conversion factors and agency). Additionally, HCA allows for an increased focus on the processes (e.g. teaching/learning processes in the classroom and influences on teacher capability) as opposed to the achieved functioning (student results). CST complements this by allowing for a variety of different processes (different conceptualisation of LTLT, different practices and different influences) leading to similar results. Both strongly emphasise the non-linearity of social processes: HCA does so by having external factors moderate relations, while CST is based on non-linear and network-based interactions. Together, they allow for deep exploration of socially embedded phenomena; factoring in systemic effects, while maintaining individual teachers' identity and agency.

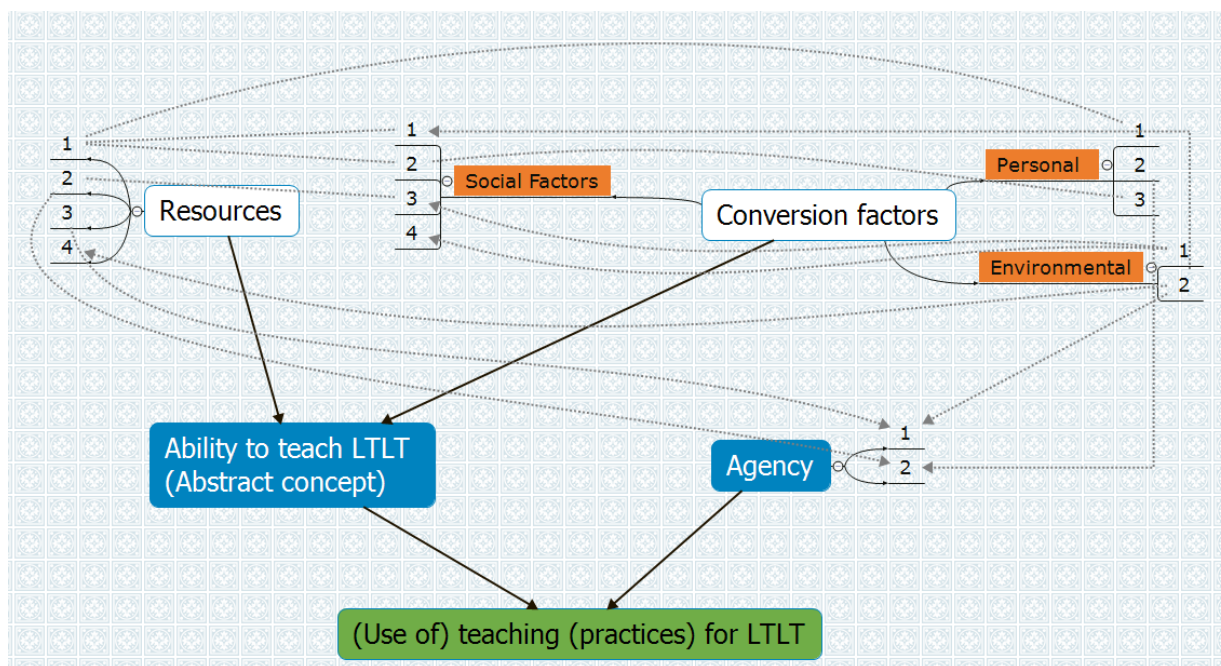


Figure 3.2: Sample HCA-CST model of influences on teaching for LTLT. ©2020, Jwalin Patel⁴. HCA informs the groups of determinants (resources, conversion factors and teacher agency), while CST allows for understanding the interactions between the determinants (grey lines).

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The HCA-CST framework informed: a) the literature review, by appreciating the interconnectedness of different fields and their shared drive for LTLT, the variety of practices leading to similar results and contextual factors influencing teachers' teaching-learning processes; b) the methods, by helping explore teacher-centric understanding and perception of purposes, practices and influences, while appreciating that different teachers could have a very different set of purposes, practices and influences and yet, lead to similar functioning. Additionally, the set of influences for card sort activities and the network analyses tools for investigating the teacher influences draw directly from HCA and CST, respectively; and c) the data analyses and interpretations, where the final frameworks developed are aimed at understanding conceptualisations, practices and influences as opposed to being evaluative frameworks. They are pluralistic in nature and allow for different teachers, in different contexts, to adopt very different practices or be influenced by a different set of factors. It also allowed for an appreciation of the interconnectedness and wholeness of the social phenomena addressed by each of the research questions.

3.4 Global development and decolonial research perspectives

The thesis moves away from the traditional approaches and perspectives of international development: first, it moves away from the instrumentalist purpose of education to that of recognising its inherent value and encompassing a more holistic and human-rights based view of education and the good life (sections 1.1 and 2.1). This allows for extending the international development education discourse from functional literacy and 21st century skills to LTLT and the inherent value in education for LTLT. Second, it rejects the theoretical underpinnings of “1st and 3rd world”, “developing and developed nations”, “global north and south”, towards that of global development. This allows for acknowledging that best practices and extant knowledge from the global south is beneficial in all contexts. The thesis adopts the stance of ‘global development’ (Horner & Hulme, 2017, 2019), an anti-deficit model. The stance of global development is resonated in the Sustainable Development Goals (SDGs; UN General Assembly Resolution, 2015) and by the World Bank (2016), where **sustainable** development is perceived as a goal for all countries of the world, with something to learn from each other. A global development discourse helps highlight collective challenges for all countries, need for within-country development (e.g. inequity) and opportunities for learning best practices and leapfrogging mistakes of other countries. Initial research on LTLT was notably global development oriented, with Delors et al (1996) involving authors and ideas across the global contexts, while the subsequent curricular development approaches for both LTLT and GCE have involved taking a more international development stance. Similarly, SEL research has been focused on global development aiming to bring about educational development in the global North. While, various mindfulness and compassion programmes can be considered as strong examples of global development, where practices from the global south have inspired interventions in global north. The thesis involves researching schools in India that have been focusing on LTLT for decades, which will provide for a deeper understanding of the conceptualisation, teaching practices and the systemic determinants that drive it. The knowledge generated from the study will be of significance to schools and teachers across the world.

This thesis is predominantly decolonial by Smith's (2012) definition as puts the voices and lived-experiences of the participants at the centre of the study. Wolfe, (2016), suggests that colonialism isn't an event in the past, but rather, coloniality exists through structures even in the present. Coloniality, in turn, gets replicated in academia through the inherent power relations: what is considered to be knowledge, knowledge generation processes and

knowledge dissemination (Connell, 2007; L. T. Smith, 2012). Knowledge of and generated from/within the global north has generally been considered as such and produced as eminent papers, while a lot of research in the global south doesn't necessarily share the same status and much of it is published as blue papers (Connell, 2007). Connell, (2007) and Ndlovu-Gatsheni and Zondi, (2016) highlight the need to decolonise academia that privileges western epistemologies and knowledge. Ndlovu-Gatsheni & Zondi, (2016) propose a decolonial inquiry (termed noncolonial) as valuing all human beings as equals, considering different epistemologies as equally valid and a means to appreciating various knowledge systems and ways of knowing. For this thesis, a global development and decolonial stance is adopted, thus affording the opportunity to leverage the existent global (both northern and southern) knowledgebase, frameworks and interventions. Through the extended immersive ethnographic stays at the focal schools, these propositions could be discarded or built upon. This lead to a) deep exploration of Indian thinkers and their written works, in-depth exploration and referencing to their ideas, while developing conceptual and teaching practice frameworks; b) use of ethnographic methods that engaged teachers in introspections; and c) the use non-anonymised teacher names in an attempt to avoid claiming the teachers voice, ideas and thoughts as my own. Additionally, whilst the thesis begins with LTLT, it subsequently involves adapting and borrowing phrases from the participants' vocabularies and experiences, thus resulting in LTLT being reformulated into Learning to Live Together Harmoniously and the framework components being named as the participants did).

Nandy (2009) takes the idea of coloniality further and suggests that colonialism and coloniality aren't just physical phenomena, but rather, are epistemic and create various power hegemonies in relations. Similarly, Smith (2012) and Ndlovu-Gatsheni & Zondi, (2016) suggest that decolonial approaches avoid "subject-object" relations, wherein "re-searching" gives the "re-researcher" power over the "re-researched", which are in turn, treated as objects or specimens. I developed meaningful relations with the participants as equals involved in exploration of a topic of mutual interest. All reported the topic and research questions as being meaningful to them, stating that these were issues that they were exploring as well. This form of decolonial research (researching topics of interest to the communities and participants) allows the research to take a more transformatory orientation and provides a degree of depth to the data collected. Additionally, Nandy (2009), referring to Gandhi's stance on wholeness, advocates a holistic approach to knowledge generation processes, one that is beyond appropriating rationalistic rules and simple linear analyses. Similarly, in my

approach to LTLT, I adopt a more holistic approach to understanding LTLT, teaching learning practices and influences. This is reflected in the data collection methods (drawing on ethnography), findings (which emphasise interconnectedness and continuous lived experiences) and in the analyses (that seeks to look beyond the trees and at the forest as a whole through the use of complex systems theory).

Chapters 1 and 2 demonstrated a widespread interest and increasing relevance of LTLT. It is important to unpack ideologies and practices for Learning To Live Together (LTLT). The use of LTLT as a broad umbrella term has led to a fuzzy conceptualisation without clear aims and targets (M. Sinclair, 2013). This has affected its implementation in practice; both classroom teaching-learning practices and school-wide systems to support teachers and students. I initially compare conceptualisations of LTLT and its equivalents to create an ideological framework (section 4.1). Thereafter, I explore the extant literature on how these LTLT ideologies are translated into practice: the teaching-learning practices that teachers use for LTLT and its equivalents (section 4.2) and the systemic influences that enable/constrain them from doing so (section 4.3).

4.1 Building a conceptual framework

There have been several attempts at creating conceptual frameworks for some of the equivalent terms that are part of the broad umbrella (peace education- Dietrich, 2012, 2013; Social Emotional Learning [SEL]- CASEL, 2003; and Emotional Intelligence [EI]- Goleman, 1995, 1998 and Mayer & Salovey, 1997). Blyth, Jones & Borowski, (2018) suggest that the spectrum of frameworks leads to a challenge akin to putting together a puzzle with pieces from multiple different ones of which two have same shaped pieces. Further, this leads to problems in translating frameworks into practice and measuring and evaluating already hard to measure competencies (Stecher & Hamilton, 2017; Unterhalter, 2017).

Much like LTLT, the eastern conceptualisations of its equivalents, like education of the heart (further discussed in section 2.3 and 6.1.5) remain ‘fuzzy’, which is partly because of holistic understanding of concepts and reluctance to conceptualise education of the heart by breaking it down into conceptual fragments (Gandhi, 1968b; The Mother, 1977a). The local conceptualisations are broadly referred to in terms of their ultimate outcomes, including those of freedom/emancipation, equality, peace, harmony, unity of life and enlightenment (self-consciousness and self-realisation; section 2.3). However, these broad objectives, without a supporting conceptual framework or deep exploration, lead to vagueness and difficulty when it comes to translation into practice. The lack of conceptualisation could be by design to avoid piecemeal efforts and to bring about education of the heart as a form of lived experience. However, the local conceptualizations were proposed as broad visions by

thinkers, who were engaged in multiple pursuits and couldn't necessarily build on the aims further. The Mother (1977a) endeavours to generate a conceptual framework for education (in general), coining "integral education", to include dimensions of physical, mental, vital and psychic (with the vital and psychic being akin to LTLT), with detailed discussion on each of the components. However, education for the psychic was still perceived and presented as something that cannot necessarily be conceptualised, because it involves education for/connection with "greater consciousness beyond the consciousness of his normal life... what the human mind does not know and cannot do, this consciousness knows and does" (Mother, 1977a, p. 133).

The thesis aims to build a holistic framework that might allow a deeper understanding of LTLT and aid teachers in translating the 'fuzzy' ideologies into practice. In this section, the Delors et al's (1996) and Dietrich's, (2012) frameworks are drawn upon to identify synergies with the other LTLT equivalent subfields (Global Citizenship Education [GCE], SEL and EI) and to build a literature informed ideological framework. The ideological framework is created in chapter 6 by drawing on the literature and empirical findings.

4.1.1 Delors' and Dietrich's models as starting points to conceptualising LTLT

Delors et al (1996, p92) conceptualised LTLT as an effort to alleviate, resolve and prevent conflict by "developing respect for other people, their cultures and their spiritual values". Delors et al (1996) and UNESCO (2014b) advocate two complementary paths: discovery of others (a more static) and experiences of shared purpose (and a more dynamic path), as ways to combat prejudices, cater to biases and resolve conflict. However, Delors et al (1996, p. 93) proposes a sub-objective of 'understanding of the self', as a prerequisite for LTLT:

If one is to understand others, one must first know oneself. To give children and young people an accurate view of the world, education... must first help them discover who they are. Only then will they genuinely be able to put themselves in other people's shoes and understand their reactions.

Peace education research has explored various notions of "peaces" (stemming from the discourse of many peaces; Dietrich, 2012) and peace education. Moreover, recently there has been a noted emphasis on the ideas of aesthetic peace, transrational peace and co-poesis, which resonate with the underpinnings of LTLT. Page (2008) describes aesthetic peace pertaining to eastern ideas of peace as embodied, spiritual and affective dimensions of peace that stem from within. Dietrich (2012) explains transrational peace as being concerned with

inner transformation and as a form that integrates eastern ideas of spirituality and rationality, while Gurze'ev (2010) puts forward the idea of co-poesis as togetherness, which is characterised by openness, responsible co-improvisation and relations with others without aspects of self-centrism or self-sacrifice. These conceptualisations and LTLT share a focus on the deep understanding of the self and the relations between oneself and the other. They introduce ideas of spiritualism, which resonate with conceptualisations of Indian equivalents of LTLT (section 2.3). Dietrich (2012) adapted Wilber's model for transrational peace, developing a 2x2 matrix of internal and external peace along with the individual and collective aspects of engagement (figure 4.1). And he further built on the matrix to create a multi-layered pyramid with inter- and intra-personal layers (Dietrich, 2013), which strongly reinforce the need for the domain for 'understanding of self'.

Interior Energetic and postmodern	Exterior Moral and modern	
<i>Intentional Peace out of harmony</i>	<i>Behavioral Peace out of security</i>	Singular (individual)
<i>Cultural Peace out of truth</i>	<i>Social Peace out of justice</i>	Plural (collective)

Figure 4.1: Dietrich's (2012, p. 385) initial model of transrational peace.

Drawing on these two frameworks, in this thesis, LTLT is considered as including three components: a) discovery of self (section 4.1.2.1); b) discovery of others (section 4.1.2.2) and c) learning to work together (section 4.1.2.3).

4.1.2 Populating the LTLT conceptual framework through synergetic ideas

Given the overlapping and synergetic nature of the LTLT, peace education, GCE, EI and SEL frameworks, I draw onto them to conceptualise the LTLT components, i.e. discovery of self, discovery of others and learning to work together (further discussed below). The next few paragraphs briefly introduce the frameworks used in GCE, EI and SEL, subsequently comparing them with the previously described LTLT and peace education frameworks (figure 4.2). The synergetic frameworks are thereafter used to populate the LTLT components.

GCE doesn't have a single common definition; however, it refers to an education that shapes a global citizen with a sense of belonging to common humanity and the global community, leading to solidarity, collective identity and collective responsibility (UNESCO, 2014a). GCE has been conceptualised through three different approaches (Hunt, 2017; Oxley

& Morris, 2013): a) global competence - people need to be prepared to live and work in a job market in an interconnected global world; b) cosmopolitan - in a global community it is important to understand each other and respect the similarities and differences; and c) advocacy - it is important to challenge and uplift social conditions in the unequal society. UNESCO (2014a, p. 15), drawing on the cosmopolitan and advocacy approaches to peace education, notes that GCE aims to “empower learners to engage and assume active roles, both locally and globally, to face and resolve global challenges and ultimately to become proactive contributors to a more just, peaceful, tolerant, inclusive, secure and sustainable world”. UNESCO (2015), conducting a meta-analysis of GCE frameworks suggests three dimensions: a) cognitive, involving cognitive skills to acquire and use knowledge about social issues and their interconnectedness and intersectionalities; b) socio-emotional, including shared empathy, respect, responsibility, and solidarity; and c) behavioural, covering motivation for responsible action to build a sustainable and peaceful world.

Salovey & Mayer, (1990) coined EI, referring to “the ability to perceive and express emotion, assimilate emotion in thought, understand and reason with emotion, and regulate emotion in the self and others” (Mayer, Salovey, & Caruso, 2012, p. 396). Goleman (1998) popularised EI, proposing a model (now called the mixed model) based on a wide range of competencies categorised into self-awareness, self-regulation, social skills, empathy and motivation. Other EI models include the ability model (Mayer & Salovey, 1997) based on perceiving, using, understanding, and managing emotions and the trait model (Petrides & Furnham, 2001), focusing on self-perception of emotional personality and behavioural dispositions. The ability and mixed models have been most widely used, whilst the trait model has been criticised for being very generic (not having a framework) and subsuming EI as a personality trait.

SEL “involves children's ability to learn about and manage their own emotions and interactions in ways that benefit themselves and others, and that help children and youth succeed in schooling, the workplace, relationships, and citizenship” (Jones & Doolittle, 2017, p. 4). McKown, (2017) defines SEL as “the thinking skills, behavioral skills, and regulatory skills needed to interact effectively with others, and to make, form, and deepen relationships”. There are also several frameworks for SEL; Jones & Bouffard (2012) compare them and conceptualise three competencies of cognitive regulation, emotional processes and interpersonal skills, while CASEL (2003) identifies five competencies of self-awareness, self-

management, social awareness, communication and relationship skills and responsible decision making.

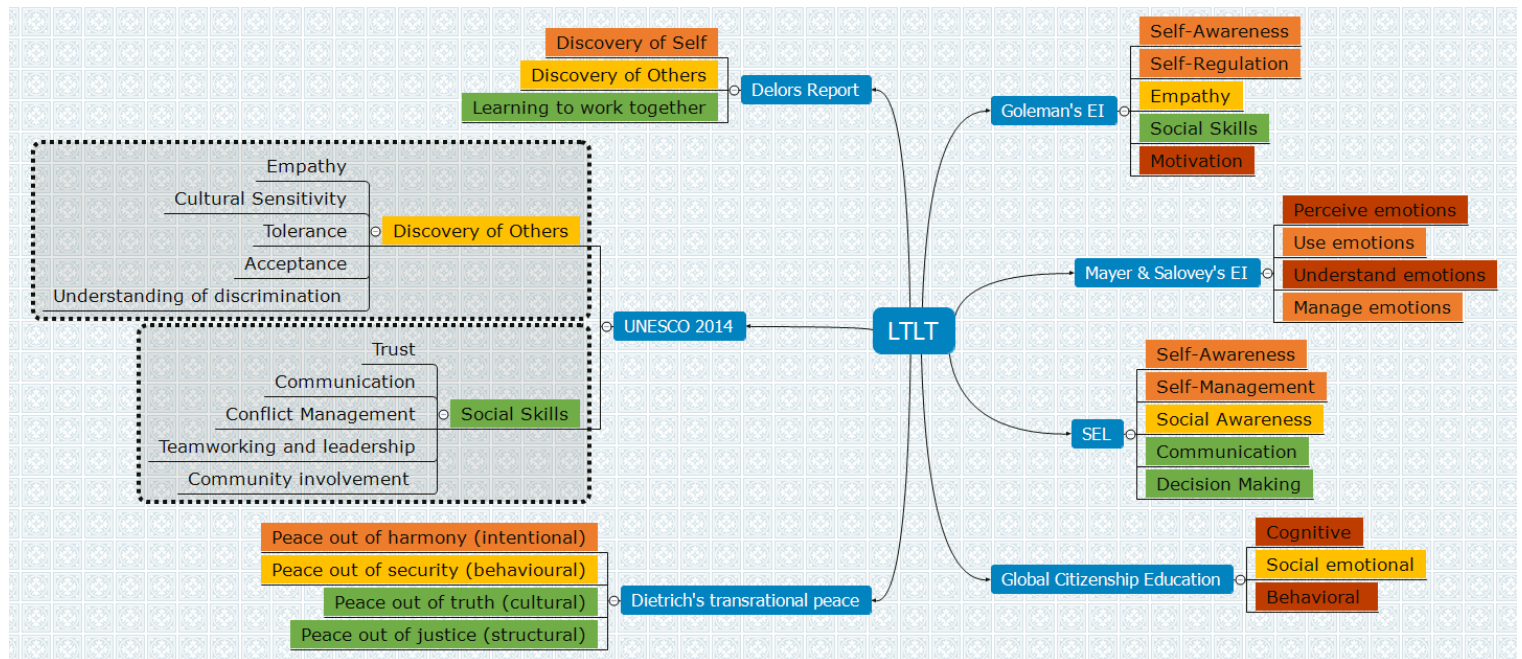


Figure 4.2: Conceptualisations of LTLT. The various conceptualisations and their synergies; orange represents conceptualisations of discovery of the self, yellow represents conceptualisations of discovery of others, green represents conceptualisations of learning to work together and red represents concepts that don't necessarily resonate across a single (or any) domain.

These conceptualisations are generally synergetic (figure 4.2). Dietrich (2013), SEL and Goleman's EI share a strong overlap with the three LTLT components, while, Dietrich (2012), GCE and Mayer and Salovey's EI frameworks are harder to compare with LTLT because they refer to dimensions that cut across various domains referred to in LTLT components. GCE discusses the dimensions of cognitive, socio-emotional and behavioural to include aspects related to both inter and intrapersonal. Mayer & Salovey's (1997) notions of perceiving and understanding emotions cut across discovery of the self and others. And, similarly, Dietrich (2012) initially suggested dimensions of harmony, security, truth and justice and later (Dietrich, 2013) he built on the model to include intra- (persona, sexual, socio-emotional, mental, spiritual and transrational awareness) and inter- personal (family, community, social, political and global) layers (akin to Delors domains). In summary, Dietrich (2012) GCE and Mayer & Salovey's EI frameworks propose dimensions, while Delors, Dietrich (2013), SEL and Goleman's EI frameworks propose domains. Both the types of frameworks have similar aims and cover similar aspects; however, the use of fundamentally different perspectives, domains vs dimensions, makes direct model-based

comparisons harder. The next subsections are aimed at exploring the resonances across the three LTLT domains.

4.1.2.1 Discovery of self. I extend UNESCO's (2014) reconceptualization of LTLT to also include discovery of self. The Delors report (1996) stated that "There is... every reason to place renewed emphasis on the moral and cultural dimensions of education... but this process must begin with self-understanding through an inner voyage whose milestones are knowledge, meditation and the practice of self-criticism" (p. 17). Dietrich (2013) places significant emphasis on discovery of the self through notions of internal peace, individual aspects of human orientation and engagement and through intra-personal layers that cut across the four key dimensions. Drawing on EI and SEL conceptualisations, I conceive discovery of the self as self-awareness and self-regulation. Self-awareness is considered to mean knowledge of one's emotions, strengths, weaknesses, needs, values and understanding of one's behaviour. While self-regulation refers to regulation of emotions, thoughts and behaviours to manage and redirect disruptive emotions and impulses. EI (Goleman, 1995) and SEL (CASEL, 2003) both include self-awareness and self-management as two of their five conceptualised components. Salovey & Mayer (1990) defined EI as "the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions", with two of the four concepts in their framework being based on self-awareness and self-management concepts (Mayer & Salovey, 1997).

All the Indian philosophers strongly emphasise the notions of discovery and understanding of deep spiritual/ "inner" world. For example, Krishnamurti, (1981 p. 93-94) stated "what one is inwardly will eventually bring about a good society or the gradual deterioration of human relationship... This harmony cannot possibly come about if our eyes are fixed only on the outer... the inner world is the source and continuation of the disorder". Additionally, Krishnamurti recommended choiceless awareness or critical looking (akin to self-awareness) as a form of self-discovery (Martin, 1997).

4.1.2.2 Discovery of others. All conceptualisations have stressed discovery of others. Delors et al. (1996) emphasised the need for developing understanding of others' emotions, history, traditions and values, further advocating the importance of building an awareness of the similarities between people and interdependence of all. While UNESCO (2014b) conceptualised it to entail empathy, cultural sensitivity and tolerance. During primary

schooling years, children may not necessarily be expected to understand the different histories and traditions of others; however, an understanding of others' emotions (empathy) would reflect discovery of others.

Developing empathy at school was suggested to influence adult social life by helping people understand other points of views and avoiding the lack of understanding that leads to hatred and violence (Delors, 1996). Empathy has consistently been considered a key competency, leading individuals to appreciate different perspectives, recognise, understand and feel different people's emotions, thus allowing for possibilities of working together and having shared experiences. Empathy is understood to have two components: first, affective empathy - experiencing and feeling others' emotions and second, cognitive empathy - understanding others' emotions and perspectives (Decety & Jackson, 2004; Feshbach, 1975). Empathetic responses can lead to sympathy (involving a feeling of care, sorrow or concern), personal distress (self-focused behaviour leading to discomfort and anxiety) or compassion (motivation to act), depending on the activation of affective and/or cognitive empathy (Eisenberg, Eggum & Di Giunta, 2010). Compassion is brought about through a balance between both affective and cognitive empathy.

Indian philosophies discuss discovery of others in the context of right relations, referring to sensitivity (empathy), non-discrimination and compassion. Krishnamurti (1977) emphasised an individual's relation with society and one's responsibility for establishing a 'good' society. He further referred to ideas of deconditioning (freedom from ways of being and living imposed upon by society), freedom from false barriers and harmony across socioeconomic and religious divides. Similarly, Gandhi, Tagore and Aurobindo (Gandhi, 1968b; Gharse & Sharma, n.d.; Tagore, 1929) commented on overcoming divides: class, caste, religion, socioeconomic and national.

4.1.2.3 Learning to work together. Delors et al. (1996) describe social skills as entailing an ability to implement common projects and manage any conflict that arises. The report emphasises the need for working towards common projects beyond one's usual routine and leading to conflicts and differences to 'fade into the background and disappear'. Delors recommends that to live together, apart from an understanding of the self and others, individuals need decision-making abilities and social skills to navigate their emotions and differences. While UNESCO (2014b) further elaborates upon the same to include communication, team-working, leadership and conflict management skills (EI and SEL conceptualise social skills similarly). Dietrich (2012) does not directly discuss social skills,

although he does refer to ideas of overcoming discrimination, cultural and social violence, while GCE's behavioural dimension, stemming from the advocacy approach, incorporates notions of responsible action to build a sustainable and peaceful world. These extend notions of social skills to working together to bring about a social change. Whilst a few Indian philosophers emphasised skills development, all of them emphasised and expressed one of the two main purposes of education as being to help students bring about a social change (Gandhi, 1968b; Krishnamurti, 2000; Tagore, 1929; Thapan, 2001; The Mother, 1977a).

Delors et al. (1996) propose that the three LTLT components, namely discovery of self, discovery of others and learning to work together, enable people to work together and will lead to experiences of shared purpose and driving towards togetherness. Despite these initial efforts to conceptualise LTLT, there is currently a lack of a framework that could be meaningfully applied to research, used by practitioners or inform policy. This is potentially also demonstrated by various conceptualisations being developed, with LTLT being used as an umbrella term. The extant frameworks have had little input from practitioners and practice. Additionally, the various frameworks remain incomparable due to the descriptions of either domains or dimensions. This thesis aims to unpack how teachers perceive the purpose of education, their understanding of LTLT and to create a framework that could be used by researchers and practitioners across educational disciplines.

4.2 Classroom teaching practices for LTLTH

There remains a theory-practice gap within the literature for LTLT (discussed previously). The thesis aims to understand pedagogy used to bring about LTLT and to build a theory of classroom practices. Alexander (2003, 2009) conceptualised a three-part framework to understand pedagogy entailing: a) observable teaching-learning processes; b) values and beliefs that inform teacher practices; and c) links with the macro (school and nation) environment that influence the practices. This section aims to explore the teaching-learning processes and teachers' beliefs of teaching-learning processes for LTLT. While the next section (section 4.3) will explore the influences within the micro and macro-contexts that influence teachers.

Alexander (2001) and Hardman (2015) suggest that studying the pedagogy is central to improving the quality of education, especially in resource constrained contexts. They suggest that there is not enough evidence on teaching-learning processes, whilst Prophet (1994) refers to this as the 'black box' of teaching and learning. This has resulted in a) various global development reforms skipping the 'black box' of pedagogy and focusing only on access to education; b) curricular reforms and c) reduction of teaching-learning processes as transference of learnt concept and teachers being treated as technicians (Istance & Paniagua, 2019).

There have been several notable efforts to frame teaching-learning practices for SEL. Noddings (2002), with a specific focus on education for care, happiness and moral education developed a four-component framework: a) modelling - teachers model caring behaviour rather than preaching to students or provided texts to read; b) dialogue - classroom dialogue as a means of critical examination of ideas, deep understanding of other perspectives, reflection and teachers modelling care in communication; c) opportunities for students to practice - opportunities for students to practice care within and beyond their classrooms, including community service opportunities; and d) confirmation and affirmation - teachers appreciating something admirable in each student, 'confirming' and valuing each individual, as opposed to imposing a single ideal of high expectation. Noddings' model is centred around caring relations (Bergman, 2004). Gilles (2011) coined 'emotional pedagogy' and suggested it to comprise teaching pedagogy, teacher behaviour and classroom routines that lead to development of Social Emotional Competency (SEC). Similarly, UNESCO, (2014b), suggest teaching for LTLTH to be dependent on teaching pedagogy (Hattie, 2009; Yoder, 2014), teachers' behaviour (Power, 1997) and Teacher-Student Relations (TSR; Perry, 1998, Hattie

2009). Teaching pedagogy and TSR comprise two parts of the eight key indicators of Indian quality monitoring tools (Alexander, 2008; National Council of Education Research and Training; NCERT, 2003), while the National Council Of Education Research And Training (2012) lists ethos, behaviour management, pedagogy, relation and modelling as four of the nine dimensions in the framework for value education (the others include school leadership, school-wide activities, evaluation, teacher development and home-school-community partnerships). In the next subsections, I further explore the roles of the three components from the UNESCO's framework.

4.2.1 Teaching processes

Comprehensive research has demonstrated teacher pedagogy as being the main predictor of teaching effectiveness and student outcomes (Campbell, 2004; Hattie, 2009; McDonald & Elias, 1976; Sankar & Linden, 2014; UNESCO, 2014b). Research in GCE recommends pedagogical practices for active participation, critical thinking, conflict resolution, dialogue and creativity (Hunt, 2017; Lynch, 1992; UNESCO, 2014a). Skinner, Blum, & Bourn (2013) emphasised the need for the participatory pedagogies that lead to active engagement. Similarly, research in SEL stresses participatory pedagogies. Yoder's (2014) meta-analyses of SEL programmes identified 10 teaching practices that are commonly associated with its development within six domains: a) dialogic teaching; b) cooperative learning; c) self-reflection; d) student-centred discipline; e) competence building (modelling, practicing, feedback); and f) TSR.

High quality dialogue is at the heart of critical pedagogy and research has demonstrated it to be essential for children's development in both social emotional and cognitive skills (Alexander, 2003; A. Skinner et al., 2013; Vygotsky, 1986). Critical pedagogy, based on Freire's emancipatory philosophy of education, has been argued to bring about GCE (A. Skinner et al., 2013). It recognises individuals as being embedded in social contexts, promoting an open dialogue towards critical reflection, understanding of each other and collaboration between learners and teachers (Hooks, 1994). It emphasises learners' ability to reflect critically and change their lives. Similarly, Dewey (1916) and Kolb (1984) regards critical dialogue and reflection as central to student-centred learning as it allows for creating meaning from lived experiences and incorporation into one's behavioural repertoire. Kumar (2008), extending Freire's emancipatory and Gandhian participatory educational approach, recommends a dialogical education pedagogy, where learners (and teachers) not only

collaboratively pose problems, but also, work together to seek solutions to these. However, Sankar & Linden (2014) studying 360 Indian schools suggest that teachers don't frequently dialogue with students, thus leading to poorer learning outcomes. Participatory learning can be difficult in developing countries, like India, which usually have large classrooms (with low student teacher ratio) and limited time for teacher preparation. However, in large classrooms, other tools like stories, can bring about engagement and active participation through 'narrative transportation', especially when interspersed with discussions (Sinclair, 2017).

4.2.2 Teacher behaviour

Teachers' own behaviour is considered to affect students' SEC (Bar-On, 2011; Gandhi & Kumarappa, 1953; Tagore, 1929). Research has demonstrated that non-cognitive abilities can be "caught", i.e. students acquire behavioural traits that they observe (Hattie, 2009; Power, 1997; UNESCO, 2014b). Social cognitive theory suggests that students develop behaviours, skills and attitudes by watching others around them and modelling behaviours is an important aspect of teaching-learning processes (Bandura, 1986). Similarly, Goleman (2006) described the phenomenon as 'limbic resonance', whereby teacher's own affective state strongly influences that of their students. Neuroscience and social psychologists have shown that emotions, like empathy, involve mirror neurons that help an individual "mirror" or mimic another person's behaviour (Gallese, 2001). Skinner and Belmont (1993) reported an association between teacher and students' behaviours by using path analysis to study 144 grade 3-5 students and their teachers.

Student behaviour management strategies have been suggested to underpin SEC development in the north American context (CASEL, 2003; Yoder, 2014). Charney (2002) contends that classroom rules, rule co-creation processes, proactive teachers, consideration of logical consequences and class meetings can help children to learn to care. Indian schools have a history of corporal punishment due to structural constraints and entrenched hierarchies (Subrahmanian, 2003). Despite a blanket ban on this, incidents of serious punishment have been reported (Morrow & Singh, 2014) in the form of such as scolding, humiliation, threats or suspension (Deb et al., 2015; Desai et al., 2008). Such practices are hypothesised to negatively affect students' SEC.

4.2.3 Teacher-student relations

TSR has been suggested to play a significant role in the development of cognitive and non-cognitive abilities in students, including social and emotional skills (Pianta, 1999). Jaffe, Wolfe, Crooks, Hughes, & Baker, (2004), emphasise relations as the fourth R of education (along with Reading, wRiting and aRithmetic). Various research traditions conceptualise TSR differently: positive relations, caring community (Battistich et al., 1997; Noddings, 2002) or belongingness (Goodenow, 1993), although all claim that they underpin school success. Moreover, all of them argued that students, through their attachment, use relations and behaviours of others around them to learn behaviours, build worldviews and attitudes.

Eisenberg, Valiente & Eggum (2010) and Jones & Bouffard (2012) hold that SEL develops in social contexts, with at-home and in-school relations underpinning the development of multiple SEL domains, like self-regulation. Hattie (2009) meta-analysed the effect of various teaching practices on student outcomes and ranked TSR at rank 11 (out of 138 influences). Positive TSR is widely agreed to bring about a warm, positive, trust-based and safe emotional climate that supports the development of student outcomes, motivation, self-esteem and confidence (Baker, 2006; Hamre & Pianta, 2001; Pianta & Stuhlman, 2004). Conversely, negative relations lead to poorer student outcomes, participation and mental wellbeing along with increased aggression, socially disruptive behaviours and problem behaviours, like drug-use (Bond et al., 2007; Hamre & Pianta, 2001; Pianta & Stuhlman, 2004). TSR in India are generally considered to be authoritarian, whereby children are used to being told what to do, facing aggression, both at home and at school, if they do not do what they are told (Nawani, 2013).

Initially, several TSR classification systems were compared and Baumrind's classification system (Pellerin, 2005; Wolfgang, 2005) was used for the pilot study. Pellerin (2005) and Wolfgang (2005) have classified relationships as authoritative (teachers encourage students to be responsible and think for themselves), authoritarian (teachers expect their orders to be obeyed and rely on punishments and threats), permissive (teachers are reluctant to enforce rules) and uninvolved (teachers are unengaged). However, the findings of the pilot study (discussed further in subsection 5.3.8) suggest that a broader detailed qualitative account of the relations is required.

Whilst the current literature review has identified limited extant literature on teaching-learning processes for LTLT, there are three significant frameworks in this regard that are

later used to explore practices adopted by teachers in Indian schools: a) Alexander (2003), a model that probes pedagogy (including systemic influences); b) the UNESCO (2014b) framework that investigates classroom practices, classified as teaching processes, behaviours and teacher student relations; and c) Noddings' (2002) four-component framework, which explores the relational interactions between teachers and students. The thesis aims to build a framework for LTLT teaching practices using the UNESCO framework as a starting point, whilst also drawing on those of Alexander and Noddings. Chapter 7 explores classroom practices used by teachers within schools that target education for LTLT to build a practice informed LTLT teaching-process framework.

4.3 Teacher capability influences

Alexander, (2003, 2009), emphasized that understanding pedagogy also requires understanding the links with the macro (school and nation) environment that influence the processes. Teachers are actively influenced by a variety of factors including: personal backgrounds, peers, students, school management, parents, the larger community and policies/national contexts (Robeyns, 2005; Alexander, 2008). Teaching capability for teaching LTLT is perceived to not be a static process and susceptible to multiple influences that enable or constrain teachers. There has been an strong interest in studying the influences on teaching in the teacher effectiveness research, especially since Walberg's (1984) study of influences on student learning and Zeichner & Tabachnick's (1985) investigation into the influences on teacher perspectives. In this section, I propose the use of an HCA (Human Capability Approach) - CST (Complex Systems' Theory) framework as an alternative to various teacher effectiveness models and thereafter, use this framework to assess the ways in which teacher capability influences teaching for LTLT.

4.3.1 HCA-CST to model teacher capability influences

Dunkin & Biddle (1974) suggested creating models to study complex systems like teaching can be quite helpful, for despite this simplification process leading to a loss of detail, it does allow for identification of patterns, trends, relations, their relative strengths and predicting unforeseen consequences. Once a model is developed and validated it can be used to guide further research inquiry, school-based interventions and policy reforms. There are several models (table 4.1) that study influences on teacher effectiveness for academic achievement or cognitive outcomes. However, there is no research theory pertaining to the influences of teacher capability for LTLT (in part due to the difficulty in measuring students' SEC outcomes).

Table 4.1
Teacher effectiveness models

Model Name	Brief description	Citation
Initial teacher effectiveness model (Dunkin Biddle Model)	This was an initial effort on modelling teacher effectiveness, being based on presage, process and product variables. The model has been criticised for oversimplifying the complex teaching learning process	Dunkin & Biddle (1974)
Hay and McBer	A presage-product model that was initially commonly used for input-output studies and later, in education production function-based studies.	Mcber (2000)
McDonald Elias Model	A structural model based on 95 teachers from 43 schools in eight school districts. The model was well accepted as it was built on empirical data, rigorous statistical analysis and allowed for studying the relations between the factors.	McDonald & Elias (1976)
Centra Potter Model	An extension to the structural model that classified influences into sets of factors related to teachers, students, school climate and community	Centra & Potter (1980)
Dynamic Model	A multilevel model based on CST that explores intra and inter-level relations between national policy, regional policy, school environment, teaching processes and student outcomes.	Creemers & Kyriakides (2008)

Teacher-effectiveness models are very deterministic, explore the quantitative influence on student outcomes and consider the teacher as a part of a mechanical system with little control (Dunkin & Biddle, 1974; Richardson, 2001). I propose the HCA-CST model as an alternative approach to qualitatively explore influences on teaching practices as it allows for more agency to the teachers. HCA considers teachers to be animate, provides them agency and allows a structured way to conceptualise teacher effectiveness determinants (figure 4.3). CST emphasises the non-linearity of processes due to interactions and intersections of the network of influences. This resonates with Thapan's (2006) study, wherein she regarded teachers as making their own reality through their everyday interactions and various educational processes. I adopt the HCA-CST framework to model the network of influences, thus capturing the interactions between these influences.

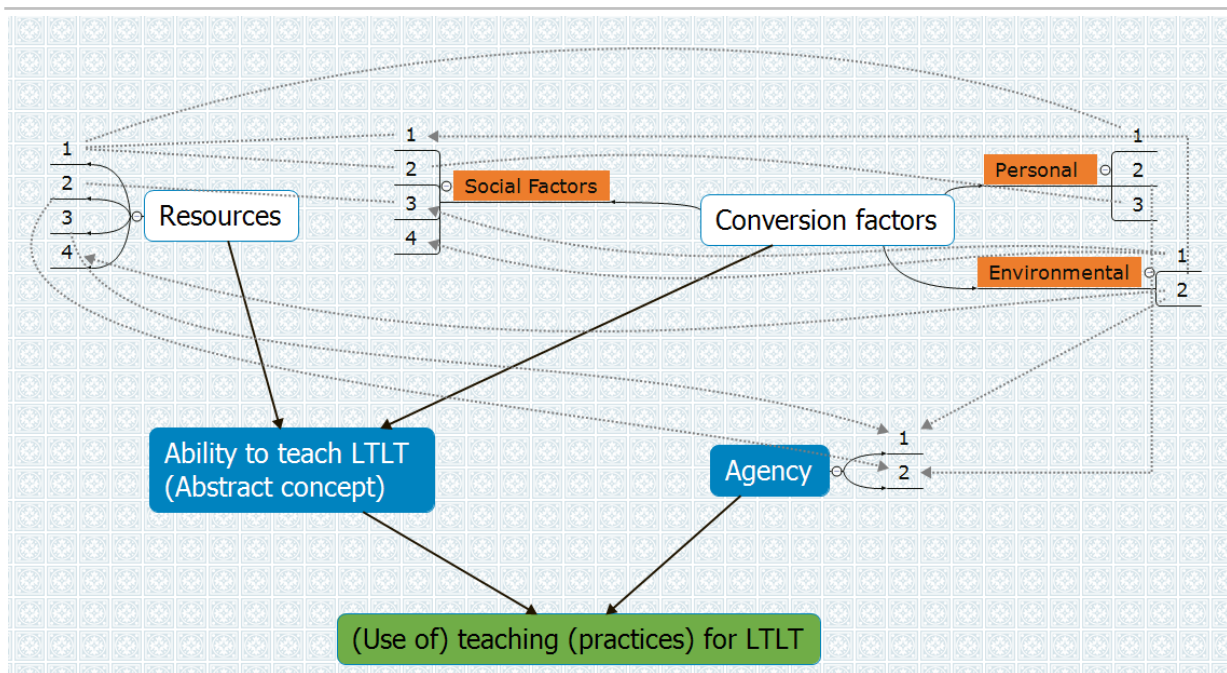


Figure 4.3: Sample HCA-CST model of influences on teaching for LTLT. ©2020, Jwalin Patel⁵ (replicated from figure 3.2). HCA informs the groups of determinants (resources, conversion factors and teacher agency), while CST allows understanding the interactions between the determinants (grey lines).

Figure 4.3 represents a sample model of determinants that influence teaching effectiveness for LTLT. Resources and conversion factors inform an abstract construct of teacher ability to teach for LTLT. The capability and teacher agency inform the achieved functioning of teaching (practices) for LTLT. While CST suggests that the various determinants potentially interact with each other.

4.3.2 Determinants of teaching capability for LTLT

Theorising on the basis of HCA, teaching for LTLT is dependent on teachers' capability to do so and their agency, both of which are influenced by a network of determinants (Robeyns, 2005; Alexander, 2008). In this subsection, I review the literature to identify teacher capability determinants that can be categorised into each HCA category (resources, personal conversion-factors, social conversion-factors, environmental conversion-factors and agency; previously introduced in section 3.1).

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4.3.2.1 Resources. Teachers' training, personal schooling experience and curricula are conceptualised to be resources that teachers could draw upon to build their ability to teach LTLTH. Teacher education is generally understood to affect teaching capability by providing basic knowledge about teaching pedagogy and classroom management (Richardson, 2001). However, teacher mind-set about how a given skill/content can be taught/learnt is formed long before teacher education through ideas that they may have picked up and experiences of having "been through it", notions that can be very hard to change (Ball 1989). Jennings & Greenberg (2009), specifically, reviewed various social and emotional teacher training programmes and found them to bring about well-documented changes in teaching behaviour, teaching practice and students' SEC. For example, Battistich, Solomon, Watson, & Schaps (1997), in a longitudinal study of a Caring Community School programme, an in-service training intervention in 24 elementary schools, found that teachers developed prosocial values and became supportive, leading to better teaching effectiveness in LTLT.

4.3.2.2 Personal conversion factors. Teacher characteristics and presage variables are known to affect teaching effectiveness (Cruickshank, 1990). Their attitudes, like motivation and self-efficacy, have been consistently shown to affect teaching effectiveness (Creemers et al., 2013; Watt & Richardson, 2008). Watt & Richardson (2008) report that in countries with low salaries, intrinsic motivation, such as desire to work with children, impart knowledge, serve the society and the opportunity to continue learning, may play a larger part than extrinsic motivation, such as salary, job security and career status. Hein et al. (2012) studied teachers across five countries and found that autonomous motivation led to student centric teaching style, while non-autonomous motivation resulted in teacher-centric teaching. Teacher absenteeism, a potential reflection of teacher motivation, among other factors, remains a key problem in India, which leads to poorer teacher-student relations (Clotfelter et al., 2006; R. T. Miller et al., 2007).

Teacher self-efficacy has been associated with pedagogy, teacher behaviour, student-teacher relations, expectations, student motivation and academic achievement (Creemers et al., 2013). Zimmerman and B.J., Cleary (2006) conceptualised teacher self-efficacy as their belief and judgement of their capabilities to organise, plan and execute activities to achieve educational outcomes. Beer & Beer (1992), using self-report measures, found that those reporting low self-efficacy or that they were stressed subsequently had poor relations with their students, who also demonstrated higher incidences of behavioural issues.

4.3.2.3 Social conversion factors. Student, parent, community and nation-based factors are considered to influence teaching effectiveness (Jennings & Greenberg, 2009). Kzltepe (2008) and Sinclair (2008) suggest that student performance and behaviour affect teacher motivation levels. Additionally, parental involvement can also have an impact on teacher capability (Desforjes & Abouchaar, 2003). Nechyba et al. (2005), meta-analysing research on policies in New Zealand, found that parental involvement could influence teacher-student relations for the specific child (if not for the whole class).

Alexander (2003), citing examples of Indian, French, Russian and English educational systems, pointed out that a community's cultural context strongly affects teaching pedagogy and teachers' classroom behaviours, with aspects like egocentrism, sociocentrism and materialism feeding into teaching learning processes. Additionally, representation of education in the media also has an impact on teacher effectiveness (Council of Europe, 2017). In India, there have been several movies that challenge traditional educational systems and at the same time there have been many derogatory media (TV and radio) comments on teaching as a profession (Nawani, 2013).

Dundar et al. (2014) held that "character education" is dependent on system-level factors like national context, policy and accountability structures. The authors found that, while teacher unions in India are very active and powerful, they tend to decrease learning outcomes. Policy is commonly argued to be related to teaching effectiveness; however, there is mixed evidence on this (Hattie, 2009; McDonald & Elias, 1976), in particular, owing to the complexity of educational systems (Porter et al., 1988; Pritchett, 2015).

4.3.2.4 Environmental conversion factors. Environmental factors, such as the physical environment, working culture and within-school factors are associated with teacher effectiveness. Many other school-based factors like student-teacher ratio, school size and monetary resources, are known to have a very small effect on learning outcomes, after student Socio-Economic Status (SES) is controlled for (Mayeske, 1972) and hence, are hypothesised to not be associated with teaching effectiveness of LTLT. Moreover, institutional support can build resilience or be a risk factor, which can determine the teaching effectiveness and level of collaboration between teachers and teachers and administrators. (J. Cohen et al., 2009; MacBeath et al., 2020). Macbeath et al. (2020), emphasise the positive role of collaboration and dialogue in teachers' practice and continued development. Similarly, Little (1982), studying 105 teachers across six schools through semi-structured interviews

and observations, found that teachers in more successful schools had a shared language, discussed classroom practice and shared planning.

4.3.2.5 Agency. Kyriakides et al. (2009) contend that teachers' beliefs and attitudes are more important than the easily observable low inference behaviours. Teacher's implicit theories and beliefs towards LTLT significantly affect its implementation. Alvidrez & Weinstein (1999) and Donohue, Weinstein, Cowan & Cowan (2000) argue that teacher interest in LTLT is a prerequisite to adopting appropriate pedagogy. UNESCO (2014b), supporting the same, point out that teaching for LTLT is dependent on teacher interest in LTLT and requires a change in teacher behaviour, pedagogical styles and reflective practice. Additionally, they call for teacher autonomy to use the various resources, adapt content and adopt the appropriate pedagogy, which will influence their teaching for LTLT.

Research on teacher agency has found that teacher agency is linked to intrinsic motivation (Struckman & Yammarino, 2003), innovation (Ketelaar et al., 2012), a sense of control and decision making (Vähäsantanen et al., 2008) and ownership (Pierce et al., 2001). Metcalfe & Greene, (2007) and Vähäsantanen et al. (2008) describe teacher agency as being able to control one's actions and being able to be true to oneself. Lasky (2005) holds that the lack of agency leads to people "believ[ing] they have no direct control over factors that affect their immediate context, or feel[ing] they are being "forced" to act in ways that are inconsistent with their core beliefs and values" (p. 901). Alexandrou & Swaffield (2016) extend the limitations of (collective) agency limited control over one's practice to feeling of limited influence on structures that contain teachers.

To summarise, there are a wide number of determinants of teachers' capability for teaching LTLT (figure 4.4) that can be broadly divided into five categories (resources, personal conversion factors, social conversion factors, environmental conversion factors and agency), which interact with each other through causal relations, feedback loops and/or moderate each other's effect. Research has focused on the micro- and macro-context influences of generic teaching quality; however, there is limited understanding of the determinants that influence teachers' capability to teach for LTLT. The thesis aims to provide

in depth understanding of these influences beyond a general appreciation of their interconnectedness, thus identifying those that are central to teaching for LTLT.

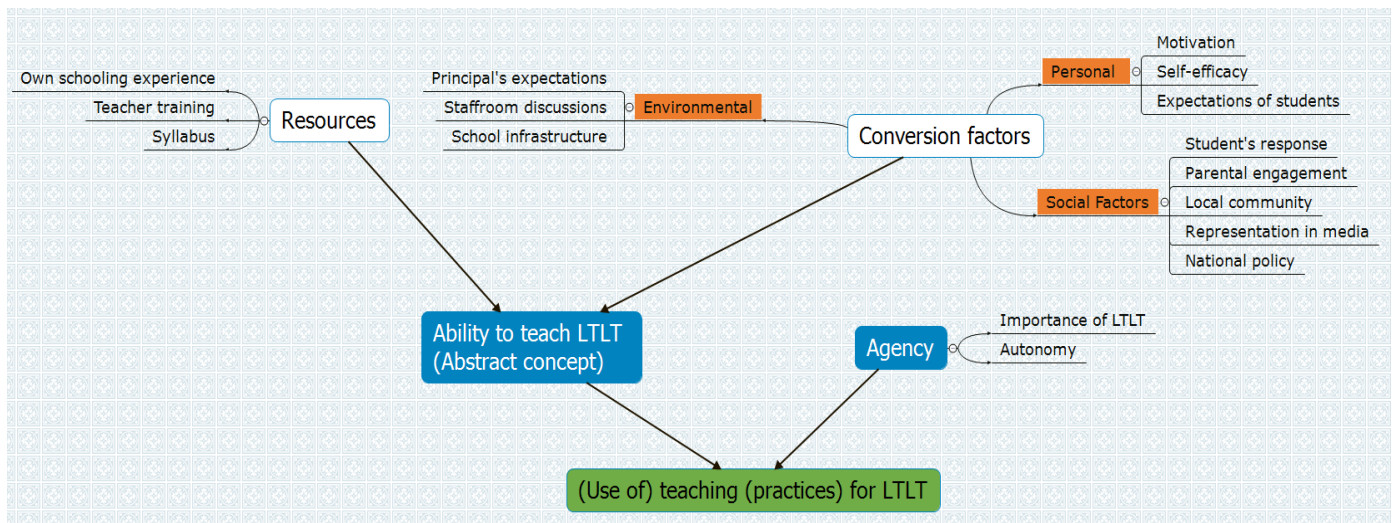


Figure 4.4: Influences of teaching for LTLTH.

Chapter 5 Methodology and research design

In this chapter, I present the research design, philosophical orientation, methodology of the study and lessons learnt from a pilot study. Following on from the literature review on existent ideologies and practices for Learning To Live Together (LTLT), I put forward the key research question that I aim to address (section 5.1). A challenge has been finding methods that accommodate the individuality of the teachers, whilst at the same time exploring the network of influences impacting them. In response, a social constructivism epistemology (section 5.2) that resonates with HCA (Human Capability Approach) – CST (Complex Systems Theory) is adopted, which allows me to appreciate the social embeddedness of phenomena and that reality is constructed by both the subjects and their interaction with the environment. Informed by social constructivism and the HCA-CST theoretical approaches, I explain the research design (section 5.3), data collection and analyses methods (sections 5.4 and 5.5) and ethical considerations of the study (section 5.6). Guided by the research questions, I adopt a multiple embedded case-study design, selective critical site sampling and various data collection methods, including deep immersion, interviews, observations, card-sort and self-reflection diaries.

5.1 Research questions

I extend the learning outcomes discussion to include education of the heart (conceptualised as LTLT). I explore a relatively new area of research that whilst having had significant interest (chapter 2), has had little academic research. I aim to research how teachers conceptualise LTLT, how they teach for it and what influences them to teach in this way. The literature review (chapter 4) led to the following three research questions:

1) How do teachers understand LTLT? There is a longstanding philosophical tradition in India promoting broader objectives of education, including affective ones similar to LTLT. Philosophers, such as Mahatma Gandhi, His Holiness the Dalai Lama, Jiddu Krishnamurti, Rabindranath Tagore and Aurobindo Ghose, have developed concepts like ‘education of the heart’ (Dalai Lama, 2015; Dalai Lama et al., 2009; Gandhi, 1968b; Gandhi & Kumarappa, 1953), education for flowering in inner goodness (Krishnamurti, 1981, 2000, 2013), freedom (Gandhi, 1968b; Krishnamurti, 2000, 2013), ‘moral communion in the human world’ (Tagore, 1929), ‘transformation of human consciousness’ (Tagore, 1929; The Mother, 1977a) and ‘building powers of the spirit and spiritual development’ (Mehra, 2011; The

Mother, 1977a), which are all similar to the international conceptualisation of LTLT. Several educational institutions, policy makers, teachers, community leaders, parents and NGOs have adopted these concepts, actively promoting and engaging in the social emotional development of children. Semi-structured interviews with teachers and principals were used to build upon Delors et al.'s (1996) LTLT conceptualisation.

2) What teaching practices do teachers adopt to teach for LTLT? Teaching practices are known to affect LTLT development independently of the curricula (Yoder, 2014). However, there is a limited understanding as to which classroom practices are associated with development of Social Emotional Competencies (SEC). Several interventions, including Collaborative for Academic, Social, and Emotional Learning, Caring School Communities, Second Step and PATHS (discussed in section 2.2) target SEC development via implementation of specific curricula, teacher training and school-wide changes. However, given the comprehensive nature of the intervention, they do not allow for understanding of the role of pedagogical practices in SEC development. UNESCO (2014b) suggests effective classroom teaching practice for LTLT as being dependent on teaching pedagogy (Hattie, 2009; Yoder, 2014), teachers' behaviour (Power, 1997) and teacher-student relations (Perry, 1998; Hattie, 2009). Narrative classroom observations (adapted from TEACH), critical incident interviews and teachers' reflective diaries have been used to understand teaching practices for LTLT.

3) What influences teachers to teach for LTLT? Teaching and learning processes in a classroom are subject to a network of influences and a system based understanding is required to change the system or prevent unforeseen consequences (Bardsley et al., 2013; Dundar et al., 2014; Pritchett, 2015). Teachers practices are influenced by their sense of agency and their capability for teaching LTLT, both of which are in turn dependent on a network of influences that can be broadly assigned to four categories (Centra & Potter, 1980; Cruickshank, 1990; Robeyns, 2005): teacher resources, personal factors, social factors and environmental factors (figure 4.3). Interviews and card sorting activities were used to explore the determinants and their relative effects. It is hypothesised that distal influences, such as social factors are likely to have a lesser impact (Hattie, 2009).

5.2 Social constructivist epistemology

Philosophical perspectives define the understanding of the nature of reality and knowledge, while theoretical ones are lenses through which the research is seen (Gray, 2009). Both, together, underpin the research design, methodologies and methods. Tashakkori & Teddlie (2010) suggest research questions should determine the philosophical perspectives (and the subsequent research design). The research questions explore teacher ideologies, practices and lived experiences and lead to the adoption of social constructivist epistemology along with HCA-CST theoretical perspectives (chapter 3).

Crotty (1998) conflates ontology, the nature of reality, and epistemology, the nature of knowledge, as they are mutually dependent. I adopt the relativism ontology (there is no one single absolute reality and individuals create various realities depending on how they interpret the world) and social constructivism epistemology (truth and meaning are created/constructed by interaction between a subject and their environment; Gray, 2009). The ontological stance leads me not to look for a universal reality, a single conceptualisation of LTLT, “the best” teaching practice or a single possible network of determinants to drive such education, but rather, accepting the realities presented by participants. It allows me to take a humanistic approach and emphasises the uniqueness of each teacher, their capability sets and their conversion factors. Social constructivism, introduced by Berger & Luckmann (1966), views that all knowledge or reality is constructed in and through human interactions with their world within a given social context, with subject and object being inseparable in lived experiences (Crotty, 1998). Whilst constructivism epistemology allows for in depth understanding of the teachers’ conceptualisation and practices in light of their contexts (network of influences that influence them), it does not allow for pursuit of a singular truth, but rather, interpretations of reality or knowledge in the given social context.

5.3 Multiple embedded case-study design

I followed a multiple embedded case study design for data collection for a pilot study (section 5.3.8; 1 school), the main study (sections 5.3.3 and 5.3.4; 4 schools) and supplementary data collection (section 5.3.9; 13 schools), as summarised in table 5.1. In this section, I describe the research design, rapport building processes, main study school contexts, the pilot study and supplementary data collection.

Table 5.1
Timeline of data collection

Month and year	Pilot study	Main study	Supplementary data collection
Mar-18	Shreyas Foundation		
Apr-18			
May-18			
Jun-18			
Jul-18		Mahatma Gandhi International School	
Aug-18			
Sep-18		Mirambika	
Oct-18			
Nov-18		Diwali break	1 school
Dec-18		Rishi Valley School	1 school
Jan-19			2 schools
Feb-19		Patha Bhavana	1 school
Mar-19			4 schools
Apr-19			3 schools
May-19			
Jun-19			
Jul-19			
Aug-19			
Sep-19			
Oct-19			
Nov-19			
Dec-19			1 school

5.3.1 Case-study design

I adopted a multi-site, multiple case-study design. Yin, (2014) describes case-studies as empirical inquiries that investigate social phenomena in real life contexts and rely on

multiple sources of evidence to create thick descriptions. Stake (2005) argues that the choice of a case-study design should be driven by the purpose and the focus of the study. The current study is an initial exploratory study and the case-study design allows me to understand and build theory about relatively under-researched phenomena that cannot be measured objectively. Yin (2014) suggests that how and why questions are explanatory in nature and lead to case-study design, especially in studies where there is limited control over events. Additionally, the case-study design allows attention to subtlety and complexity stemming from social embeddedness and the multifarious nature of social phenomena (Bassey, 1999).

However, case-studies have been criticised due to potential issues with rigour, confirmability (qualitative reliability), transferability and control (Miles et al., 2013). Criticisms regarding rigour, arise from systematic procedures not being followed or researcher biases that lead to misinterpretation of the findings (Yin, 2014). However, all forms of research can be adversely affected by a researcher's lack of competence. Confirmability concerns arise from the inert flexibility of the research method, whilst transferability issues can occur owing to factors such as small sample sizes. Eisenhardt (1989) contends that cases should be considered as 'experiments' that are generalisable to theoretical propositions and not to populations, thus leading to generalisation of theories and not statistical generalisations.

5.3.2 Multiple embedded case-study

Stake (2005) recommends the use of multiple case-studies when the project aims to study a social phenomenon, rather than an individual case. I focus on the social phenomenon of teaching for LTLT and the networks of determinants that drive this, for which multiple embedded case-study design is appropriate. The cases and units of analyses, teachers, are embedded in sites, i.e. schools. I investigated multiple cases across multiple sites, allowing for the exploration of different conceptualisations, practices and networks of influences for teacher capability for LTLT. The in-depth comparative cross-site analyses allowed for theory development, whilst the CST approach was not aimed at making claims for one site/school being "better" than another, but rather, facilitated the identification of differences due to the complexity of educational processes. Additionally, multi-site analyses result in credibility and increases the robustness of the study. Eisenhardt (1989) explains how each site or case can be used to replicate findings from a previous case (literal replications), extend theory or provide different results for predictable reasons (theoretical replication; Eisenhardt, 1989; Yin, 2014).

Due to practical limitations of time and resources, I used literal replications to sample teachers within the schools. Yin (2014) recommends the use of three cases for literal replication (and six for theoretical replication or for deeper understanding of the phenomena), while Charmaz (2006) proposes deciding the sampling size on the basis of data saturation, i.e. to stop sampling when gathering new data would not park new ideas. Accordingly, data saturation was used to determine the number of classroom observations.

I shortlisted the schools (further discussed in subsection 5.3.4) that have been founded or inspired by the four major Indian educational philosophers reviewed previously: Mahatma Gandhi, Jiddu Krishnamurti, Rabindranath Tagore and Aurobindo Ghose, and that have been running for more than 20 years. I initially collected data from three of them before deciding to extend the study to the fourth school, due to the inherent differences in the sites and not reaching saturation across the research questions on teacher conceptualisation and influences. I followed three teachers in each school to allow for literal replication (sampling decisions are further discussed in subsection 5.3.3). At Rishi Valley School, I sampled four teachers instead of three, because through the several informal interactions we had, I realised that the fourth might be able to add a different perspective.

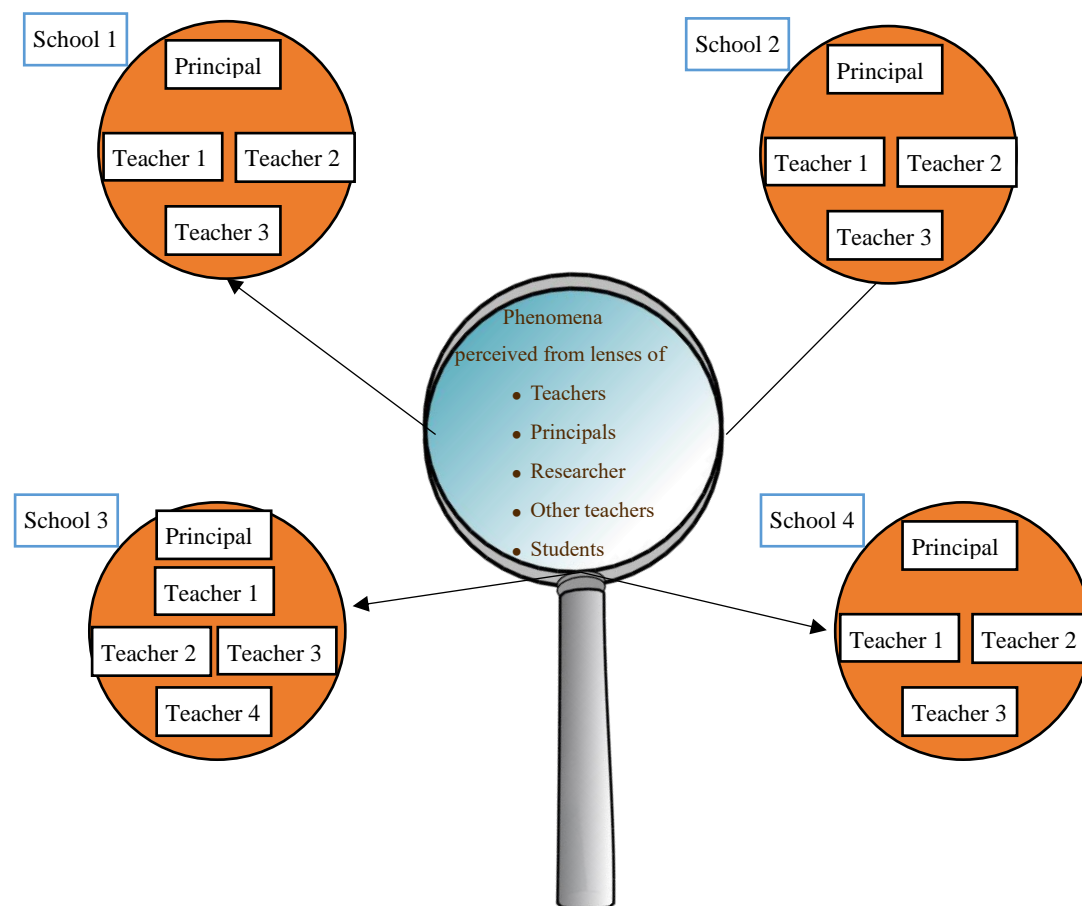


Figure 5.1: Multiple embedded case-study design. Three to four teachers from four schools, sites, were studied from multiple perspectives.

5.3.3 Sampling

I used critical-site sampling, a form of purposive sampling of cases/sites that has the most impact on knowledge development. Sites that have a history of bringing about LTLT (some of them for more than 11 decades) and that explicitly claim to deliver such education for LTLT have been investigated. This purposive sampling, albeit selective, allowed me to explore best practices. I decided against a comparative analysis between these schools and others that don't necessarily explicitly claim to be working towards LTLT, albeit it would have allowed for theoretical replication. However, it would be ethically unjust to compare schools on parameters that one group claims to bring about and the other doesn't. The literal replication, from a complex systems perspective, also allowed for exploration diverse networks of determinants and teaching practices that potentially achieve similar results.

The schools are briefly described in table 5.2. The shortlisted sites have been set up by the aforementioned philosophers themselves, collaborators that set up the institutions while the philosophers were alive and the philosophers monitored their progress or ardent supporters of the philosophers.

Table 5.2
Shortlisted sites

School name (approximate number of students)	Brief description	Founding year	Location
Shreyas Foundation (SF) pilot study school with 800 students)	A Montessori school (Kindergarten - grade 12) that has adopted Gandhi and Tagore's philosophies and follows the state board curricula.	1947	Ahmedabad, Gujarat
Mahatma Gandhi International School (MGIS) with 300 students)	An international school (International Baccalaureate; Kindergarten -12) that has adopted Gandhian philosophies.	1998	Ahmedabad, Gujarat
Mirambika Free Progress School (MBK) with 100 students	A free progress school (no exams, students progress at their own pace, no board affiliation; grades 1-8) inspired by Aurobindo Ghose and Mira Alfassa	1981	Delhi
Rishi Valley School (RVS) with 400 students	A boarding school (grades 4-12) set up by Jiddu Krishnamurti that follows the Indian Certificate of Secondary Education board curricula.	1926	Chittoor, Andhra Pradesh
Patha Bhavana (PB) with 1200 students	A school (grades 1-12) set up by Rabindranath Tagore that follows the state board curricula.	1901	Santiniketan, West Bengal

Notes- the numbers of students are approximate numbers.

I sampled teachers that taught in the upper-primary/middle school (grades 5-8; with children aged 10-13 years) due to the following reasons: a) children start reaching adult levels or demonstrate exponential growth spurs of many cognitive skills (Best & Miller, 2010; Flavell et al., 1993; Veenman et al., 2004); b) students reach adult levels of social sensitivity, actively use cognitive skills to manage their behaviour and use expressive behaviour to mediate social relations (Saarni, 2000), displaying a better understanding of self, others and social skills; c) the potentially increasing importance of emotional pedagogy due to increased variations in different students' cognitive and emotional development; and d) my past experience with working with teachers in middle school. The school principals were introduced to the purpose of the study and asked to recommend participants best able to bring

about education for LTLT and who had been in the school for at least two years as they would have had the opportunity of being trained and would understand the school's philosophy. Where possible, a preference was given to sampling a teacher of each gender and "class-teachers" or "form-teachers", as they would potentially spend more time with a given group of students than others.

At PB, a preference was given to teachers who had a strong grasp of English and would be comfortable with interviews being conducted in English. It transpired that two of the teachers who the principal recommended were English subject teachers and they conducted their classes in English (with only a handful of Bengali phrases), while the third teacher's classes were conducted in Bengali (research considerations regarding the use of the local language are further discussed in sections 5.4.3 and 5.4.4).

5.3.4 Main study school contexts

India has many different types of schools, including government-run, government-aided and private schools. Private schools are unaided by the government and typically charge a fee. There are several subtypes of private schools, including low-fees private schools, trust (charity) run schools, private (high-fees) schools and international schools. The latter two try and maintain classroom sizes of 20-30 students. PB is a government aided school that charges very nominal school fees, whilst SF, MBK and RVS are charity/not-for-profit run schools that try to match the classroom sizes with international schools and MGIS is an international school (its school fees are amongst the lowest for an international school in the city). The schools, except for RVS and MGIS, charge nominal fees. RVS does charge much higher fees, but this covers boarding and lodging facilities for the students, while MGIS includes IB board fees. All these schools make an active effort to be inclusive and support students from weaker economic backgrounds (MGIS and RVS run active scholarship programmes).

These schools are also usually categorised as "experimental schools" or "alternative schools" (Vittachi et al., 2007) and follow limited government mandates (related to teacher recruitment and curricula, except when close to the national assessment; grades 9 – 12, i.e. the last four years of schooling). "Alternative schooling" arose out of dissatisfaction with mainstream education systems, with schools adhering to a different vision for education and pedagogical philosophy. Their yardstick of success relies on different measures for the individual and the school. That is, they generally aim to be child-centric, inclusive and have

an explicit focus on a child's life-enriching needs, with many such schools also focusing on the development of spiritual values, identity and self-respect and a sense of belonging (Vittachi et al., 2007). The sampled schools being alternative or experimental schools also do relatively well academically, being ranked as some of the best schools in the city, the state (MGIS, PB) or the country (MBK, RVS). Their students, upon graduation, seek admission to a large host of institutions and their alumni do well in their respective fields of choice later on (MBK, RVS, PB and SF have a list of notable alumni, including two Nobel laureates at PB).

The philosophers and the schools are generally well reputed in the local area (as well as nationally), with many parents believing in the school's philosophy and thus, choosing to send their children to the school. However, ethnographic observations, informal interactions with teachers, parents, students and alumni suggest that the admissions to all the schools sampled wasn't limited to parents' belief in the philosophers' ideologies. That is, they applied for admission to the school for other reasons, including its location, nature's integration on campus, teaching pedagogy and the school's facilities. This has led to engaged/reflective parents being involved in the schools, who hold and express various expectations (academic, extra-curricular and the associated philosopher's ideology). The schools' philosophy, reputation and parental bodies also lead to very well educated, proactive and reflective teachers being recruited.

The schools are influenced by spiritual leaders and philosophers that spoke against gender, socioeconomic, religious and caste divides. All the schools actively try to admit equal numbers of girls and boys, whilst also seeking out and admitting students from lower socioeconomic backgrounds (MGIS and RVS run scholarship programmes: MGIS was a model school that was studied to set up the right to education act, MBK accepts students under the Right To Education act and PB has a large composition of children from local and rural areas). The schools do not base their admission decisions (some do not gather the information at all) on religious or caste background to be inclusive. However, this could potentially lead them to replicate societal inequalities due to the intersectional nature of socioeconomic backgrounds, religion and caste. All the schools pride themselves on being secular, inclusive, appreciating and celebrating varied festivals from the various religions.

5.3.5 Rapport building: building meaningful researcher-participant relations

I integrated into the schools and contributed in different ways, including sports and mathematics classes at Mirambika, mathematics classes at RVS, informal Gujarati language

classes at PB, interactive sessions with students and a Theory Of Knowledge session at MGIS, student exposure discussions at RVS (on running a charity), helping take visitors around the school at PB and a teacher participatory workshop at Shreyas. This immersive experience allowed for triangulation and deeper understanding of the schools and the teachers (further discussed in section 5.4.2 and its implication for data collection in section 5.3.6).

The importance of the researcher-participant relations have been impressed by many researchers (Atkinson, 2009; Brodsky, 2008; Robinson-Pant, 2005). Merriam contended that, if one remains an ‘outsider’ then he/she will not be able to build the rapport that is needed to develop a deep understanding. She further argues:

“The more one is like the participants in terms of culture, gender, race, socio-economic class and so on, the more it is assumed that access will be granted, meanings shared, and validity of findings assured.” (Merriam et al., 2001: 406)

I built rapport with the participants through shared (past and present) lived experiences, shared interests in education and living a different way of life and positioning myself as someone interested in understanding their practices (my insider-outsider positionality is further explored in subsection 5.3.6). My relations with any given teacher evolved over time from various perceptions of a researcher to non-judgemental observer, to a ‘reflective partner’ or ‘critical friend’ and to those of a colleague. These roles became embedded such that I came to be seen as a part of the school family, rather than an outsider. The relations transcended give and take actions to that of peers engaged in reflection and dialogue on questions that were meaningful to both. These relations were based on trust and mutual respect. At three of the five schools, I was frequently invited to out of school activities, like meditation sessions, public science talks, group reflection sessions, meals and visiting their homes. While some of the discussions in the other two schools ended up being highly personal, with some exclaiming such as “why am I telling you all this?”, when sharing deeply felt emotions. Many of the connections and conversations have continued beyond the stay at the school and will hopefully last into the coming years.

5.3.6 Positionality; navigating the insider outsider divide

I positioned myself as someone interested in understanding their practices; however, I faced challenges in navigating the insider-outsider divide and maintaining a critical distance to avoid bias and safeguard the participants). My own positionality along the insider-outsider continuum required constant reflection as it had several implications for the study, data

analyses and the conclusions drawn (Herr & Anderson, 2005). Griffith (1998), Herr & Anderson (2005) and Merriam et al. (2001) suggest that there isn't a clear distinction between insider and outsider and one's position shifts over the course of the study. Griffith (1998) argues that researchers can be 'relative insiders' and 'relative outsiders' based on their and others' perceptions, while Anderson suggests a continuum of positionality ranging from insider, insider in collaboration with insiders, insider in collaboration with outsiders, reciprocal collaboration, outsider in collaboration with insiders and outsider. My positionality shifted through the course of the study from relative outsider to relative insider, from a researcher to non-judgemental observer, to a 'reflective partner' or 'critical friend' and to those of a colleague. I moved from being an outsider in collaboration with insiders (for a short while at the start of the study at a school) to being involved in reciprocal collaboration and to being considered an insider. My positionality as a 'reflective partner' or a 'critical friend' is consistent with Toews & Zehr's (2003) transformative inquiry, whereby I positioned myself as a facilitator, collaborator and a learner, rather than an expert evaluating teachers. This allowed me to build meaningful relations (as previously described in 5.3.5) and create space for teachers' voices and experiences. The research process became extremely valuable (rather than just its outcomes) to both the teachers and me as co-explorers. Cremin (2016) suggests such an approach is fundamental for decolonising the practices of peace education research.

Smyth & Holian (2008) argue that outsider researchers can suffer from a lack of knowledge of the culture, people and history of the organisation. Whilst, Gray (2009) emphasises the role of a researcher's closeness (physical and emotional) to gaining a deep understanding of people's lives, while at the same time also emphasising the need for a 'critical distance'. Gray (2009) advocates ethnographers situating themselves in such a way that they are 'at home' or are considered 'one of us', while maintaining critical distance at certain points of time. I was frequently accepted as one of them due to the shared interests, routines (I joined in on all community activities) and my contribution to the school and its students (section 5.3.7). Bernard (1994) recommends removing oneself every day to allow for intellectualisation of what has been learnt, put it into perspective and write about it. I did so through maintaining extensive field-notes, taking some time out daily to distance myself and reflect, taking time out of data collection and interspersing supplementary school visits.

This intimacy provided me with the benefit of access to different forms of knowledge and deep cultural understanding of the schools. However, there are ethical and

methodological considerations of the relative insiderness (Gray, 2009; Labaree, 2002; Merriam et al., 2001) that need to be addressed. First, I remained mindful of confirmation bias (Wason, 1960), that is, the tendency to interpret teachers' actions and responses in ways that confirmed my beliefs. To avoid this, I relied on regular reflection (at the end of the day), distancing (before and after interviews and at the end of the day), a week-long break away from the field half-way through data collection at a given school, spending a sizeable amount of time with children to understand their perspectives and triangulation of the data. Second, as a relative insider I had access to 'intimate' or 'guilty' knowledge, which could have the potential to cause damage (Dobson, 2009; Williams, 2010). I constantly weighed up the data collected, regarding its inclusion in the thesis and the mode of its inclusion (anonymisation or writing up more generically; subsection 5.6.3) through reflexive questions, like "how does the information inform the thesis?", "would the teacher be personally or professionally damaged by the inclusion of the information?" and "how can I accurately represent the views without harming the teachers?"

The close relations with teachers were extremely important to the study as they allowed me to maintain and appreciate teachers as central to the study (HCA emphasises the importance of understanding teachers as animate decision makers). They enabled deep understanding of the teachers' lived experiences and interpreting the data in consultation with the teachers and others around them. This resonates with Toews & Zehr's (2003, p88) recommendation for researchers to embody peaceful ('restorative justice') approaches and to avoid: "[being] justice professionals, as researchers we view ourselves as objective experts in the field, assuming responsibility for the stories of the people we study. We collect data and stories, interpreting the meaning without consulting or giving benefit to our subjects".

5.3.7 Giving back to schools and teachers

In the near future, I hope to create short school reports and a compilation of teaching practices and systemic influences that can be shared across the schools. I have been operating a mailing list to share updates on the study with the schools, research participants and others that expressed interest in the study. Apart from being grateful to the research participants various forms of compensation for teachers' time were considered. Initially, I planned to compensate the teachers with a 3,000 rupees (equivalent to approximately 35 GBP) bookstore voucher, a common practice in the context. However, post the pilot, I realised that the relations with teachers had evolved in a way that it was unfair and reductionist to reduce them

to give and take. I decided, instead, to share a compilation of six books on education that I have personally found interesting and that were relevant to the study and/or the Indian context. Additionally, the research process in itself became a form of giving back; the participants were deeply interested in the questions themselves; the study was a process of introspection and many a time I took on the role of facilitator of the introspective journey. The thesis and other forms of dissemination have now become a way to ensure that their voice, practices and beliefs are shared with others.

The research process resonated with Toews & Zehr's (2003) recommendations for transformative inquiry, whereby the process became a form of social change, mutual learning and deep reflection. It became the main form of giving back; all the teachers explicitly stated that they found the study to be enjoyable, meaningful, insightful and a beneficial learning experience. The teachers strongly believed in the value education for LTLT and upon understanding the research focus, they generally expressed their appreciation (and at times surprise) of it. The teachers also commented on the reflective nature of the project design they described how, “through self-reflection we can improve ourselves... these interviews make me introspect” and “I got the chance to get to know myself. I wouldn’t [have thought] about the small points, I enjoyed this as I got to know myself and where I am at”. The study was generally conceived as a deep exploration of a topic they valued, a chance to critically reflect on oneself and their journeys in time, a non-judgemental space for expression and to understand their own practices and bounce ideas.

5.3.8 Pilot study

Stake (2005) recommends pilot studies as they help test methods, refine the content and make context sensitive adjustments. I conducted a four-week pilot study in March 2018 at the Shreyas Foundation (Ahmedabad, Gujarat), collecting data from the school principal and two class-teachers who the former recommended. The school was approaching the end of its academic year (evaluations were scheduled to begin in 2nd week of April) and there were several practical limitations in terms of availability of the participants (principal, teachers and students for the observations) due to examinations, field trips, science fairs and one of the research participants’ daughter falling ill. Given the time constraints and the short duration of the pilot study, I remained flexible in terms of the order in which the instruments were used. The pilot study helped me with gaining essential qualitative research experience, understanding several context-based logistical limitations, understanding the

conceptualisation of local equivalents of LTLT, and testing the developed instruments that were to be utilised for the main study. These are further discussed below, while the lessons learnt regarding data collection and analyses methods are considered in sections 5.4 and 5.5.

The pilot helped in building confidence in using the qualitative data collection processes, including developing my own skills in this regard given that I have a quantitative research background. The pilot helped me understand how to build relations and a safe environment for the participants, keep interviews to the scheduled time, redirect the participants when they digressed and not to ask leading questions. Additionally, the pilot raised the question as to whether the researcher-participant relation needed to be one-way or two-way. Whilst teachers in India like discussing ideas, they were at the same time providing crucial insights and sharing personal experiences and hence, I realise that a two-way relation was more ethical. This took the form of me expressing thoughts and opinions, discussing personal motivation and aspirations, although I was careful to not influence any of the data collected by actively staying away from discussions pertaining to the research focus.

The pilot study brought forth logistical issues that needed considering, including: a) availability of the principal - the research design had to be more flexible and the interview of the principal didn't necessarily need to precede other data collection; b) the need for flexibility in terms of the timing (due to illness in one teacher's family and administrative responsibilities of the other teacher); and c) the location of the interview (one teacher was quite comfortable being interviewed in the school, while the other seemed to be very hesitant about it. To address this issue, I decided to conduct one interview at the participant's home and another at a local café). In the main study I weaved in the spatial-temporal flexibility by allowing time for uncertain delays and asking teachers to decide the venues that they would be most comfortable in.

The teachers and the school philosophy/management seemed to differ in their conceptualisations of local equivalents of LTLT. It was initially hypothesised that the teachers would associate themselves with education of the heart, a close equivalent of LTLT that is widely used in the local context. Gandhi's conceptualisation is closely related to that of the principal's (value education, understanding of the self and others); however, the teachers had very different conceptualisations (including 'fun-education' that did not pressurise the child). This led to the need to restructure the order of the interviews. Therefore, the second (and main-study teachers) teacher was asked about her understanding of the commonly used terms from the school philosophy early in the first interview, then introduced to LTLT, a novel

concept and then, I proceeded with discussions on teaching practices for LTLT. This also affected the originally proposed sampling procedure, whereby initially the card-sort was going to be used to sample teachers. However, interview 1 was required before the card-sort to understand the teachers' conceptualisations and to explain the study's aims. Therefore, in the main study, the participants were recommended by the principal (or coordinator).

5.3.9 Supplementary data collection

During the course of the study, I decided to collect additional supplementary data through one to two day visits to thirteen schools (summarised in table 5.3), which were previously shortlisted as potential alternative schools, if I couldn't get the necessary permission to work with the five that were eventually sampled. They, much like the focal schools, have an explicit aim to bring about education of the heart. These short visits included interactions with the school principal, who was then asked to recommend 2-3 teachers who taught children aged 9-14 years. With the principals I used the principal's interview schedule from the main study (appendix A.1) and with the teachers, I used the interview schedules that targeted teachers' perceptions of the purpose of education and their practices (appendix A.2 and A.4).

The purpose of the visits was to: a) explore other teachers' perceptions of LTLT and their LTLT teaching practices; b) pitch, discuss and build the conceptual framework for LTLT; c) share emergent findings and explore a wider scope of implications; and d) given the large number of alternative schools or schools inspired by the selected philosophers, this helped explore understanding at other schools (for example, Krishnamurti Foundation runs multiple schools across India and similarly, there are many schools inspired by Aurobindo). It was hoped that the short visits would create a more complete picture.

The supplementary data demonstrates that the vision that education for LTLT is shared not just by the five schools sampled for the pilot and the main study, but also, by these thirteen other schools. These visits also help create a more robust LTLT conceptual framework, as they brought together teacher perspectives from very different contexts and because or, at times, in spite of the differences in contexts, they helped in building the suggested conceptual framework. Additionally, these visits also facilitated seeing the value in the simplest things in the main-study schools that otherwise might have been easily missed.

Table 5.3
Supplementary data collection sites

School name	Brief description	Location
Tong Len trust	An orphanage inspired by the Dalai Lama	Himachal Pradesh
Mewoen Tsuglag Petoen School	A school administered by the Central Tibetan Administration (inspired by the Dalai Lama)	Himachal Pradesh
Tibetan Children's Village Upper Dharamshala	An orphanage school administered by the Central Tibetan Administration (inspired by the Dalai Lama)	Himachal Pradesh
Sahyadri	A Krishnamurti school.	Maharashtra
Rishi Valley Rural Education Centre	A school for rural children within the larger Rishi Valley Education Centre campus	Andhra Pradesh
Satsang Vidhyalaya	Inspired by Mr M; shares philosophical links with Krishnamurti.	Andhra Pradesh
Peepal Grove School	Inspired by Mr M; shares philosophical links with Krishnamurti.	Andhra Pradesh
Vishwagram	An orphanage run on Gandhian values	Gujarat
Ananda Vidhyalaya	Pre-primary school set up by Rabindranath Tagore.	West Bengal
Shikha Shatra	Primary school set up by Rabindranath Tagore.	West Bengal
Shishu Tirtha	Orphanage set up by Rabindranath Tagore's grandson.	West Bengal
Sri Sri Academy	A school set up by Sri Sri Ravi Shankar (spiritual leader)	West Bengal
Ram Krishna Mission Vidhyalaya, Narendrapura	A school set up the Ram Krishna Mission Trust (a group inspired by Vivekananda and Ram Krishna)	West Bengal

5.4 Data collection methods

I used similar methods for data collection across the three phases of the study (pilot, main and supplementary). The pilot study (4 weeks) helped inform various changes to the methods. Thereafter, I spent 6-8 weeks at each of the main study schools (except PB; 5 weeks, due to practical time limitations), while supplementary data collection relied on single hour interviews with the principals and 2-3 teachers from each school (using a shortened version of the tools used in the main study). During the fieldwork, I maintained a logbook to track progress, fieldnotes to complement interviews and a reflexive journal, with analytical memos to keep a track of the evolution of the research. The findings chapters are interspersed with various free verse poems (on blue photopaper) that I had written throughout the data collection, analyses and writing process, as a part of the reflexive process; the poems summarise the key findings and interpretations.

I adopted multiple methods (summarised in table 5.4 and elaborated upon in sections 5.4.2 to 5.4.6) in line with the case-study design to allow for collection of thick rich data and triangulation of the findings. Triangulation helped improve the credibility of the study in terms of allowing for the collection of different perspectives on a given phenomenon (further described in subsection 5.5.4; Yin, 2014). A relatively ‘tight’ research design has been used in terms of questions asked and probed allowing an increased cross-case comparability, focus on the variables of interests and RQs, preventing researcher bias and information overload (Miles et al., 2013). However, flexibility was woven into when different tools were used, the order in which questions were asked and the phrases and prompts used (phrases were recontextualized depending on the school and the teacher).

Table 5.4
Data collection methods' summary table

Research Questions	Variables explored	Data collection methods
RQ1: teachers' conceptualisations of LTLT	LTLT components; discovery of self, others and social skills	1. Teacher interview 2. Principal interview
RQ2: teaching practices for LTLT	Classroom practices for LTLT; teaching pedagogy, teacher behaviour, teacher-student relations and content	1. Classroom observations (three per teacher selected; three teachers per school) 2. Post-observation interview on critical incidences (one per teacher selected) 3. Reflective diary
RQ3: determinants of teacher capability for LTLT teaching	HCA groups of determinants; resources, conversion factors and agency	1. Card sort activity 2. Teacher interviews 3. Principal interview

HCA- Human Capability Approach

5.4.1 Introspective methods

Informed by the philosophical beliefs, it is acknowledged that participants themselves are a **key source** of knowledge about their lived experiences (although not the only ones). Whilst the study didn't involve using any phenomenological or contemplative research methods, it does incorporate aspects of introspective research methods (Færch & Kasper, 1987; Nisbett, 1977; Sasaki, 2013; Varela, 1996) to gather in-depth insight into the research questions being studied, which would not have been available from the researcher or other people's perspectives only. Despite the criticisms (raised by behaviourists) of introspective research in early 20th century, since the 1980s such measures have been recognised as providing useful data on cognitive processes (Ericsson & Simon, 1993). More recently, even leading psychologists have noted that introspective measures are "often good predictors of people's behaviour" (Wilson, 2003, p. 131) and that, "introspection is indispensable to psychology" (Locke, 2009, p. 24). Since the 1980s, introspective measures have been broadly used in phenomenology, metacognition research (think aloud strategies and retrospective evaluation; reviewed by Patel, 2017), psychology (self-assessed behavioural checklists and

assessments) and second language learning (interviews, stimulated recall and think alouds; reviewed by Sasaki, 2013).

The interviews (section 5.4.3), post-observation interviews (section 5.4.4), card-sort interviews (section 5.4.5) and reflective diary (section 5.4.6) all tapped into aspects of introspection by asking teachers to observe, examine and reflect on their conscious (and subconscious) thoughts, feelings, motives, actions and behaviours (Schultz & Schultz, 2012). While the reflective diary is a more direct form of introspection, the post-observation interviews brought about stimulated recall and encouraged teachers to explore different aspects of their practices. Moreover, the interviews and card-sort facilitated the exploration of their beliefs and behaviours through creating an open dialogue that helped build, deconstruct or ‘challenge’ ideas suggested by the teachers.

In line with social constructivist epistemology and the HCA-CST theoretical framework, introspection brings about powerful insights and my role of a critical friend who engaged in dialogue and observations helped teachers explore deeper ideological and behavioural structures. However, it must be emphasised that the study only borrows ideas and ways of knowing from introspective methods. Unlike pure introspective, contemplative or phenomenological research, data is collected from multiple sources (including students, teachers, administrators and mine as a researcher) as opposed to just the teachers.

5.4.2 Deep immersion

The research study, drawing on ethnographic studies, included a deep immersion in the context to allow for deeper understanding of the schools, the teachers, the students and social practices that are otherwise ‘hidden’ from public gaze, through participation in activities, lives of the people and the physical environments of the sites (Fetterman, 1989; Reeves et al., 2013; Spradley, 1980). In line with social constructivist epistemology, deep immersion holds with participant and non-participant observations that allowed me not only to acquire deep understanding and holistic social accounts of the teachers and schools (Hammersley, 2007) but also helped explore links between social phenomena, which otherwise would have apparently little connection (Reeves et al., 2013). Additionally, in order to minimise personal bias and gain thick rich information, I immersed myself in the schools and the experiences of its actants by spending time with teachers and students in classroom, staffrooms and being involved in school-based activities or festivities, which generated informal discussions and detailed field-notes. I lived on/near the school campuses at three of

the four schools (MBK, RVS and PB; MGIS was a day school and didn't have any residential facilities). Specifically, I lived on campus at MBK and RVS, while at PB there were no provisions to live on campus, but I spent as much time at the school as possible and kept visiting the campus multiple times during the day. Whilst longer term residences (6-12 months) can help researchers internalize the beliefs, fears, hopes and expectations of communities under study, for the current study a limited sample size (focus on three teachers) allowed for a deep understanding of the focal teachers' behaviours, attitudes and aspirations (Fetterman, 1989).

Bernard (1994) emphasises that researchers should establish a rapport with the community and act in a manner such that others within it see him/her as one of them and thus, behave as they normally would. Fife (2005), furthering the argument, recommends building relations based on more than intellectual understanding, to include emotional empathy. This does not imply that the researcher agrees with everything that a community does or believes, but rather, seeks to provide meaning through shared lived experiences. The relations allowed for deeper understanding of the context and many informal conversations, which helped build on emergent ideas, models and the conceptual framework. However, deep immersion, also requires researchers to balance the insider versus outside continuum (Herr & Anderson, 2005) and also develop critical distance (Fetterman, 1989) (strategies for maintaining critical distance have been previously discussed in section 5.3.6). At the main study schools participants, students, other teachers and administrators frequently commented: "we didn't feel that you were an outsider and just felt like you were a part of us" and "you are leaving already; when will you come back?", whilst at two of the schools, the teachers impressed that I join the school (including a school that was initially very reserved about the study).

5.4.3 Semi-structured interviews

Stake (1999) contends that interviews are the main road to understanding multiple perspectives and realities, whilst Yin (2014) strongly recommends their use for case-studies, as they allow for in-depth investigations. Interviews are unavoidably collaborative and many researchers (like Briggs, 1986; Holstein & Gubrium, 1995) have found that even in the most objective/standardised interviews researchers fundamentally shape the responses. Holstein & Gubrium (1995) recommend that rather than trying to strip interviews of their inherently interactive elements, they should be conducted with the researchers taking an active role in

contributing to knowledge production. Accordingly, I used interviews as a process in which ‘knowledge’ was co-constructed through interactions and both parties were involved in the meaning making process (Holstein & Gubrium, 1995; Kvale, 2007). This allowed me not merely to be a neutral conduit but rather an active participant (Holstein & Gubrium, 1995). The interviews transcended from just trying to ‘gather teachers’ voice’ to creating a space for introspection and systematic exploration, thereby generating a complex nuanced understanding of the issues. I conversed with participants, suggesting alternative considerations, probing for connections, encouraging the exploration of other perspectives and exploring connections with their own everyday lives and lived experiences (recommended by DeVault, 1990). In doing so, this also deepened the contemplative nature of the study.

Kvale (2007) recommends that a qualitative research interview should be neither a free conversation nor a highly structured questionnaire, thus allowing for an exhaustive exploration of a theme. There should be flexibility to explore evolving themes and adapting to unexpected changes. Given the exploratory nature of the study and relatively under-researched area, semi-structured interviews (appendix A) were used in preference to unstructured ones in order to focus the discussion and ensure that the various aspects of the study were covered. Semi-structured interviews, similar to active interviews, allow for discussions to evolve, be guided by responses and hence, facilitate deep exploration of the developed themes, inconsistencies and contradictions (Barriball & While, 1994). Hence, in any given interview, the topics discussed can vary across different participants. I used multiple interviews and that allowed me to cover the various key areas of interest over extended periods of time.

The literature review and pilot study informed the questions for the semi-structured interviews. While the schedules informed the interviews, the participant’s responses dictated the exact phrasing, the order of questions and the flow of the interactions (Kvale, 2007; Kvale & Brinkmann, 2009). During the interviews, I used silent spells to probe the participants to reflect, make associations, expand on their views and provide further details. Throughout the interview, I sought confirmation of any key interpretations (Kvale & Brinkmann, 2009) and the major findings were summed up in 2-3 concise sentences, which were put to the participants in the last interview for verification. The interviews used a funnel strategy, whereby generic questions on the participants’ views and beliefs were asked, followed by in depth probing of their responses to the key questions of interest.

All the interviews were conducted in English; however, in India, conversations in English frequently incorporate words and phrases from the local or national language (Hindi). There are multiple issues with cross-language qualitative studies leading to problems with trustworthiness (Edwards, 1998), including: a) the use of different translators leading to inconsistent translations; b) incorrect/inappropriate translations; and c) lack of conceptual equivalence in the translations, i.e. culturally bound words and phrases (Temple & Young, 2004). To address these matters, after I had translated certain phrases, I got the participants check these along with other local people and/or colleagues and referred to multiple dictionaries. For phrases where translation would reduce their meaning, the participants' phrases have been used in quotation marks. These are further explained in detail in the text, as the use of additional words to describe the phrase in the original quote could change the voice of the teachers (van Nes et al., 2010).

There was an extended interview with the school principal and a set of teacher interviews: interview 1, on teachers conceptualisations of the purposes of education; interview 2, a critical incidences interview post classroom observation (discussed in subsection 5.4.4); interview 3, a card sorting interview (discussed in subsection 5.4.5); and interviews 4 and 5, on influences on teacher capability for teaching LTLT.

Principal interviews. The principal interviews averaged 75 minutes in length. I asked the school leaders about: a) the school's educational vision; b) conceptualisations of local equivalents of LTLT and their synergy with LTLT; c) school wide strategies for LTLT and its equivalents; and d) determinants that influence teachers capabilities for educating for LTLT. A large part of the data was collected through other formal and informal meetings with unrecorded discussions, occurring during, for example, introductory meetings, school tours and several follow-ups/project update meetings. The interviews helped in providing a broad understanding of the school and schooling systems, understanding different perspectives and triangulating the data.

Teacher interview on purpose of education. The 14 semi-structured interviews averaged a length of 71 minutes, during which I asked the teachers about the: a) qualities of a 'good teacher'; b) perceived purpose of education; c) their conceptualisation of local terms and the school's philosophy; d) introduced LTLT and asked about the synergies between their and the local conceptualisation and LTLT; and e) perceptions of practices to bring about LTLT. The pilot study helped inform the interview; the questions were reordered due to teachers' differing understanding of conceptual equivalents of LTLT, where their

understanding of conceptual equivalents was explored before LTLT was introduced. Supplementary data was collected from 13 schools and was used to explore saturation and other potential understandings of the local conceptualisations. This supplementary data was collected through informal interactions with teachers and administrators through discussions centred around questions from the interview schedule, like “what do you perceive the purpose of education” and “children spend 12 years in school, what should they gain at the end of it?”.

Two teacher interviews on network of influences. There were two interviews that aimed to understand teacher capability influences averaging 55 and 51 minutes per teacher, respectively. The first invited participants to explore the influence of determinants (from and beyond the card-sort activity) that affected them. I asked teachers: a) What supported them in bringing about education for LTLTH?; b) What constrained them; what would they change in the school (in students, parents, school management, school environment and the community) in order bring about more education for LTLTH?; and c) What was the role of key influences that were highlighted through ethnographic stay, card-sort or informal discussions? In the second interview, teachers were asked to help in developing a timeline of how their LTLTH teaching strategies have evolved and the specific influences that contributed to the changes. The timeline was used as a tool to elicit deeper reflection of the influences given the subconscious nature of various determinants, rather than to evaluate the evolution of their practices. Thereafter, I asked teachers to explain interactions and draw possible connections between influences, that were previously highlighted in the card-sort, on a physically printed map. The pilot study helped to inform several changes to the methods, in particular, the original interview (a combined version) was split into two. The original interview involved teachers drawing a river to signify how their teaching practices had evolved and the pilot demonstrated that, whilst the proposed art-based method didn’t work, the use of a structured timeline was useful as it allowed for a more nuanced discussion on the links between the influences and teaching practice. Additionally, more time was allocated to discuss the developed map of the network of influences and the interactions between the various determinants.

5.4.4 Classroom observations and critical incidences interview

Classroom observations. Classroom observations have been widely used to build the knowledge base regarding effective teaching practices (E. A. Skinner & Belmont, 1993;

Walberg, 1984). Observational tools allow for the collection of rich and thick qualitative data by capturing “reality”, covering the social context (Stake, 2005), avoiding the reliance on second-hand accounts by student or teachers (L. Cohen et al., 2007) and are more reliable than what people say, especially when studying classroom practices (Bell, 2005).

Additionally, they can allow for more reliable cross-case and cross-site analyses. I used classroom observations and follow up critical-incident interviews to probe teaching practices, teacher-student interactions and to understand teacher behaviour. I chose to be a non-participant observer to minimise any disruption and to retain the naturalness of the setting (L. Cohen et al., 2007).

Each research participant (teacher) was ‘formally’ observed at least three times and a series of informal observations preceded the formal observations (detailed fieldnotes were maintained). The informal observations minimised biases stemming from the intrusion, allowed students (and at times teachers, although many of them were quite used to observers) to get used to the presence of another adult and for me to better understand the teacher’s teaching strategies. The informal observations included: a) the students in the selected grades (three groups of students corresponding to three class teachers) and them being followed for at least two days each; b) the class-teachers being followed for at least two days each; and c) the class-teacher teaching their specific class for at least for three classes.

Thereafter, each teacher was observed at least three times using a narrative critical-incident observation sheet. The high inference and narrative nature of the tool allows for deep understanding of the teaching learning processes as opposed to checklists, which would measure the frequency of incidents (Hardman & Hardman, 2016; Stodolsky, 1990). Critical-incidents observations, first described by Flanagan (1954) are observations regarding positive or negative incidents that are of special significance to the study. In the current study, these pertain to teaching practices for LTLT. The narrative classroom observation sheet (appendix A.3) included: a) drawings of the layout of the classrooms; b) details on the academic topic being taught; c) teacher’s practices for LTLT; and d) student responses. It included prompts, informed by the literature review, regarding teachers’ own behaviour, behaviour management strategies, teaching/learning processes and Teacher-Student Relations (TSR). This followed the initiation-response-feedback interaction exchange structure, as suggested by Sinclair & Coulthard, (1977), which is considered to be central to all teaching learning processes (Alexander, 2003; Hardman & Hardman, 2016). These critical incidents were used as

prompts for the post-observation critical incident interviews, thus allowing for elicitation of thick rich data about specific incidents (LeCompte & Schensul, 2010).

The pilot study informed changes in the original schedule, whereby they indicated that the three aspects of teaching practices for LTLT: teacher pedagogy, teacher behaviour and teacher-student relation, needed to be further disaggregated. Further reading helped disaggregate these three teaching dimensions and in identifying other forms of teaching pedagogy that could be observed. Additionally, section C (a summary section) was removed, as it didn't provide any useful additional information, while the highly structured design of the section B impeded the data collection process and therefore, an alternative section was designed to allow for more flexibility during data entry.

Critical incident interviews. The multiple observations were followed by a post-observation interview (also called interview 2; appendix A.4). Stake (2005) suggested that observations only permit researchers' interpretation of the process or environments observed, whilst critical-incident (post-observation) interviews gather teachers' perspectives. Additionally, Toews & Zehr (2003) stressed the importance of consulting participants when interpreting observations. The critical incidents provided a starting point for the interview. The 14 semi-structured interviews averaged 77 minutes. Through them, I asked the teachers about: a) the challenges in bringing about education for LTLTH; b) reflection on the series of classes being observed; and c) reflection on the critical incidents observed, the reasoning behind their actions and links with previous classes. Apart from the interviews, teachers generally discussed and reflected on their classes immediately after a class. Whilst the interviews form the main unit of analyses, during the write up I was able to weave in further supporting details from the observation forms, informal discussion field-notes and reflection diaries.

One of the pilot study teachers and one of the main study teachers (at PB) used local languages (Gujarati and Bengali, respectively) as the medium of instructions. Teachers at MBK used a mixture of English and Hindi as their medium of instruction. I was able to identify critical incidents at Shreyas, MBK and PB as Gujarati is my first language, I am fluent in Hindi and Bengali shares some similarities with Gujarati and Hindi. The Bengali classroom recordings were translated by a third-party service provider and cross-checked, however, the main unit of analysis – post-observation interview (conducted in English) doesn't depend on the translations.

5.4.5 Card-sorting interviews

Card-sorting based instruments have been used to gather qualitative and quantitative data regarding subjective opinions, viewpoints, beliefs and attitudes by either grouping or ranking an array of cards (Exel & Graaf, 2005). I used Q-sort, a hierarchical card-sorting method, which allowed the respondents to rank their opinions regarding determinants that influence them in teaching for LTLT. Q methodology, developed by Stephenson (1935), challenges the positivistic logic employed in surveys and questionnaires, with the perspective that an individual cannot be divided in a series of psychological traits or factors. It considers a participant's viewpoint holistically and compares the similarity/dissimilarity in two individuals' viewpoints. The methodology required teachers to rank a series of cards relative to each other, as opposed to agreeing or disagreeing with statements or to rate a statement on a scale of 1-9 individually. The resulting data is used to describe a population of viewpoints and not people, thus not needing a large sample size (N. W. Smith, 2001). The card sort was used as a think-aloud activity and a tool to elicit deeper reflection, while the resulting distributions of cards were used to create groups of teachers impacted upon by different sets of influences using Q methodology (section 5.5.2; Stephenson, 1935).

The card-sort interviews (appendix A.5.1) averaged 73 minutes, with teachers being asked to rank a set of cards in response to the question: "What influences you to teach for education of the heart (LTLT)?" They were asked to sort the cards into a quasi-normal distribution of nine piles of cards ranging from the least important to the most. The deck of cards/influences (appendix A.5.3) were informed by the HCA framework, literature review, the pilot study, insights into the schools, informal interactions with teachers and leaders and the first few days of ethnographic study. A flatter quasi normal distribution (figure 5.2) was used as participants were expected to have strong opinions, which would allow for lesser ambiguity in the middle of the distribution and give more space (discrimination) to strong (dis)agreements (Brown, 1980). Finally, the teachers were asked to elaborate upon their priority order and the cards at the extremes, which provided deeper understanding of the determinants.

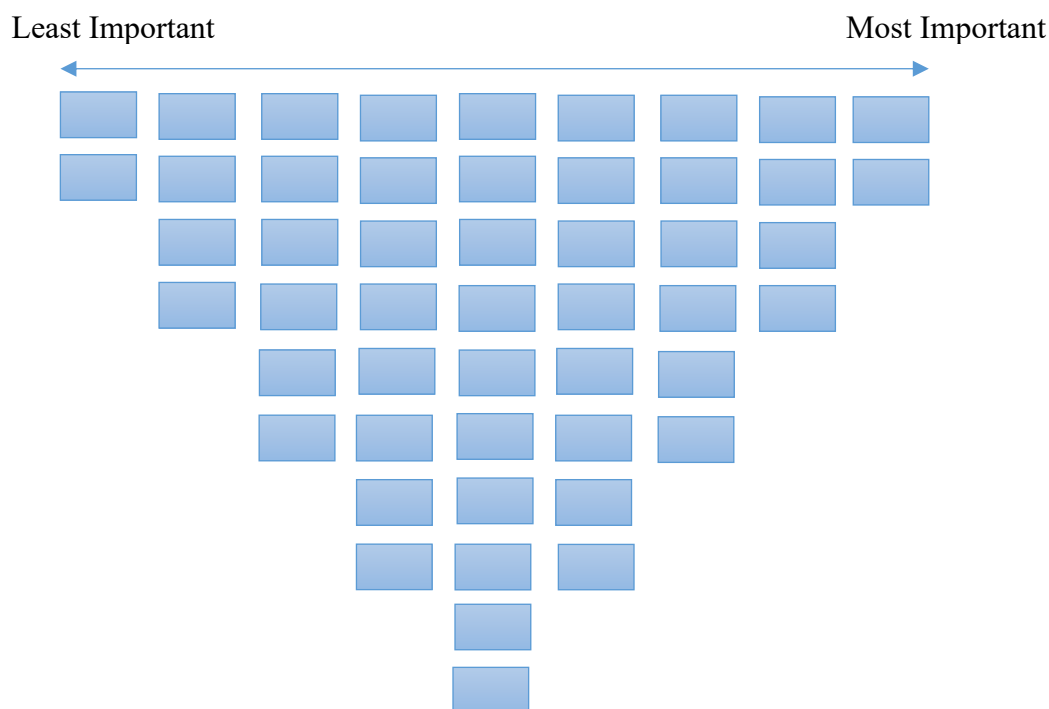


Figure 5.2: Sample Q-sort answer sheet. Class teachers were invited to sort 50 statements onto a card sheet as depicted above.

5.4.6 Teaching reflection diary

In order to triangulate data on teaching practices for LTLT, several other tools, including assessment of student emotional competencies, student interviews and students' rating of teaching practices were considered. However, a teacher self-reflection diary was chosen over these alternatives for the following reasons. First, SEC (outcome of teaching for LTLT) are affected by multiple factors and would not help explore teaching practices for LTLT. Second, the current measures of SEC, including ability-based tests (Mayer, Salovey, Caruso's emotional intelligence test), perception-based tests (Empathy Quotient), behaviour rating forms (Devereux Student Strengths Assessment) and video-based tools (Kids' Empathic Development Scale) are reductionist tools with variable levels of validity, which may not completely capture student competencies. Third, whilst student interviews or questionnaires rating teaching practices could provide useful information it wouldn't help understand the practice and the underpinning reasons for the teacher's choice of the practice.

Diaries maintained by participants, recorded ongoing events of value, the social environment and beliefs in response to open-ended prompts. They allowed for collecting data regularly over an extended period of time, provided detail to individual narratives, gave participants time to reflect on their practices, providing autonomy on what they chose to

share (Meth, 2003). They can help triangulate data collected from classroom observations; to the extent that they have at times been used to approximate observations (Zimmerman & Wieder, 1977).

Teachers were asked to maintain a written reflective diary (appendix A.7) for one week (five diary entries), being asked to reflect on any notable teaching practices they used for LTLT, the purposes behind them, the motivation for these and student responses to the practices. They were also requested to reflect on successful and an unsuccessful strategy. The diary also involved using blob trees (Wilson, 2005) to trace how teachers' experience the practices they use. The pilot study suggested the need to shorten the reflection diary to five entries, to conduct an introductory session about the diary and its objectives and frequent reminders to use it. Whilst the limited diary entries in the pilot study didn't capture additional details of successful teaching practices, they were still useful, in that they provided contextual information, a deeper understanding of teachers' emotional reaction to the incidents and details about various determinants.

Due to logistical constraints and their workloads, the main-study teachers were given the option of completing or not completing the self-reflection diaries. The teachers were also given the option of filling in a structured self-reflection diary (opted for by four teachers), writing up reflections in a blank word document (opted for by one teacher), audio recording their reflections (opted for by two teachers) and sharing their reflections as an interview type discussion (opted for by two teachers), while five opted to not complete the diary. Teachers frequently commented on finding the dialogic interviews far more useful, thus suggesting that in oral cultures like that of India (Finnegan, 2003) alternative forms of recording are required, like audio based reflection or dialogic interview based reflections.

5.5 Data analysis methods

Qualitative researchers are usually considered to be research tools themselves (Brodsky, 2008) and data analysis isn't something that happens after the data is collected. The data was being analysed as it was being collected; the analysis continuously took place through the lived experiences due to deep immersion and active discussions. This led to the forming and reforming of themes and constructs, developing probes and actively building connections. The analyses also didn't end after a "formal" analytical phase, but rather, continued into the process of writing up in terms of how the data was presented, the order in which this was done and the connections that were identified (Miles et al., 2013). This section describes the analysis that took place immediately after the completion of data collection.

The audio recordings from the interviews and formal classroom observations were transcribed verbatim. Efforts were made to enter the participants' world and the collected data (interview transcripts, observation forms, field-notes and reflective journal entries) were read multiple times before any analysis. Three different types of software were utilised for data analyses: a) NVivo for qualitative data analyses; b) R for network analyses of the HCA-CST network of influences; and c) the PQ method software for the Q methodology analyses of the card-sort. The primary focus of the findings reported in the next three chapters is on the main study; however, I also cite field-notes from the supplementary data to demonstrate teachers' shared understanding, extend the conceptual framework and to deepen the level of exploration of the themes.

5.5.1 Thematic analyses and data coding

Thematic analysis (Braun & Clarke, 2006) was applied to the transcribed interviews. This analysis, in line with a constructionist epistemology, allowed for flexibility when addressing the three research questions (Braun & Clarke, 2006). Additionally, the study doesn't explore prevalence or frequency analyses (except when comparing networks across teachers), because the frequency of something being mentioned in interviews or used as a teaching practice doesn't necessarily relate with its value. For example, there could be a teaching practice that is only used once during the scope of the study, but this uniqueness doesn't take anything away from its effectiveness.

Basit (2003) posits that qualitative data analyses are a creative process and the pilot study was invaluable. The pilot (along with the literature review) helped develop a flexible set of a-priori codes. It also helped in the appreciation of the cyclical nature of coding, when

coding the main-study data, the a-priori codes allowed for structuring the vast amounts of data. However, due to the exploratory nature and a lack of previous research, I remained open to any new codes and themes emerging from the data. Any new code was decided based on whether it captured something important in relation to the overall research questions. A codebook (appendix B) providing condensed definitions and examples of codes and themes was maintained while coding. Descriptive coding was used to code the data whereby sentences and passages were coded by short phrases of words summarizing the content (Miles et al., 2013; Ryan & Bernard, 2003).

All the data from one teacher was coded first before moving on to the next and short teacher vignettes were created that later informed intra- and inter-case analyses (section 5.5.3). The coding followed two stages of analyses as proposed by various authors, including Miles et al. (2013) in which the first round of analyses involved coding the data for the larger areas of interest presented in the thesis (i.e. RQs, explicit links between RQs and feedback on research processes) and their sub-codes using the aforementioned descriptive coding. Thereafter, in the second round of analyses the resulting codes (and the coded data) were categorised and grouped into themes and patterns. Then, the identified themes were reviewed in two phases: first, ascertaining the coded extracts under the theme form a coherent pattern; and second, testing the validity of individual themes in relation to the entire dataset. Burr (1995) and Braun & Clarke (2006) recommend that constructionist epistemology based projects explore data at a latent level, as opposed to a semantic one, whereby the analysis goes beyond the semantic content and examines underlying ideas, assumptions, and conceptualisations that are theorised as shaping the semantic content. The latent level analysis wasn't focused on building individual narratives, but rather, allowed me to theorise contexts and system-level conditions (Braun & Clarke, 2006).

5.5.2 Analysing capability influences (Q sort and network analyses)

Card sort activity results, in terms of ranked influences, were processed using the Q methodology (Stephenson, 1935). The PQ software was used to create sets of teachers that were impacted by similar influences. Thereafter, the sets of teachers and their influences were thematically analysed. Additionally, the influences were used to create an interconnected network where the interactions between the various influences were drawn based on teacher recommendations, the interviews on influences, other interviews, immersive observations and

field-notes. The maps of interconnected networks for each teacher (14) were overlaid revealing common factors and relations.

Network analyses tools allowed for the exploration of the interconnectedness of the network and the key influences that underpin it. The network interconnectedness was explored through the clustering coefficient (also called transitivity coefficient; Wasserman et al., 1994). Watts & Strogatz (2011) suggest that networks tend to “cluster”, forming tightly knit groups, with these clusters becoming central to the network and multiple clusters potentially interact with each other. While the key influences were explored through centrality measures. There are several centrality measures (summarised in table 5.5) that are commonly used, including degree centrality (Shaw, 1954), closeness centrality (Beauchamp, 1965; Newman, 2005), betweenness centrality (Shaw, 1954) and eigenvector centrality (Bonacich, 1972), among many others (Landherr et al., 2010). I conducted preliminary analysis using in and out degree centrality, connection leading to and leaving a given node (influence), respectively. However, for main analyses, eigenvector analysis was deployed, as the other measures only look at the direct connections of an influence and not indirect ones. Eigenvector analysis, in line with CST, factors in the indirect connections by also considering members connected to the given node and their connections (Bonacich, 1972).

Table 5.5 Centrality measure comparison

Centrality measure	Influence	Citation
Degree centrality	Measures the number of direct contacts of a node; in-degree counts the number of connections leading to a node while out-degree counts the number of connections leaving a node.	Shaw, 1954
Closeness centrality	Measures the distance of any given node from all other nodes in the network.	Beauchamp, 1965; Newman, 2005
Betweenness centrality	Measures the number of shortest paths between any two nodes that pass-through a given node.	Shaw, 1954
Eigenvector centrality	Explores direct and indirect connections to other nodes through other interconnected nodes. Connections to an interconnected node contributes a node's centrality more than connections with a less interconnected one.	Bonacich, 1972

5.5.3 Intra and inter-case analyses

Case-studies face the challenge of maintaining the particularity of individual cases, while seeking generalities (Stake, 2005). Eisenhardt (1989) recommends that researchers

examine individual cases, first, before looking for patterns across cases. I used Stake's two-tiered multiple case-study approach, where the cross-case analyses are only conducted after the intra-case analyses has been completed. Intra-case analyses, using cross-matrices, involved exploring the teachers' conceptualisations of LTLT, how they teach and what influences them. This helped better understand the cases and sites and informed the inter-case analysis, the main analysis. Thereafter, inter-case analysis was conducted relying on a variable-oriented approach, a conceptual and theory-centred approach, using variables rather than cases to understand broad patterns across a range of cases, was employed (Miles et al., 2013). The inter-case analysis was undertaken on an inter-site basis and on an aggregate teacher basis. The aggregated teacher analysis forms a major part of the findings, while the comparative inter-site analyses was used to add detail to understanding the influence of social and environmental factors. The purpose of the inter-case analyses (informed by the epistemological assumptions) was to elucidate a range of possible teaching practices and networks of influences as opposed to comparing one teacher or site as being better than the other, recommending a singular best network of influences or building a grand theory (as discussed in section 3.2; CST).

The outputs of the analyses (intra-case followed by inter-case) include: a) comparison of the purposes of education and conceptualisations of LTLT across teachers, principals and sites (schools); b) a compilation of teaching practices and a comparison of commonalities and differences across the teachers; and c) thematic comparison of the networks of influences that affect the various teachers.

5.5.4 Trustworthiness

Trustworthiness refers to a study's credibility (qualitative internal validity), dependability (qualitative reliability), confirmability (objectivity) and transferability (external validity or generalisability) (Lincoln & Guba, 1985). Case-studies have been criticised for potential issues with all of the above (as previously discussed in section 5.3). Miles et al. (2013) suggest that qualitative studies usually have high credibility as they test the findings and their interpretations from multiple perspectives: researcher's, teacher's, principal's and readers', helping minimise social desirability bias. In the study, triangulation was used to improve the credibility (and confirmability) of the findings (Guba, 1981). Patton (2010) explains that the purpose of triangulation (and literal replication) is to check for inconsistencies, rather than to look for consistencies. He suggests that inconsistencies are

valuable findings that provide increased depth to the findings and their analyses. For example, if the observations pick up a different set of strategies from those highlighted in principal interviews, then the analysis explores the implication of the contrasting information. The extended time in the field allowed for the development of an in-depth understanding of the school and the teachers, leading to increasingly credible findings (Creswell, 2013). During the interviews, I sought participant confirmation of key interpretations. Additionally, the key findings were summarised and confirmed with the teachers during the last interview.

The dependability of the study was ensured by keeping a clear outline of the choices and decisions made and the reasons behind them, allowing for someone else to replicate the studies in the future. Yin (2014) recommends keeping the chain of evidence (audit trail) intact, i.e. the reader should be able to follow the findings of the study. The write up ensured that the chain of evidence was kept intact to demonstrate how the findings emerged from the data and not the researcher's biases, thus improving confirmability of the study. Additionally, the instruments have been cross-checked by expert researchers (supervisors).

The transferability in qualitative studies depends not on the representativeness of the sample, but rather, the generalisability of the theoretical proposition(s) and coherence of the theoretical reasoning (Eisenhardt, 1989), leaving reader the onus to judge the generalizability of the findings (Kvale & Brinkmann, 2009). I present rich and thick descriptions regarding the contexts to allow readers to draw their own conclusions. I have used literal replication in the site and case sampling, which should allow for increased transferability of the study, similarly, the supplementary data helps build transferability, albeit based on schools with similar philosophical basis.

5.6 Ethical considerations

British Educational Research Association's ethical guidelines (British Educational Research Association, 2011) and Oliver (2010) recommend that research studies need to be both intrinsically and instrumentally ethical, i.e. ethical both in terms of research design, data collection and analyses. In this section I outline the ethical considerations and processes.

5.6.1 Research design and sampling

The current research design and site sampling have been strongly informed by ethical considerations and only schools that claim to bring education for LTLT have been sampled (previously discussed in section 5.3.3). Cross-site and cross-case comparisons have been made to explore different teaching practices and teacher capability determinants, rather than to compare if one is "better" than the other. There is a possibility that the teachers might have been pressurised by the management to participate in the study. In order to avoid this, the schools were asked to not pressurize teachers to participate and in the initial teacher meeting, teachers were explicitly asked if they would like to participate or not, being also informed that there would be no consequences should they chose not to do so. One of the initially recommended teachers at RVS declined to participate and another teacher was sampled instead. Moreover, two others were hesitant about participation and I explained that they didn't have to and that, if they chose to do so, they could withdraw at any point. They decided to become involved in the study and reported later that they found it interesting and helpful.

5.6.2 Informed consent

I sought informed consent from the participants by having them fill an opt-in form. The study participants were provided complete information regarding the research purpose, aims, consequences and applications through a discussion and an information sheet. I also explained the use of the data and emphasized upon their right to withdraw from the study at any point in time without any consequences. A face-to-face meeting helped ensure that the participants understood the project goals and their rights; however, as recommended by Robinson-Pant & Singal (2013) the consent taking process was seen as an open and ongoing dialogue and continuous considerations in terms of the nature of data collected, discussions of how it would be represented and written up and, with a few participants, even post the writing process. All the participants gave enthusiastic verbal consent, however, were disinterested in and/or rather apprehensive about signing the form.

The signing of a formal consent form appeared to be culturally inappropriate and led to some uneasiness. Despite being carried out, it remained contentious and something I regularly reflected upon. Robinson-Pant (2005) points out how signing consent forms could be disruptive in some contexts, especially those of the global south, where they could create mistrust between the researcher and the participants. However, I saw the form as an institutional necessity and negotiated how the forms were seen such that they don't affect the relations of trust that were built. At the first main study school (MGIS), the forms, whilst being provided at the start of the study, were only completed towards the end of the study upon a few reminders (teachers didn't necessarily see the need for completing such a form). In the other three schools, they were only distributed and signed towards the end of the study (in some instances as a formality).

The study also involved incorporating the findings from deep immersion and informal discussions with several students, teaching and non-teaching staff. Permission was given by the school principals for immersive methods (extended stay and interactions). No written consent was sought, however where possible, the teachers and students were informed of my positionality as a researcher and the purpose of the study and agreements were a matter of trust rather than contractual. In instances where a student or a non-teaching staff member didn't know the purpose of the study or the inclusion of information could cause harm, then the details of the interactions, at times, have not been included or were generalised and used to provide a broader context.

5.6.3 Confidentiality

Miles et al. (2013) contend that confidentiality allows researchers to gain trust and receive open and honest replies, thus improving the study's trustworthiness. I ensured data confidentiality and used encrypted data storage equipment for formal data (interviews and classroom observations) collection. The fieldnotes were always kept private and kept in locked storage when not being analysed. When I was making field-notes during informal observations, students were curious and expressed interest in those that I made either on paper or directly on a laptop (depending on the school context). They weren't interested in the content of the notes, but more on their length, my handwriting and the broader purpose for my being there, rather than the content. Over the course of the pilot, I realised that explaining to students what I was doing at the start of a class isn't necessarily sufficient as it could still prove to be disruptive in the classroom. Consequently, after the first few informal

observations, I showed the notes to students and explained what I was doing. However, I ensured that I didn't write down any sensitive information. I used short phrases that might not make sense in themselves but could help me recall and expand on the event later in the day. Additionally, my handwriting aren't very legible while the laptop font sizes were quite small and the students and I engaged with the notes for very few moments, thereafter I engaged them in a larger discussion with the fieldnotes closed (these interactions usually took place between classes allowing a very short time, while we continued the discussion in breaks without the notes).

The research participants were given the option of being named or kept anonymous. Robinson-Pant (2005) providing cross-cultural perspectives on ethical practices of research, especially in the context of the global south, recognizes the contentious nature of using anonymisation. Additionally, Warwick (1993) argues against the protection of individual identity in cultural contexts where privacy is not a strongly held value. In the sampled schools most of the teachers saw themselves as communities and families, and during the pilot it was difficult explaining the need for anonymity and asking teachers to help with their anonymous names. For the main study, I used non-anonymised data as an affirmation to the research participants and perhaps, also, as a way of "giving back". Most of the participants agreed to and appreciated the use of non-anonymised data, while three decided to remain anonymous. Their anonymity in this document has been ensured using pseudonyms. However, there will be a lack of anonymity within the school that they work in (and the same was clarified to him/her, which he/she was okay with); one of the teacher chose to not have a pseudonym for a higher level of anonymity. Additionally, all children's names have been anonymised.

5.6.4 Ethical data collection, analyses and write-up procedures

The reduced emphasis of the relevance of the institutionalised formal procedures and codes of practice made me personally feel responsible and accountable. It forced me to reflect critically during my interactions with both participants and non-participants. Additionally, as Atkinson (2009) suggests, the interpersonal relations developed (section 5.3.5) provided for a sociologically informed basis of conduct (rather than naïve notions of written consent). They helped me inform an intrinsic form of ethics that then pervaded all interactions, data collection, analyses and the writing up.

The multiple instruments in the study, such as reflection diaries, observations and interviews, generated very personal information. All these instruments were developed in an

ethically sensitive manner and special care was taken to not share any information that might affect the teacher's position negatively within the school. At the start of interviews, I reminded teachers of their right to not answer any question or to ask me to turn off the recorder. However, they were generally very dismissive of this (with Indian head nods, waving of hands) and I found myself explaining how it was a necessary reminder. Robinson-Pant (2005) contends that, in Southern contexts the focus still primarily remains on trust-based informal relations. One of the research participants (Shreya^{PB}) repeatedly emphasised what I have now come to understand as an intrinsic form of ethics:

You know me, you are the best judge of what to anonymise or not [or what to exclude or not], but I believe you should know the whole picture [and therefore I will not ask you to turn off the recorder when there is any sensitive information].

Interviews were conducted in an environment where no one else could hear the discussion, unless the teachers preferred otherwise (teachers at PB), and where the teacher was comfortable. It was surmised that, if other teachers or students could overhear the interview it may not allow deep discussions. However, at PB, a very open school with classes usually under trees, rather than in rooms, the teachers preferred holding the interviews in open areas, under trees or in the staffroom (spaces where we could talk, which wouldn't necessarily exclude passers-by). The local contextual culture of the Santiniketan, a hamlet, was a very open culture, where it was perceived that what we were discussing wasn't confidential. Whilst there were aspects that might have affected student-teacher relations, younger students would struggle to follow the relatively fast paced conversation. There were a few discussions that the teachers and I had in more private settings at their homes; however, the invitation was a more friendly gesture of hospitality.

All publications with references to individual participants and their quotes have been and, in the future, will be, shared with the participants first to ensure that they are satisfied with how the data have been used. It took a month and half to receive permission from the participants for the use of their quotes and in some instances required editing and elaborating of certain ones. Any sensitive data were and will continue to be handled with care. Special attention has been given to not divulging any information to the teachers' peers, school management and students that could affect a teacher personally, socially or professionally. Moreover, in the school reports and the study's write-up, sensitive information is not traceable to the participants. Any sensitive data mentioned by the participants, if used, have been anonymised, generalised and/or quoted as if they have been taken from the fieldnotes

during informal interactions. One of the participants asked that I do not use direct quotes from the interviews, but rather, paraphrase her contribution, to avoid contentious use of direct quotes by future readers.

Chapter 6 Learning To Live Together: a conceptual framework

“The highest education is that which doesn’t merely give us information but makes our life in harmony with all existence” ~Rabindranath Tagore

In this chapter, I explore how teachers perceive the purposes of education (section 6.1), the local equivalents of Learning To Live Together (LTLT) like education of the heart or spirit (section 6.1.5), how they understand LTLT (section 6.2). I use their understanding to build on the Delors et al’s (1996), UNESCO’s (2014b) and Dietrich’s (2012) initial frameworks (figure 4.2). To conclude (section 6.3), I discuss these findings considering other frameworks and work undertaken by other researchers. Despite the widespread interest in LTLT (chapter 2), it has generally been used as a broad umbrella term (M. Sinclair, 2013). In other fields, such as peace education, GCE (Global Citizenship Education), EI (Emotional Intelligence) and SEL (Social Emotional Learning) there have been multiple frameworks leading to difficulties when comparing them and translating them to practice (section 4.1). This chapter addresses this gap by creating a more comprehensive 2-dimensional conceptual framework based on teachers’ perceptions and practice.

The various tools utilised through the study informed the data presented here, however, most of the data comes from the interview 1, which was specifically targeted at LTLT conceptualisation, and several informal interactions before or after the interview. I delimit the analyses of the purposes of education (presented in section 6.1) to the first half of interview 1, after which I extensively describe the project’s focus on LTLT. Thereafter, I draw onto **all** the data collected, primarily those from interview 1, to develop a conceptual framework for LTLT (presented in section 6.2). Initially an a priori coding scheme was used (Appendix C). However, after pilot coding the first school’s data it became apparent that a part of the coding scheme for the conceptualisation of LTLT didn’t work well with many sections being assigned to the parent ones. Given the flexible coding procedure, a new coding scheme (Appendix B) was developed based on the data coded from the first school (MGIS) and the fieldnotes from the other schools.

6.1 Perceived purpose of education

Local equivalents of LTLT and for student wellbeing were some of the most discussed purposes of education. All the teachers suggested LTLT equivalents, like education of the heart, education of the spirit or the psychic, education for flowering in inner goodness or for a good human, being considered the primary goal of education even before formally being introduced to LTLT in interview 1. Figure 6.1 demonstrates the frequency of codes for various purposes of education: 52% sections coded for LTLT and local equivalents, while there were limited references to other purposes, like children's wellbeing (22% codes), holistic education (13% codes), knowledge (6% codes), finding one's interest (5% codes), career (1% codes) and other (1%).

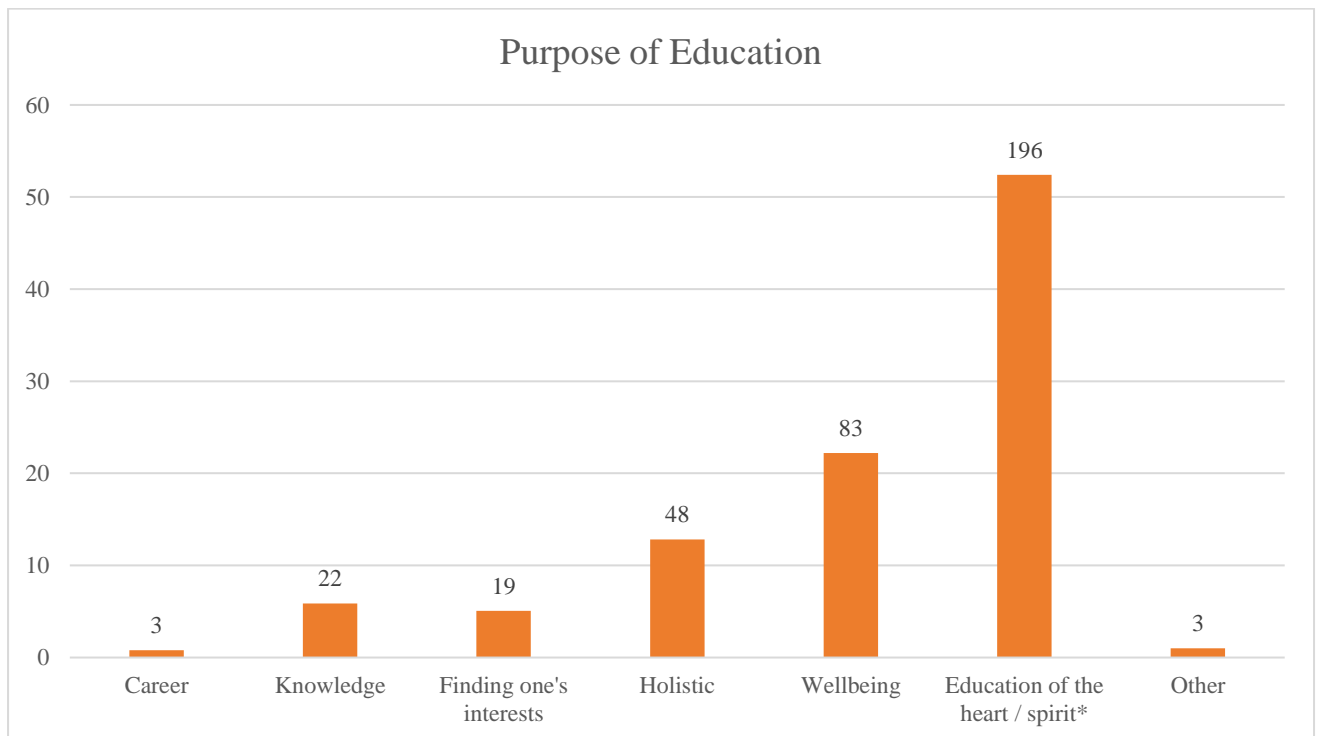


Figure 6.1: Purposes of education. Represents the frequency of coding for the various purposes of education that the teachers discuss. The coded sections for education of the heart / spirit were delimited to data collected before in-depth discussion of the study's focus on LTLT.

Notes- *Education of the heart/ spirit represents education of the heart, education of the spirit or the psychic, education for flowering in inner goodness or for a good human being.

This spread of data is atypical of most Indian schools and is the result of the atypical sample used. In this section, I aim to present some of the collected data capturing each purpose of education and demonstrating that the teachers didn't believe as strongly in the conventional purposes of education of future careers and knowledge transference as compared to student wellbeing and LTLT.

6.1.1 Career and Knowledge

There was only one teacher (Bharat^{Shreyas}) who mentioned career as an important goal and that too only in passing. Surojit^{PB} referred to career as one of the secondary goals during a philosophical discussion, where education might help sustain oneself financially “but the primary aim of education should be to develop your human qualities and human aptitudes”. While knowledge as a goal had a wider spread of importance, ranging from not important to one of the primary goals: a) as something that was not relevant or important: “it doesn’t matter; it is just a context why we engage with each other” ~Kamala^{MBK} and “we do not care about academics” ~Srila^{MBK}; b) in passing as a secondary goal: “mastering knowledge and all is nothing” ~Jayanthi^{MBK} and “it’s only a stepping stone to get to where I want to” ~Anju^{MGIS}; or c) as important and a given: “The first one is how the children learn, because we are educators” ~Joona^{MGIS}.

All the teachers at Mirambika believed that academics or knowledge acquisition was NOT their primary goal and explicitly stated so with notions of the “purpose of education... as it is practised nowadays in society, I do not agree(with)... memorise and cram the memory with all this information, data, that is useless” ~Baren^{MBK}. Additionally, when questioned about some students scoring only 20% in school leaving, competitive exams, he responded “that is alright, academics has its place”. While teachers (Hema^{MGIS}, Atul^{RVS}, Tanuj^{RVS} and Shreya^{PB}) in other schools did not bring up knowledge acquisition as a goal at all. Tanuj^{RVS} expressed the following in passing:

Whether the child is achieving what’s been set out is not important.... There are lots of opportunities to come back to things. So, actions will be done in 5th, 6th, 7th, 8th. So, it may slow down at some stage, but that’s okay.

Tanuj^{RVS} argued that, whilst academics in the long run might be important, it is a cumulative process with several opportunities for learning. Whilst half of the teachers at MGIS, PB and RVS perceived academics as one of the primary goals, all of them also taught the 10th and 12th grades (years when students sit national board exams). However, they also emphasized other aspects, like LTLT, wellbeing and holistic learning. For example, Joona^{MGIS} commented, “first of all our school believes that the children should be very happy, it should be a very happy place... if the parents come and say that my child is happy, I also have the feeling that, okay, something (is working well)”. Two PB teachers discussed academics as one of their primary **duties** as language teachers; however, they also expressed notions of knowledge acquisition as something that doesn’t matter, for example:

Is my purpose in life to get through the exams and get a job and lead a comfortable life or have I come here with a specific purpose and [the purpose should be] to find the purpose...? We often end up looking at very inconsequential things. Things that do not really matter. How does it matter in the long run whether I get this or that? How does it matter if I do not learn the rules of grammar? How does it matter, if my students are weak, let us say in maths or they do not remember history dates? What should be more important is what they are assuming whether they can look at their school and say because of that I am a better person. Because I have learned how to locate myself. ~Aaditya^{PB}

This isn't necessarily a dissonance between ideology and practice as a result of systemic conditions, but rather, resonated with efforts to integrate their ideologies and other purposes of education within their practices through changing the curricula, teaching pedagogy and their own classroom behaviours to emphasise LTLT.

Throughout the course of the study the teachers were also acutely aware of the bigger national and international contexts and hence, the constant pressure of exams (and narratives of the exams' role in students' future wellbeing). Some of them were engaged in a reflective process of the contradiction between their (and the school philosophies') purposes of education for LTLT and the children's future wellbeing. For example, Kamala^{MBK} questioned her decision (as the previous school principal) on not preparing students for exams: "are we going to just prepare children and if the exam system takes them well and good or the exam system doesn't take them, then let them learn to take that exam system", while Shreya^{PB} questioned, "If I say don't compete, practically, they have to compete. After 12th they have to compete. They have to go for competitive exams". However, teachers generally a) questioned the purpose of exams, for example, "Teachers are doing the most irrational things - subjects, exams" ~Surojit^{PB}; b) understood the repercussion of exams, for example, "Competition leads to isolation where one is better than the group. While we want to build communities and cooperation" ~Shreya^{PB}; and c) relied upon the school's objectives and philosophies to stay away from exam-based pressures, regarding which Surojit^{PB} suggested:

You have to first think why I am teaching English or why is English there as subject... The main objective [of developing human qualities and aptitudes] of the school should be at the back of your mind. There is something more to teaching, so my job is to teach them to become good human beings.

6.1.2 Interests

Many teachers at MGIS (and a few at other schools) referred to students' finding their interests as one of the purposes, which was referred to as: a) being curious ("create the

curiosity and passion for something” ~Anita^{MGIS}). Curiosity was discussed in relation to inquisitiveness, not being closed to the world or certain topics and having a drive to learn. Hema^{MGIS} and Srila^{MBK} both commented on building an openness to any topic, while Bodhirupa^{PB} discussed curiosity in terms of learning to learn, observe and seek understanding. And b) finding one’s passions and strengths in terms of exploring other subject matter, like poetry, photography, bird watching, art, dancing, music, painting and dramatics, as something that was beyond academics and equally (or more) important. For example, “second is to uncover I am so good at this, make choices (about what one likes so that they are not) misfits who are walking in somebody else's shoes and they pinch” ~Anju^{MGIS}. While Anju^{MGIS} discussed the idea of flow (Csikszentmihalyi, 1990) and the importance to find students’ interest areas in relation to their current and future wellbeing:

The experience of flow where you lose a perspective of time when kids are so engaged. We don’t want a break. That is very important, that means you are happy doing this, you are connected with that thing.

Notably, there was an increased focus on finding students’ interests in MGIS, while the other three schools strongly integrated it in their practice and teachers appear to have taken it for granted. MBK is a free progress school, where the choice of topics for teaching, learning and projects are all based on students’ interests, while the remaining two schools (RVS and PB) are boarding schools and the larger school systems allow for exploration of interests. The teachers were all actively engaged in finding students’ interests (both in extra-curricular activities and academic concepts) during and out-of-classroom hours.

6.1.3 Holistic

All teachers also referred to “all round development”, referring to thinking skills (creating, organising, critical and creative thinking), soft skills (multitasking, articulating ideas, communicating them, negotiating, team working, leadership skills), attitudes (towards subjects, other people), creativity (through hands or the mind; not limited to crafts or sports) and development of a “complete human being” (linking to ideas discussed in LTLT and discussed further in section 6.1.5, including “emotional development”). MBK teachers suggested that holistic development was important for developing various faculties that can help in manifesting one’s deeper spiritual understanding. Baren^{MBK} suggested that the purpose should be “to develop faculties (like the physical, mental, vital/emotional and spiritual) that help facilitate manifestation of psychic reality... See the higher inspiration

comes to the psychic... something like spark starts. But the spark cannot do anything unless the instruments are ready”.

Senior teacher^{RVS} discussed the notion of excellence as one of her aims: “I look forward to excellence in their own subject specific skills”. While other teachers did not explicitly discuss it, many of them integrated excellence in their practices; they aimed for it in learning, understanding, skills and behaviours. Notions of excellence were continuously referred to as lived experiences of students in the classrooms of most of the teachers. Regarding which, a visiting expert at RVS held that: “the attempt should be perfection and there can never really be perfection; it’s a continuous effort and process”. Several teachers at MBK and RVS also suggested the ideas of lifelong education and life as education: “life is education”, “education is lifelong” (Anju^{MGIS}, Jayanthi^{MBK}, Kamala^{MBK} and Aaditya^{PB}) and “[education’s] goal should be to be a learner” (Anita^{MGIS}, Kamala^{MBK}, Bodhirupa^{PB} and Aaditya^{PB}). However, these were expressed just single sentences or short phrases and further study is required to specifically explore these notions of the purposes of education in greater detail.

6.1.4 Wellbeing

Children’s wellbeing was considered important and **widely discussed** at all schools. The key themes that emerged included happiness or joy, freedom or lack of fear (which leads to freedom), a sense of acceptance or belonging and satisfaction. There were a few references to a couple of other sentiments, including preventing (future) depression, building confidence and self-esteem.

Happiness was the most significant theme (13% of all coded data on purposes of education); it was referred to as one of the most (if not the most) essential goals of education: “if you are happy and accepted I think everything that you do will follow” ~Anita^{MGIS}; “why we are not telling that my child will be a farmer. Why I am not saying he will be sweeper. If he is happy, he is happy” ~Shreya^{PB} and Anju^{MGIS} notably suggested:

The purpose of education to come back to that is who am I? why am I here? And they do enjoy this experience of school life discovery, expression and the joy in learning so when we started the school, we have stated the two objectives to start in the school. I mean for the public; we said the first objective is the child should be happy and the final objective is the child should be autonomous.

Further discussion revealed that children’s happiness was thought to be brought about by a) freedom (“learn new things with *saradta* [ease and simplicity], without pressure”

~Bharat^{Shreyas} and “happiness means being able to follow your internal goal... the purpose of the school or the purpose of education is also to become a free soul to become free”

~Anju^{MGIS}); b) acceptance and a sense of belonging (“need for belonging for all of us is very strong and if a school provides that, children are heard and they are valued; we are listening and opening to [children] and their views” ~Anita^{MGIS}); and c) through space for creativity: “whatever you do [now or in the future] you should have that space of creativity. If you are creative whatever you are doing, you will enjoy it. Even in painting if you stop being creative you will not enjoy” ~Surojit^{PB}).

Freedom at the school or later in life was also referred to as learning to be free from fear. Teachers at MBK and RVS frequently referred to the purpose of education being to live a life without fear: “how do you live without fear, greed, jealousy...” ~ Senior teacher^{RVS} and “if you have any form of fear the children are going to be unhappy and they are going to be fearful” ~Anju^{MGIS}. Three teachers, Anju^{MGIS}, Atul^{RVS} and Bharat^{Shreyas}, extended wellbeing to include notions of “*atmasantosh*” (deep satisfaction) and a state of “flow... where one loses perspective of time and is engrossed in doing something, because it is something that they are engrossed in, find meaningful and is in sync with one’s interests passions and the soul” ~Anju^{MGIS}. Teachers at MBK and RVS did not discuss children’s wellbeing as often as those from MGIS and PB; however, their behaviours seemed to take this for granted as the basis of all discussion. Additionally, they later formally discussed notions of education of the heart (equivalents of LTLT), which encompassed their ideas of children’s wellbeing.

6.1.5 Education of the heart or spirit

The **most discussed** purpose of education were local equivalents of LTLT, including education of the heart, spirit, for flowering in inner goodness, for a good human being and/or psychic education, depending on the school’s context and philosophies. All teachers held that LTLT equivalents were one of the major goals and ‘*svabhavik*’, an obvious implicit that doesn’t need to be stated, i.e. “real education develops the heart and the spirit” and “education without values is useless”.

This section further describes what teachers meant by these local concepts before exploring the difficulties in articulating them. It introduces the localised conceptualisations, with further examples and quotes being provided in subsection 6.2.2, which is aimed at reconceptualising LTLT.

6.1.5.1 Local equivalents of LTLT

Teachers used different phrases depending on local contexts and personal backgrounds, albeit largely synergetic, referring to similar notions of compassion, kindness, care leading to ‘good /better/wholesome human beings’, ‘a balance between the inner and outer worlds’, ‘living a truly sustainable life’ and ‘harmonious living’ (summarised in table 6.1). These phrases were generally highly localised and stemmed from the contextualised difference (the schools are inspired by different philosophers and have different historic traditions depending on their geographical locations). From here on in the thesis, education of the heart refers to the various local equivalents according to their synergies. The Mother, (1977; page 134-135), suggested:

Man clothes the ideal or the absolute he seeks to attain with different names according to the environment in which he is born and the education he has received. The experience is essentially the same, if it is sincere; it is only the words and phrases in which it is formulated that differ according to the belief and the mental education of the one who has the experience.

Table 6.1
Conceptualisation of local equivalents of LTLT

Conceptualisation	Teachers	Key concepts	Indian educational thinkers
Education of the heart	Teachers across contexts (except RVS); more frequently older teachers and principals	Inclusive educational experience, simple living, being free and not pressurised, experiencing happiness and joy, developing values, being empathetic and compassionate and becoming a better human being	Gandhi, The Dalai Lama
Education of the spirit or psychic	All MBK teachers	Peaceful and harmonious living, emotional regulation, inner joy, deep satisfaction (' <i>atmasantosh</i> '), balance between the inner and outer world (' <i>samta</i> '), sensitivity, awareness of beauty, cooperation in nature, non-judgemental respectful relations, oneness with everyone around, community living and contributing to society	Aurobindo
Education for inner flowering	All RVS teachers	Critical inquiry and reflections as means of better understanding oneself, breaking away from conditioning and divisive frameworks; leading to sensitivity and 'sensibilities', inner calm, selflessness and egolessness, kindness, care, openness to others (and their opinions), being there for and helping each other and compassion	Krishnamurti
Education for wholesome/better human being	All teachers generically referred to both, while education for wholesome human being was specifically used in PB	Developing values, critically analysing one's own self, behavioural and emotional regulation, responding as opposed to reacting, being open and sensitive to others (and their opinions), accepting others, one's own wellbeing, community living and compassion	Tagore (1962) coined 'wholesome human being'

6.1.5.2 "Indescribable" conceptualisations

There was a strong notion that ideas of education of the heart cannot be put in words and "it cannot be said, it has to be felt". There were strong ideas of a) the moment it is articulated it ceases to be what it is. For example, one senior non-participant teacher^{RVS} described "silence is what it is. The moment you speak about it, it isn't silence", while Srila^{MBK} suggested that "The more you speak about it, the more you mentalise it, then it stops being the psychic. So [it] cannot really be spoken about but just has to be lived". b) there is no need for a definition, because one actually knows what it means: "you do not have to

define what a brother is, you just have to say this person feels like a brother to me and the idea is communicated straight away, which to me means that inside us we already know what this is, so you do not need the definition” ~Atul^{RVS}. And c) there is a need to practise these rather than talk about them: “teachers are doing they do not say these words, but they really try to live” ~Baren^{MBK}. Jayanthi^{MBK} expands on points a and c, explaining “in either case we do not speak about it now, because we think we shouldn’t be, we should know about it [first]” linking to ideas of it needing to be practised and lived rather than spoken about: “but the moment we know about it, again we won't speak about it so there is nothing to speak about” as it would cease to be what it is once put into words.

However, Atul^{RVS} suggested the need for articulation when saying

The reality is obviously something in itself, but it can be expressed in words and it can be communicated... otherwise we get into this trap of... the truth is not communicable and then what are you doing here [as a teacher]? And this communication that the ‘truth is incommunicable’, where did that come from? That should be incommunicable truth too.

Similarly, The Mother (1977, p. 135) notes “all formulation is only an approximation that should be progressive and grow in precision as the experience itself becomes more and more precise and coordinated”. There was definite tension around trying to articulate what each of these local conceptualisations mean, which partly also stems from the overarching nature of the terms, difficulty in unpacking them and the lack of research on them.

6.2 (re)Conceptualising Learning To Live Together in Indian contexts

Given teachers' strong emphasis on LTLT and local equivalents, this section aims to build a conceptual framework (table 6.2) for LTLT based on (re)categorisation of teachers' perceptions of the purposes of education and discussions on LTLT over the course of the study. The Delors et al. (1996), UNESCO (2014b) and Dietrich, (2012) provide an initial framework (figure 4.2), which is developed further into an interconnected framework (section 6.2.3) based on six dimensions (section 6.2.2) across three domains (section 6.2.1).

Table 6.2
LTLT conceptual framework overview

		DOMAINS		
		Self	Other	Community
DIMENSIONS	Awareness & understanding	Self-awareness	Sensitivity and empathetic understanding	Interconnectedness
	Right relations	Non-judgemental acceptance	Mutual love and respect	Equity
	Sense of purpose	Swadharma (inner purpose)	Empathy	Kinship
	Change in Perspective	Anityata (impermanence)	There is a lot more similar than different	Interdependence and common humanity
	Compassionate action	Self-governance	Compassion	Community responsibility taking
	Meaningful engagement	Equanimity, balance and inner peace	Metta (unconditional love) and oneness	Karuna (extended compassion), community living and universal oneness

6.2.1 The three domains

Thematic analyses of the teachers' descriptions of the localised concepts suggested that Delors et al's three domain structure needed to be adapted. The teachers discussed a new domain corresponding to understanding the community (or society; in these contexts 'community' refers to a larger group of people that one doesn't have direct connections with, while 'society' refers to 'housing societies'), in addition to the domains of understanding the self and other. They subsumed notions of social skills or working together as a dimension that cuts across all three domains. The analyses indicate that the domains can be reconceptualised in two ways: a) broadly as "inner" and "outer", where the teachers referred to one's own self or that which goes on within oneself by "inner" and that which goes on outside of one's own self as outer; and b) discovery of the self, the other and the community. The self refers to an individual and the other refers to people/things in the immediate environment, while the

community refers to the more systemic aspects, including people that are not in the immediate environment.

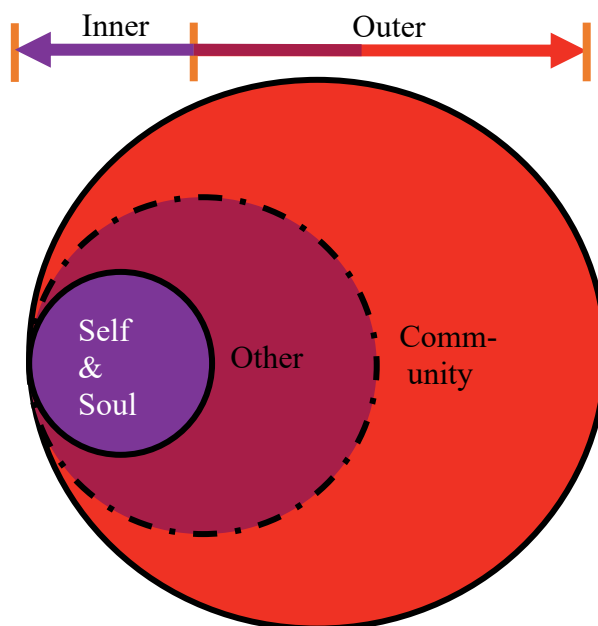


Figure 6.2: The three LTLT domains. ©2020, Jwalin Patel⁶. Represents the three domains as overlapping circles that interact with each other and potentially cannot be separated from each other. This de-centres the self as it wouldn't be a true representation of the collected data.

Teachers generally perceived the three domains as highly interconnected and as being in flux with each other. Their understanding of the interconnectedness was based on ideas of 'harmony'. They believed that the various aspects were inseparable and interacted with each other to create a harmonious person who understood him/herself, others around and the wider community. Additionally, the domains were described as being in a continuous flux, whereby each helped develop the other, for example, 'using others as mirrors to understand oneself', 'extending compassion from people one knows to the wider community' and the perceived 'conflicts in the wider community as being the reflection of conflicts within one's own self'. This reflected Indian philosophical understanding of *advaita* (non-duality) and Gandhian notions of "be the change that you want to see", whereby the self, other and community are an integrated whole.

All models are limited and reduce reality in order to conceptually depict an idea; the three domains are used as a means of discussing and deliberating upon various ideas and

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nuances within the framework⁷ (six dimensions; section 6.2.2). It is hoped that the reader challenges the separation of the inner and the outer and rather, sees them as a single construct (or as a part of “the whole”), where one cannot exist without the other. The next subsections present data collected on the discovery of the self, discovery of others and the discovery of the community.

6.2.1.1 Discovery of the self

All teachers discussed the importance of self-regulation, with most believed knowing oneself as being extremely important, while some went to the extent of saying that it is the starting point to allow for everything else (Anju^{MGIS}, Jayanthi^{MBK}, Baren^{MBK}, Kamala^{MBK}, Srila^{MBK}, Bodhirupa^{PB} and Jyothi^{RVS}). In terms of understanding of the self, teachers referred to a range of ideas: awareness and responsibility of inner and outer worlds, becoming a free soul, understanding the inner self or soul, finding who one is, finding one’s *swadharma*, a purpose of life (referred to as related to deeper spiritual journeys) or why one is here, self-regulation, self-governance (and autonomy) and understanding and managing emotions. A small number of teachers also used the phrase to refer to values, discipline (inner discipline or the discipline of the spirit) and behaviours. Most of these ideas could be categorised as awareness, understanding, acceptance, responsibility, regulation and self-compassion.

6.2.1.2 Discovery of others

All teachers (except Joona^{MGIS}, Srila^{MBK} and Jyothi^{RVS}) described discovery of others as extremely important. They referred to rising/going beyond the individual self, sensitivity to others and their needs, right relations with others and relations with environment, empathy, compassion, mutual understanding, learning to behave with each other, interconnectedness between people, a feeling of oneness and developing a multiplicity of views (and perspectives). The ideas were centred around sensitivity and awareness, empathy (as opposed to sympathy) and respect-based relations and compassion towards the immediate surroundings, including people, other living (like plants, animals and birds) and non-living things (buildings and physical spaces).

6.2.1.3 Discovery of community

All teachers (except Anita^{MGIS}, Joona^{MGIS}, Hema^{MGIS} and Surojit^{PB}) focused on notions of understanding a large community that one may not have immediate links with. In different contexts different phrases were used to describe this community, including phrases

⁷ Quotes exemplifying the various aspects of each domain are provided in the section 6.2.2.

like ‘a larger family’ and ‘a collective’. They referred to notions of responsibility to the inner and outer worlds, being good or responsible citizens, building or living as a collective or a ‘larger family’, understanding interconnectedness, breaking away from conditioning, community living, being proactively involved in taking community responsibility and bringing about a change in the wider world. The ideas were centred around understanding of interconnectedness, influencing a change and living as a single family with extended surroundings (including people, non-living things and ideas across various boundaries). Whilst teachers at MGIS didn’t extend the initial formal discussions to include understanding the community, they did so in other interviews, informal interactions and most of their daily practices revolved around understanding of the community, engaging with it and trying to affect positive change.

6.2.2 The six dimensions

The teachers helped build a more nuanced model as compared to the Delors et al’s framework, conceptualising six dimensions (summarised in figure 6.3 and elaborated upon in the next subsections) into the three domains (self, other and community). These were steeped in ontological and epistemological beliefs of harmony and interconnectedness. This led to an interconnected framework like the interconnectedness of the three domains, each of the six dimensions being thought to interact and contribute to the development of the others.



Figure 6.3: Six dimensions of LTLT. ©2020, Jwalin Patel⁸. *The six interacting dimensions of LTLT that bring about harmonious living.*

Each of the domains is composed of six dimensions. For example, regulation of one's emotion (for example anger) can be understood as requiring: 1) awareness of one's tendency to get angry or awareness of the times one does get angry; 2) acceptance of the anger and the non-judgemental acceptance of oneself; 3) a driving motivation to work on oneself based on logical understanding of the consequences of anger or other reasons; 4) changes in ways of thinking (and reacting); 5) self-transformation/regulation; and 6) being in a state of inner peace or harmony. Figure 6.4 depicts the frequency of coding of the LTLT conceptualisation data collected through the study across the three domains and the six dimensions.

⁸ LTLT Dimensions by Jwalin Patel is licensed under CC BY-NC-ND 4.0. To view a copy of this license, visit <https://creativecommons.org/licenses/by-nc-nd/4.0>

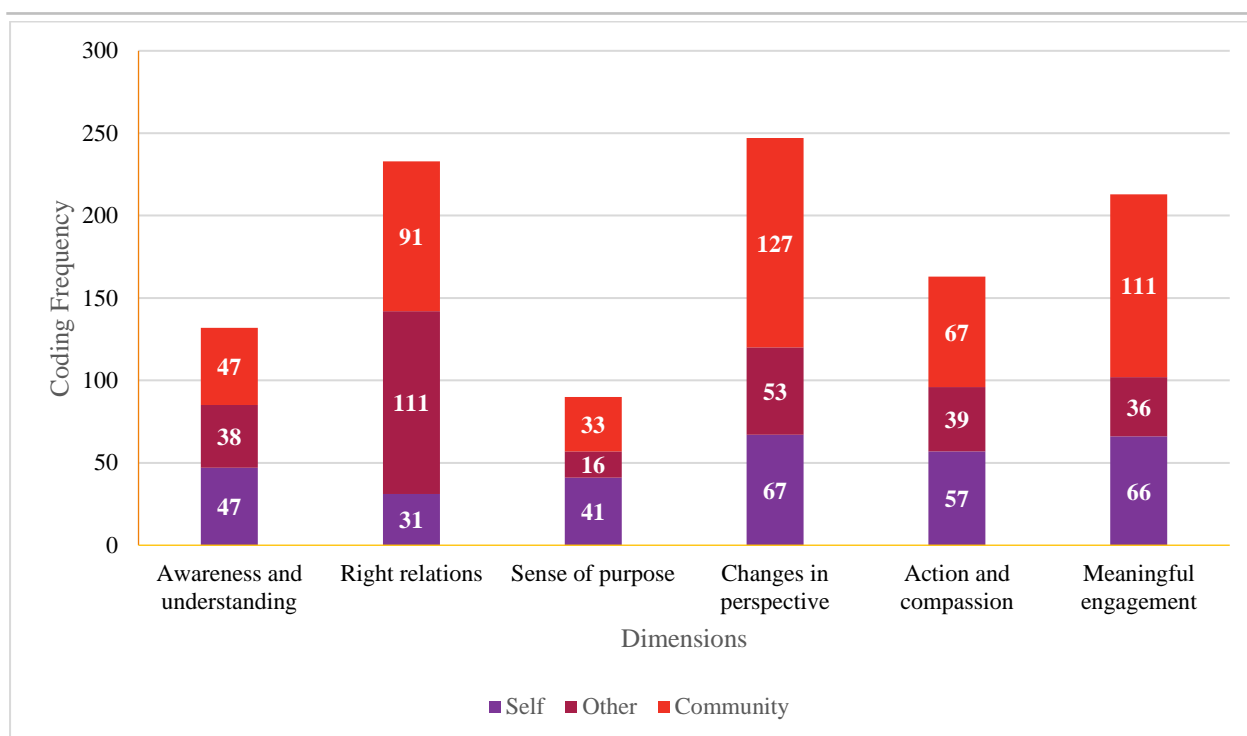
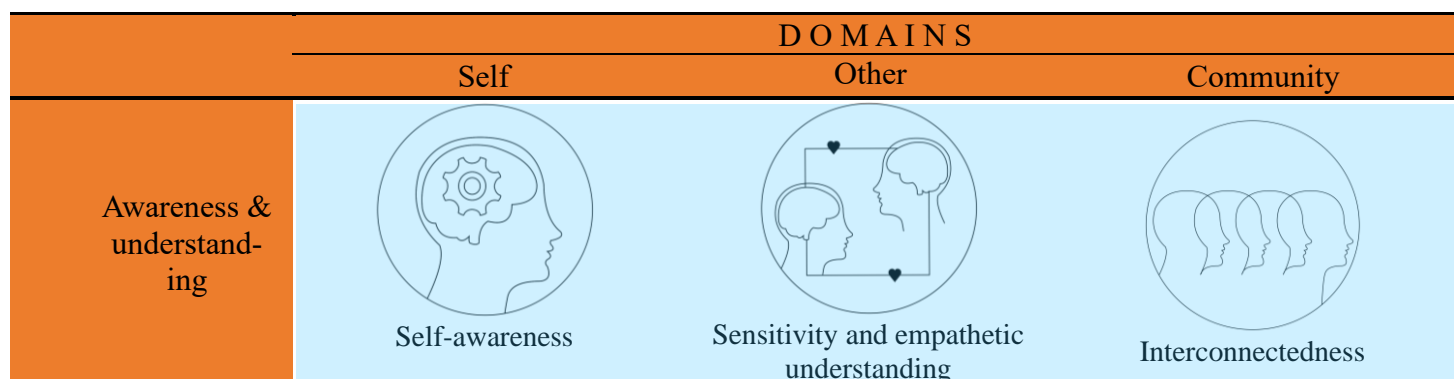


Figure 6.4: Coding frequency across the framework. Represents the frequency of coded data across the 18 components (six dimensions for each of the three domains).

6.2.2.1 Dimension 1: Awareness and understanding



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Awareness and empathetic understanding of oneself, others and the wider community were described with a variety of phrases, including ‘awareness’, ‘understanding’, ‘sensitivity’, ‘mindfulness’ and ‘consciousness’ across the different contexts. Teachers used these phrases to go beyond just a mere awareness to include aspects of ‘empathetic understanding’; deep understanding based on empathetic relations. They emphasised the need

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for both: a) seeing the whole or seeing beyond narrow perspectives, for example, Tanuj^{RVS} noted “people other than you become invisible or part of the scenery that you do not look at or connect with”; and b) seeing clearly/accurately by transcending ‘false’ boundaries, prejudices and understanding something more holistically, for example, Shreya^{PB}, Atul^{RVS} and Tanuj^{RVS} commented on seeing order in otherwise seeming chaos. Awareness of the self was brought about by self-reflection diaries (MBK), silence (RVS), meditation (Hema^{MGIS}, Joona^{MGIS}, MBK and RVS) and prayer (all schools). Whilst awareness of the other was brought about by dialogic pedagogies, group-work based pedagogies and conflict resolution strategies. Awareness of the community was fostered by dialogic pedagogies, experiential learning, tight-knit school communities and trips aimed at exposure to different contexts.

Empathetic understanding. (Mutual) Understanding and awareness was considered to include notions of mindfulness/awareness of children understanding their own and each other’s needs, expectations and limitations (Anita^{MGIS}, Joona^{MGIS}, Hema^{MGIS}, Kamala^{MBK}, Srila^{MBK} and Bharat^{Shreyas}), strengths and weaknesses (Hema^{MGIS}, Jayanthi^{MBK}, Aaditya^{PB}, Shreya^{PB} and Bharat^{Shreyas}), emotions (Srila^{MBK}, Shreya^{PB}, Jyothi^{RVS} and Tanuj^{RVS}), thoughts (Jayanthi^{MBK}, Srila^{MBK}, senior teacher^{RVS}, Tanuj^{RVS}) and behaviours/actions (Kamala^{MBK}, Aaditya^{PB}, Shreya^{PB}, Tanuj^{RVS}). Highlighting the need for empathetic understanding of the other, Kamala^{MBK} stated “I wish... we could be little more open to each other’s needs without the other person saying so”. Similarly, in keeping with the local cultures, many teachers also commented on the need for deep empathetic understanding, where the other doesn’t require to say how/what they feel or need as one is able to understand it through empathy. However, this doesn’t take away from developing the ability to state one’s needs.

Unrestricted sensitivity. Teachers frequently also discussed notions of unrestricted sensitivity (unrestricted by national, geographical, political, religious and socio-economic boundaries): seeing beyond ‘superficial’ or ‘man-made divides’. This was described as helping students understand the possibility of impacting on the environment around them depending on their actions and mood (Srila^{MBK}, Jayanthi^{MBK}, Baren^{MBK}, Kamala^{MBK}), similarities and differences between groups (Anju^{MGIS}, Bodhirupa^{PB}, Kamala^{MBK}, Shreya^{PB}) and multiple perspectives of very different people in society as shades of grey, with none of them being correct or incorrect (Anju^{MGIS}, Baren^{MBK}, Kamala^{MBK} and Tanuj^{RVS}). Hema^{MGIS}, Srila^{MBK} and Santharam^{RVS} emphasised how the understanding of others and the community in the ‘true sense’ is nuanced, whereby there are multiple aspects to a person, which require understanding of the other from the other’s perspective rather than one’s own.

Interconnectedness. All teachers referred to the importance of students becoming aware of and understanding the interconnectedness of emotions within oneself, between immediate people, between people who one may never directly interact and with the broader environment. As Kamala^{MBK} put it:

Not me alone, but everybody in that system. So, it's my vitality, all my colleagues' vitality and everybody here, the trees, the plants, the people, even the car[s] and buses running on the road, they create the energy that I'm able to use.

The teachers fundamentally held that students need to learn to see things holistically, 'as a whole', 'not fragmented', 'unsegregated' or as interconnected as all the divides are 'man-made', 'superficial' or 'arbitrary', which were transcended through dialogue, reasoning, reflection or meditation. These deep notions of interconnectedness were perceived to be brought about by unrestricted sensitivity and awareness. And they were further developed into ideas of interdependence (section 6.2.2.4). Atul^{RVS} commented on how a lack of information and understanding of interconnectedness leads to isolation:

Sometimes we have designed things so poorly that lot of connections are invisible... many city children, they have no idea where milk comes from. It comes from the door in the morning where the milkman hangs the packet and he goes and water comes from the tap... and cows do not give milk... they should know that cows are milked and you do not get milk just like that.

Awareness and understanding were understood as the basis for many of the other dimensions. For example, as expressed by Srila^{MBK} in "emotions should not be suppressed, but rather, controlled, channelled and [that] requires being aware of them" and by Santharam^{RVS} "[compassion] also requires awareness... you need to be aware, so awareness, observation, sensitivity". There were also some notions that awareness can directly lead to meaningful engagement/wisdom, such as in "Without you doing anything it becomes (awareness can be transformative)" ~Srila^{MBK} and this resonated also with some ideas in the RVS philosophy of "to understand is to transform it."

6.2.2.2 Dimension 2: Right relations

DOMAINS		
Self	Other	Community

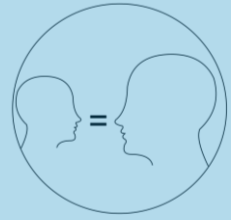
Right relations



Non-judgemental acceptance



Mutual love and respect



Equity

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“Life is about human connections. Life is to be related” stated one of the local educational experts, whilst Shreya^{PB} expressed that, “I think life has to be connected, rather than isolated” and the RVS director noted “Good education focuses on developing the right relations with others, relations with environment”. Right relations were generally referred to in the context of those with others or the larger community, with a few references to right relations with one’s own self. Such relations were described with a variety of phrases, including ‘correct’, ‘right relations’ and ‘empathetic relations’. These phrases were used to describe accepting and non-judgemental, respectful, caring relations where people do not impose on each other.

Schools in India generally embody notions of competition, comparisons and discrimination; however, the sampled schools aimed to build an environment of cooperation, where there were no comparisons or discrimination. Jyothi^{RVS} questioned the whole idea of “why should one be better than the other”. Interestingly, at Mirambika, this was established through a culture of perfectionism, where one tries to perfect oneself and they don’t compare or compete with others. While the other schools (and MBK) incorporated ideas of doing something for the sake of that thing, rather than for being better than others. Competition was generally perceived as: a) blinding; Anju^{MGIS} shared, “if you view the others as competition then... you are going to be in this dog world” and Shreya^{PB} said “We are losing fact of being sensitive person... We want to achieve something. But we do not know what we want to achieve, but we want something”. And b) as a loss of wellbeing and self-esteem; Tanuj^{RVS} explained how “competition can make them lose their sense of wellbeing easily. Then outward yardsticks become more important than their inner sense [of accomplishment and of learning]”.

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Non-judgmental acceptance and equity. Right relations were based on ideas of non-judgemental acceptance, non-discrimination and equity. Teachers frequently discussed ideas of being comfortable with who one is and non-judgemental acceptance of oneself, knowing one's limitations and acknowledging variations in one's states of being (Hema^{MGIS}, Baren^{MBK}, Srila^{MBK}, Santharam^{RVS} and Tanuj^{RVS}), suggesting such self-acceptance as being the basis of happiness. They also emphasised: a) not judging oneself, others and groups of people harshly for actions and identities as people have a multifaceted identity, which keeps changing; b) not judging the actor, but the act, in resonance with Gandhian ideas of 'hate the sin but love the sinner'; and c) not making definitive statements, e.g. "that person is dumb" or "I hate maths", as everything is '*anitya*' (uncertain). Non-discriminatory and non-judgemental relations were lived practices, for example, Srila^{MBK} instinctively reacted to a question about being a good teacher and she responded with, "There is nothing like a good teacher, because the moment you say there is a good teacher then it also means that there is a bad teacher. We do not judge anyone or teachers as good or bad". Similarly, Shreya^{PB}, discussing qualities of people suggested "there is no good or bad. [These are just] traits that support the community or do not, but not good or bad". All teachers' understanding of right relations extended to the wider community: a) discussions of equality, egalitarianism and equity (at times linked with ideas of oneness; section 6.2.2.6); b) appreciating differences and diversity (section 6.2.2.4); c) breaking away from social conditioning (section 6.2.2.4); and d) transcending boundaries of geography, politics, socioeconomic statuses, caste, religion and nationality (section 6.2.2.4). They strongly discussed these ideas, embodied them in their lives and structured lessons around these.

Not (being) imposing(ed) on. Most of the teachers discussed right relations as being 'open (to each other and each other's views)', not imposing on them and letting people be who they are: not buckling to peer pressure, learning to 'put one's foot down' and standing for what one perceives is right (irrespective of what others do or the pressure from those around). Teachers consciously tried not to impose themselves on the children (allowing them to pursue their reality) and that they in turn, learn to neither impose (on other children) nor be imposed upon. For example,

My thing for students is that they become independent; they become independent of me! You become who you are and do not become Srila~ Srila^{MBK}.

The right relations with others aim for a balance between who one really is and who the other is, but if either one was imposed upon then there would be a loss in identity and individuality.

Mutual love and respect. Teachers also discussed ideas of mutual care, love and respect in terms of respecting others as equals and as human beings (all teachers). Mutual love was generally perceived as wanting the best for the other and was suggested as being associated with: a) empathetic understanding of someone or an idea for the sake of the idea and being able to leave oneself out of it. For example, a senior teacher at RVS said:

Interestedness in the other for what purpose? For yourself or for the other or for the thing itself. So, if you are interested in it for yourself and in the conversation then you cut others, you will keep talking. If you are interested in other or the thing itself, then you will focus on the thing itself and see it for what it is. If you are interested in the dialogue held between two people, then your effort would be to answer that question more than anything else.


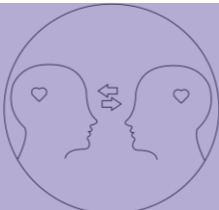

b) identifying and respecting each other as equals or as interlinked/interconnected individuals/souls; c) engaging with others and not developing an attitude of indifference, i.e. “it’s his/her problem; I do not care” and gratitude; and d) a ‘community-like’ or ‘family-like’ feeling (section 6.2.2.6), where one has a sense of belonging, interdependency and mutual care and love.

Right relations with nature and non-living things/ideas. All teachers also referred to right relations with systemic conditions, the environment and non-living things or abstract ideas. At MBK, RVS and PB there was a strong emphasis on connecting with the beauty of the environment and seeing it in ‘small things’, like dew on flowers, grasshoppers and butterflies. One teacher^{RVS} commented that “the moment one ceases to see beauty in what they do, then this is a problem”. One of the visiting alumni^{RVS} referred to a certain tree being 30 years old and how he used to reflect on it. Later, he also commented on the features of a nearby hill, while many students frequently commented on trees, hills, sunsets, shadows, snakes and birds with phrases like “look, how beautiful is this tree!”. Teachers also referred to right relations in terms of commitment to work, referring to ideas of doing one’s best, targeting perfection, ‘putting one’s heart in it’ and not discriminating between different types of work. Additionally, all teachers discussed the idea that work becomes an intrinsic reward as opposed to validation from the teacher, others around or in the form of some prize. They emphasised the intrinsic driving force as being based on children’s own interest in the task, the process becoming the reward and there being an ‘inner sense of acknowledgement’ on task completion.

The right relations dimension connects with several others. The non-judgmental acceptance forms the basis of the satisfaction, which in turn, leads to confidence, self-esteem (Anju^{MGIS}, Hema^{MGIS}, Jayanthi^{MBK} and Bharat^{Shreyas}), faith in oneself and others and mutual respect (Srila^{MBK} and Shreya^{PB}). These non-discriminatory and non-judgmental relations with a group of people leads to compassionate action. Right relations are important for a genuine respect and notions of oneness (forms of meaningful engagement). For example, Kamala^{MBK} held:

I feel that oneness is not something that will be built by imposition. It has to come by building each individual's faith and trust in being themselves and adjusting to the others [and] respect[ing other]. Lots of work has to be done in doing that kind building mutual respect in each person, which is not just for show, but genuine.

6.2.2.3 Dimension 3: Sense of purpose

	DOMAINS		
	Self	Other	Community
Sense of purpose	 Swadharma (inner purpose)	 Empathy	 Kinship

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Finding a sense of (coherent) purpose that allows for the expression of compassion and meaningful engagement was emphasised as a key area for LTLT. For example, Baren^{MBK} insisted, “There has to be an inner aspiration or attempt to realise one’s inner consciousness and transform oneself”. Teachers used a variety of phrases to describe the sense of purpose, including ‘swadharma’, inner aspiration/goal, ‘desires to know/do’, life purpose and natural way of life. The sense of purpose goes deeper than ideas of finding one’s passion (5.3.1.2), it being considered as an inner desire to do something (for the self/other/community) to the extent that it becomes a powerful driving force of action. The sense of purpose was most frequently used to explore the domains of the self and the community, while not as much

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regarding “others”. Whilst teachers frequently referred to oneness, it is hard to disentangle notions of oneness that fall in the dimension of sense of purpose or meaningful engagement.

The schools brought about sense of purpose to live harmoniously through the ethos and lived experiences within the school and classroom space. This motivation to live harmoniously was weaved into the school philosophies, teacher beliefs and practices and daily schedules (reflections, meditation, discussion classes and assemblies at RVS and PB and teacher discussion meetings at RVS and MBK). This was built further by classroom dialogue and teachers’ emphasis during classroom activities and group work-based pedagogy within classrooms.

Swadharma. Teachers frequently described the sense of purpose with ideas of finding one’s *swadharma*, as understanding one’s life purpose, what the inner self wants to do or ‘why am I here’ (Anju^{MGIS}, Jayanthi^{MBK}, Baren^{MBK}, Srila^{MBK}, Aaditya^{PB}, Shreya^{PB}, Tanuj^{RVS} and Bharat^{Shreyas}). They often challenged the purposes of general academics, exams, competition and careers, claiming these as being superficial/ephemeral/inconsequential, while emphasising an education that questions the purpose of life and helps people to find their *swadharma* (and develop skills to follow it). Such an education was posited to lead to doing something that one finds meaningful, inner transformation and finding harmony between the inner and outer worlds and a state of peace and happiness. Regarding which, Jayanthi^{MBK} explained:

Your sole purpose on this earth is to know what you are here for and to actualize what you are meant to achieve in this lifetime, because the thing behind it is that every being is here to do a work, a work as perfectly as possible and that work.

Empathy and kinship. Extending empathetic understanding teachers commonly referred to ideas of building empathy. Tanuj^{RVS} expressed how students understand “we have actually more in common than differences”, while Anita^{MGIS} narrated an incident where a student commented “he is just like me. He also minds that [if/when] he is pushed”. Teachers extended this to discuss ideas of sense of belonging to the community (Anju^{MGIS}), ideas of family and kinship (Hema^{MGIS}, Baren^{MBK}, Kamala^{MBK}, Shreya^{PB}, Atul^{RVS} and Bharat^{Shreyas}), transcendence of the boundary between the self and other (Atul^{RVS}). For example, Bharat^{Shreyas} narrated incidents when students on trips and in the classroom shared what they had, even when they were themselves out of water or food, based on ideas of “how can a classmate go thirsty or without eating”. Teachers suggested that empathy, kinship and a sense of responsibility (as opposed to duty) drive action and bring about LTLT ‘*swabhavikpane*’

(naturally), i.e. where living together in harmony is natural, much like the sun that rises every day without thinking of it as a duty (Bodhirupa^{PB}). These ideas link closely to notions of *swadharma* and right relations with ‘work’, whereby something isn’t seen as work, but rather, as a naturalistic part of being and living together.


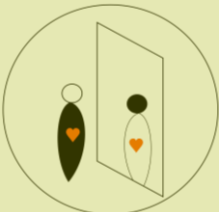

The right thing to do. Hema^{MGIS}, Anju^{MGIS}, Joona^{MGIS}, Kamala^{MBK}, Anonymous^{RVS}, Srila^{MBK}, Shreya^{PB}, Tanuj^{RVS} and Bharat^{Shreyas} talked about doing something, because it is the “right thing to do”. For example, Hema^{MGIS} described how:

We also talk a lot in the class about how you shouldn’t do things only for some external reward, like oh you did a good job. So, we have talked on a few occasions about doing things because it is right thing to do... you do not do things, because it is your job and you do not do things to be appreciated, [but] you just do things because it needs to be done or because it is the right thing to do.

This idea was based on the notion that everyone knows what is the right thing to do (to the best of their capability); we do something because it is the right thing to do, it is the ‘natural thing to do’ and to act otherwise would require a reason. Shreya^{PB} elaborated that living naturally and doing the right thing takes away the need for top-down imposition: “let’s do what is right, rather than rules written down as rules [require one] to conform”. These ideas also resonate with a poem narrated by Senior teacher^{RVS}, wherein native American elders did ‘good’ as a natural form of living/being without knowing they were doing ‘good’.

Meaningful/purposeful life was frequently also connected with ideas of happiness, state of flow (section 6.1.2), *atmasantosh* (deep satisfaction) and as important for personal wellbeing, as it prevented depression. Empathy for ideas and others lead to dialogue rather than arguments (or notions of one being against others) and appreciation of diversity. Right relations were described as a naturalistic enabler that drives one to transform oneself, understand others, change one’s perspectives and biases, which brings about compassionate action.

6.2.2.4 Dimension 4: Change in perspective

	DOMAINS		
	Self	Other	Community
Change in Perspective	 Anityata (impermanence)	 Illusion of separation	 Interdependence and common humanity

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Teachers frequently used ideas of a change in perspective referring to changes in ways of being, thought patterns and attitudes, in line with paradigm shifts related to looking at “a larger/bigger picture”. The larger/bigger picture was best described by Aaditya^{PB} in:

[current societal] priorities are related to very ephemeral things... we are essentially looking at very short-term gains... we always end up looking at very inconsequential things; things that do not really matter. How does it matter in the long run, if I do not learn the rules of grammar?

Teachers frequently discussed ideas of seeing things holistically and linked with spiritual ideas and ways of being, for example, Atul^{RVS} commented:

So, togetherness is also reality. One doesn't come together, but we already are together actually. It's a realization that, actually, we are together, and we do not come together actually, so isolation is an illusion. Togetherness is the reality.

The change in perspective was considered as an area that teachers themselves were consciously working on, both for themselves and their students. They engaged in dialogue (MGIS, MBK and RVS), self-reflection (all schools) and discussion with a critical reflective friend (Anita^{MGIS}, Hema^{MGIS}, Shreya^{PB} and Anonymous^{RVS}) to challenge their own perspectives. While the changes in perspective for students were never enforced or imposed, the teachers did believe in creating space for dialogue and reflection that could bring about the possibility of a shift in perspective.

Who am I? Most of the discussions within the understanding of the self domain included ideas of questioning who one is and explored ideas of being the soul (most of the teachers). These discussions included references to various Indian spiritual leaders. The teachers also linked understanding of the self with finding one's sense of purpose

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(*Swadharm*). There were notions of a balance between outer and inner worlds of children (Anju^{MGIS}, Srila^{MBK} and expert^{MBK}), where some cautioned against going to the opposite extreme of only focusing on the inner world and thus, leading to reclusion (rather than inclusion; inclusion was understood as relating and engaging with the external world). There was also the notion (Anju^{MGIS}, Anita^{MGIS}, Baren^{MBK}, Surojit^{PB} and Tanuj^{RVS}) of needing different perspectives to reflect on one's self-image. Teachers frequently referred to this as others are mirrors to reflect one's own self in. They also questioned one's own and others' multifaceted identities and their reduction into labels (Anju^{MGIS}, Kamala^{MBK}, Aaditya^{PB} and Shreya^{PB}). Teachers believed that human beings are holistic and labelling them fragments them. For example, Anju^{MGIS} explained how:

Judgment often comes firstly in the terms of marks, which pins kids down and labels them; it comes in terms of words also. This kid is hyper or he is more artistic, he is more musically inclined or whatever that's why these seven intelligences... They make sense but they are very dangerous, because then you enter a hierarchy and a gradation of intelligences [and] you are fragmenting it more and more again. Human intelligence is a composite intelligence; I am not only left or only right, I am also kinaesthetic, but I am also visual and I am also this and that... [else] it becomes a bit simplistic and reductionist. If you are looking at the overall human perspective and also, we are changing [all the time].

Similarly, Jyothi^{RVS} emphasised the need to understand the world as a continuum and to recognise that this exists within each one of us:

Children quickly see that because it is a continuum... you cannot really label anybody this way or that way, but strands of all these exist in us.

Anityata (impermanence). All teachers referred to impermanence (*anityata*), i.e. everything and everyone changes (and hence, we should maintain non-judgemental relations). *Anityata* formed the basis of discussion for not labelling others, not judging oneself and not being over-obsessed with highs and lows (expert^{MBK}, Baren^{MBK}, Shreya^{PB} and non-participant teacher^{RVS}): “So, whoever carries that [understanding of *anityata*], [is] not bothered about what is happening and takes everything in a smiling way. Okay that will pass, you know what is the big deal about it” ~Baren^{MBK}. Shreya^{PB} also referred to the impermanence and temporality of life “somewhere or other you should sense that there is nothing. At the end of the day it is just ash”, while Surojit^{PB}, interpreting Tagore, built on it further with

[Thoughts and sparks of life are like] kind of breathing in for the moment. And then it died and that is its happiness. In that, journey is important. So, life is a kind of journey.

Similar to Shreya^{PB} and Surojit^{PB}, several teachers discussed notions of death and indeterminacy (everything is in flux every moment, every breath and every thought) and they tried to bring these discussions in the class to help students see beyond one's own self.

Seeing the larger picture. There were several ideas around the transcendence of dualities and dichotomies, to see the intermediate shades of grey; how both extremes are interrelated and at times one and the same thing. These extremes included chaos and order (example below), good and bad (previously discussed), right and wrong and freedom and discipline (section 6.2.2.5). For example, Aaditya^{PB}, Shreya^{PB}, Atul^{RVS}, Tanuj^{RVS}, non-participant teacher^{RVS} and Bharat^{Shreyas} strongly expressed the need for understanding the 'underlying order' or 'beauty' in chaos, one saying:

And I think nature gives you that example - nature in front of you might just - these mango trees, it's not proper, but if you properly analyse and critically look into it then every leaf has a proper place, so it might look chaotic, but there is a pattern~
Shreya^{PB}.

Teachers emphasised how a 'circular' and holistic understanding of life as opposed to a linear understanding of it, time or development leads to sustainable ways of living. They suggested the circular (or spiral) understanding as being based on appreciation of interconnectedness, interdependence and community-living. Kamala^{MBK}, Shreya^{PB}, Atul^{RVS} and Baren^{MBK} provided examples of circular use of materials and Indian traditions that maintained the circularity, while the current systems of single use, fragmented understanding of a child's development and linear progress through school does harm.

The current institutions that we have already, we have to think about their value and see that are they actually doing anything cyclically, they are not. We are currently on a very clear path of self-destruction~ Atul^{RVS}.

Interdependence. The discussions on transcension of boundaries also included notions of transcending boundaries that divide people into groups based on gender, caste, creed, religion, politics and geography. All teachers discussed the need for seeing these boundaries as unending, that keep fragmenting people until a single person is left isolated. Instead, they promoted the understanding of interconnectedness and interdependence, whereby everyone in the society is connected to each other and the actions of one impact on the others. This was best exemplified in a discussion with Jyothi^{RVS} about a game called room number 108, where students were required to try and put one thing in the room 108 that would be lost forever. Students resisted ideas of putting anything in the room, including mosquitos or emotions like hate, because the "what will happen to the frog, what will they

eat? And if you kill the mosquito you are upsetting some ecological balance” or because “hatred is a reflection of love”.

Teachers extended these discussions of interconnectedness to highlight the role of every individual in the society, questioning what constitutes as violence, promoting taking responsibility and working to create an egalitarian society. This was exemplified through multiple observations and interview quotes:

Allow him or teach him to connect with others. Like there is of course one way of looking at a problem that is something that happened when but doesn't affect me, so I am good. Then, there is the other way of looking at it whatever happens I am kind of involved [directly or indirectly] and I am responsible~ Aaditya^{PB}.

And

I am blessed that I am not poor or not hungry or I am not ill clothed, but there are so many around me who are, and as long as they are I am also poor, I am also ill clothed and I'm also hungry, so I have to feel that pain and I cannot wish it away, because I do not see it or I am not in it... You have got to somewhere feel that you are responsible for what happened. It's not that there are murderers in society, and I do not know them. So, those people who are murdered are unfortunate and those who murder are sick and so they should put in mental asylum. No. When anyone hurts other, do I feel the pain? Am I troubled by it? Can I take away that pain in anyway? ~Kamala^{MBK}.

Diversity-based oneness and common humanity. Teachers generally perceived tolerance as limited instead proposed appreciating diversity. All stressed the need to help students to think, value and respect another person's perspective and develop a nuanced understanding of individual differences, while also recognising similarities in each other. For example, Bodhirupa^{PB} suggested that there are more similarities that binds us together, than differences that bring us apart, while Jayanthi^{MBK} expressed “diversity and the harmony and the goodwill to accept what another person does, which is different from [what I do]”. There was a constant emphasis on recognition and appreciation of different perspectives and ways of life as equally ‘valid’: “it's like the idea of seeing the beauty and harmony in diversity, seemingly diversity seems to be very chaotic, everyone is so different, so many different viewpoints” ~Shreya^{PB}. Perhaps this was best captured in Baren's^{MBK} student's comment that a “scientist may not consider Pluto as a planet, but artists do”. The recognition of the beauty in diversity leads to deep-rooted valuing of every individual in the community (irrespective of all kinds of boundaries) and prevents certain community members becoming invisible, being ill-treated or taken for granted. This was demonstrated through the relations between non-teaching staff, the students and teachers and efforts of teachers to bring in shoemakers, waste-collector, cycle repairmen as instructors to lead sessions with students.

The teachers discussed a holistic (not just pluralistic) epistemology, where various perspectives coexist (with not one being true or untrue), complement and build on each other. Kamala^{MBK} noted that, “the different paths, they exist. And to work in harmony is a call to build that beautiful weave between eccentric paths is the purpose of existence and the paths are all eccentric”. Across the schools and the teachers there was an attempt to foster diversity and maintain unity and oneness. Simultaneously, there were strong ideas about shared humanity and ideas of ‘underneath the skin we are all the same’. This idea of a diversity-based oneness is very different from notions of enforced uniformity through uniforms, bells and predefined streams; teachers referred to oneness through shared experiences and efforts of harmonious living.

Role of conflict in LTLT. At Mirambika, teachers expressed and lived the idea of conflicts as being essential to LTLT (however, this view isn’t necessarily maintained by teachers in other contexts, except for Jyothi^{RVS} and Bodhirupa^{PB}). These teachers held that difference of opinions and voicing those differences is a must, it is a sign of healthy community that has a constant dialogue and exchange of opinions. They emphasised how individuals should be able to ‘move on’ after the difference of opinions and put aside personal differences after a conflict. Kamala^{MBK} suggested that conflicts are inevitable and essential for the process of LTLT:




Fighting, disagreements, clashes, groupism. Until and unless you go through all of those and resolve that inner goodness to live collectively will not happen. [They] become tolerant by conflict, by learning to know that you need not always be right and that many times you have to live with what will be partially right in your view. That’s what life is about. You cannot have it’s either my way or no way attitude... The upward movement is very important that these conflicts and so on happened and it gets resolved again. Not that it gets resolved, but a new plane of that conflict emerges. So, if there is no conflict, if there is kind of uniformity, then it becomes like these religious muts~ Kamala^{MBK}.

However, she later suggested that conflicts should be perceived as different paths as opposed to having negative connotations associated with “conflict”.

The change in perspective (and especially understanding of interdependence) was described as “at the nerve centre of [LTLT]” ~Jyothi^{RVS}. The shift in perspective builds upon right relations with notions of diversity-based oneness and upon awareness through deep empathetic understanding. It (along with the sense of purpose) leads to notions of *swabhavikta*, where doing what is right and understanding what is right comes from

transcending boundaries of separation. Teachers aspired that their students developed these broader perspectives and lived from deep understanding of it. However, at school-going age, this manifests as dialogues and reflections that last shorter spans of time.

6.2.2.5 Dimension 5: Action and compassion

	DOMAINS		
	Self	Other	Community
Compassionate action	 Self-governance	 Compassion	 Community responsibility

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Compassion was generally understood as an action that results from empathy (feeling how others feel) and from ‘being in harmony’. LTLT was considered to go beyond just coexistence to active engagement in supporting and building the community. All teachers referred to the importance of active self-transformation, responsibility taking, helping others and social work. Compassionate action was seen as a culmination of the rest of the dimensions, which in turn, also brought about awareness, right relations or changes in perception. At MBK (and to a certain extent MGIS), all school projects had a social action component at the end, while at RVS and PB there were monthly and termly activities and student clubs centred around social action. Teachers and students regularly engaged in such service, extending to their classrooms, schools and to the city. This was pursued through inclusive classrooms, school assemblies, creating a pollution free campus, cleanliness campaigns, conserving water, fundraising campaigns for disaster management, radio shows and community teaching.

Self-transformation, self-governance and non-reaction. All teachers discussed notions of self-transformation and the constant need for one to “work” on oneself as the basis for compassion. Self-transformation included ideas of silencing and understanding the mind, freeing oneself from conditioning (“social pressure, prejudices, superstitions and dogmas”),

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deeper understanding of oneself and eventually freeing oneself of ego (teachers held that a certain amount of ego was important, especially, at early ages when children start building an identity of the self). Shreya^{PB} notably pointed out:

So, you are actually fighting yourselves, it is not society that you are fighting with. That is the main thing you have to understand. You are not fighting with others; you are fighting with your own emotions, egos and confinements.

Teachers (Anju^{MGIS}, Srila^{MBK}, Atul^{RVS} and non-participant teacher^{RVS}) also discussed ideas of self-governance. Bodhirupa^{PB} commented on all humans possessing an inherent sense of self-governance, while Anju^{MGIS} described “The final objective is the child should be autonomous”. They promoted self-governance, whereby they hoped for students to become aware and channel, rather than suppress, emotions. They drew on notions of inner discipline (expanded upon in section 7.5.1) and those of *atmashakti* (the strength of the soul as a form of self-regulation), whereby the discipline was based on actions being driven by the inner spirit/soul as opposed to external rules. The self-governance should be moderated by one’s ability to step back, become aware, critically understand and reflect, rather than becoming engrossed in and “being run by” emotions or reacting to situations.

Compassionate sewa. Compassion was conceived as doing something or ‘being there for’ the other person, because of the person/thing itself, rather than for oneself. This was perceived as much deeper than notions of “helping others”, whereby many people try to help others, because they will feel good about themselves. Hence, teachers emphasised the importance of the underlying intention and whether it was to genuinely help the other (and at times, also at a cost to oneself). Kamala^{MBK} advanced community service by discussing the underlying intention of helping:

See what change is there. Or is it just charity type. Depends on how it is done. Sometimes it can just reduce to charity. Why am I collecting the money? What happens to it. Or at least be the person grappling with those ground issues.

Santharam^{RVS} also introduced the idea that compassion doesn’t mean always helping others, for it could also entail acting and behaving in a way that doesn’t hurt others or compound their miseries:

Compassion is being sensitive, taking into consideration the other person or other thing’s perspective, whether it is human or non-human... You know their viewpoint and make sure you do not do things that will affect them [negatively]... make sure that you act or speak... So that’s the least you can do.



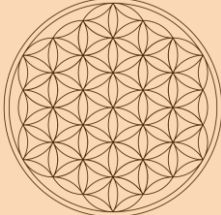
Similarly, Anita^{MGIS} remarked “that’s compassion first that you control yourself I do not care how [angry/frustrated you are]”. It is interesting to note that self-transformation still underpins compassion for others and community.

Compassion was perceived as not just an act, but rather, based on meaningful relations. Bodhirupa^{PB} noted that compassion was linked to “universal man” (coined by Tagore in 1960 referring to one transcending boundaries), while Anju^{MGIS} went further, holding that it stems from “a much deeper spiritual sense, where it isn’t judging the other person; compassion comes from the space of unconditional love”. Teachers further suggested that deeper forms of compassion are a part of the spiritual process: Bodhirupa^{PB} referred to ideas of the community work becoming meditation, teachers at MBK referred to all work as divine work (work they did as a service to the divine), while Hema^{MGIS} referred to such work being a lived pursuit for “making the world a more beautiful place”.

Community responsibility. Teachers proposed responsibility-taking to stem from oneness, love and conveyed the attribution to both meaningful engagement and compassion (these notions are further discussed in the next subsection). All teachers contrasted responsibility taking and building a sense of onus (ownership/trusteeship) with duties, where the lattermost were perceived as top-down imposition and a ‘burden’, while community responsibility was described to stem from a sense of love, understanding of the community as “a living thing that we need to respect and not something that we use” and as a natural (*swabhavik*) response. Teachers also suggested self-regulating (previously described) one’s own emotions, ideas and behaviour as a part of the collective responsibility based on their understanding of interconnectedness and how emotions and deeds ripple across the community.

Action and compassion were seen to be the result of awareness, right relations and the sense of purpose. They include notions of both action and (non)reaction stemming from a place of compassion. It is not perceived as a final outcome; there was an underlying epistemological belief that compassion shouldn’t just be pursued for a short while, but rather, as a shift in one’s way of living and being.

6.2.2.6 Dimension 6: Meaningful engagement

	DOMAINS		
	Self	Other	Community
Meaningful engagement	 <p>Equanimity, balance and inner peace</p>	 <p>Metta (unconditional love) and oneness</p>	 <p>Universal oneness & Karuna (extended compassion)</p>

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Teachers emphasised the importance of a shift in one's way of living and being, whereby one embodied (section 6.3.4) deeper notions of joy, satisfaction, harmony, nobility, balance, inner peace, unconditional love, extended compassion and universal oneness. The dimension of meaningful engagement or wisdom was seen as a long-term impact that would manifest itself after school lives. Teachers held different opinions on the possibility of the level of manifestation of this dimension at this age including: it is naturally present, some of the aspects of such engagement can potentially become evident earlier in a few children, it is the foundation for further manifestation in the coming few years (in school life), it is a continuous journey of increasing manifestation and/or this is a seed that grows much later (section 7.2.1). However, all teachers held that certain aspects of meaningful engagement had different levels of occurrence within students at the schools.

Spiritual, Indian and Buddhist values. Teachers referred to a large host of values that entail meaningful engagement, including notions of inner peace, inner joy (*anand*), deep satisfaction (*atmasantosh*), harmony (*samata*), equanimity (*upeksha*), unconditional love (*metta*), extended compassion (*karuna*) and empathetic or vicarious joy (*mudita*). *Upeksha* was referred to by fewer teachers, while the rest were referred by most of the teachers using the Indian phrases or their English translations. All teachers held ideas of extending compassion, inner happiness and peace beyond themselves and others nearby in the wider community.

Balance and harmony were central to multiple discussions; each being used interchangeably. The challenge probably arose from the use of the word *samata*, a commonly

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used word in these contexts, that translates as balance, although it refers to ideas beyond balance. The teachers use of harmony and *samata* referred to a balance within oneself, balance between the inner and outer, understanding of the interconnectedness of things and the “idea [understanding and experience] of everything being in sync” ~ Anju^{MGIS}. In a discussion with two senior teachers at RVS, we discussed different forms of harmony and how they may arise: a) different tunes being played right; b) being dependent on the listener’s ability to see the harmony in what is being played; or c) when the listener, the instrumentalist and the instrument connect with each other. The latter two were proposed as leading to a ‘state of harmony’, rather than a transitional quality.

Extended compassion (*karuna*) and empathetic and vicarious joy (*mudita*) referred to the community domain, wherein compassion and joy extends beyond oneself and the other to the wider community (including other non-human living and non-living things) through empathy. For example, Anita^{MGIS} expressed “compassion for the world, the people who have been suffering in the world, compassion for nature or animals” or as Kamala^{MBK} put it, trying to take away other’s pain (quoted in subsection 6.2.2.4). Teachers also suggested the importance of finding joy in others’ happiness and pursuits for everyone’s joy, for example, “We get happiness (*anand*) in giving to others” ~a student in Bharat’s^{Shreyas} class and “Competition is from the west from Darwinian era, but in India we have *sarve bhavantu sukhina* (may everyone be happy)” ~senior teacher^{MBK}. These ideas were suggested as ways of living and being.

There were strong references to spiritual ideas of intuition (MGIS and RVS), witnessing (MBK and RVS; “There is a watcher inside and then there is another watcher that is watching the watcher.” ~Santharam^{RVS}), questioning who am I? (Anju^{MGIS}, MBK and RVS) and finding the “*andar ka dost*” (a friend inside oneself, referring to the soul; MBK). These were also reflected in students’ lived experiences. For example, students at RVS spoke about ideas of finding the path (on a hike) intuitively and intuitively feeling that a tree has grown weaker, while at MBK, students wrote poems about *andar ka dost*. At MBK and supplementary data schools there were also notions of “constant remembrance of the divine”, “connection with the *parmatma* every moment”, “meaningful expression of the soul” and “doing the divine work”.

Universal oneness. There were strong notions transcending other boundaries: between people, oneself and others, the inner and outer, mind, body, heart and soul. This was proposed to be brought about by compassion, unconditional love, intellectual processes and

human connection with others. All teachers emphasised universal oneness and brotherhood based on the realisation that “I” or “me” do not really exist and that false separations (gender, caste, socioeconomic status, religion, politics and geography) fragment society. For example, Hema^{MGIS} explained a classroom incident:

She (a fourth-grade student) said something like she is a human, she is not this or that [referring to religions] but only a human... I was like pretty shocked that this fourth grader came up with that... it's so important to teach children to move beyond all these boundaries that everyone has in terms of they belong to this and that and maybe this larger circle... [but] she was just like there are no circles and it's just like I am human that means I am part of every group.

Similarly, Kamala^{MBK} referred to:

They are not separate, I may have a separate body and I may be living in a different house and so on, but my soul partners are here in this world and I have to see those and try to find those links... Whether it's my own children, why are they my children? Why, aren't they someone else children? Is there a difference between my own children and the children I work with, I do not see. I see the same struggles and I see the same sorrows, but only they live in another house and that is because my society is divided into houses, but one day that too will go.

Community living. Community responsibility discussions lie both in compassionate action and meaningful engagement dimensions; in this dimension community responsibility was advanced to community living. Community living (expert at PB, Atul^{RVS}, Anonymous^{RVS}, Bharat^{Shreyas}, Surojit^{PB}), as opposed to community responsibility taking, was based on ideas of *swabhavikta* (a natural state of being), ‘people do good without knowing they are doing good’ and to be truly alive means living as being connected and one with everyone. Community living draws on notions of oneness with others, love and goodwill for everyone and a sense of onus leading to a (*swabhavik*) naturally lived responsibility.

Meaningful engagement was seen as key purpose of education and one’s life: teachers constantly aimed to engage meaningfully with their inner selves, children and colleagues around and the wider community, while they also hoped and consciously worked for children to enact such engagement during and after school-years. It was considered to result from the various dimensions coming together and was perceived as something that could cyclically lead to all the other dimensions. The table 6.3 summarises the collected data.

Table 6.3
Initial LTLT framework.

		DOMAINS		
		Self	Other	Community
DIMENSIONS	Awareness and understanding	<ul style="list-style-type: none"> • Self-awareness • Understanding of conditioning and beliefs. • Distancing from self 	<ul style="list-style-type: none"> • Sensitivity • Empathetic understanding • Awareness of prejudices • Distancing from self 	<ul style="list-style-type: none"> • Unrestricted sensitivity across boundaries • Cultural diversities • Interconnectedness
	Right relations	<ul style="list-style-type: none"> • Non-judgemental acceptance • Patience 	<ul style="list-style-type: none"> • Non-judgemental acceptance • Care • Mutual love and respect • Not imposing/ being imposed on 	<ul style="list-style-type: none"> • Equity, non-discrimination • Care • Individuality within communities • Teamworking & communication • Not imposing/ being imposed on
	Sense of purpose	<ul style="list-style-type: none"> • Sense of purpose (quest for happiness/ inner self) • <i>Swadharma</i> (inner purpose) • Responsibility of self 	<ul style="list-style-type: none"> • Empathy • Similarity between people • Family like relations 	<ul style="list-style-type: none"> • A sense of purpose for the collective • Kinship; one family • Doing something because it's right
	Change in Perspective	<ul style="list-style-type: none"> • Identity • Who am I? • Critical self-reflection • Balance between inner and outer worlds • Impermanence (<i>anityata</i>) • Understanding the cycle of emotions • Miniscularity of problems 	<ul style="list-style-type: none"> • Appreciating multifaceted identities • I to other (or us) • Appreciating individual diversity • Similarity between people • Others' perspective • Illusion of separation • Impermanence • Conflicts as different paths 	<ul style="list-style-type: none"> • Absence of prejudices & stereotypes • I to we (mine to ours) • Ideological plurality • Diversity based oneness (seeing the beauty in the diversity) • Common humanity • Interdependence • Impermanence • Respecting different paths
	Action and Compassion	<ul style="list-style-type: none"> • Self-regulation & self-governance • Deconditioning • Self-compassion • Self-transformation • Dissolving the ego 	<ul style="list-style-type: none"> • Compassion • Helping others • Responding (non-reaction) • Self-transformation 	<ul style="list-style-type: none"> • Sewa (social/divine work) and uplifting others • Peacebuilding • Community responsibility taking • Self-transformation • Non-discriminatory engagement
	Meaningful engagement	<ul style="list-style-type: none"> • Inner joy, peace, satisfaction & harmony • Connection with <i>paramatma</i>/soul • Equanimity (<i>upeksha</i>) & balance (<i>samata</i>) • Transcending boundaries of segmented perspectives 	<ul style="list-style-type: none"> • Meaningful relations • Engaging as equals • Unconditional love (loving kindness; <i>metta</i>) • Transcending boundaries of the self and other (oneness) • Open hearted • Non-attachment 	<ul style="list-style-type: none"> • Community living and onus • Extended compassion (wishing everyone is free of suffering; <i>karuna</i>) • Empathetic joy (<i>mudita</i>; finding joy in others joy or sharing one's joy with others) • Universal oneness / brotherhood

6.2.3 An interconnected model

The model (table 6.3) is composed of 18 components that are split across the three domains and the six dimensions. The conceptual framework is meant as a starting point for the readers and teachers to explore what LTLT means for them. The popular maxim, “all models are wrong, but some are useful”, suggests that all are approximations that simplify reality into a few key concepts in the frameworks. The current model aims to aid readers and teachers to better understand the various interacting parts of LTLT. The model, in line with complex systems theory, is recommended as an interconnected model, where the various components interact with each other. Srila^{MBK}, discussing components of LTLT, remarked (also resonated by other teachers at MBK and RVS) “it cannot be split into parts...; you have to see things as whole and interconnected”. Many other teachers also comment on the inherent interconnectedness of the various domains and the various aspects that they discussed under these domains. As demonstrated by the data in section 6.2 the various components are inherently interconnected: a) the three domains where the inner (the self and the soul) and outer (other and community) are indivisible, intrinsically linked and highly interdependent (for example, self-awareness and self-transformation are foundational for empathy and compassion for others and the community, while others and the wider community can act as a mirror to help one better understand oneself). b) the dimensions are interlinked and the development of one of these could also lead to the development in others or a single teaching-learning process could target multiple the dimensions.

There is probably a hierarchy, for teachers regularly commented that the dimensions of awareness, right relations and the sense of purpose are the ‘first’ steps and these, in turn, lead to a change in perspective and action and compassion and ‘finally’, they lead to meaningful engagement. However, the hierarchy isn’t intended to represent linearity as any of the ‘higher’ components could also bring about the development of others below it.

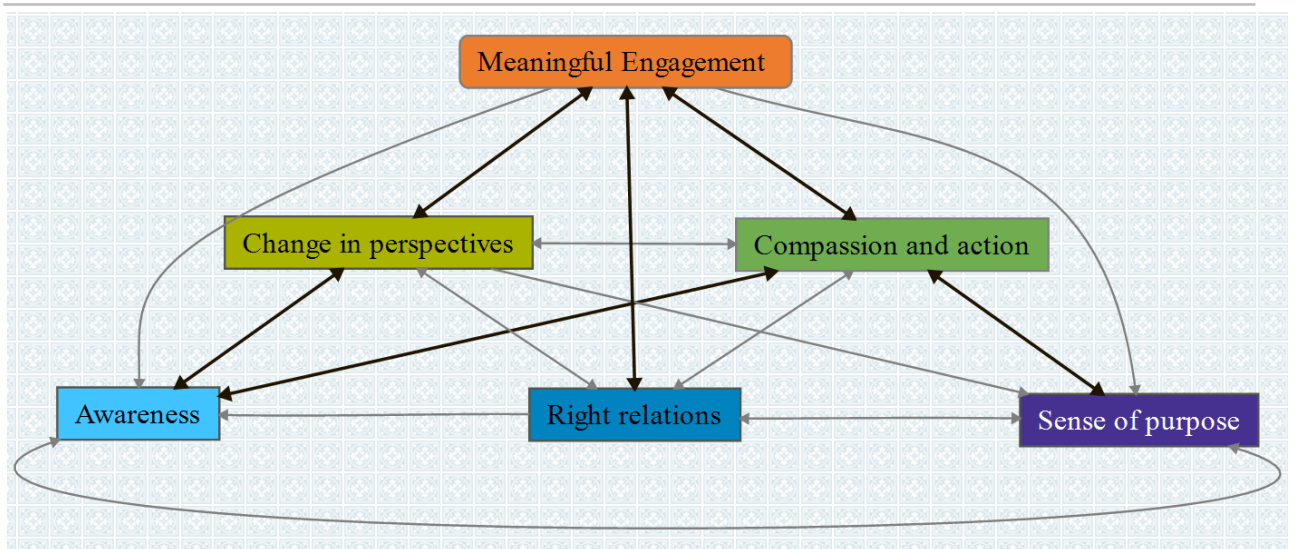


Figure 6.5: Nonlinear hierarchical representation of the dimensions. ©2020, Jwalin Patel¹⁵. The data suggests a hierarchy in the dimensions where dimensions in blue were generally referred to be the next layer of dimensions in green.

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6.3 Discussion

6.3.1 LTLT and wellbeing as interconnected purposes (and not goals) of education

The results suggest teachers believed in the intrinsic value of education for students' happiness, cognitive and emotional skills, rather than instrumental purpose of preparing students for future and careers. This resonates with Brighouse & Unterhalter (2010) and Kumar (2010), who recommend education should be provided for its own sake, referring to ideas of wellbeing and agency rather than its future instrumental value and future returns. The findings also include a notion of helping children become better citizens, who will contribute to the community in the future, thus suggesting a more nuanced perception of the purposes of education, including both intrinsic and instrumental aspects. The teachers made a further distinction, whereby LTLT was considered as a purpose, rather than a set goal or a set process. They commonly explained how there is neither a predetermined goal nor a single path, but rather, a guiding purpose that leads to multiple paths, depending on students' backgrounds and interests (further discussed in chapter 7). Most teachers strongly believed in wellbeing and LTLT as the key purposes of education, which would not hold true for teachers across India and resulted from the purposive site sampling. Other studies (Thapan, 2006; Vittachi et al., 2007) that have studied the sampled schools have also noted their alternative purposes and practices of education. The teachers' vision for education had very little emphasis on its material returns (career, economic), with there being much more concern about deep satisfaction (*atmasantosh*) and inner happiness as a continued lived reality, as opposed to experiences of short spanned happiness.

The findings suggest that teachers' understanding of LTLT extends the wellbeing and ethics of care discourses (Noddings 2002) to include aspects like compassion, gratitude and spiritual understanding of the self. Noddings (2002) notes that happiness goes deeper than wellbeing, covering aspects where children derive happiness from 'following demands of their souls' much like the teachers' emphasis on understanding of the self, finding one's *swadharma* and 'from doing the right thing'. Teachers' references to LTLT extend wellbeing to peace stemming from inner peace, harmony and meaningful engagement with others around them.

6.3.2 Shifting from LTLT to Learning To Live Together Harmoniously (LTLTH)

Teachers frequently referred to the theme of harmony when discussing LTLT and as a result the focus of the study shifts from conceptualising LTLT to Learning to Live Together

Harmoniously (LTLTH). Teachers commonly emphasised that while currently communities do live together, this might be within unjust systems or with individuals isolated from each other and instead **living together in harmony** is more important.

LTLTH is aimed at extending the ideas of LTLT, Social Emotional and Ethical (SEE) curricula, SEL, EI and peace education to include deeper notions of transrational and post-critical peace. It includes ideas of deep inner peace, harmony, looking at the whole, community responsibility and living and engaging to create just and equal societies. Ideas of harmony within oneself are based around ideas of balance (including balance between the inner and outer world), while harmony with others is based on engagement between people that transcends debate-like interactions to adopt aspects of dialectic and dialogic interactions. Teachers also referred to notions of structural and cultural violence, for example Kamala^{MBK} (section 6.2.2.4). They extended these to help transform students' perceptions and attitudes to move beyond fragmented ways of looking and relating to each other, thus moving towards an inner sense of oneness and harmony.

Harmony, as understood by the teachers and conceptualised here, is a form of active harmony that includes disagreements and conflicts. It isn't simply understood as the absence of chaos, being exemplified in Shreya's^{PB} (fieldnotes) comment "it is like silence; silence isn't absence of sound". Many teachers understood LTLTH to include differences of opinions and conflicts (Baren^{MBK}, Srila^{MBK}, Jayanthi^{MBK MBK}, Kamala^{MBK}, Anita^{MGIS}, Bodhirupa^{PB} and Shreya^{PB}). They believed that these are essential to community building as long as conflicts are accompanied with notions of satyagraha, where the actor and the act/proposed idea are seen as separate. This resonates with Galtung's (1964) notions of positive peace, where positive peace isn't the absence of violence but rather, the presence of justice, cooperation, harmony and respect. Additionally, harmony is perceived as something that naturally exists, but one's "conditioning" prevents one from experiencing it. Hence, to achieve harmony requires conscious effort to transcend boundaries, both, within and outside/beyond oneself.

Harmony has been strongly emphasised by the various Indian philosophers (section 2.3), for example, "highest education is that which does not merely give us information but makes our life in harmony with all existence" (Tagore, 1917, p 116). All the Indian philosophers discuss notions of inner harmony and the importance of building a more harmonious (just, egalitarian and non-discriminatory) society. Much like Galtung, Gandhi distinguished between a negative and positive sense of peace; the former being absence of conflicts between nations, religions, castes, classes and the latter as based on harmony,

cooperation, happiness and oneness (Gharse & Sharma, n.d.). Additionally, harmony was also mentioned several times in the Delors report and many of the contributors stressed notions of harmony through the report. For example, Myong Won Suhr (Delors et al., 1996, p. 235) noted “Living together in harmony must be the ultimate goal of education in the twenty-first century”.

6.3.3 Building a conceptual framework

I posit that LTLTH is dependent on discovery of the self, discovery of other and discovery of the community, with these three domains being composed of six dimensions each, with all the processes integrally linked to each other. As previously discussed, in section 4.1, there are various frameworks for LTLT equivalents, but they remain incomparable due to the use of either domains or dimensions. The developed framework (table 6.4) caters to this gap by using both domains and dimensions.


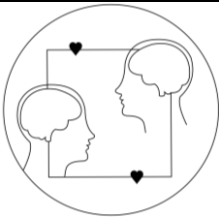


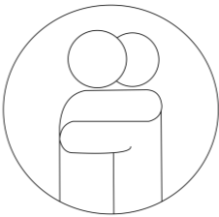
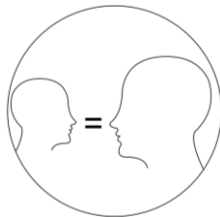




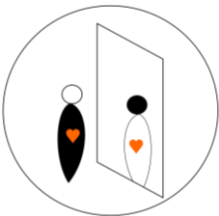
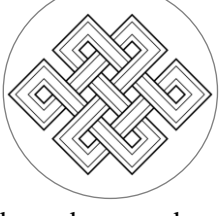





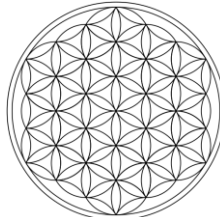
I would like to stress two points when the reader aims to use the model: a) it isn't an exhaustive or a complete exposition of all possible means of understanding LTLTH (I don't believe one is possible); and it only captures teacher voices of the sampled teachers (from certain Indian schools teaching children aged 9-13 years). It is aimed at helping other practitioners and researchers better understand LTLT, rather than being utilised as an evaluative framework. b) all models are a simplification; they break a continuous whole into components (albeit interacting) and reduce lived experiences into a few words. It is hoped that the reader takes onus of seeing the interconnectedness, recreating the whole and contextualising the model to their own settings (table 6.4 summarises the framework).

Table 6.4

LTLT conceptual framework

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DOMAINS			
	Self	Other	Community
DIMENSIONS	 <p>Self-awareness</p>	 <p>Sensitivity and empathetic understanding</p>	 <p>Interconnectedness</p>
	 <p>Non-judgemental acceptance</p>	 <p>Mutual love and respect</p>	 <p>Equity</p>
	 <p>Swadharma (inner purpose)</p>	 <p>Empathy</p>	 <p>Kinship</p>
	 <p>Anityata (impermanence)</p>	 <p>Illusion of separation</p>	 <p>Interdependence and common humanity</p>
	 <p>Self-governance</p>	 <p>Compassion</p>	 <p>Community responsibility</p>
	 <p>Equanimity, balance and inner peace</p>	 <p>Metta (unconditional love) and oneness</p>	 <p>Universal oneness & Karuna (extended compassion)</p>

6.3.3.1 Domains

The domains shift from those defined by Delors, where the self and the other remain shared, with the third being adapted to the community/collective, while the original domain of social skills/ conflict resolution was subsumed into the dimensions of action and compassion and right relations. The differentiation of domains of the other and the community resonates in many Indian traditions. For example, the Dalai Lama distinguishes two forms of compassion: compassion towards people in the immediate vicinity (referring to as compassion) and extended compassion, which “is able to be extended to all sentient beings, so long as they are capable of experiencing pain and happiness. Thus, the essential feature of true compassion is that it is universal and not discriminatory” (Dalai Lama XIV, 1999). Furthermore, he refers to extended compassion as that towards all seven billion human beings (Dalai Lama XIV & Hougaard, 2019). This extended compassion is understood to be brought about by a multitude of reasons, including critical reasoning and a sense of care and sensitivity (Barad, 2007; Dalai Lama, 2014).

This shift to including a collective domain resonates with Dietrich’s (2012) matrix of transrational peaces, where he described a matrix of the self and the collective across interior and exterior aspects. The ‘interior aspects of the individual’ are related to ideas of discovery of the self, ‘exterior aspects of the individual’ are related to ideas of discovery of others, whilst the ‘interior and exterior of the collective’ are considered to be a single dimension of discovery of the community. The thesis’ three domain model shares similarity with the SEE learning model; it has domains for personal (referring to the self), social (referring to other) and systems (where systems refer to an interconnected larger community, including other living and non-living things). Similarly, Cajete (1994) describes indigenous education as focusing on building relations with oneself, others, the community or tribe, extending the community also to cover the physical space, including the nature. Additionally, Ghosh (2019) explains how Gandhi (and similarly other Indian philosophers) conceived that the individual and society as not being separate from each other, but rather, complementary. The model conceives the three domains to be three pillars that interact with each other.

6.3.3.2 Dimensions

The GCE (UNESCO, 2015), Dietrich (2012) and Mayer & Salovey’s (1997) EI frameworks proposed dimensions that cut across the domains (section 4.1.2). There is a strong overlap of the dimensions with the GCE dimensions, where the cognitive relates to the awareness and understanding and change in perspective, social-emotional relates to right

relations and meaningful engagement and behavioural pertains to sense of purpose and compassionate action. The various dimensions resonate with many other studies and in this section, I explore these synergies.

The six dimensions

Rosenberg & Cullen (2013) stress that compassion, care and concern all begin with awareness, sensitivity to others and mindfulness. Nussbaum (2010) emphasises three key values of citizenship (education) that can be encompassed in the awareness dimension: a) critical thought about one's own tradition; b) narrative imagination (described as being able to put oneself in another's shoes); and c) understanding oneself as a member of a heterogeneous nation. This resonating with ideas of deep understanding of the self, empathetic understanding of others and appreciation of cultural diversity. All EI and SEL models strongly propose the understanding of one's own emotions, while the I conceptualise awareness to resonate more with Aronowitz (2009), who, describing Freire's works, emphasises the need for knowing the self, self-reflection and an understanding of the social, economic and political systems that have ruled and shaped one's consciousness and behaviours.

The right relations' dimension shares strong resonance with Noddings' (2003) ideas of ethical caring: "a state of being in relation, characterized by receptivity, relatedness and engrossment" and Rosenberg & Rutsch's (2012) culture of compassion, which is based on a genuine concern and a sense of connection with others. Similarly, notions of equity, mutual love and acceptance have been discussed by all Indian education philosophers (section 2.3); for example, Buddhist philosophies talk about openness in *Samaya*; a vow to openness and acceptance to all situations, emotions and people (Chödrön, 2012). The dimension resonates with Tagore's, (1917; p116-117) quote "We may become powerful by knowledge, but we attain fullness by sympathy. The highest education is that which does not merely give us information but makes our life in harmony with all existence. But we find that this education of sympathy is not only systematically ignored in schools, but it is severely repressed". The dimension includes strong notions of oneness and acceptance, which aligns with Freire's emphasis on humanising education, involving sensitivity and the need for one to consider one's own and others' needs and aspirations (Freire & Frei Betto, 1985, p. 15). The dimension also includes "not imposing on others" and "not being imposed upon". Hence, the discussion takes on a Freirean nature based on ideas of critical thinking and critical pedagogy (Freire, 2005), which many Indian philosophers understand through notions of true freedom. For

example, Krishnamurti (2000) strongly insisted on not imitating anybody and rather, being oneself all the time, while he frequently also referred to notions of deconditioning from societal norms and expectations.

Teachers understood the sense of purpose as stronger than motivation, passion or interests and to be based on ideas of responsibility and ‘commitment’. Teachers proposed notions of commitment pertaining to harmonious living for students and for oneself and dedication to teaching for LTLTH. The sense of purpose taps into Sen's (2005) ideas of commitment and pursuit of goals based on others’ wellbeing and interests, while also resonating with Tagore’s vision for “a world where multiple voices were encouraged to interact with one another and to reconcile differences within an overriding commitment to peace and mutual interconnectedness” (O’Connell, 2003, p7). Ideas similar to sense of purpose (will to act, motivation to act and empathetic concern) have been explored by compassion and mindfulness researchers (Berry et al., 2018; Rosenberg & Cullen, 2013). Berry et al. (2018) suggest that concern for other is more than noticing (and empathising) someone’s suffering and requires a will to act. The will to act also gets emphasised in Noddings' (1986) differentiation of ‘caring for’ as “an act that demonstrates care” from her initial definitions of ‘caring about’, which reflects “a certain benign neglect” and involves just a show of concern that doesn’t manifest into action. She also goes to the extent of calling ‘caring about’ as empty, if it doesn’t lead to caring relations and action (Noddings, 2003).

Teachers commonly held that a change in perspective extends ideas of awareness and right relations driving a shift from ideas of tolerance to those of appreciating diversity, understanding similarity between people and interdependence. Many of the quotes on appreciating diversity resonate with Giroux (1992, p. 11), who wrote: “democracy is a celebration of difference”. These changes of perspectives are understood to prevent fragmentation and help transcend boundaries within an individual, between individuals and into the wider community. These ideas of change in perspective are linked to Freire’s ‘conscientization’, Greene’s 1995 ‘wideawakeness’ and John Dewey’s ‘extraordinary experiences’, referring to ideas of awareness of what it means to be in the world, mindfulness of oneself, others and communities, systems of oppression and the societal construction of knowledge, power and inequality leading to individuals asking meaningful questions, making critical deliberate choices and impacting on the world (Freire, 2005; Greene, 1995, 2005). The emphasis on structural and cultural violence resonates with peace researchers (Dietrich, 2013; Page, 2008) and Noddings's (2003) ‘sense of justice for the larger community’ that is

central to the care theory and extending care and compassion to the community domain. These ideas also strongly align with emancipatory ideas of the Indian philosophy of *sa vidhya ya vimuktye* (knowledge that liberates; section 2.3). For example, Radhakrishnan, (n.d., p. 142) noted that “it is through education that we acquire the passion and perspective to fight caste prejudices, class privileges and group antagonisms... Education has to give us a second birth, to help us to realise what we have already in us. The meaning of education is to emancipate the individual”.

Compassion has been widely emphasised in the recent years, with the rise of EI, SEL and various initiatives for students and adults alike, including Compassion Cultivation Training (Stanford University), Making Caring Common (Harvard University) and Cognitively Based Compassion Training (Emory University). Similarly, compassion has been stressed by the Dalai Lama through various interventions and publications. Teachers in the study emphasised ideas of action, social service and self-governance, which strongly resonate with Gandhi and Kumarappa's (1953) ideas of self-governance and community service. Gandhi (1968) and Tagore (1929b) both contended that compassionate action is one of the crucial aims of education; they perceived education would empower and motivate students to bring about social upliftment. For example, Gandhi and Kumarappa (1953, p. 32) noted: “Whilst Sir M. Vishweshwarayya has emphasized one grave defect of our present education which places exclusive emphasis on literary merit, I would add a graver defect in that students are made to think that whilst they are pursuing their literary studies, they may not do acts of service at the sacrifice of their studies, be it ever so small or temporary. They will lose nothing and gain much if they would suspend their education, literary or industrial, to do relief work, such as is being done by some of them in Gujarat. The end of all education should surely be service”.

Teachers conceptualised meaningful engagement as the epitome of LTLTH. The key ideas strongly resonate with Indian and Buddhist philosophies. Buddhist philosophy holds that compassion and wisdom are two wings of a bird and only one of them can be blinding (Siegel & Germer, 2012). Both deeply draw on notions of spiritual wisdom and interconnectedness; and these are also emphasised by Miller (2010) and Miller, Karsten, Denton, Orr, & Kates (2005), with their description of education of the whole child (Miller, 2010, conceptualizes education to entail the mind, body and spirit). Meaningful engagement is seen to be much deeper than duty bound citizenship; much like Noddings's (1988) relational ethics of caring, it isn't based on Kantian ideas of moral duty, conformity-based

rules or responsibility-taking, but rather on love, oneness and a sense of commitment.

Aronson (1947) described Tagore's ideas of meaningful engagement as "fruitful co-operation among human beings based upon the awareness of one's own individual separateness and of one's responsibility towards the society in which one happens to live and towards all the other societies that constitute humanity". It is important to note that individuality, perceived as understanding one's soul, isn't seen as an opposite of community living or notions of oneness. Goodin (1996, p. 10) commenting on Noddings' ethics of care suggests that "the trouble with subsuming individuals into relationships of 'we'ness is precisely that we then risk losing track of the separateness of people"; however, the findings suggests a more nuanced understanding, where the oneness and individuality coexist.

Ability to act, a missing dimension?

Teachers frequently referred to ideas of helping children to build the capability to act (the sense of purpose isn't enough), with the skills to act being important as well. There is thus the need "to develop faculties (like the physical, mental, vital/emotional and spiritual) that help facilitate manifestation of psychic reality... See the higher inspiration comes to the psychic... something like spark starts. But the spark cannot do anything unless the instruments are ready" ~Baren^{MBK}. In fact, all the teachers referred to the notions of communication, team building, leadership, conflict resolution. However, they didn't generally refer to these as separate skills that one develops, but rather, as an outcome of awareness, sensitivity, right relations and a drive to make a change, much like Dietrich's conceptual framework of transrational peace (Dietrich, 2012, 2013). This might potentially warrant the creation of a seventh dimension of "ability to act or skills to act". However, currently there is insufficient data to do so and it would also go against teachers' inherent understanding of LTLT, which was referred to as a way of life (section 6.3.4).

6.3.3.3 Finding an appropriate model for the framework

A circular model

A circular model (figure 6.6) as compared to a hierarchical one (figure 6.5) provides the advantage of dissolving notions of linearity. It also helps represent the interconnectedness between all six dimensions, while still being able to maintain a three-layered structure. Initial analysis suggests a connection with Indian notions of the head, heart and hand, with: a) awareness and change in perspective corresponding to the head; b) will to act and action and compassion corresponding to the hand; and c) right relations and meaningful engagement being associated with the heart. It is understood that LTLTH would involve aspects of critical

thinking (commonly proposed by Freire, 2005 and Giroux, 1983) and creativity, while notions of community action have commonly been understood as the education of the hands (Gandhi, 1968b; Tagore, 1929). However, further analysis of the data suggests that all dimensions involved education of all three: heart, head and hands. This shift was brought about by a Bodhirupa^{PB}, who commented that they are like three pillars of a given structure. In the East, heart and mind aren't seen as separate, but as very much interwoven, being deployed to conceptualise and communicate. As Gandhi (1968) noted:

Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper harmonious combination of all three is required for making of the whole man... they constitute an indivisible whole. According to this theory, therefore, it would be a gross fallacy to suppose that they can be developed piecemeal or independently of one another.

In contrast to Descartes, Anju^{MGIS} suggested that “Indian philosophy speaks of *Advaita*; it speaks of non-duality [and how the mind body and soul are all interlinked]”. It was a commonly held understanding amongst the teachers that the practices are overlapping. For example, Surojit^{PB} expressed the view that, “Through arts, painting, music, dance, woodwork; it isn't about the final performance but the process. It allows space for the mind's development. It creates a different kind of mind (creative, observant and sensitive). Mind develops through hands”. Similarly, in peace education literature there has been a noted shift towards integration of the various aspects, with Cremin (2016) suggesting new approaches to such education that integrate the body, mind, heart and spirit.

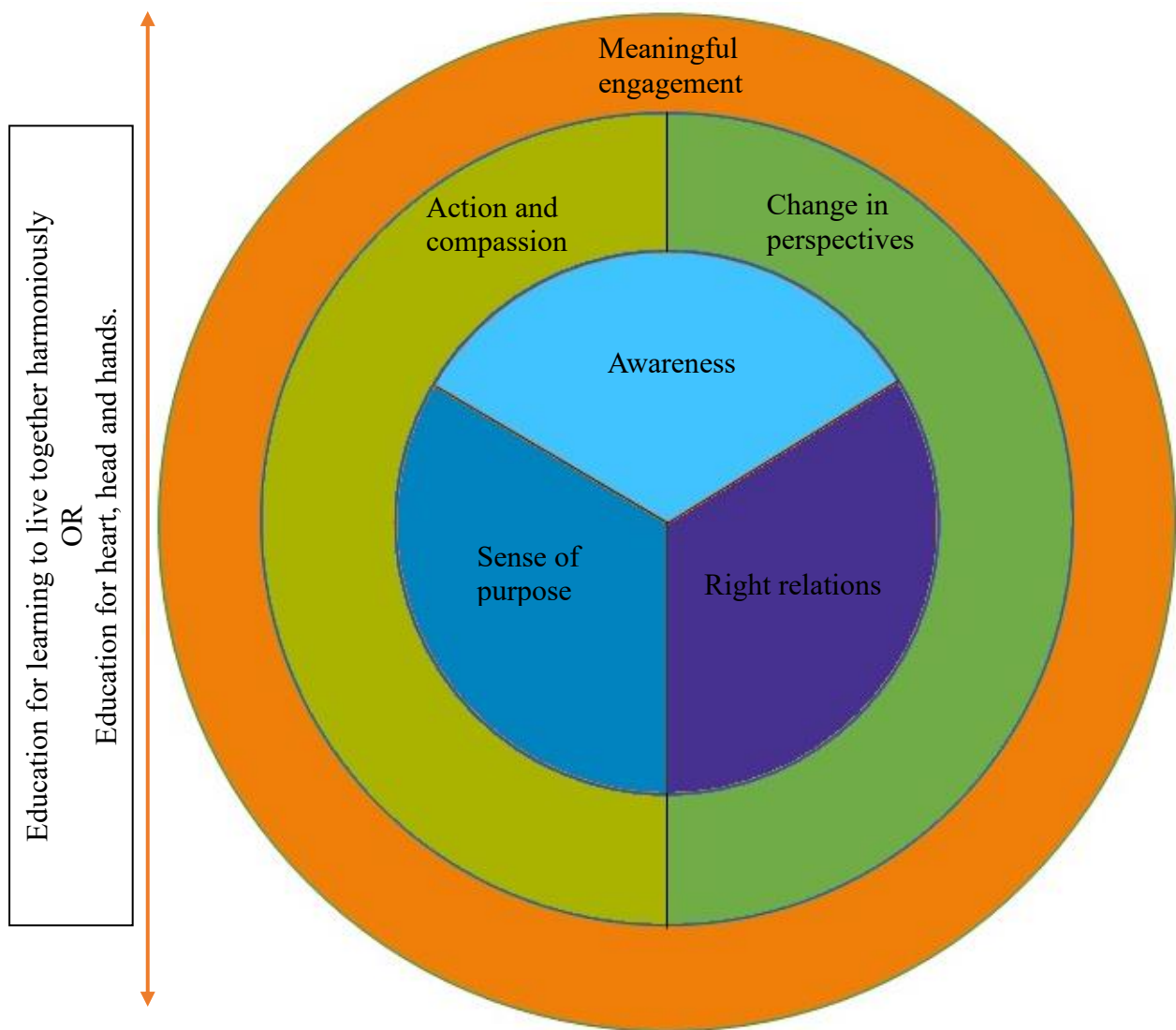


Figure 6.6: Adapted concentric circles model. ©2020, Jwalin Patel¹⁷. Represents education of the heart, head and hands to underly all six dimensions.

A tetrahedral framework

A concentric model isn't an apt representation of the data as teachers suggested a potential hierarchy, for example, Shreya^{PB} put forward:

The ability to express and that comes after a certain level of awareness and awakening. So, that is why I call it the second phase. The first phase is just being sensitive to your surroundings, assimilation, putting it inside and then once it sinks in, then comes expressions.

¹⁷ LTLTH concentric model by Jwalin Patel is licensed under CC BY-NC-ND 4.0. To view a copy of this license, visit <https://creativecommons.org/licenses/by-nc-nd/4.0>

This leads to a further adaptation of the concentric model to an interconnected spiralling one (figure 6.7).

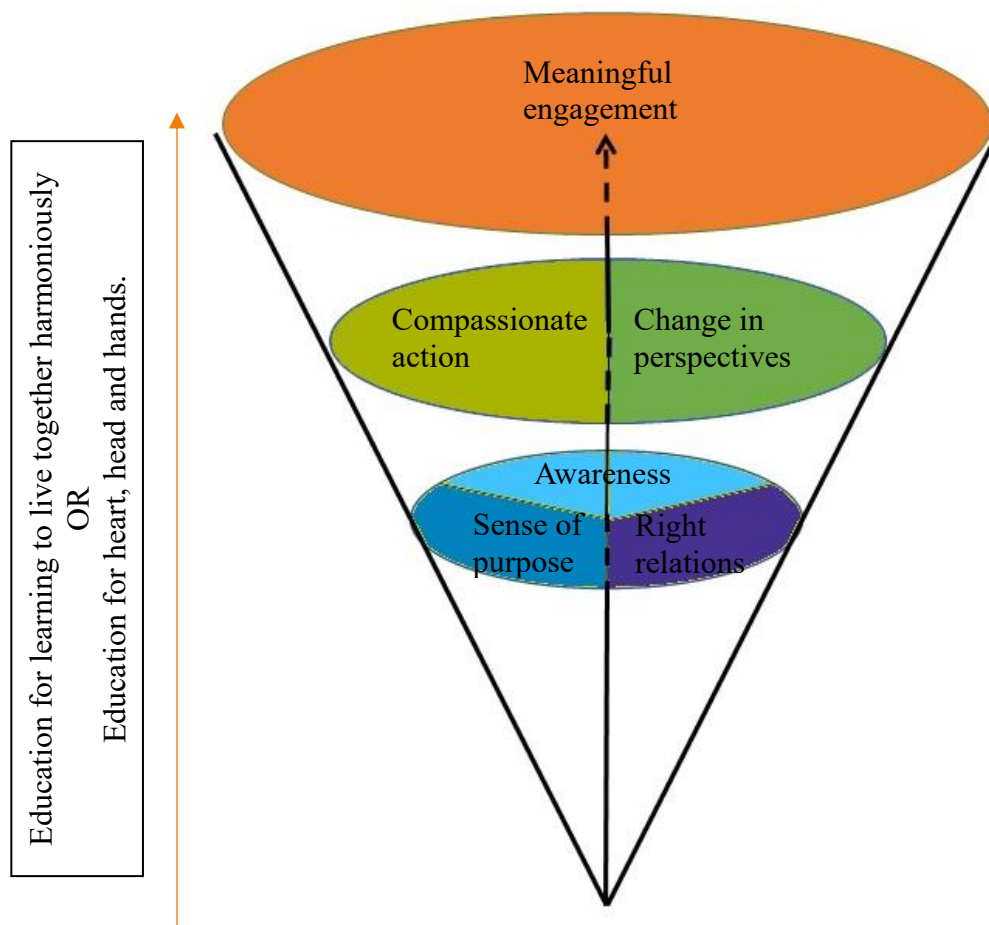


Figure 6.7: An initial spiral model. ©2020, Jwalin Patel¹⁸. Represents interconnected six dimensions.

Through overlaying the three domains from figure 6.2 (initial conceptualisation of the three domains as a transition from the inner to outer) onto the spiral model (figure 6.8) the following conceptual framework is developed.

¹⁸ LTLTH spiral model 1 by Jwalin Patel is licensed under CC BY-NC-ND 4.0. To view a copy of this license, visit <https://creativecommons.org/licenses/by-nc-nd/4.0>

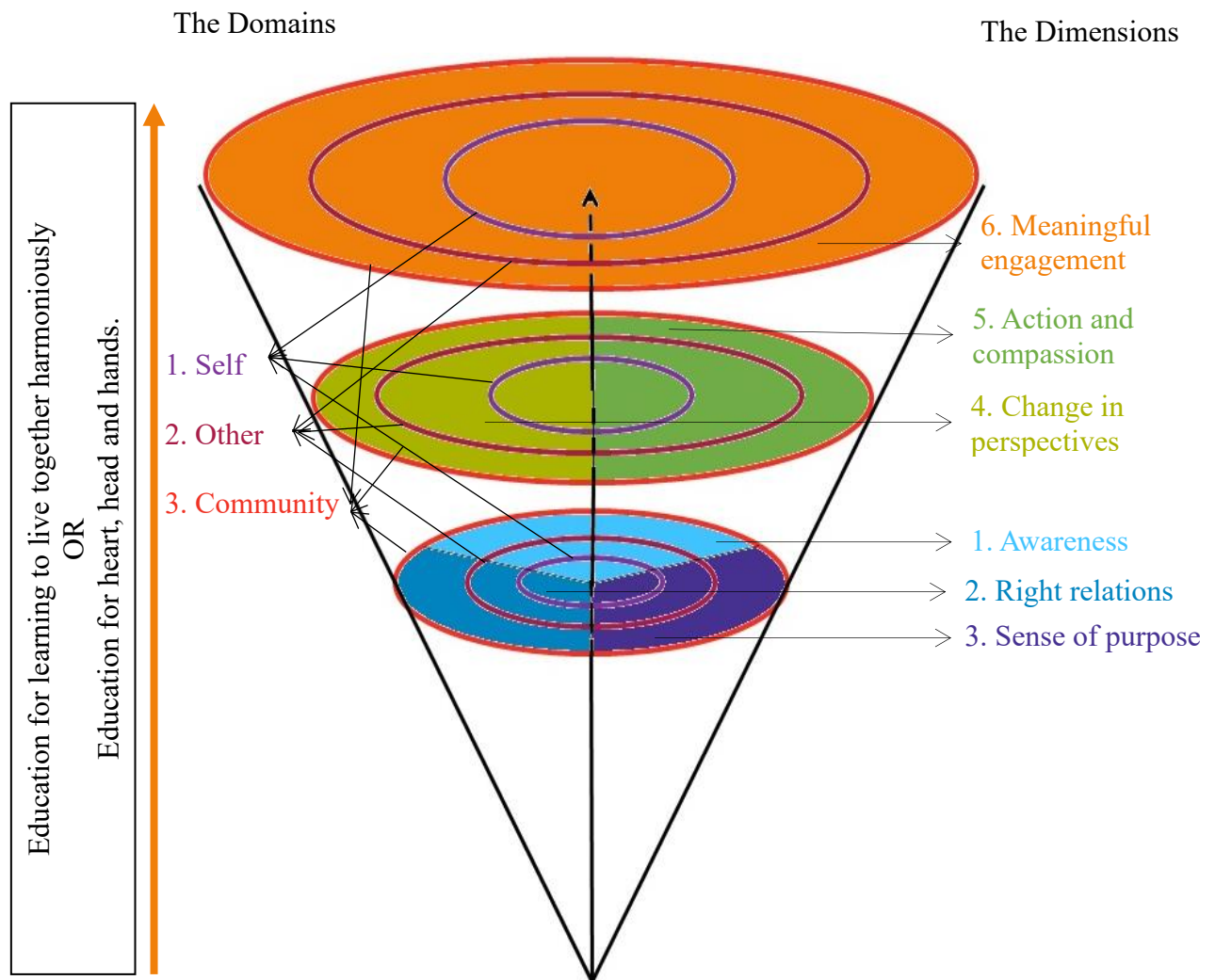


Figure 6.8: A spiral LTLTH model. ©2020, Jwalin Patel¹⁹. Represents interconnected LTLTH domains and dimensions.

However, the use of concentric circles for the three domains isn't appropriate due to the problematisation of notions of the separation of inner and outer (section 6.2.1), teachers' emphasis on the three components need to be perceived as a large whole and the limitations of the self domain being placed in the centre of the model. Hence, I transitioned to a three-layered, three-sided pyramid (tetrahedral) model that conceptualises the three domains to be three pillars that are equally important.

¹⁹ LTLTH spiral model 2 by Jwalin Patel is licensed under CC BY-NC-ND 4.0. To view a copy of this license, visit <https://creativecommons.org/licenses/by-nc-nd/4.0>

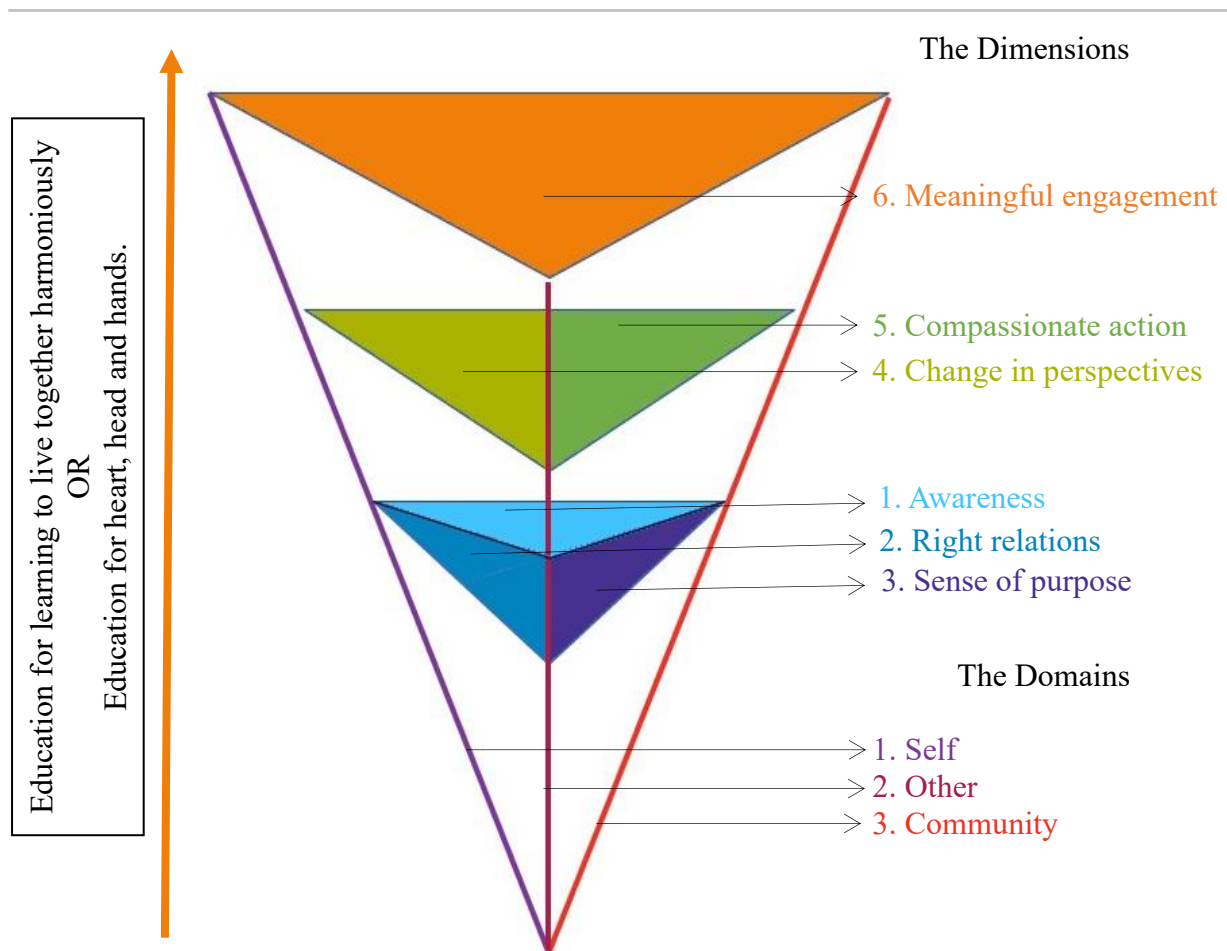


Figure 6.9: A tetrahedral LTLTH model. ©2020, Jwalin Patel²⁰. Represents multi-layered model with interconnected LTLTH domains and dimensions.

6.3.4 Interconnected model for a way of life

Teachers frequently championed and practised LTLTH as a way of life whereby it wasn't practiced for short spans intermittently, but rather, something that was practised every moment. One school administrator^{RVS} asserted that “teachers require a constant inward gaze”, while many teachers referred to the ideas of “it has to be a way of life” and “the philosophy of LTLTH has to be a living thing and should not become an ideology”. Similarly, Lange (2004), discussing transformative learning theories, suggested that perspectives of interconnectedness between oneself, the wider community and nature need to extend beyond epistemological processes (changes in worldview) to ontological ones (changes in ways of

²⁰ LTLTH tetrahedral model by Jwalin Patel is licensed under CC BY-NC-ND 4.0. To view a copy of this license, visit <https://creativecommons.org/licenses/by-nc-nd/4.0>

being). Furthermore, indigenous education revolves around changes in ways of being by focusing on establishing and maintaining relationships with oneself, the community or tribe and physical place/space (Cajete, 1994). Teachers frequently consciously tried to practise aspects of LTLTH in their daily lives (discussed in section 7.3.2). LTLTH as a way of life resonates with Noddings's (2003) notions of cultures/ethos of care and Rosenberg et al.'s (2015) cultures of compassion.

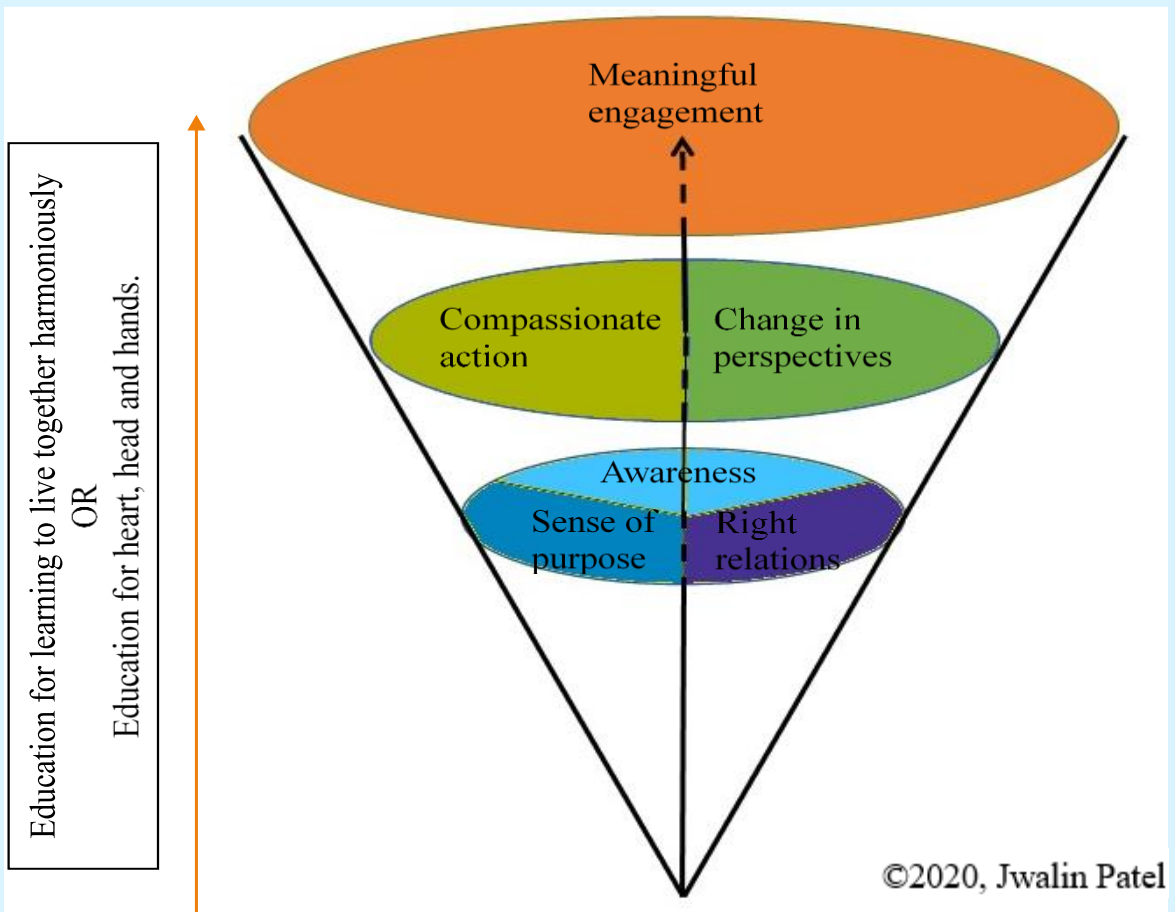
LTLTH as a way of life leads to the interesting notion of “carrying peace and harmony where they go” ~Jyothi^{RVS} and similarly a senior teacher at RVS explained:

Now, another form of harmony could also be a state of being, rather than a quality... because you can be in physical distress and you can still be in harmony... [In the community living context] if you are in the state of harmony then you wouldn't perceive things around you as disharmony, you would start seeing the interconnectedness of things over time and you would see this is how it is.

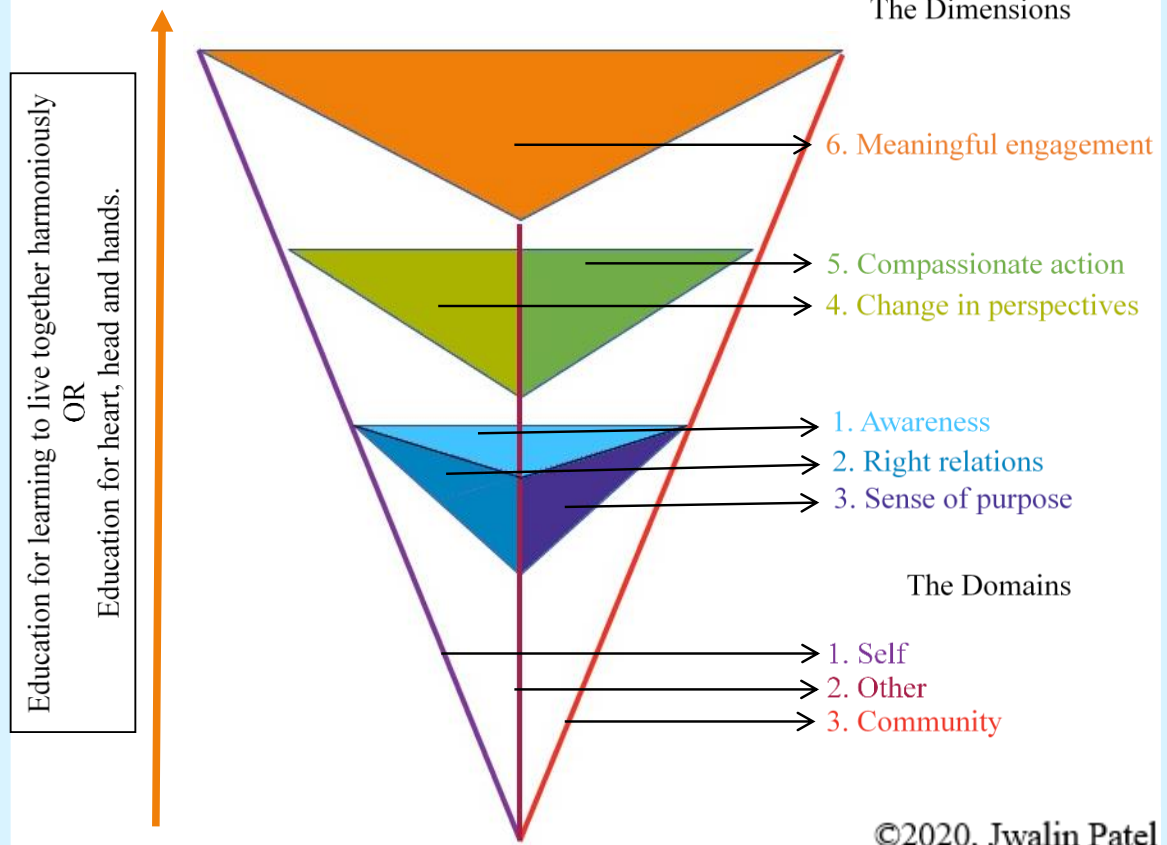
In this regard, peace isn't seen as a momentary experience, but rather, as a state of being that one is in, holds on to and carries with him/her. Teachers suggested that people can embody values 24x7 to the extent that they become synonymous to the value. This resonates with Krishnamurti and Osho's ideas of “Don't shake, but become shaking” and “Don't love, be love”; while also being reflected in common language in terms of the use of phrases like “be happy” and “are you happy?” as opposed to “are you feeling happy?”.


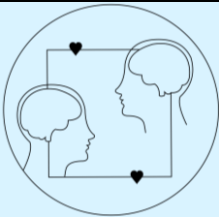


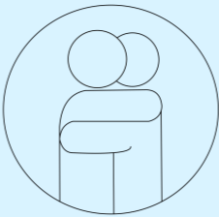
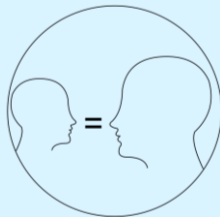

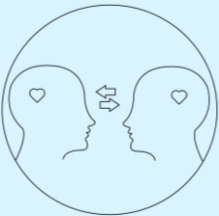


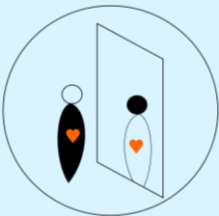
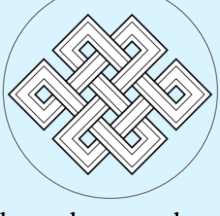





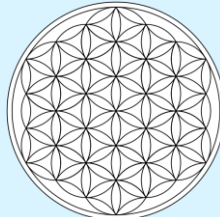
LTLTH as a way of life was also captured in notions of: a) *swabhavik* (natural response); b) in “doing good without knowing they were doing something good” ~Senior teacher^{RVS}; and c) a sense of commitment bringing about togetherness and compassionate as opposed to actions due to a sense of duty or responsibility. For example, “the tree naturally knows when to shed leaves, no one needs to tell it to do so, it isn't doing so to put on a show for anyone.” ~Santharam^{RVS}. This idea of a natural response was also captured in “Choiceless awareness - there is no choice but to be aware; you are aware all the time and hence, it isn't a choice; there is no other way of being that you can live by” ~Senior teacher^{RVS} quoting Krishnamurti.

Learning To Live Together Harmoniously: a conceptual framework



The Dimensions



DOMAINS			
	Self	Other	Community
DIMENSIONS	Awareness & understanding  Self-awareness	 Sensitivity and empathetic understanding	 Interconnectedness
	Right relations  Non-judgemental acceptance	 Mutual love and respect	 Equity
	Sense of purpose  Swadharma (inner purpose)	 Empathy	 Kinship
	Change in Perspective  Anityata (impermanence)	 Illusion of separation	 Interdependence and common humanity
	Compassionate action  Self-governance	 Compassion	 Community responsibility
	Meaningful engagement  Equanimity, balance and inner peace	 Metta (unconditional love) and oneness	 Universal oneness & Karuna (extended compassion)

Education, 12 (+2) long years at school

Education, 12 (+2) long years at school

*That we want to put everyone through;
Why do we even care? What is the purpose?*

*A child “doesn’t know anything” and a school will educate him;
To make money, prepare him for the future;
To make an economic contribution, create a good citizen.*

*But is education just that; an instrument for future success?
Do we even know what the future will be like?
Did we know about the financial crisis, Brexit or covid-19?
In an ever-changing world, change seems to be the only constant.*

*And what about the inherent value of education?
The intrinsic value of the process of learning;
The value of developing multifaceted perspectives;
The intrinsic value in appreciating beauty around us;
The value in understanding one’s own self.*

*Perhaps an education that frees one,
Opens the head, heart and hands and helps to,
Appreciate rather than just accept diversity;
Find beauty in understanding “others” rather than just tolerating “others”;
Develop values of unity, kindness, empathy and compassion;
Might make the 12 long years value-able.*

~Jwalin Patel, 2020

Chapter 7 Teaching practices for LTLTH

“Education of the heart can only be done through the living touch of the teacher” ~Gandhi

In this chapter, I aim to answer the research question of “What teaching practices do teachers adopt to teach for Learning To Live Together Harmoniously (LTLTH)?”. I explore how teachers translate philosophies and ideologies of LTLTH into practice and develop a six-dimensional teaching pedagogical framework (section 7.1) by building upon those proposed by UNICEF (2014), Alexander (2003) and Noddings (2002). To conclude, I discuss the findings in light of the broader research and their resonance with recommended teaching practices for peace education, EI (Emotional Intelligence) and SEL (Social Emotional Learning; section 7.8).

There has been a widespread interest in understanding teaching practices for LTLTH equivalents. There are several programmes and interventions that focus on content, school-wide changes to bring about LTLTH and direct teachers *what* to teach (various curricula based interventions, including Reimers's, 2016, Global Citizenship Education; GCE curricula, LTLT curricula developed by Arigatou international, SEL interventions like Social Emotional Ethical curricula, RULER, second step and 4Rs; section 4.2). However, there is a limited amount of empirical research on *how* to teach for LTLTH. Indian philosophers emphasise the role of relations and LTLTH as being caught rather than taught; Mahatma Gandhi recommended “[education of the heart] can only be done through the living touch of the teacher” (Gandhi & Kumarappa, 1953, p. 39). This chapter focuses on the teaching-learning processes employed within the classrooms. I initially draw upon the UNESCO (2014b) framework, as the broad classification allows me to remain open to various findings and it aligns strongly with the classroom-based dimensions of the National Council of Educational Research and Training (NCERT) framework. I, however, remain open to emergent ideas that might fit better with Alexander (2003) or Noddings’ (2002) frameworks.

The various tools of the study informed the data; however, primarily, most of the data comes from the observation schedules, critical incidents interview, self-reflection diaries and several informal interactions. Critical incidents, identified by at least three formal interviews (preceded by informal observations; section 5.4.4), are used as prompts to provide insights into teachers’ practices. An a priori coding scheme was built after the literature review and the pilot study. However, after pilot coding the first main study school’s (MGIS) data some codes could not be assigned to teaching pedagogy, teacher behaviour, teacher-student

relations (TSR) or content. This led to the addition of two new codes of the ‘philosophy’ that underpinned the classroom processes and ‘teachers trying to live harmoniously’.

7.1 A six-component teaching pedagogy framework

Education for LTLTH can be brought about through a variety of factors, including whole-school factors (ethos and systems), classroom interactions, peers, parents and the wider community. The study focuses on classroom-based interactions as opposed to the other factors; however, each of the others do merit further study.

I propose a six component Teaching Pedagogy Framework (TPF) for LTLTH classroom teaching practices (discussed in sections 7.2 to 7.7 and summarised in figure 7.1): a) teaching philosophy (section 7.2), expanding upon chapter 6’s focus on perceptions of purposes of education, it informs the classroom ethos and teaching-learning processes in the classroom; and b) teachers themselves trying to live harmoniously (section 7.3), where they believe their way of life contributes to the ethos and students’ lived experiences. Whilst the other classroom-based processes are divided as: c) experiential learning classroom practices (section 7.4); d) teachers’ own behaviour and behaviour management strategies (section 7.5); e) TSR (section 7.6); and f) content (section 7.7).

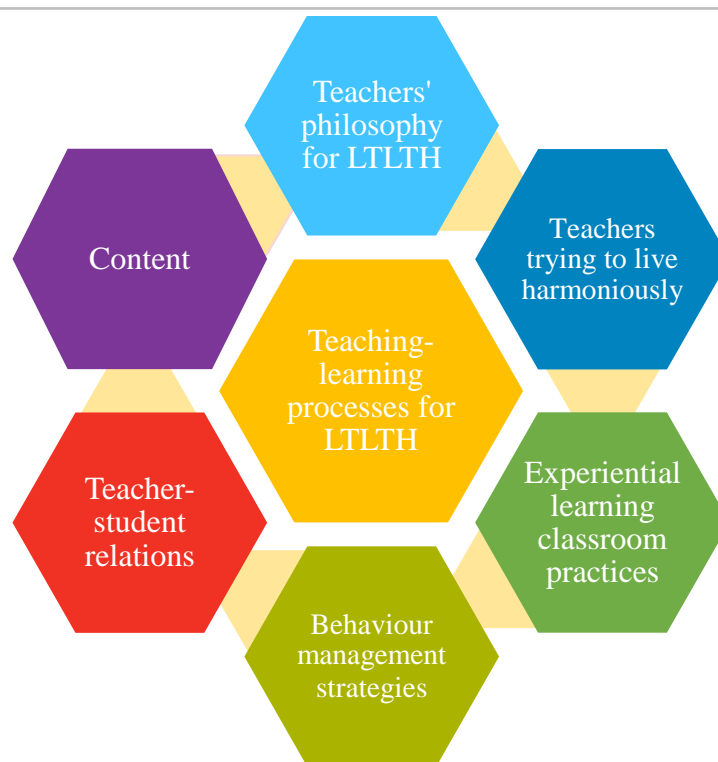


Figure 7.1: Framework of LTLTH teaching-learning processes. ©2020, Jwalin Patel²¹.

I posit that there is a varying level of importance of the various teaching practices depending on the children's age, subject being taught and the teacher's teaching style. Many non-language subject teachers believed that the pedagogy, behaviour and TSR contributed much more to LTLTH as compared to content. A few also suggested a hierarchy of the importance of each of them, for example, Shreya^{PB} suggested (it should be noted that the teaching philosophy and teachers living harmoniously emerged only after all data was collected):

So, the relation with the student comes, for me, first and then, comes the behaviour of the teacher and then, comes the pedagogy and then, comes the content... so content comes last. Relation with the student comes first, because it's very important for me to understand their emotions, otherwise I will just be preaching to them and preaching doesn't make any sense; it gets lost.

However, the six components are all potentially linked, as Aaditya^{PB} (a language teacher) suggested:

This four (pedagogy, behaviour, TSR and content), in fact they very much go together. I would like to believe that on certain days at least all four work together even if very briefly.

²¹ LTLT Domains by Jwalin Patel is licensed under CC BY-NC-ND 4.0. To view a copy of this license, visit <https://creativecommons.org/licenses/by-nc-nd/4.0>

The following sections discuss each of the components in detail; their associations with the LTLTH framework (table 6.4) are presented in the footnotes. These TPF and LTLTH links (summarised in appendix D) are presented as a secondary exploration to demonstrate the application of the LTLTH framework, with the chapter primarily focusing on understanding teaching-learning processes.

7.2 TPF component 1: Teaching philosophy; belief in student freedom, autonomy, cooperation and peer-directed learning

Teaching philosophy is considered to underpin teaching for LTLTH and codes for ideas of perceptions of purpose of education, teaching process beliefs and how children LTLTH.

Teachers commonly discussed the importance of these underlying ideological (epistemological) stances; Surojit^{PB} suggested “Perhaps the ideologies need to be at the back of teachers minds [constantly]”, implying that it is important for both teachers and this study to better

understand ideologies that teachers held, which directly or indirectly influenced their teaching. Surojit^{PB} further discussed that pedagogies are skills that one can be trained for, but it was more to build the outlook of a teacher. Teachers’ perceptions of purposes of education focused primarily on LTLTH and children wellbeing (and has been previously discussed in chapter 6). Teachers strongly emphasised the importance of education for LTLTH and held a general understanding that the role of the teacher was to teach a child as a whole.



7.2.1 Teaching process beliefs²²

Teachers believed and constantly remembered that children are children; Surojit^{PB} noted, “Child is a child is a child is a child is a child” as a main mantra for a teacher to remember. Similarly, teachers across schools were mindful of students’ age, behaviours and not to judge a child. Kamala^{MBK} explained students’ behaviours and her patient responses as “Can you use the mouse on the screen? His English was being translated by these kids [his classmates were trying to put the mouse on the monitor]. Those are children that’s why they are there” ~Kamala^{MBK}. Similarly, Senior teacher^{RVS} narrated:

“Akka you don’t seem to be carrying anything you are so normal”, he asked me. I said it's because I know that your arrogance and rudeness come out of certain immaturity, so why should I be angry with you? A time will come when you will understand this, so I choose to be patient with you.

²² Links with the following LTLTH framework components: sensitivity and empathetic understanding; non-judgemental acceptance; self-governance; and compassion.

The constant remembrance of children being children was reflected in the teachers' patience, beliefs of non-linearity and the TSR. Teachers recognised that students held fundamental existential questions and that notions of the soul or the spirit weren't just for adults. For example, Anju^{MGIS} stated "fundamental existential questions are there no matter what the age and we underestimate the fact that children also are dealing with these existential questions", while Jyothi^{RVS} held "Children are quite aware of it in fact in some of the conversations one has with them I think they have innate wisdom in them [and hence we have to nurture/protect it]".

Many teachers didn't believe in competition and referred to 'keeping competition away' as they put forward cooperation, for example, "Competition is from the west from Darwinian era, but in India we have *sarve bhavantu sukhina* (may everyone be happy)" ~senior teacher^{MBK}. This was also reflected in school ethos, where the schools promoted cooperation, group-work, didn't have exams before high school and focused on individualised holistic learning. All the schools were pushing against the examination systems and MGIS, MBK and RVS used qualitative report (behavioural) cards for children. Anju^{MGIS} explained:

We went so far as to even remove marks from our report cards, because giving marks is a system of violence, because you are judging, but to give qualitative feedback is maybe support[ing] your child to do better... another student told me is, that 'you know we grew up not being competitive, because you never gave us marks, because nobody was in 80% or a 60% or a 40%. Everybody was doing something or the other and they were good in certain things and they were not very good in certain things, so that was okay because [there was] always something you are good at'.

During the fieldwork, I heard about a competition only once; RVS had conducted a competition to save water during a local drought, a few years ago. Competition was understood to lead to self-centrism ("Me first, mine first, I" ~Baren^{MBK}), isolation, animosity and poorer wellbeing (of both high and low performers). Inevitably leading to comparison in other aspects of life (material possessions like mobile phones and bags or physical appearances), a sense of ownership (as opposed to notions of onus, responsibility or trusteeship) and this was considered the antithesis to the goal of building communities. Competition was also usually frowned upon, because of its arbitrary nature and weak association with learning and evaluation of learning. Instead, some teachers (Anonymous^{RVS} and Jayanthi^{MBK}) argued for perfection and excellence. Meanwhile, Tanuj^{RVS} (a math teacher), tried to reduce notions of competition to build the right relations with the work and where the process becomes an intrinsic reward:

So that (sense of wellbeing) for me is important because competition can make them lose their sense of well-being easily. Then, outward yardsticks become more important than their inner sense. For example, if I were to give a test now then they might do well, but it doesn't mean that they are learning well... So, the whole thing about connection with the subject, relating with the subject and certain way of understanding the subject, multiple perspectives and it doesn't just resort to just learning of techniques.

Teachers also believed that all content (including academic) is teachable/learnable; they had developed a variety of tools and pedagogies to ensure that all students learnt basic concepts. However, they didn't give subject knowledge high importance, believing students would learn concepts in time (when they are ready or due to spiralling curricula) and even if they didn't then it should not be seen as a big deal. Surojit^{PB} exclaimed "even if you don't learn these subjects it's not that you are rejected by the society. You are not a criminal you are not anti-social. It's not a criminal offence that you don't want to learn English". These views stemmed from the teachers' broader perspectives of the holistic purposes of education.

There was a strong belief in student freedom, independence and building onus (further discussed in the sections below and chapter 6). Anju^{MGIS} noted "the purpose of education is also to become a free soul to become free, education for me should be a liberating experience and not an inhibiting one". There was a strong notion of letting children be and allowing them to become who they are, rather than shaping them into one's own self or someone that the teacher holds as a 'good student'. Similarly, Aaditya^{PB} suggested:

What Reema is doing is something that is part of her swabhav or nature and one way of making her stop, it would be to give her an ultimatum. That way, she would be a very different girl altogether... The moment you tell Reema to not do that, she wouldn't be Reema.

Teaching for LTLTH introduces "a danger where teachers can act like spiritual leaders with spiritual knowledge that they might impose" ~alumni^{RVS}. Teachers were aware of this danger and consciously tried to avoid it by appreciating children's individual differences and interests. A few senior teachers were also further concerned with:

Perhaps this whole idea of children should be sensitive is something that we are imposing on them and conditioning them with. There should be no should and should not.

7.2.2 How children learn to live together harmoniously²³

Teachers believed that students develop LTLTH through a variety of factors, including by birth, school, home and the community (this was encased in a nature-nurture debate).

There was a strong notion that LTLTH is intrinsic, quite natural (*swabhavik*) and that every child is good, “I believe very firmly every child; every person has something good in him and that keeps me going that okay” ~Joona^{MGIS} or as Jyothi^{RVS} explained:

There is goodness in the children and there is no doubt about it. Children are there for each other, whichever manner you see that... I think most times it is about preserving what is already there, and not bringing things which may obstruct that, but not to say that children are all angels [always], but those are different things, but there is goodness in all of them, and I think it's more about conserving that.

Teachers were also quite mindful that children can form cliques, ostracise others, tease or bully others, be mean or harsh to each other and that they needed to work with children on (building or preserving; depending on the school context) LTLTH. However, this does not take away from their belief that children have an inherent capacity to be/do ‘good’. The notions of intrinsic good were related with examples of children demonstrating sensitivity and care to others (all teachers), sharing even when they had little or nothing (Anita^{MGIS}, Baren^{MBK}, Santharam^{RVS}, Shreya^{PB}, Surojit^{PB} and Bharat^{Shreyas}) and unprompted social action (for example, RVS children cleaning a stretch of plastic-ridden 3km path on a trip and opposing the school management’s decision to separate the dining hall for support staff). Additionally, teachers also believed that, at times, students lived more harmoniously than teachers (more accepting, forgiving and loving).

All teachers commonly held that LTLTH is mostly ‘caught’ and not ‘taught’. They emphasised how they could only model behaviour, draw children’s attention to certain aspects and question realities, but its internalisation into their lived practices cannot be imposed or forced. The teachers further nuanced the internalisation; suggesting that it might be dependent on their receptivity (ties into discussion on the role of the school versus the role of home-based environments and by birth tendencies). For example, in a discussion with two senior teachers^{RVS}, one commented, “Some students are naturally sensitive, some a little more selfish; school sets the environment and provides example. It is caught and not taught; some students have the antenna wired for it”. All teachers questioned whether teaching for LTLTH

²³ Links with the following LTLTH framework components: interconnectedness; inner purpose; impermanence; interdependence; and community responsibility.

only impacted on students receptive to LTLTH or all children. They generally opined that it is the latter, however, those that were inherently sensitive would be more strongly influenced.

Teachers believed that learning isn't linear. Surojit^{PB}, quoting Tagore, suggested that exams and assessments can be pointless (especially even more so for LTLTH), because of the non-linearity of learning. He commented that, "If you water a plant and then go and see if it has flowered, then the plant will have failed. It will flower at its own time". School leaders and teachers acknowledged and appreciated that every individual (student and teacher alike) is on his/her own spiritual journey and at different phases, appreciating that it can take time, constant effort and frequently, this is a lifelong journey. While it might take time for the outcomes to show (if at all during school years), teachers believed that it was their responsibility to support the journey. There was a strong notion of just sowing seeds, which might flower or not. Regarding which, Baren said:

It's a starting point that teachers and schools provide and when the time is right, in a certain situation or when certain deeper existential questions arise, they would know where to start from... I feel these (the lived experiences at the school) are the things without knowing ourselves, without being mentalised they will carry them for the future. These are the seeds; these are the sparks.

Teachers held that students generally realise this a lot later in life and they shared instances of alumni's actions, letters and interactions them to be living harmoniously. In conclusion, teachers believed that they should do what they could and the impact might come immediately, in the future or not at all. As Tanuj^{RVS} explained:

Finally, what happens and not happens is really - some take it. It may happen with some; it may not happen with others. One just doesn't know. That journey is... all you can do is give the inputs and what finally is going to come out of it is not predictable – like, I put A,B,C into this X, Y, Z should come out of this. I think we can only say what I am putting in is the right thing, that can be examined, but not the [outcome].

There are many instances of 'outcomes' of teaching for LTLTH that were observed and/or narrated by teachers. Students regularly demonstrated mutual care and sharing, challenging the societal status quo, having developed a sense of fairness and justice being inclusive of everyone around. For example, Jyothi^{RVS} narrated how "children quickly saw that because it is a continuum... you cannot really label anybody this way or that way, but strands of all these exist in us". There were instances where children perceived it as one's responsibility or the natural way of life. Regarding which, Kamala^{MBK} commented:

Ayna, I think that girl is just too good... Today I was telling why do you pick up the food [that others drop] when there were eight of them in the class. [In the class Kamala^{MBK} had asked other students why they didn't clean up instead Ayna cleaned

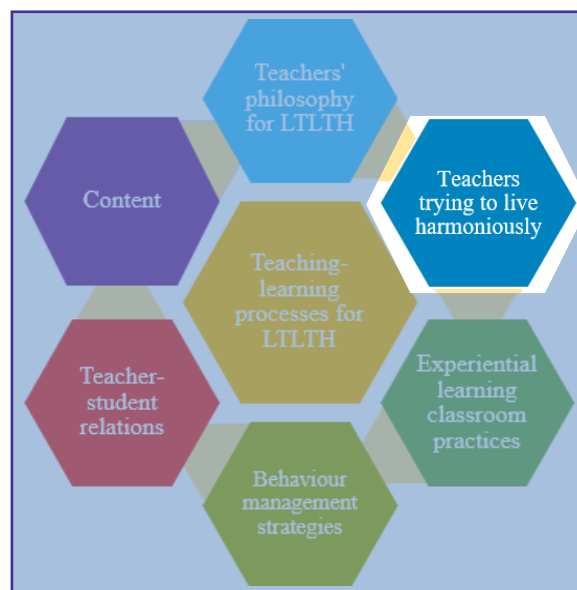
up for them and Ayna had responded with] I am not unhappy and my complete discussion goes awry because here I am trying to make others feel bad, but she says no, don't feel bad, there is nothing at all.

Several classroom discussions in RVS and MBK revolved around deep existential discussions or reflections on the spiritual self. This was demonstrated when students intuitively talked about the health of trees, students' reflection notes on *andar ka dost* (the friend inside; MBK), and poems on qualities (in RVS). Additionally, classroom observations picked up various phrases that students used: "we are all in the same boat", "*koi ne apna ma apne khushi thay ane juthvi lidhu toh apne pastavo thay* (we find happiness/anand in giving to others and guilt if one steals something)", "peace will wipe out evil" and "life is nothing but an illusion". At PB, students' art pieces included deep fundamental ideas of harmony of religions (a painting where various religions started from corners of a page and met in the centre), the earth as a living being (a 3D model made of pottery clay that depicted a landscape as a woman that nurtured people and animals living on it) and harmony between humans and animals (a painting of a man reading seated under a tree and telling stories to animals and birds around him; followed by a discussion about how a tree, much like humans, also has eyes, arms, kitchen and a stomach).

7.3 TPF component 2: Teachers living harmoniously and LTLTH

Teachers were committed to LTLTH and embodied various dimensions and values from the LTLTH framework (table 6.1), themselves. Teachers living harmoniously was seen as essential to students' LTLTH, with Anita^{MGIS} asserting

Our duty is to touch the life of the child in some way and that comes through learning to live together. That I am taking the onus to live together with them for this year and therefore, if I am able to live with even the naughtiest or the most mischievous or the most problematic and then, they will also learn.



Teachers' trying to live together was understood to be much deeper than modelling, with them and school administrators believing that "It has to be a way of life. Teachers need a sense of vision and need to believe in it" ~senior teacher^{PB}. Some held that students see, observe and learn from the school systems and teachers' lives and behaviours. Many teachers had adopted LTLTH as their ways of life; Srila^{MBK}, noted:

The day I stop learning and growing inwards I will stop coming to the school.

7.3.1 (Learning to) Living together harmoniously as a way of life

Teachers commonly lived harmoniously as a way of life, which underpinned the various teaching-learning processes. The pilot study revealed that teaching for LTLTH brought about through teachers' '*vani*' (speech), '*vyavhar*' (behaviour) and '*vartan*' (conduct); Bharat^{Shreyas} believed:

It is through our *vaani*, *vartan* and *vyavhar* that we are able to teach. *Vaani*, *vartan* and *vyavhar*, these three have a direct effect. If I am teaching a wonderful lesson and a child raises his hand and I say [acts as if telling the child to put his hand down], all three are gone. *Vaani*, *vartan* and *vyavhar* have a major effect.

They believed that values and LTLTH were embedded in all interactions (in and outside the classroom). There were 397 references coded for teachers living harmoniously as a way of life; these descriptions span multiple paragraphs collected from observations, field notes and interviews (table 7.1 summarises some of these).

Table 7.1
Summary data of teachers living harmoniously.

		D O M A I N S		
		Self	Other	Community
D I M E N S I O N S	Awareness and understanding	<p>“What I have to come accept about myself is that I am not that fast” ~Hema^{MGIS}</p> <p>“We will have to negotiate amongst ourselves, if we can't handle it, we will be honest” ~Jayanthi^{MBK}</p>	<p>“Even if you are never going to acknowledge that I did it. I know you know that I am wrong, but you just don't want somebody to shout at you” ~Anita^{MGIS}</p> <p>“Sometimes it gets emotionally challenging, frustrating, but one has to remember that children are people too and if one remembers one's own childhood, then you realise that there is no point in getting frustrated” ~senior teacher^{secondary school}</p>	<p>“I am not Congress; I am not BJP; I have my own ideology. And that ideology stems from a sense of equality” ~Kamala^{MBK}</p>
	Right relations	<p>“At times I don't mind going down...because I cannot always remain joyful and happy, and we should not strive for that, because it's too much and definitely we will fall down” ~Baren^{MBK}</p>	<p>All teachers demonstrated patience, care, sensitivity and love for students (these are further discussed in section 7.6). However, they didn't shy away from “putting their foot down” when needs be.</p> <p>“I want to be like a nice teacher, or do I want to be a good teacher?” ~Anita^{MGIS} and Senior teacher^{RVS}</p>	<p>“Do things for the sake of that thing rather than for yourself, for presenting yourself in a way, for how it might appear to others, for the outcome, but the beauty is in the process of it” ~teacher^{RVS}</p> <p>“[there are no constraints or enablers] They are there. They are what I have available. They are the best I can. They don't enable, they don't in any way discourage me. But they exist and I try to work around them the best I can” ~Kamala^{MBK}, resonated by Srila^{MBK}</p>
	Sense of purpose	<p>Teachers aspired to live harmoniously as a way of life.</p> <p>“At some point, you know you reach a stage in your life, where you do what you think is right or what is required without letting all these other things influence you” ~Hema^{MGIS}</p>	<p>Teachers were driven by their philosophy of education and a sense of responsibility (stemming from notions of commitment).</p>	<p>“I am blessed that I am not poor or not hungry or I not ill clothed, but there are so many around me who are, and as long as they are I am also poor; I am also ill clothed and I'm also hungry, so I have to feel that pain and I cannot wish it away” ~Kamala^{MBK}</p>

D O M A I N S			
D I M E N S I O N S	Self	Other	Community
	<p>“See, I am not going to learn in one day. We don’t learn in one go” ~Anita^{MBK}</p>	<p>Teachers are very mindful of the child’s perspective; further details are provided in section 7.6.</p> <p>“Arun might change, might a complete turnover a few years from now, you never know, because I have seen the most difficult children change into beautiful human beings by the time they go to class 9 and they are very, very sober and nice children turn into monsters” ~Senior teacher^{RVS}</p>	<p>“There is nothing like a good teacher. because the moment you say there is a good teacher, then it also means that there is a bad teacher” ~Srila^{MBK}</p> <p>“In everyone’s personal lives I find difficulties and challenges and life is tough. It’s just being human and understanding that he also has and the parent will be having... everyone has some difficulty. So, it has affected the child, a difficult marriage has affected the child” ~Anita^{MBK}</p>
	<p>Change in Perspective</p>		
	<p>The teachers demonstrate and discuss the importance of patience, non-reaction and non-judgement with themselves, students, parents and peers, to the extent that this level of self-governance is also expressed as kindness.</p> <p>“you should be yourself; you shouldn’t become someone else” ~Aaditya^{PB}</p>	<p>Teachers have a strong sense of justice that drives action (especially for Anita^{MGIS} and Senior teacher^{RVS}); Anita^{MGIS} said “peace is not the absence of war, but presence of justice”.</p>	<p>Several teachers (Kamala^{MBK}, Santharam^{RVS}, Tanuj^{RVS}, Shreya^{PB} and Baren^{MBK}) were involved in various social action projects outside the school. While Baren^{MBK}, Anita^{MGIS}, Joona^{MGIS}, Hema^{MGIS} and Surojit^{PB} were active in school-based community activities.</p>
	<p>Compassionate action</p>		
	<p>Meaningful engagement</p>	<p>“The day I am close to my inner being there comes a different tone in the class. Finding and connecting with your own psychic being is the most important thing you can do as a class teacher” ~Expert teacher^{MBK}</p> <p>“In this whole six months maybe once or twice it has happened to me... during these 20-25 minutes I try to bring as I said contagious vibration, I try to remain connected” ~Baren^{MBK}</p>	<p>“The overall goal is to be kind, it’s my prayer that I will be kind in class, just help me to be kind” ~Anita^{MGIS}</p> <p>Most of the teachers naturally took community and school-based responsibility as a form of commitment and deep engagement.</p> <p>“The whole thing is to move towards bringing this greater goodness into the world to counter the sorrow, and unhappiness” ~Kamala^{MBK}</p>

7.3.2 Conscious effort to learn to live together harmoniously²⁴

Teachers **trying** to live harmoniously was seen as the key driving force for students' LTLTH. They tried to embody aspects of the LTLTH framework from 'moment-to-moment'. Teachers noted that the effort to live the various existential questions is a 'live enquiry', an enquiry-based on notions of fiery desire to understand oneself and trying to manifest the understanding into one's way of life, is what differentiates the philosophies/ideologies of LTLTH from its lived experiences. Baren^{MBK} suggested that pursuing LTLTH as an ideology is superficial and that it must be a deeper pursuit that stems from a teacher's way of life.

Other schools and institutions aspire to become like Mirambika and they come to us and say we will do this and that, but they lack the core. What we do doesn't matter, but how it is done and where it comes from is important. For them it comes from the mind for us it comes from the soul; the mind cannot receive and understand the psychic consciousness.

Teachers lived harmoniously as a way of their life, rather than to demonstrate/model behaviour. They held that children could see through masks, they can sense the underlying behaviours and a teacher can 'carry' peace or emotions into class: "Kids sense it. I mean imagine if you are a trustee who is dishonest the kids are going to sense it, if you are corrupt the kids are going to sense it" ~Anju^{MGIS} or as a senior teacher^{RVS} reflected:

Maybe a teacher carries silence into the room and she was like, yeah, teachers can carry quiet into the room and that's something that they bring with themselves. And students feel that and it becomes a live experience.

There was a constant sentiment that LTLTH requires one to work consciously on oneself and all teachers shared an inner conviction to changing themselves. Many teachers initiated questioning-based dialogue, while others engaged in regular and constant reflection (section 7.3.3). Teachers worked towards consciously living harmoniously, being non-judgemental, respecting every child as an equal (section 7.2) and these lived experiences for students led to LTLTH. As Anju^{MGIS} suggested:

A compassion part comes in looking at a human being as a human being, as somebody worthwhile, somebody worthy, somebody who has some contribution to give to the world and when we bring that non-judgmental eye on the child, then all those pressures that the child must be feeling, whether coming from parents or peers or

²⁴ Links with the following LTLTH framework components: inner purpose; self-governance; equanimity, balance and inner peace; unconditional love and oneness; and universal oneness and extended compassion.

anybody begin to fall away. So then, that's the way to discover your true self; that I have something to give and I have something to contribute.

7.3.3 Reflection, introspection and meditation integral for learning to live together harmoniously²⁵

Many teachers engaged in regular reflection through reflection diaries, introspection, reflections with peers or family members, discussion meetings and/or school-based systems of reports. Reflections spanned from how a given class went to the teachers' own spiritual/emotional and mental states of being. The study captured extensive (interviews and informal discussions) reflections on critical incidents and found that all teachers were engaged in active reflection to improve their practice (critically reflecting through various perspectives, planning the immediate next steps and exploring what they could do differently). Their number, length, varied nature and the potential need for confidentiality for some of the conversations prevent me from listing them here. However, an example that is not delimited by the ethical need to preserve the confidentiality is:

You have to be self-critical; you just can't say I am right... There is nothing called the right process; it changes depending upon the child's psychology. The entire things change so fast that you just sit there and say what I did was wrong. ~Shreya^{PB}

Additionally, reflection as form of improvement was also seen as something that happens constantly as a way of being and living. For example, "whatever you do you have to be mindful- what message you give- what do they take up" ~Srila^{MBK} or as Tanuj^{RVS} explained:

And that continually watching [], how you are in that space, you know, with the children and your behaviour. So being very much aware of that helps you to move. Yeah, and it's a journey, it's not that you reach your destination, it's a journey. So that makes this whole thing light, otherwise this can become heavy also.

Several teachers pointedly used reflection to question the purpose of education and the common practices, for example, "No-one knows why they are teaching maths - they are because that is how it is" ~Atul^{RVS} and Kamala^{MBK} questioned "is there a certain quantum of humanism in what I am trying to teach?", whilst Surojit^{PB} said:

Teacher training programmes need to focus on the purpose of education, questioning what is happening, the relevance or meaningfulness of it... we haven't really got to think[ing] about a lot of this and question. There are so many other things that we

²⁵ Links with the following LTLTH framework components: self-awareness; equanimity, balance and inner peace; unconditional love and oneness; and universal oneness and extended compassion.

blindly follow, like the syllabus, exams and it's nice to question them, but teachers that are supposed to be the most rational being do the most irrational things by just following many irrational things.

7.4 TPF component 3: What teachers do; integrating lived experiences of harmonious living in teaching/learning processes?

LTLTH was perceived to be “caught” rather than “taught”. Students “caught” LTLTH through a continuum of harmonious lived experiences that were embodied through the classroom and the pedagogy. These lived experiences were frequently discussed as shared lived experiences that were shaped by both students and teachers. Teachers relied on various self and peer-directed learning pedagogies to bring about experiential learning for LTLTH.



7.4.1 Integrating students’ lived experience of harmoniously living in educational processes²⁶

Teachers commonly held that LTLTH resulted from students’ lived experiences of living harmoniously. They believed that values are inculcated through processes and lived experiences as opposed to normative, value judgements or prescriptive statements, like ‘honesty is a good value’ or ‘be honest’. Surojit^{PB}, referring to both students and teachers, suggested:

The teaching of the Ashram [Patha Bhavana is frequently also referred to as an ashram] is to live life fully and wholly. So, it’s a way of life. It’s not only then a few things... It’s the way you are living. Everything becomes part of your education. It is just because everything helps you to grow up.

Students’ experiences of harmonious living resulted from various home and school-based factors (including teachers’ living harmoniously; section 7.3, behaviour management strategies; section 7.5 and TSR; section 7.6). Srila^{MBK}, much like other teachers, suggested “Children see how teachers behave and they grasp things as these are lived experiences that they live”. Through classroom observations and informal discussions, students noted teachers

²⁶ Links with the following LTLTH framework components: sensitivity and empathetic understanding; interconnectedness; non-judgemental acceptance; equity; empathy; kindness; and illusion of separation.

as being incredibly patient (many explicit stated so while others narrated feeling accepted, respected, valued and included). Similarly, Atul^{RVS} held that students seeing teachers trying to live harmoniously leads to them LTLTH:

The Steiner school had nothing, but the students saw the challenges and they learnt something subtle - a group of people who wanted to make a change were making it despite the adversities. They see that you are trying and you are doing your best... Children see how teachers behave, how they get along, when the school is being inclusive with eating together and also when it doesn't happen and when people are treated differently.

The diverse nature of the schools and classrooms, with students from different social emotional backgrounds, cultures, religions, socio-economic status (SES), nationalities, states (language backgrounds), interests and genders led to lived experiences of togetherness and students understood: "I am equal because, well, we are in the same school" (Anita^{MGIS}, Aaditya^{PB}, Surojit^{PB}, Anonymous^{RVS}, Tanuj^{RVS}, Atul^{RVS}). While Aaditya^{PB} expanded on this, "when you look at the composition of the day scholars you have the professor's daughter and you have a 4th class staff, peon or messenger's children. They actually share the same space and they learn the same things from the same teacher and they grow up together right from Ananda Pathshala and they do make a bond, which is lifelong".

Teachers emphasised that whilst diversity is important, having supportive inclusive practices (as a form of 'active inclusion') is even more so, especially for the economically weaker students.

If you don't have strategies to support inclusion, it's not going to happen. It's not sufficient to let's say do what the government says as positive action...you can't just create a quota this whole thing about reservation. If you are going to create quotas without support: [without] people look at each other and listen to each other, accept each other's point, understand each other's points of view, then inclusion is not going to happen~ Anju^{MGIS}

MGIS is a model school for the Indian Right To Education act of 2009, where their practices of inclusion of students from lower socio-economic backgrounds were studied while framing the policy. Additionally, teachers were vocally against all form of labelling and streaming, believing that the false boundaries of ability-groups created a competitive environment, led to internalisation, were based on arbitrary measures of learning and were reductionist and against the core philosophies of living together. Even 'positive' labelling was perceived as harmful to the person labelled positively, as it pressurises one into meeting arbitrary standards, builds a false sense of self and lacks an understanding of *anityata* (impermanence), while indirectly telling others that they aren't 'good'. All schools had students with special

needs and schools were generally against (except RVS) labelling students with a syndrome (for example, ADHD); they treated students as individuals, seeing everyone as different with a different set of needs. At RVS the labelling was driven by the parents; however, the teachers treated children as individuals with different needs.

Music and art were recognised as an integral part of education, which were strongly integrated into all projects at MBK and MGIS, while at PB they were seen as part of the main curricula (and RVS) and a way of life. Tagore, founder of PB, believed in that developing an aesthetic sense would eventually lead to harmony. Surojit^{PB} opined that “one who truly understands poetry can never be dishonest because he has a different sensitivity”. Music and art were integrated into daily life through projects, public art displays, students singing or rehearsing as they walked around the campus, special classes and a general recognition of its importance. Teachers suggested that music and art helped calm the mind, connect to one’s heart, understand one’s own self, develop a different perspective, linked with meditation and silence and brought people together irrespective of differences. There was a constant notion that mind develops through hands, for example, Surojit^{PB} suggested:

Through arts, painting, music, dance, woodwork... it isn’t about the final performance, but the process. It allows space for the mind's development. It creates a different kind of mind (creative, observant, sensitive). Mind develops through hands.

7.4.2 A classroom ethos of harmonious living²⁷

Teachers suggested that due to the non-linearity of LTLTH it could not be demanded or expected (discussed in section 7.2.2) but rather, a teacher should try to create an environment/ethos of harmonious living within the class/school. This ethos was created both by teachers themselves trying to live harmoniously (section 7.3) and classroom practices and routines: “the culture in the classroom is important for any organisation, any space and there I set my culture... they will feel the lack of being judged, which a child needs. I don’t want them to feel judged” ~Anita^{MGIS}. MGIS’s philosophy emphasised valuing, respecting and treating children as equals; this ethos led to children living harmoniously *swabhavikpane* (naturally). Baren^{MBK}, Bharat^{Shreyas} and Srila^{MBK} commented on how students ate all the food or didn’t throw waste despite never having been instructed.

²⁷ Links with the following LTLTH framework components: non-judgemental acceptance; mutual love and respect empathy and compassion.

The school ethos also underpins LTLTH. For example, an RVS alumni commented on the calm and non-judgemental ethos of the schools and the teachers, while another suggested “non-judgemental environment where the trees don’t judge as opposed to in a city, where a stranger would”. Students appreciated that everyone, including support staff, ate the same food with them and that everyone was equal. Similarly, Srila^{MBK} commented “There is no hierarchy here - two children sit in the principal's seat and proudly asked what do you want?”. The school and classroom ethos promoted cooperation (as opposed to competition) and collective onus (as opposed to ‘I don’t care’ or ‘it’s your problem’ attitudes). The schools promoted and maintained an environment of collective responsibility, where students and teachers, alike, felt responsible for the school and each other’s wellbeing. Kamala^{MBK} said:

To me school is a place where a collective is being built... it’s the spirit of collective effort, which is what I think is the difference here. It’s everybody’s problem, you know, or the children are not going [home] on time, where everybody is concerned about it or the fact that my group is using bad language or somebody in our meeting...we all are sharing and being collectively worried about what is happening.

Teachers created a caring, loving, trusting, free and inclusive ethos through their relations with students (further discussed in section 7.6). This ethos led to a noted positive affect in students towards each other and the teachers, which was expressed through smiles, hugs, physical embraces, active engaged open discussions and meaningful (lifelong) connections. Additionally, there was a strong notion that the physical space had something that was intangible and had an incredible impact on children. At MBK this was referred to in terms of the place carrying a sense of calm, whilst at RVS it was related to the surrounding nature and at PB it was associated with the physical space and the art-based ethos. Surojit^{PB} pointed out that whilst there might be things that children or teachers may not understand, they can still have an impact.

Tagore’s songs, they may not understand the implications of all the words when they listen to them. Even this painting on the other side of the wall, it’s not that we always see that. But it’s there in the ambiance, in the environment. They all somehow or other help in building yourself, in discovering yourself and the whole nature... This place is a living being. So, it’s there all around you and all around you and it’s not only the people who you meet. The place itself is there and it creates a kind of ambiance.

Schools generally created a democratic environment (further expanded on in section 7.5.1). At MBK and MGIS the content of the year was decided by the students, while at MGIS, PB and RVS there were many student-run committees and these democratic notions of choice were also embedded in everyday activities. For example, Aaditya^{PB} took a poll when there were multiple correct answers that could be filled in a puzzle. Moreover, throughout the

fieldwork there were multiple discussions and polls, where students weighed in on the content to learn, next steps in a project and made school-wide decisions.

7.4.3 Meditation, reflection and introspection embedded in educational processes²⁸

Teachers frequently suggested that to ‘go inwards’, meditation, silence (physical and mental) and a need to ‘respond not react’ were important. MBK, PB and RVS spent extensive amounts of school hours, with school-wide moments of silence, prayer and meditation at the start (PB, MBK, RVS and Hema^{MGIS}) and end (MBK) of the day. There were daily walks to see the sunset (RVS), silence before meals (RVS) and class-based moments of silence before the start of a class (Anonymous^{RVS} and Aaditya^{PB}). Teachers also tried to bring meditative practices in their teaching processes by engaging in visualisation (Hema^{MGIS} and Anonymous^{RVS}), slow-writing/slow-thinking (visiting monk^{RVS}), bird-watching and nature appreciation (Santharam^{RVS}, Shreya^{PB} and non-participant teachers^{RVS and PB}), writing reflective poems (Santharam^{RVS}) and breathing practices when class energies became too high (Joona^{MGIS} and Anonymous^{RVS}). They hoped to transcend into the intrinsic value of meditation, rather than just the instrumental; regarding which, one school administrator^{MGIS} suggested “Meditation has to be integrated but [in other schools it] seems to be used as a technique to manage classroom behaviour or for creativity”.

There was constant discussion on the length of meditation or the silent spells; for school-wide activities it usually spanned 2-5 minutes. However, at PB the weekend morning prayers were 30-45 minutes long, daily evening silent walks to watch the sunset at RVS were 20-30 minutes long and MBK’s one-off visits to the samadhi lasted 30-45 minutes. Teachers discussed whether the use of set times for meditation had become mechanical versus their importance as a reminder for being silent and reflective all the time. They saw the latter as the long-term goal; however, the former was important as well. That is, the set times were seen as *riyaz* (repetitive practice; usually associated with Indian music) that helped students hone meditational skills and experience deeper meditational states. Some students appreciated these practices, seeing them as the best time of the day and sought to come back to school post-vacations for the silence (informal discussions with students^{MBK and RVS}).

²⁸ Links with the following LTLTH framework components: self-awareness; sensitivity and empathetic understanding; self-governance; and equanimity, balance and inner peace.

Teachers also emphasised self-observation, reflection and introspection, claiming that these required the students to silence their minds, settle emotions, distance themselves from the self and be still/silent. These practices allowed for consolidation and internalisation of values and conversion into lived experiences. Introspection was brought about in different ways: classroom council meetings (Anita^{MGIS}, Joona^{MGIS} and Hema^{MGIS}); dramatics as a means of promoting group introspection (Anita^{MGIS}); one-on-one or group introspective dialogue (most of the teachers); reflection journals and diaries (oral/written; Joona^{MGIS}, Jayanthi^{MBK}, Kamala^{MBK}, Srila^{MBK} and Anonymous^{RVS}); and discussions after projects (all teachers). Teachers used critical incidents, quotes, poems, their own observations or students' comments/appreciation/complaints about one another as prompts for introspection. There was a subtle nature of it being self-directed, whereby the teacher only provided a prompt and questioned, if something was true or not and then, the rest was explored by the child. Teachers leveraged the presence of other students in the reflective process as 'others are a mirror'. For example, Anju^{MGIS} suggested:

In those moments they reflect and there are also opportunities for children to give feedback to each other. I might be thinking that I am a very sympathetic listener, that I am such a good worker, but my classmates might tell me you are impossible to work with because you really don't follow the deadlines, so we find it very difficult to work with you... Children, like anybody else, would have a self-image and mostly it's a distorted image and because it's coming from fewer perspectives. So, one of the strategies we use in the class is to get to know the self.

Teachers, suggested, a couple of nuances to introspection: it should not be used as a firefighting tool after a critical incident, but as a form of regular introspection (Anonymous^{RVS}) or as a constant 'moment to moment' practice (Tanuj^{RVS}). Whilst Baren^{MBK} contended that it should involve emotional connection as opposed to just intellectual, reasoning or metacognitive engagement:

I found she is becoming too much mentalised; it is not living. The child has to connect to what the child is doing... No, it has to be living, it has to be feeling. The more it is feeling-oriented that much it helps, because feelings remain long and thinking and talking reasoning out evaporate very fast and if you have felt something negative, you will not go for it again.

7.4.4 Engaging students in social action (as a form of education)²⁹

Teachers and schools promoted student social action. Within the school this entailed cleaning it, feeding and caring for animals, waste segregation and recycling, manure production, water and electricity conservation awareness drives and student-based movements for equality of support staff. Outside school students ran/were involved in awareness campaigns (waste, education, women's health, pollution, bringing about electoral awareness), awareness films (use of leather), rural improvement drives (fundraising and making wells), street plays, community radio shows, living with and helping farmers, unprompted student driven cleanliness efforts as well as making and selling products (calendars and diaries) to fundraise for NGOs and during natural disasters.

These social action initiatives helped transform awareness into action and created lived experiences embedded in reality. These led to their understanding different lifestyles and being more compassionate. Surojit^{PB} suggested that Amartya Sen, who headed the social action wing of the school, might have been influenced by social work, while Anita^{MGIS} commented:

We took a walk and I feel that every step they were looking at how am I responsible or what change can I make. What impact do my choices have on the lane outside of my house or in my home; so, I call this as compassion.

7.4.5 Dialogue as a means of bringing new/different perspectives³⁰

The dialogic pedagogy underpinned most of the classes and interactions at the schools. Teachers frequently used dialogic pedagogies (including for academics, behaviour management, reflection, classroom or school-wide decision-making), where they prompted students, created a platform for different voices and perspectives, challenged biases, pointed leaps or gaps in reasoning and guided discussions. Many school and classroom decisions were democratic (section 7.5.2), which meant an active dialogue between peers and between the teacher and students. A few teachers saw it as a form of bargaining that required balancing what would help the students, what a given child wanted and what the rest of the class

²⁹ Links with the following LTLTH framework components: interdependence and common humanity; compassion and community responsibility.

³⁰ Links with the following LTLTH framework components: sensitivity and empathetic understanding; non-judgemental acceptance and equity.

wanted. Teachers relied on mutual empathetic understanding, everyone stating preferences, logical reasoning, explaining perspectives and mutual care, love and respect-based relations.

Teachers frequently introduced (sensitised), explained and helped empathetically understand different perspectives. Regarding which, expert^{MBK} commented “will the sheet [of paper] be happy will the room be happy? Should we treat objects with respect or use as an object? We know how it’s painful to be treated as an object”. The use of dialogues as pedagogy, albeit a time-consuming process, led to increased student responsiveness, intrinsic motivation, onus taking, independent thinking and decision-making, while at the same time it also enlivened the teachers as they found the process to be meaningful. Many of these characteristics of dialogic decision making are demonstrated in a critical incident and its discussion in an interview with Baren^{MBK}:

There were seven presentations left. I said to Amar come and write on the board. ‘I will not come’. I said come, *aaja*, come, come and write. ‘Then why me?’ I said okay no problem. Let us do alphabetically. Then again, his name comes first, so then another child said, ‘Bhaiya is very clever’... Then somebody says ‘okay let us pickup chits’. So, Riya had made some chits earlier, I said ‘okay, okay why chits?’... I said ‘stop chits, no chits. If Amar will come in picking chits, then he will be unhappy because he doesn’t want to anyway. So, no chits and let us understand why we are doing this. What is the cause behind it? Is it to make [put/bring] you down or up? Now I am asking each one of you, so tell me why are we doing it?’ Everyone said one-one good points and then, without saying anything immediately, Munira came up to write on the board. Next, Riya came up, next Amar came up and said, ‘I will write’.

Teachers built a platform for new perspectives, by ensuring everyone was included, pushing students to find their own thoughts and opinions as opposed to ‘chiming in’, actively working towards ‘group formation’ (referring to classroom relations where students listen, accept and understand each other’s perspectives) and creating an ethos of sharing, questioning and non-judgemental respect. Regarding which, Atul^{RVS} said:

Sometimes we have designed those things so poorly that lots of connections are invisible. See, like many city children, they have no idea where milk comes from. It comes from the door in the morning, where the milkman hangs the carton and he goes... cows give us milk, no cow gives us milk, **we take** the milk... and (where does water come from) water comes from the tap... So, how will clarity come to the child?

They created platforms for new perspectives through silent spaces, reflections, lived experiences, projects, stories/poems, games and art-based activities. Hema^{MGIS} suggested the hierarchy of knowledge must be broken down to allow for building a platform for new perspectives. Information from teachers, textbooks, videos, peers, message forwards and YouTube videos should not be taken as the ‘word of god’. The dialogic process also allowed

for perspectives that the teachers themselves had not expected. For example, Kamala^{MBK} reported “you know what this boy was just saying, ‘what would happen, if firecrackers [producers] are closed down, the people who are producing them what about them?’”.

Teachers leveraged dialogic discussions to build connections with real life through circle time, storytelling and the pedagogy of exploration of a text by relating it to oneself, to the surrounding world and then to other texts that children had used in the past. At MBK and MGIS the contextualisation was inherent to the project-based pedagogy, with teachers weaving in personal stories and dialogic discussions. The contextualisation and the connection with real life also involved dialogue with other members within and outside the school, which in turn allowed for new perspectives and compassion. Anita^{MGIS}, Joona^{MGIS}, Kamala^{MBK} and Santharam^{RVS} actively brought in and promoted interactions with shoemakers, waste-pickers, school support staff, mechanics, craftsmen, musicians and activists. In PB, the content for certain subjects (non-participant teachers’ subjects; this didn’t hold true for the participant teachers) was defined by the state and the non-participant teachers argued that it led to distancing from the local context, lack of understanding, fragmentation of learning and hence, it didn’t feel meaningful.

7.4.6 Peer and project-based learning as the core teaching/learning process³¹

Srila’s^{MBK} first response to the question of how she brought about LTLTH for children was two words: “group-work”. Similarly, Bodhirupa^{PB} contended that group activities teach cooperation, compassion, togetherness and being sensitive about the other person, whereas competition makes a person lonely. There were many group-based activities in all the schools ranging from group-work within classes, to group-work across grades (for example, at MBK students frequently collaborated in projects, sports classes and shared meals), school assemblies (RVS and PB) and group-work involving the whole school (for example, at PB all students created a large mosaic by sticking small pieces of coloured paper together). This led to a sense of collaboration, sharing and oneness.

MGIS and MBK relied on long cross-curricular projects (usually projects ran at least for a month, if not throughout the whole year) for all teaching and learning (all subject-

³¹ Links with the following LTLTH framework components: sensitivity and empathetic understanding; kinship; illusion of separation; interdependence and common humanity; and self-governance.

content was integrated into projects), while RVS integrated group-work, short cross-curricular projects, school-wide presentations and a two-month long subject specific project (English and Geography) and PB integrated group-work into daily classes, with weekly poetry/written work presentations with all students and their parents. The boarding schools also had various student clubs (for e.g. theatre, hiking, bird watching...) that engaged students in group/project-work outside school hours. All schools leveraged peer-based learning; RVS had developed self and peer-directed learning modules for mathematics and science building on the School Mathematics Project and spent nearly 1/3rd of the academic year on the materials. These helped students learn basic maths/science, build their self-esteem and provided lived experience of working in groups and managing their own learning processes.

Teachers' role took the form of facilitator, who helped students to decide on a common project, create a collaborative ethos, leverage different students' interests, skills and past experiences, manage behaviour within and between groups and set classroom routines. Teachers opined that project-based learning required them to build strong TSR, conduct 'group formation' activities (section 7.4.5), observe and understand the children and slowly guide them out of their comfort zones. During project work, teachers were most actively engaged during the planning phase, where they helped students plan out the project, prompted for models, school-wide activities and social action that could be integrated, discussed the academic areas students wanted to cover, developed a timeline and outlined objectives for a given day (usually done for younger or hyperactive children). Post the completion of planning (at the start of the project or during daily planning), teachers took a more cursory role to the project, students directed it with teachers only intervening intermittently and focusing more on children's behavioural and emotional development.

Student autonomy and a sense of onus (further discussed in section 7.5.1) underpinned the projects and peer-work. The projects at MGIS and MBK were decided upon by students, which in turn, meant that all teaching-learning content and its mode of teaching-learning was decided by them. At MBK, children discussed the skills, character traits, physical and mental development aspects they wanted to work on. This arrangement led to MGIS being able to structure two-hour long classes and the students remained engaged and on-task! The project led to an integrated holistic education, where the arbitrary compartmentalisation of subjects was transcended and led to the building of real-life

connections. The projects often involved interaction with the wider community and were integrated with social action. Regarding which, Kamala^{MBK} commented:

Every project must have it (social project at the end) not just science without social purpose. How can technology improve the lives of people? This has to be an ongoing project in every school. The children have to go on innovating, there is no point in saying 'I wish I had electrical drill'. It's so difficult to drill, see how hard it is when the person has to do it by himself. How would you make a cheaper functional electric drill, when there is no electricity how will the drill work?

Projects and student-work generally ended up being presented to other children within the class, members of the school (including non-teaching staff) and at times, published as books (at MBK and RVS). These contextualised projects with real-life implications made the educational processes meaningful. Anju^{MGIS} suggested:

[First, the projects build independence] and children are doing projects that they would like to do. Secondly, to arrive at a state of peace and happiness you would need to do things that are meaningful and purposeful. If there is no meaning, if whatever I am doing serves no purpose, what's the point of doing it?

7.5 TPF component 4: How do teachers (and students) manage student behaviour; autonomous behaviour management?

The ethos of freedom was a powerful behaviour management strategy that led to higher student intrinsic motivation, responsibility and onus taking. The levels of freedom extended to and beyond “[students’] right not to participate” ~Surojit^{PB} and “the freedom to be [who you are] and to choose what you want to learn” ~Anita^{MGIS}. Teachers saw externally imposed rules as meaningless and unsustainable, preferring students to become more responsible and find an inner discipline for themselves.



Kamala^{MBK} proposed that this kind of freedom leads to a sustainable impact and underpins LTLTH:

So, building oneness is looked upon as something that will be imposed from top and that is done in school's uniform, assembly, bells. We all do the same homework; we all have to get the same marks. It is kind of a numbing equality. It's not diversity, it irons everybody's differences out and that is very comfortable. In that we are one, but the minute such people are given freedom, then all the convolutions start to form and there are fights and opinions there is ignorance there is intolerance. So, I feel that oneness is not something that will be built by imposition. It has to come by building each individuals faith and trust in being themselves and adjusting to the others...building genuine mutual respect in each person.

The more restrictions you place, the more people want to break them... I don't want to go about in that way, because we can always place restrictions, which will be more like, you know, somebody dictating things from the top, but rather, it should come from within. Maybe I can tell them that hereafter don't eat certain things or don't bring certain things, but unless they realise the importance of it, they will do just for me but they won't do it for the sake of... They won't understand why, they may not feel part of the movement. So, I think they need to realise it fully for themselves to do it. I do tell them something, but then I don't insist that it should be done.

7.5.1 Freedom and autonomy as the basis of intrinsic behaviour regulation³²

All the schools are built around philosophies of freedom, independence and self-governance. In the mid-1900s, at RVS, teachers and students were free to pick the subjects

³² Links with the following LTLTH framework components: self-awareness; inner purpose and self-governance.

and teachers/students that they wanted to work with (Thapan, 2018). Whilst that level of freedom didn't exist anymore, there was still a substantial amount of it. Students had the freedom to decide whether to attend class (all schools), what to wear (all schools except PB), the content covered (MGIS and MBK), which parts of a project to contribute to (MGIS, MBK and RVS), project timelines and deadlines (all schools), which skills, character and physical qualities to develop (MBK) and multiple ways to approach a question. Some examples of student freedom are demonstrated by classroom incidents of students being free to sing as they worked in Shreya's^{PB} classes, different groups following different plans to complete a project in MGIS, students going for a walk in Joona's^{MGIS} class, if they didn't feel engaged and MGIS and RVS students deciding classroom norms and routines. Students frequently reported that there was a lot of freedom at the various schools and it was one of the reasons that they attended. At RVS, unlike the other three schools, students had a highly structured day (although there was freedom within each timeslot), but the degree of structure was an ongoing dialogue within the teaching body.

Teachers' beliefs and values (section 7.2) underpinned their commitment to student freedom; for example, Surojit^{PB} commented "At all times teachers have to keep in mind that each child is an individual, they need to be respected, there needs to be freedom or as Baren^{MBK} said:

Finally, they need to start thinking if they don't think and become like a robot and I don't think Mirambika is meant for that. they should carry out their own learning, if they don't want to practise then they don't feel like doing it.

There was a commonly held belief across all teachers that they developed students' interest and then allowed freedom and flexibility to explore or not explore a given area. The teachers focused on building student onus and the processes as opposed to the final target. Baren^{MBK} added to his previous comment:

You do it now or don't do it now, whatever, the child should take the responsibility, give them the sense of responsibility and at the target time, if they have not done it then you can see it in their face they are not feeling good, comfortable if they have not met the target, they have promised. If they are interested, then they will do and 90% of the work is done, simply because of their interest.

However, there were times when students lost intrinsic motivation midway and at these points teachers engaged in dialogue to reassess the purpose, current interests and new directions.

There was a strong understanding that freedom must coexist with responsibility and inner-discipline (self-governance or '*atma shakti*'). Bodhirupa^{PB} commented that seeing discipline as confinement of the soul is a limited perspective and that she perceived no contradiction between freedom and inner-discipline. She suggested that they were integrally linked, like two sides of a coin and that freedom was incomplete (and not possible) without inner-discipline. Freedom isn't seen as just an external freedom, teachers perceived freedom as also from oneself, one's emotions and unchecked reactions. Teachers consciously worked towards building student responsibility. Responsibility was seen through a community-based lens, where an individual was responsible for the extended-self, which included everyone around and the physical surroundings. They extended students' responsibility from regulating their own behaviour to helping regulate that of their peers. This, at times, took the form of elected (on a rotation basis) monitors or supervisors; however, more frequently teachers placed emphasis on **everyone** taking the responsibility for the physical environment, the classroom ethos and classroom behaviours. Across the fieldwork I observed a range of student attitudes to responsibility taking, linked to individual differences in students, ranging from completing a role for the sake of it because they were assigned/elected to do it, perceiving a role as just that of the assigned child's to students going out of their way to help the school environment/peers. Teachers usually got involved through dialogue in the former two situations to explore the underlying reasons and introduce new perspectives.

Teachers believed that within the freedom, at times, they had to put their 'foot down'. They suggested doing what is right for students, in relation to which Anita^{MGIS}, Srila^{MBK} and Senior teacher^{RVS} frequently questioned "do I want to be a nice teacher or do I want to be a good teacher?". Teachers didn't shy away from "putting their foot down" when they perceived harm to other students, when a student 'speaks down' to another or when a child was being excluded. Additionally, at times there were certain non-negotiables based on the teachers' own wellbeing or philosophy, such as not raising their voice or requiring a certain level of engagement. Teachers generally were quite moderate and calm when responding to students. Examples of such included stating something was not okay (especially in cases of potential harm to peers), insisting on something, stepping out of the classroom or having students reflect on an incident. Senior teacher^{RVS} explained:

I believe in taking the middle path, I believe in being the best of their friends and when it comes to, I can also be quite a task master... There is a fine balancing between discussing and explaining vs saying something that is unacceptable as being

unacceptable (children ‘walking over others’)... So, sometimes you have to be that straight with compassion, you know.

Teachers at MGIS and MBK frequently stepped out of the class when students were too hard to handle. They did so to either a) regain control of their emotions, for example, “that’s okay I am get upset and that’s allowed it's okay... [but] first that you control yourself. I don’t care how much [upset or angry you maybe], you go for a walk and I often do that I take a round and come back” ~Anita^{MGIS}; or b) to allow students to calm down, reflect and settle down. There were several instances when Anita^{MGIS}, Joona^{MGIS}, Srila^{MBK} and Atul^{RVS} walked out of the classroom and returned after a stipulated time they had conveyed to the students or once the children called them back. Upon returning, class resumed as normal, Joona^{MGIS} explained:

I also left the class, like okay I will leave the class, you will decide. I said now you decide what you want... And I went out and I was seeing very animated gestures and it seemed that they discussed how they have to behave or what they have to do. So, that’s my way of showing impatience. I can't do anything more than that. I will not shout.

7.5.2 “Student-centred” behaviour management strategies³³

Many behaviour management strategies involved autonomy, with students developing their own set of rules and regulating each other’s behaviours. The teachers reminded students of the rules or drew their attention to their behaviours and then, let them self-regulate. All schools had school-wide student-committees, which informed decisions ranging from menus/movies to watch to adapting school policies (boarding schools had a wider range of committees). Some students, Anita^{MGIS}, Joona^{MGIS}, Hema^{MGIS}, Anonymous^{RVS}, Santharam^{RVS} and Tanuj^{RVS}, democratically set up classroom rules, discussed their logical consequences and helped implement these. Students commonly came up with new behaviour management strategies and suggested these to the teachers. These rules at MGIS took the shape of a classroom poster, whilst at RVS they led to a discussion. This contrasts with Baren^{MBK}, Kamala^{MBK}, Srila^{MBK}, Shreya^{PB}, Surojit^{PB} and Bharat^{Shreyas}, who claimed that rules didn’t have to be explicitly written down, but rather, must be embedded in the way of life. Regarding which, Bharat^{Shreyas} said:

³³ Links with the following LTLTH framework components: self-awareness; interconnectedness; self-governance; and community responsibility.

Everyone says Namaste to each other when they meet in the morning. No-one has told anyone to do so; there are no written rules for it... They say Namaste to others, throw waste in the waste bin it's never been written anywhere. Everyone does it, the rule is established by everyone doing it.

Shreya^{PB} expanded on this and suggested

Can students take self-responsibility or do we need rules? Do we need to run after them or can they run after each other or no-one runs after anyone as they all see the importance of what they do?

This difference in the use of explicit rules is highly contextualised. However, all teachers generally had set classroom routines (some called them rules, while others referred to them as routines).

At times, there were tensions between school-wide rules and students understanding them. This led to multiple discussions, where teachers explained the rules and students discussed where they apparently made no sense to them. However, most of these tensions came from national or societal contexts; for example, RVS enforcing limitations on areas to visit (it is a large open campus in a valley) due to increasing presence of relatively unknown people (many colleges and construction sites had come up); RVS installed fences around the school, because of a national order for children's safety; and at MBK students were told to not visit the old building that was under legal dispute. These discussions ended with a level of imposition of a rule; however, some teachers themselves struggled with the rules.

Students frequently regulated their own and their peers' behaviours. Teachers built a forum for peer-regulation through previously described routines, like dialogic reflections, democratic rule-setting, council meetings and introducing new perspectives. Students frequently developed such routines to manage their peers' behaviours, including counting down, use of actions and sounds to convey quietening things down as well as electing monitors and supervisors. There were several notable incidents: supervisors frequently wrote and reported themselves when they weren't able to self-regulate, students changed their seats by themselves when they felt they were becoming disruptive and two students in one of Srila's^{MBK} classes expressed how they had discussed whether their behaviour was 'really disruptive' and concluded that they had disrupted the teachers and other students, then they resolved to try and change.

There were generally logical consequences of students' behaviours, many of these pre-decided by the students themselves. Students came up with logical, 'meaningful'/'thoughtful' consequences; however, at times, they went 'overboard' (especially

younger children) and teachers stepped in to provide a perspective on the harshness of their position. Teachers were generally against forms of reward and punishment due to their strong beliefs in freedom, intrinsic discipline and intrinsic motivation. Baren^{MBK} took it to the extreme, where he didn't get students to make rules and "the worst consequence is if you don't meet whatever deadline you are [set] after that, if you are giving [an assignment], I will not accept it". There were instances where teachers implemented the predetermined consequences, but they remained respectful and mindful of a child's perspective. A noted example was from the pilot study, where Bharat^{Shreyas} asked children to give him a chit that they were passing between themselves and at the end of the class returned the chit to the child who had passed it, without any further repercussions or opening the chit. He later explained that students play a game where they pass chits and he just wanted them to discontinue it during the class.

The subsection title suggests a dichotomy between teacher and student-centred learning; terminology that was used by the teachers. However, the use of this terminology is a remnant of various teacher training discourses or as Alexander (2009) suggested, they are an imposition of Western 'child-centred' pedagogy on non-Western contexts. In practice, they transcended this dichotomy; the classroom behaviour management involved a constant interplay and interaction between the teacher and the students.

7.5.3 Conflict resolution³⁴

Teachers across actively sought conflict resolution interventions and it allowed students to maintain positive relations between themselves. They had one-on-one conversations, small group discussions, theatre-based resolution (Anita only), council meeting practices (MGIS only) and/or reflective practices. Reflective practices, previously discussed in section 7.4.3, (and council meetings at MGIS), were regarded as central or as 'the nucleus' of LTLTH. Council meetings usually involved every child getting an opportunity to appreciate or raise a concern and the opportunity for other children to respond. The rest of the class actively listened, weighed-in and helped decide next steps (students had official roles of moderating, chairing and note-taking). The teacher remained present but

³⁴ Links with the following LTLTH framework components: sensitivity and empathetic understanding; empathy; kinship; and illusion of separation.

didn't get involved unless required. This became a way for them to understand the children better (expanded upon in section 7.6.1).

These conflict resolution practices allowed students to become aware, get a different perspective on their behaviours ('others act like mirrors') and outline actionable next steps for the whole class (as opposed to just the individual). For example, in Hema's^{MGIS} class, students complained about a child constantly 'irritating', the intervention by the teacher resulted in all students not reacting and helping the child become aware and self-regulate. During these practices, teachers focused on deep understanding of an issue and not laying the blame on each other. Baren^{MBK} carried out reflections only after a couple of days once students stopped blaming each other and started actively listening to each other.

Teachers proactively engaged through the various classes; they constantly observed students, remained aware of arising conflicts, looked for behavioural trends and any unexamined comments, stepped in to help students regulate their behaviours and looked for teachable moments for LTLTH. They were extremely observant, aware and mindful, frequently picking up the minutest of student responses and reactions. For example, Tanuj^{RVS} narrated:

Responding makes a good teacher. One of the things of a good teacher is that they are actually very alert in the classroom as to what is happening. They're seeing things rather than assuming. They are not caught up with creating order or discipline, and so on. But the very seeing is making them create [unclear]... so, you watch and you see where you need to intervene and think how you do it?

For many teachers (Anita^{MGIS}, Joona^{MGIS}, Kamala^{MBK}, Srila^{MBK}, Anonymous^{RVS}, Santharam^{RVS}, Tanuj^{RVS}, Surojit^{PB}, Shreya^{PB} and Bharat^{Shreyas}) their proactive behaviour and awareness of students' behaviours and activities extended beyond the classrooms; they saw that they were responsible for the school and remained aware of things happening outside the class.

7.5.4 Explaining behaviours to others³⁵

Teachers recognised that it can be hard for children to understand each other's behaviours and to facilitate this they regularly conducted 'group formation' activities, explaining their and students' behaviours, whilst also conveying expectations. Teachers

³⁵ Links with the following LTLTH framework components: self-awareness; sensitivity and empathetic understanding; and empathy.

(Anita^{MGIS}, Baren^{MBK}, Kamala^{MBK}, Anonymous^{RVS}, Aaditya^{PB}, Surojit^{PB} and Bharat^{Shreyas})

also commented on the fact that students understand each other deeply through their lived experiences of growing up together. Classroom observation yielded instances where: a) teachers when implementing (logical) consequences that students had decided, discussed the reasons and the next steps; b) teachers, at times, reacted to situations and later discussed, explained and apologised for their behaviours; c) schools used reflections and council meetings to understand each other's behaviours empathetically; and d) teachers frequently explained other students' behaviours. They used these opportunities as teachable moments to bring about LTLTH and there are several classroom incidences of such action. Senior teacher^{RVS} explained a student's response of "okay okay" to one of the children as "you know, what that okay, okay, was? That is, a lot of people don't like when you cut in and they might get irritated" and thereafter, this helped bring the child's attention to whenever he 'cuts in'. A further example is from Tanuj's^{RVS} class:

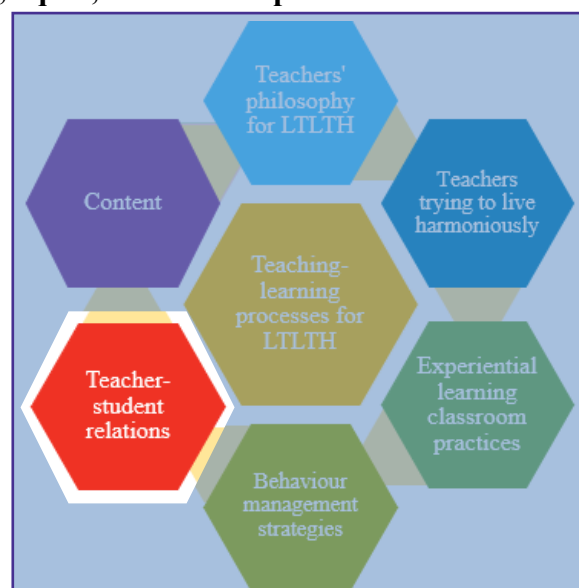
I think there was no malice in the way it was said, but Rahul took it very badly. I said look this fellow [... could get] suspended for bullying Rahul what do we do now and we don't do this with each other. And then somebody said Anant is a hypocrite, he is the one who says most things, so it was a good opportunity for him to also see.

Children also appreciated teachers for their fairness and ability to be strict when needed. They realised that sometimes they were driven by emotions and it might require a little firmness. For example:

The children want her to be firm but still loving (much like with Anita^{MGIS} they wanted her to be strict and fair). Children respect her even when she raises her voice; they say 'it makes sense to us; we understand her and why she raises her voice. She doesn't go beyond.' ~field notes from discussions with Srila's^{MBK} students

7.6 TPF component 5: Teacher-student relations; equal, care and respect-based relations

Teachers believed that their relations with students underpinned teaching-learning processes. Anju^{MGIS} suggested “teacher-student relationship is heart of it, if you are scared of your teacher then obviously there is no happiness per se” and Senior teacher^{RVS} shared “at some point once you have developed a relationship with children and things are very different. So, for me, that is another important thing; more than the subject or anything I believe [is] developing a deeper relationship with the children. Once that



relationship has grown and developed and then it's a beautiful learning process for both”.

There was an internal belief that life is to be related and that relations matter the most; relations are what makes life (teachers and students') more enjoyable and meaningful.

Alumni often kept writing letters or returning to the schools, while ex-students who moved schools or cities frequently had their parents call up teachers. TSR underpinned LTLTH and teachers suggested themes of empathetic understanding of children, care, love and respect-based relations in a warm environment.

7.6.1 Understanding a child³⁶

Teachers suggested that LTLTH and autonomous learning demanded that they understand children and develop strong bonds with them. Teachers were mindful of children's personal lives and home backgrounds: parents, grandparents and friend circles. There was a high frequency of interaction with parents through home-visits (MBK and MGIS), parent-teacher meetings (all schools) and parental engagement during school functions (all schools). At PB, parents frequently joined in for morning assemblies, weekly meditations and weekly poetry evenings. Teachers had developed a deep understanding of each child: their likes and dislikes, needs, attitudes, mental and emotional states, fears/apprehensions, levels of sensitivities, 'openness', behavioural patterns and internal dynamics between students

³⁶ Links with the following LTLTH framework components: sensitivity and empathetic understanding.

(groups, students ‘following’/imposing on each other, being supportive/’pulling each other down’, internal comparisons etc.). For example, Hema^{MGIS} narrated:

This year Sagar said no, I don’t want a helper but he actually likes it. He likes having someone help him and look after him, but he doesn’t want to say it. I said that we won’t have any one person be Sagar’s helper, but as with everything else, whoever sees he needs help has to go and help him.

Teachers suggested that the understanding of the child requires a non-judgemental attitude. Teachers, as previously discussed, found labelling a child problematic due to several reasons, including understanding that labels are reductionist, life is dynamic and behaviours are especially *anitya* and the need to understand the ‘whole child’. Teachers wrote behavioural reports on students at MGIS, MBK and RVS (while at PB, Shreya^{PB} maintained a diary) and participated in discussions of student behaviours (RVS scheduled meetings twice a term, whilst at MGIS and MBK this happened through informal discussions). The detailed reports allowed teachers to humanise the process and deeply understand the child as opposed to labelling. Whilst the teacher discussion meetings led to exploring different perspectives across different teachers who shared different relations with an individual child. Teachers at the residential schools believed that most of the student understanding happened through observing and participating with a child outside the classroom, while at MGIS and MBK a lot of this informal space was created within the classroom through project-based pedagogy (section 7.4.6).

The non-judgemental and love-based TSR and deep concern for the child allowed for students to ‘open up’ and share their lives with the teachers. Students frequently shared ‘secrets’ with them. The deep understanding of the child is cyclically linked with the ‘*lagani*’ (love)-based relations (next subsections).

7.6.2 Evoking familial bonds³⁷

Teachers were generally considered to be like older siblings, friends, parents or grandparents depending on their age and the grades they taught. Teachers at MBK, RVS and PB are called *bhaiya*, *da*, *didi*, *aka* or *di* (local equivalents of brother / sister).

³⁷ Links with the following LTLTH framework components: mutual love and respect; kinship; and there is a lot more similar than different.

I love them and I see them as my own children. I also see them as my friends. It's not that I don't scold them, but...well they accept it. Then, they even accept that scolding, like your own sons and daughters~ Surojit^{PB}

Surojit^{PB} further narrated a story about the difference between a teacher and a mother's reaction to a child telling him/her a story about how 'a dog was chasing two man'; the teacher would correct the grammar, while the mother would laugh with the child. Kamala^{MBK} took it beyond an emotional feeling to a way of life, where she believed in the oneness of humanity

Whether it's my own children, why are they my children? Why aren't they someone else children? Is there a difference between my own children and the children I work with, I don't see it? I see the same struggles and I see the same sorrows, but only they live in another house and that is because my society is divided into houses, but one day that too will go.

Students, at times, had a stronger bond with the teachers than their parents. There were certain teachers (Hema^{MGIS}, Joona^{MGIS}, Baren^{MBK}, Kamala^{MBK}, Anonymous^{RVS}, Shreya^{PB} and Bharat^{Shreyas}) that students sought out to share incidents, experiences, 'secrets' and stories from their personal lives. For example, students from across the school came to speak with Shreya^{PB} whenever they got a chance. Additionally, a senior non-participant teacher^{PB} spent a lot of time with residential children and the children, when ill, frequently sent messages to ask him to come visit them (narrated by Aaditya^{PB}). These relations lead to an ethos of mutual care, love and respect (further discussed in the next subsection).

There was little hierarchy and children frequently commented on teachers being a part of their group or like them. Teachers regularly: a) joined students in cleaning activities, extra-curricular periods, at lunch time; b) used words like we, us and ours, rather than I, you all, mine and yours; c) explained that we all are one / 'each other's family'; and d) shared their own limitations, mistakes and errors. Some teachers (Shreya^{PB} Joona^{MGIS}) also consciously explored and participated in students' areas of interest (songs, cartoons, games) and were considered to be like a sister. Kamala^{MBK} was one of the most loved teachers; students saw her much like themselves. Many of her observations, comments and suggestions were phrased like the children themselves would have phrased them; she consciously used different language when interacting with students of different ages children and was mindful of their sensitivities, i.e. specific children or specific topics that children were sensitive to. Similarly, other teachers (Jayanthi^{MBK}, Baren^{MBK} and non-participant teacher^{MBK}) also noted that she became like a child when with children and that "Kamala^{MBK} didi has a very motherly figure and she can scold and laugh and she has that in her" ~Baren^{MBK}.

Teachers also pointed to ‘a line’ of closeness that should not be crossed. This line stemmed from reasons around students being overpampered, becoming too attached to the extent that it harmed the child or their peers, students taking teachers for granted, not interfering too much in children’s personal lives and being aware of times when one imposes themselves on the students. Several teachers (due to personality types) weren’t as close to students as some of their peers and they questioned whether close relations were a must. However, they had all established mutual care and respect-based relations, which became central to LTLTH.

Relation building happened inside and outside the class, especially during non-formal activities (shared meals, story-telling sessions, trips, sports and student clubs). These non-formal spaces afforded opportunities to build a different kind of relation where teachers became coparticipants (for example joining in while cooking, baking or playing a sport).

7.6.3 Care, love and respect-based relations³⁸

Trust, care, love and respect formed the basis of most of the relations. Teachers cared deeply about students. They were aware of students’ emotional states and catered to their needs when students felt ‘low’, ‘left out’, angry, not heard, lost confidence, struggled with project completion or sought attention. Bharat^{Shreyas} suggested that *lagani*-based relations helped establish and maintain deep sense of care. All teachers suggested that such relations underpinned all the teaching-learning processes. Teachers had a sense of unconditional love; they asserted this as being linked to: a) the teacher-student relation being like a parent-child relation; b) one must do what is right for a child; or c) ‘children are children’. Teachers drew a distinction with having a love/care-based relation with children and doing things to expect love/respect from them. Teachers were very careful to not appease students (further discussed at the end of the subsection). As Tanuj^{RVS} explained:

Love from children and the respect from them are by-products... This is not something you have to work [towards] or I don’t look at it that sense and that’s a wrong way... Otherwise you just end up doing things and appease. That’s indulgence and I would say that’s not the right approach.

Teachers respected children as individuals, frequently empathized and avoided treating others as objects, judging or ordering them to do something. Hema^{MGIS} stated

³⁸ Links with the following LTLTH framework components: mutual love and respect; empathy; and kinship.

“remember that thing [is] so much [ingrained] in my mind that right from birth how children are treated like objects and that kind of callousness with which we treat the younger people”. Teachers suggested that respect is integrated and manifested through small things, including listening and valuing children, looking into their eyes while speaking to them, wishing good-morning and not comparing children. This had led to a school-wide ethos of collaboration, mutual respect and student autonomy.

Teachers treated students as adults: they stated facts rather than giving judgemental responses, consciously avoided embarrassing students, preferred one-on-one discussions after class, were inclusive and respected diversity. Many teachers let students be if they didn't want to participate, were disengaged or disruptive, later helping them to catch up when they reengaged. They were mindful of children's backgrounds, individuality, individual differences, the child's right to not engage and possible mood changes. For example, Senior teacher^{RVS} allowed students to not engage in poem recitals after pushing them a bit, whilst Baren's^{MBK} students joined the prayers, disengaged and reengaged, much like the natural ebb and flow of a river and he didn't force them one way or the other (he later explained that in the previous year certain children were very active in the classroom prayers and this year others were more active). Additionally, they perceived students as equals and aimed to learn how to live differently from students (to be more accepting, loving and forgiving); this prevented “saviourism” and LTLTH was perceived as a learning objective for both teachers and students.

Teachers (Anita^{MGIS}, Joona^{MGIS}, Baren^{MBK}, Anonymous^{RVS}, Tanuj^{RVS}, Santharam^{RVS} and Aaditya^{PB}) differentiated between a good teacher and an appeasing teacher. Senior teacher^{RVS} commented:

This kid asked me ‘don't you want to be popular, like so and so teacher’. I said ‘listen, if by doing what is right by you, it gives me popularity fine, if by doing something right by you and I become unpopular that is also fine. So, if my doing right to you is going to bring anger into [you] I am fine by it, later you will realise I am not going to overindulge you. I am not going to say nice things to you all the time.

Teachers didn't mind being firm or putting ‘their foot down’, but they remained mindful of children's needs, respectful and tried being strict without being angry. Students frequently commented that the teachers were fair and even asked them to be stricter. For example, Anita^{MGIS} contended:

Children are mature even at this age, knowing that: father gets angry, mother gets angry and teacher would also get angry. I learned and they accept and I feel included in that you can also get angry that's it. They are not asking you to get angry, they are

giving me permission. ‘I understand, if it needs to be done, then we are okay, because we accept that you are teaching us, that’s all’. They expect me to be fair.

Anita^{MGIS} further explained how the depth of the bond and the fact that the children and teacher had gone through a lot allowed her to ‘*hak thi bolvu*’ (speak with the right to) and that it was taken in the spirit of the relation (much like that with a friend/parent) as opposed to being seen as authoritarian-like. Other teachers believed the same and used phrases like, ‘it’s another kind of loving shout’.

7.6.4 Warm and safe classroom environment³⁹

Teachers created a safe, warm environment through their relations, non-judgemental acceptance and the ethos of autonomy and collaboration. They believed that safety ensued due to acceptance of a person for whoever they were and by being open towards the person and their views. There was a belief in intrinsic motivation and student autonomy where students did something, not because a teacher tells them to (or because of rewards/punishments), but rather, because they are intrinsically motivated to do so. Students were comfortable speaking with teachers about personal lives and problems. They generally didn’t feel the need to hide or lie, as the teachers didn’t scold or judge them. There might be ‘fair consequences’ but these were taken in the spirit of ‘it happens’. Additionally, students were uninhibited in voicing their opinions to the teachers when they were bored, disengaged or if they thought the teacher had erred.

Teachers normalised making errors by not reacting to students making errors, suggesting everyone makes errors, having little to no stakes attached to making errors, using non-judgemental statements, if and when pointing out errors and constantly highlighting their own. This created an environment where students were open to taking risks. Teachers believed that at the end of the day students were a part of the wider community/family.

Surojit^{PB} suggested:

School is a place where they socialise. If you reject them, they have kind of emotional storm, kind of emotional shock, because they feel that they have been rejected by the society and social institutions.

³⁹ Links with the following LTLTH framework components: non-judgemental acceptance; mutual love and respect; and equity.

Teachers frequently motivated and appraised students across various educational purposes, especially on attitudes, participation and internalisation of LTLTH, building a warm environment. They focused on building students' self-esteem ('feeling good about oneself/the subject'). However, they also sought to ensure that students didn't do something for the sake of being praised, but rather, for the intrinsic satisfaction from the process. Jyothi^{RVS} (like Tanuj^{RVS}) nuanced the discussion and questioned the role of praise and rewards:

When I worked in England, there was this constant demand on me to praise children. I had teacher observations, and they would say I have to encourage the students, and their way of encouraging is 'well done' and 'good job'. I think you can appreciate without all that... even like very inane comments, have you been a good boy? I don't know why you would put that moral construct on them at a very young age. It is tremendous moral pressure on them.

7.7 TPF component 6: Limited relevance of content

There were a multitude of views of the importance of content for LTLTH, including: content is important, content could be helpful, content is secondary to content doesn't matter. The language teachers generally believed content was important and they leveraged it to introduce new perspectives and bring about dialogue. However, other teachers opined that the content was secondary and, in practice, they adapted the content to weave in LTLTH, despite the curriculum. Many teachers, especially those with restrictions on the content (due to teaching high school children) believed that the mainstream content was irrelevant and needed changing. Regarding which, one non-participant senior teacher^{PB} said,



Our curriculum doesn't promote us to care for our environment; they will study bees' life cycle not of the dogs around; no history of Shantiniketan; no map of Patha Bhavana; can't name the trees around students... Maybe we need a curriculum that is flexible, that allows for contextualisation; is integrated.

7.7.1 Content and (absence of) moral value classes⁴⁰

There were generally no classes and curricula on value education, with RVS being an exception, where they had 'culture classes', a discussion space for LTLTH. There was no predefined curriculum and the topics of discussion were determined by classroom incidents. Teachers generally believed that LTLTH-teachable moments arise naturally and that a teacher needs to be aware and leverage those moments. Joona^{MGIS} opined "we don't have moral science classes, which is also not needed honestly. We will talk about values. No, it would not be there, it will only flow, something will happen in your class and suddenly you will stop and you will leave what you teach". Higher grade students (16- and 17-year olds) regularly engaged with texts written by various philosophers; however, teachers were wary about this

⁴⁰ Links with the following LTLTH framework components: non-judgemental acceptance; equanimity, balance and inner peace; unconditional love and oneness; and universal oneness and extended compassion.

for the middle school year children based on their reluctance to impose belief systems on children. There was surprisingly little use of Social Emotional Competency (SEC) language, a commonly recommended practice by SEL enhancement programmes. Researchers and various programmes recommend helping students label and recognise emotions, while teachers (except Anita^{MGIS}, who used nonviolent communication language tools) hardly ever did so. The focus/emphasis of the practices was on feeling and reasoning, rather than labelling. This difference to research stemming from the global North could potentially be due to a difference in cultures (India is a high context culture). Teachers also suggested that labelling emotions as being very reductionist as one usually experiences a myriad of emotions.

7.7.2 Dos and don'ts; direct instructions⁴¹

Teachers normally refrained from direct instructions of dos and don'ts; however, they did so at times as a means of behaviour regulation when students would have harmed themselves or others around them. Teachers also used one-on-one behavioural discussions with certain students, although the discussions were generally dialogic. These discussions were used as a last resort; teachers frequently let students be (section 7.5.2), provided different perspectives (section 7.4.5) and helped students to be aware of their behaviour. Dos and don'ts were seen as a form of imposition and as Srila^{MBK} explained “I also am not overly preachy, be like this or that, that's my expectation. I would rather want to go by what the children expect”. Teachers, at times, provided reminders for students to be more aware of their behaviours and the behavioural goals that they had set. They recognised that students (and adults) found being mindful and aware difficult and that a teacher can provide gentle reminders.

7.7.3 Stories as a means of real-life connections⁴²

Teachers used content-based stories (Hema^{MGIS}, Joona^{MGIS}, Kamala^{MBK}, Anonymous^{RVS}, Aaditya^{PB} and Surojit^{PB}), most of which happened for language learning. However, Joona^{MGIS} and Kamala^{MBK} weaved in stories around science content and narrated

⁴¹ Links with the following LTLTH framework components: equity; and self-governance.

⁴² Links with the following LTLTH framework components: kinship; impermanence; illusion of separation; interdependence and common humanity; and unconditional love and oneness.

personal experiences to build relations and real-life connections (Surojit^{PB}, Shreya^{PB} and Bharat^{Shreyas}). Teachers suggested that the content-based stories had to be based on students' needs, with active reflection and debriefing before and after the stories and that the text must be related to oneself, the wider community context and other pieces of texts. The following interaction with Senior teacher^{RVS} encapsulates the process of bringing in content-based stories:

What [another teacher] told me [an incident amongst children], yesterday, it just gave me a lovely opportunity for me to now take the story to class, but a story is never introduced without few leading questions. I call them the leading questions and then we move on to the story...[then] we explore it by contextualising it. 'So, this has happened in the life of a selfish giant, how does it show in your own life and in the life of others who are very close to you?'. So, that is my way of looking at the morals, you know, without directly talking about the morals. Sometimes you don't even have to lead them, when they see selfishness there is always a few students who catch it and then they say, 'akka sometimes I see in my own life' ... And then I do some reflective writing. It's easy for them I think to express their feelings in writing.

Teachers contended that stories helped them to grasp students' attention and to discuss practical issues within the class through their reflection (distanced reflection on the story and then self-reflection) without explicitly telling them to behave in a certain way. The stories were a way of reaching the 'students' hearts', allowing for content to 'sink in' as opposed to students being preached at. Additionally, the narrative transportation brought about student engagement.

Teachers were against using stories which were disconnected to classroom incidents. Hema^{MGIS} explained that "if it is presented as okay, I am going to tell you the story and it's going to teach you a lesson about life and how you should lead it, then that probably affects how you receive the story, but if it's just within the flow of things or it connects to other things that they are learning about then it's a very natural kind of flow". Additionally, Teachers were vocally against explicit discussion on the moral of the story; they believed that the students understood the implicit meaning. Bharat^{Shreyas} held that:

When we tell stories there is absolutely no need for a teacher to ask the students for the moral they have learnt. Every child takes a moral of the story. They understood the story and started crying; that is the answer, there is no need to explain it further. Shreyas is like this, there is no need to give morals as the environment is such, teachers are such, and method is such that it teaches things *swabhavikpane*.

The six components were discussed to different extents. Figure 7.2 summarises the 6,152 coded data extracts across all six.

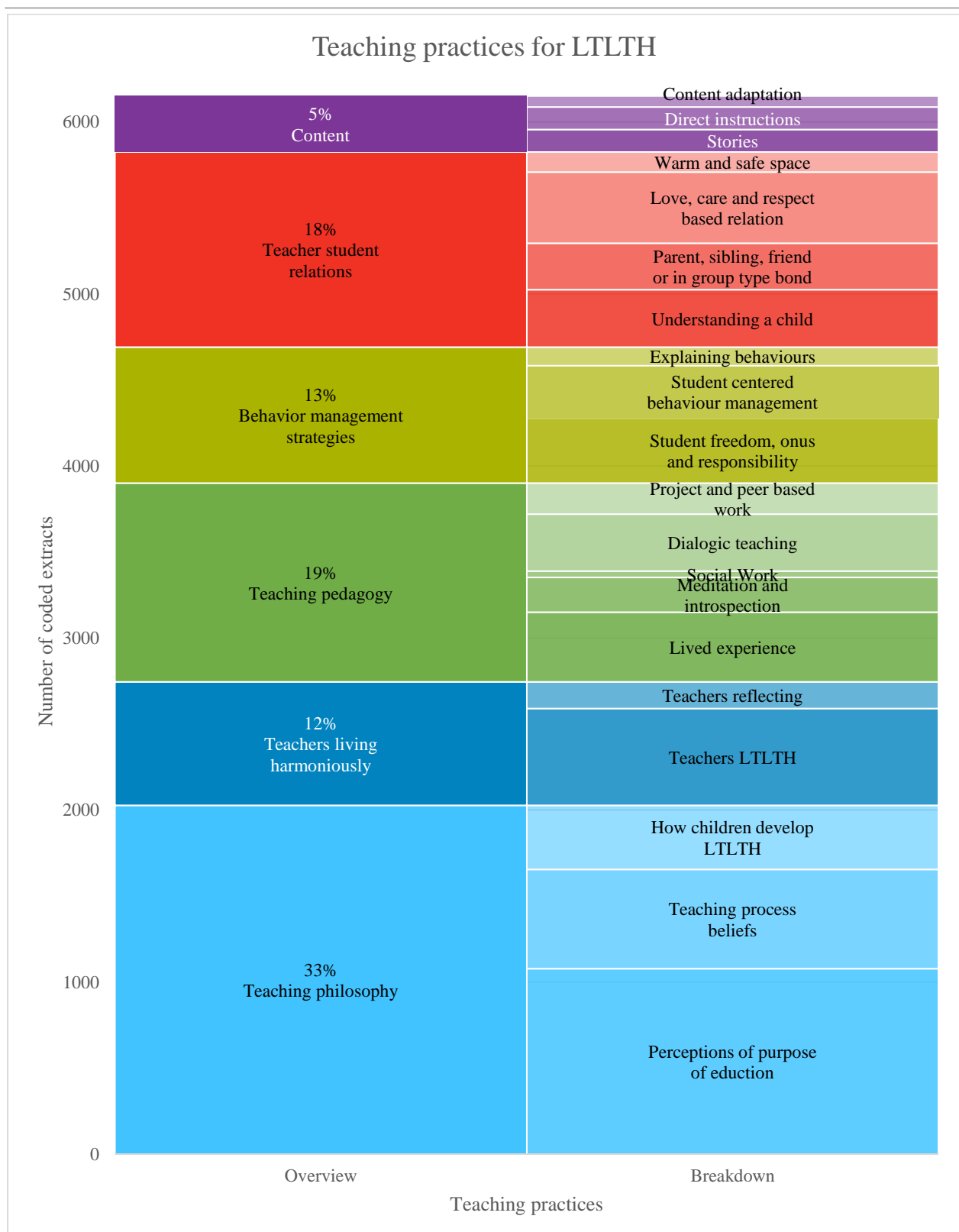


Figure 7.2: Teaching practices for LTLTH. The various teaching practices as a percentage of total teaching-learning process codes.

7.8 Discussion

Teachers' teaching-learning beliefs for LTLTH are based on the understanding that different students are different and follow different learning trajectories. Teachers commonly argued against commonly used, consequentialist pedagogical arguments of teaching based on helping students achieve a specific outcome through a predefined set of teaching practices that could be applied to all children. There was an underlying belief that teaching for LTLTH can neither have a predefined set of practices nor be perceived as individual incidents, but rather, must be integrated into continued extended lived experiences (for both teachers and students) and the process being perceived to have intrinsic value. In this section, I propose a framework to understand pedagogy, distil key practices that teachers use, emphasise the lived experiences based pedagogy as a continuum of student experiences and lastly, discuss the importance of teachers consciously trying to live harmoniously for themselves as underpinning the pedagogy.

7.8.1 A framework to understand pedagogy for LTLTH

Noddings (2002) developed a four-component framework for education for happiness and moral education: a) modelling; b) dialogue; c) opportunities for students to practise; and d) confirmation and affirmation (previously discussed in section 4.2). In this study, this framework is extended to a 6-component teaching framework for LTLTH: a) teacher's philosophy, beliefs and attitudes for LTLTH; b) teachers' trying and learning to live harmoniously; c) participatory pedagogy focused on students' lived experiences; d) student autonomy-based behaviour management; e) care, love and respect-based teacher-student relations; and f) co-optation of content based on/relatable with students' immediate lived experiences.

The current study extends various pre-existent frameworks: a) teachers' philosophy of LTLTH draws upon Alexander's (2003) attitudes and beliefs, emphasising the importance of teachers' perceptions of the purpose of education and various teaching/learning processes. b) teachers trying to live harmoniously is a deeper form Noddings's (2002) modelling, where teachers perceived modelling behaviours as superficial in comparisons to living harmoniously themselves. c) classroom practices that integrate lived experiences of harmonious living for students, extending Noddings's (2002) aspects of dialogue and opportunities of practice (through dialogue and community service) also to include classroom ethos, reflective practices and peer and project-based learning. d) behavioural management strategies has been

emphasized by Collaborative for Academic, Social, and Emotional Learning (CASEL, 2003) and the current component extends it to include democratic regulation strategies from Apple & Beane (1999) and ideas of student autonomy and intrinsic responsibility. e) TSR resonates with Noddings's (1992, 2002, 2004) caring relations and classrooms, while confirmation and affirmation, one of the four components of her framework (Noddings, 2002), is understood as a subset of TSR. And f) the possible role of content, albeit emphasised in many interventions and in Alexander's (2001) framework, has a potentially limited role for LTLTH.

The proposed framework isn't an evaluative model, but rather, is a model to understand and explore practices used by teachers. Different teachers used and are expected to use very different pedagogies for bringing about LTLTH depending on their micro-contexts: subject, the students, on a given day and the teachers themselves. This requires the model to be perceived as a pluralistic approach to understanding potential classroom-based teaching/learning processes. The pluralistic model allows for not being prescriptive and allows for the coexistence of different teaching-learning styles that may or may not tap into some of the six components. Aaditya^{PB} opined:

There are so many different kinds of pedagogies operating within the same school and sometimes they are actually mutually exclusive... it has its advantage, if nothing else, we can say look we are different people, we agree to differ and our students are getting the best of both worlds. Maybe somebody is teaching them in this way and somebody is teaching them in another way and they are getting different kinds of proficiencies.

7.8.2 'Kernels' of best practices

Teachers generally promoted a continuity of practices, building a lived ethos, positive TSR relations and students' lived experiences of harmonious living (discussed in the next subsection). However, schools and teachers trying to adopt LTLTH can find a comprehensive shift time-intensive, overwhelming and sudden (Jones & Bouffard, 2012). Such transitions thus might require schools to take a multi-stepped and multi-tiered approach, where different changes are added over time starting with simple strategies, followed by the use of different strategies with different students and finally a continuity of experiences for all students is built through the ethos (Lane et al., 2010, 2012). Embry & Biglan, (2008) and Jones & Bouffard (2012) call for 'kernels' of practice that are small key units that can be transferred across contexts and have a potential impact as stand-alone practice, albeit limited.

The classroom based kernels of practice could include the following: a) student (interest) driven learning processes; b) student autonomy and self-regulation; c) dialogic discussions; d) project-based learning; e) collaborative team-based exploration; f) opportunities for social action, reflection and introspection; g) meditation/prayer; h) spaces and time for (school-wide) shared activities (meals, prayer, sports, projects); i) democratic peer-based behaviour regulation (e.g. rule-making, council sessions to resolve conflicts); and j) the use of behavioural reports over assessments as a means of deeply understanding a child and building emphasis on LTLTH outcomes.

However, I would caution the reader while using these scalable kernels; these kernels are potentially practices for teachers to experiment with as they shift to building an ethos. The kernels should not be perceived as ad hoc or the only practices for the following reasons: a) teachers in the study perceived LTLTH to be a continued lived experience (next subsection); b) the differences in the micro-contexts - different children, environments and teacher backgrounds would necessitate different practices; c) the expectation of immediate results (consequentialist, utilitarian approach underpinning it)- as the teachers perceived LTLTH to be a non-linear process; and d) the possibility of the creation of a rigid prescriptive framework/guidelines. Instead, these kernels and the current framework (figure 7.1) should be considered as non-evaluative, non-prescriptive and pluralistic, with the reader needing to contextualise them before implementation.

7.8.3 Towards a lived-experiences based pedagogy for LTLTH

Lived experiences as LTLTH. The findings demonstrate that LTLTH must be ingrained in students' lived experiences (perceived as a continuum across time). Teachers emphasised lived experiences when discussing all aspects of the teaching framework (figure 7.1) and strongly believed that preaching, direct instructions or specific 'moral science classes' do not lead to LTLTH and instead, that it must be integrated into the lived experiences of both the student and the teachers. There is a certain resonance with Aristotle's *Eudemian Ethics* (ethics for human flourishing or literally translated to ethics of 'well divinity/spirit') where he (2000) referred to happiness and virtues as something that isn't momentary, but rather, much like a way of life; "[virtues] will be in a complete life. For one swallow does not make a spring, nor does one day; nor, similarly, does one day or a short time make us blessed or happy".

Lived experiences also underpin Noddings's, (1986, 2002, 2003) care theory: a) she preferred natural caring, described as a 'feminine view' of caring 'rooted in receptivity, relatedness, and responsiveness' (Noddings, 1986, p2) over ethical caring. This bears a similarity to the teachers' understanding of LTLTH as a natural way of being/living. b) She described 'natural caring', a form of care that doesn't require effort and a form of 'moral attitude' stemming from experiences of being cared for. She recommends "learning first what it means to be cared for [through experiences of being cared for], then to care for intimate others, and finally to care about those we cannot care for directly" (Noddings 2002: 31). c) Lived experiences underpin her framework of strategies of care (modelling, dialogue, practice and confirmation). d) She emphasized the ethos of caring and an 'ecological' approach that focuses on cooperation and connection as opposed to competition and overspecialisation relating to children's lived experiences of being-cared for (Noddings, 2013b). e) She frequently used phenomenological analyses and focuses on how care is experienced. Finally, f) She insisted on school education for 'home life', highlighting a need for the content's relevance to children's lived experiences. Similarly, Charney (2002) suggests care can be taught only through lived experiences and school ethos and Cardona (2017), in her book titled 'the very process of living together educates~ living in, from and for co-operative life in rural Malta', holds that the lived experience of community living educates and brings about LTLTH. McNeely, Nonnemaker, & Blum (2002) refers to this caring ethos, where students feel included as school connectedness. Through this, they (and teachers) can develop a sense of autonomy, self-efficacy, relatedness and belongingness leading to improved student (and teacher) wellbeing and happiness.

LTLTH through experiential learning. Lived experiences as a form of education resonates with experiential education. Dewey (1938) was a strong proponent of experiential and participatory education, believing that experience needed to be central to a school and its educational processes. He contended that (Dewey, 1938, p67): "There is, I think, no point in the philosophy of progressive education which is sounder than its emphasis upon the importance of the participation of the learner in the formation of the purposes which direct his activities in the learning process". Similarly, Freire emphasised lived experiences as a way of learning and praxis (and student participation) as "reflection and action directed at the structures to be transformed" (Freire, 2005, p126) that underpins emancipation. Additionally, Rogers (1979) in 'Freedom to Learn' asserts the need for meaningful, relevant experiences that embed all educational processes and experiential learning, being self-initiated and

participatory. In peace education, Reardon & Cabezudo (2002) recommend a ‘pedagogy of democratic engagement’, which is participatory, experiential, inquiry-based, respectful, albeit provocative and challenging societal hegemonic structures of silencing and oppression. These lived experiences become a way of bringing about ‘education of the whole child’ through education of the head, hand and heart. Miller, (2010, 2016) a strong proponent of holistic education describes it as involving integrated education of the mind, body and spirit through experiential education.

The focal schools’ teaching-learning practices resonate with Kolb's (1984) 4-staged model of experiential learning (experience, reflective observation, abstract conceptualisation and active experimentation), which integrates ideas of experience and reflection from Dewey and Freire. Their learning practices (academic and LTLTH) involved: a) concrete experiences of opportunities for dialogue, stories and further reflection; b) reflection; c) post-reflection, where students conceptually explored behavioural patterns, trends, unexamined responses, beliefs; and d) thereafter students actively worked towards changing and living harmoniously. It is important to recall that students also charted and planned out non-academic, behavioural and LTLTH-based outcomes that they wanted to work on.

It is pertinent to note that LTLTH through lived experiences (and experiential learning) differs from ‘learning by doing’, in that teachers perceived that learning for LTLTH doesn’t happen in a vacuum, for it closely linked with one’s social life. The experiential education through the school ethos and lived experiences at school goes beyond short-term activities and programmes (like community service-based programmes). Community service-based programmes champion lived experiences through off-campus community service and provide holistic opportunities for social, personal, civic and academic learning (Celio, 2011; Conrad & Hedin, 1982), however, they make up a small part of a child's lived experience. Experiential education extends the focus and emphasis to classroom lived experiences, participatory processes and challenging power dynamics and hegemonies within and beyond the classroom (Freire, 2005; Kester, 2007; Reardon & Cabezudo, 2002). The teachers strongly emphasised the role of (classroom and school) ethos and the school-wide conditions, which resonates with recommendations for educators to create school-wide ‘conditions’ for SEL development (Brackett et al., 2019; Greenberg et al., 2017; Jones & Bouffard, 2012; Oberle et al., 2016). Similarly, in peace education, Page (2008) highlighted the importance of peace education programmes being embedded in schooling systems that are not structurally

or culturally violent; questioning the direct or indirect compartmentalization of knowledge into subjects and of students into age, ability or social class.

A continuum of lived experiences. A shift in perception of teaching-learning through specific content/activities to that of lived experiences allows for the belief in ‘learning opportunities arising through the lived experiences. Teachers believed that opportunities for learning and teaching come about from students’ interactions with each other, the teacher, the content, field trips, projects, social action and during classroom interactions and that these need to be leveraged. This links to the idea of the ‘teachable moment’, where teaching-learning takes place when students are ready. Baren^{MBK} believed that these moments had to be integrated into the process and when they arose, he aimed to not be disruptive by stopping all other activities, but rather, have the teaching/learning for LTLTH embedded in the process. Similarly, Tanuj^{RVS} held that “wherever a group of people come together, group dynamics come into play; there is bound to be power play”. He further opined that it is important to wait for the right moments and to not make a huge hue and cry when they occur and pick them up again at the next relevant lived experience.

Lived experiences were considered to be a holistic way of understanding students’ learning. Discussions and planning transcended beyond chapters in a textbook, activities each day to lived experiences during month-long projects. Teachers generally perceived outcomes (behavioural, academic, emotional) as long-term, non-linear objectives, which allowed for individualised learning paths and journeys and reduced expectations of pre-determined outcomes. This way of perceiving teaching-learning practices as lived experiences that span across spatio-temporal boundaries contrasts with typical research and practice focus on individual teaching practices and activities. A similar need for integrated education has been called for by many scholars, including Page (2008), Miller (2010), Giroux (2010) and Toews & Zehr (2003), involving an interdisciplinary and integrated education that emphasises the connectedness of topics and subjects.

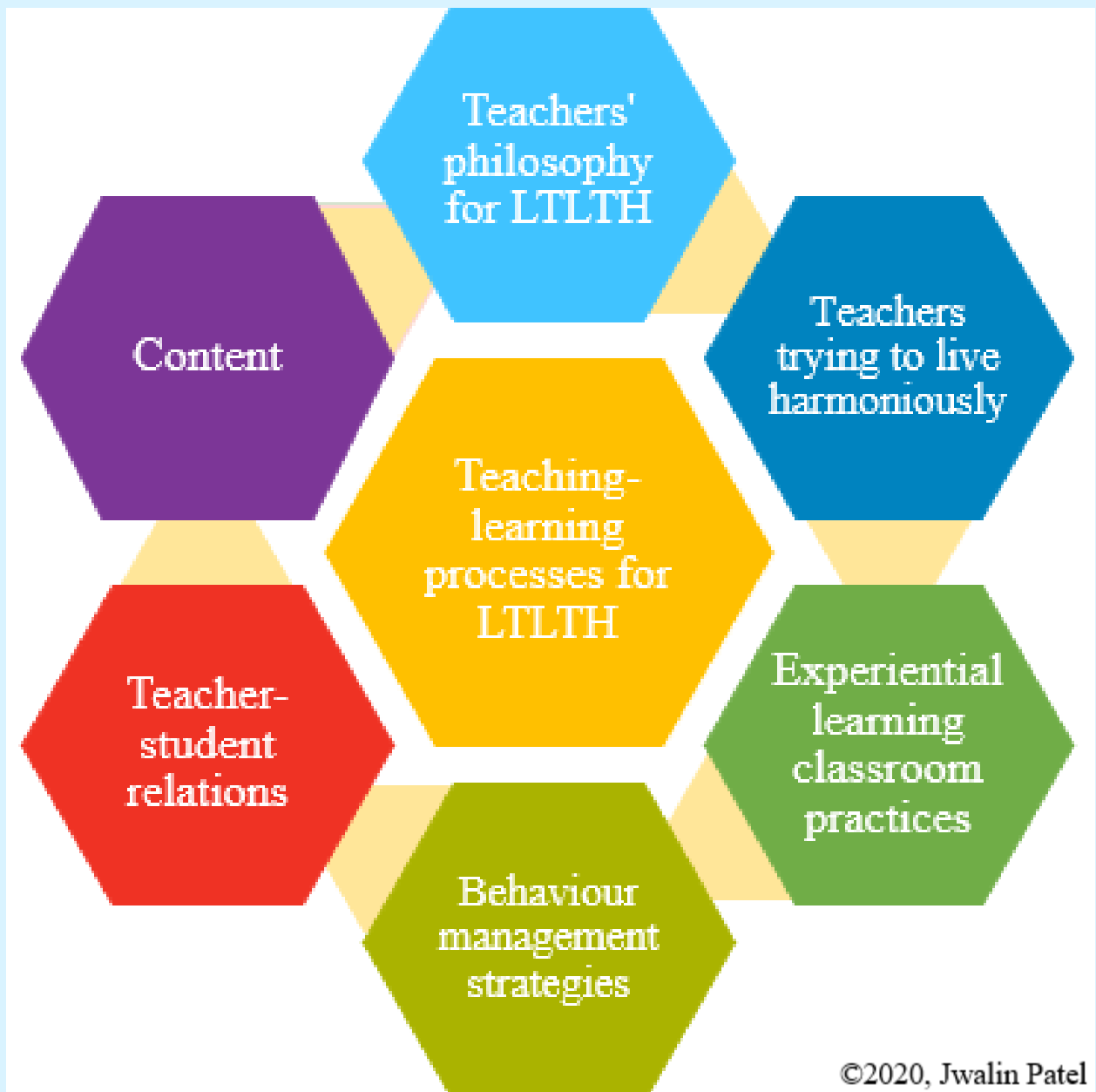
7.8.4 Teachers as harmonious-living aspirants

A key finding of the study is ‘lived experiences of harmonious living, **for both teachers and students**, are central to LTLTH’. The shared experiences and processes of harmonious living brings about LTLTH. Teachers strongly believed that first they must **try** to live harmoniously as a way of their own lives not just instrumentally, so students would learn to do so, but rather, intrinsically, because of the value they themselves placed in the way of

living. Krishnamurti (2013) emphasized the need for teachers to pursue harmonious living as ‘live enquiry’ for themselves based on fiery desire to understand oneself. He suggested that sustained aspiration and effort would transform teachers’ lives, making them lifelong learners and forging equal relations with students, thus leading to the transformation of giving or receiving relations to a process of partaking, sharing together and shared lived experiences (Thapan, 2001). Resonating with it, Baren^{MBK} suggested “our aspiration is to have psychic education or living from the soul and that is lifelong goal. We are not here to achieve it, but we are just here to walk on that path”.

The resonance with Aristotelian ideas of lived experiences, opens up the findings to a similar criticism of a moral development paradox, whereby a child in the formative years has limited rationality, intelligence, doesn’t know any of the virtues and has limited experiences of harmonious living and thus, would struggle to achieve LTLTH (Haydon, 2009; James, 1986; Peters, 2015). Aristotle’s solution to the paradox was based on teachers providing a moral exemplar (Curren, 2007), which has its own limitations in requiring teachers to be exemplars of harmonious living. However, the sampled teachers’ solution to the paradox was based on not seeing harmonious living as a binary; they understood that everyone’s lives have instances of harmonious living and at some or other time one of the students, teachers or community members would live harmoniously offering others a shared lived experience. Additionally, teachers believed that LTLTH doesn’t require teachers to live harmoniously, but rather, it requires them to have a fiery desire to do so, pursue LTLTH as a live enquiry (to keep learning) and make conscious efforts to do so. The imperative word in the discussions was try: “teachers have to **try** to live together harmoniously”.

LTLTH teaching practices' framework



Lived experiences as teachers

*Don't we already live together?
Haven't we already learned through the moral value classes;
Parrots sharing well-mannered greetings 'good morning' and 'thank you'.
But do we live harmoniously?*

*Perhaps it's a different kind of education that we need,
An education that liberates, frees, empowers and emboldens
From one's ownself and societal structures.
But how do we teach without caging the bird?*

*Perhaps it's a different kind of education that we need,
An education that shapes a gazelle, a lion, a peacock
Something foundationally different from mice preparing for rat races.
But how can it done through a system designed to train faster mice?*

*Perhaps it's a different kind of education that we need,
An education that embodies freedom, love, equity, compassion and harmony;
Shapes a different way of life; a humane way of life.
But how do we learn to internalize these values?*

*Perhaps it's through shared lived experiences with trees, birds, animals and humans;
Shared pursuits of life-long learning for a different way of life;
Shared reflections, introspections and meditations;
That we find the balance and holism of the yin and yang koi fishes*

~Jwalin Patel, 2020

Chapter 8 Systemic influences on teacher capability for LTLTH

“The right kind of education begins with the educator, who must understand himself and be free from established patterns of thought; for what he is, that he imparts” ~Krishnamurti

Alexander (2003) emphasises the importance of understanding micro and macro influences that impact teachers as a part of his pedagogical framework. Similarly, the OECD (Schleicher, 2011) holds that teachers are central to educational quality and student achievement, thus recommending a systemic focus on enabling teachers to be embedded within all educational processes, policy and governance. There has been an increasing push to understand the influences that can help empower and support teachers and re-professionalise education (MacBeath et al., 2020). In this chapter, I address the research question on “what influences teachers’ to teach for LTLTH?”. An initial card sort analyses reveals that there are two groups of teachers that are driven by different sets of influences (section 8.1). Thereafter, in section 8.2, I explore the lived experiences of teachers and the influences that enable and constrain them to bring about education for LTLTH. The influences are categorised according to Sen’s Human Capability Approach (HCA) framework (previously discussed in section 3.1; resources are converted into capability for LTLTH based on influences from personal, social and environmental conversion factors. The capability along with teachers’ agency brings about teaching for LTLTH). This leads to an in-depth exploration of the various teacher capability influences and their interconnectedness, whereby a teacher’s capability is influenced by a network of interconnected influences. Finally, informed by CST (Complex Systems Theory), I explore these interconnected networks to identify central influences that drive teachers (section 8.3; a sample HCA-CST is represented again in figure 8.1). To conclude, I discuss the key influences in light of the wider research (section 8.4).

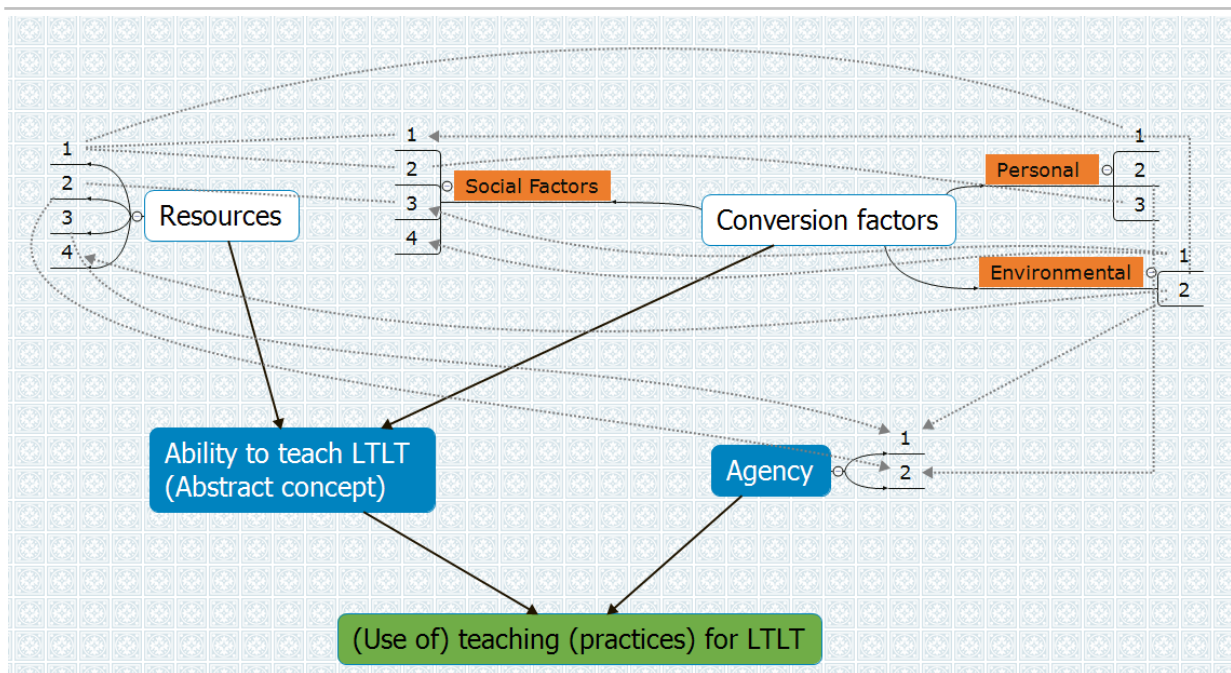


Figure 8.1: Sample HCA (Human Capability Approach) - CST model of influences on teaching for LTLT. ©2020, Jwalin Patel⁴³ (replicated from figure 3.2).

The various tools utilised throughout the study informed the data represented here; however, most comes from the card-sort activity (think aloud activity with a couple of semi-structured questions) and the interviews 3 and 4. Generally, all analyses aim to break things apart and look at the parts; however, there is a strong need to look at the whole, because looking at the parts leads to a loss of understanding of the interactions that regulate and shape them. The aim is to step back and look at the forest along with the trees; understanding the various influences and their interconnectedness allows for deeper understanding of central influences that “drive” a teacher. The chapter draws on three methods of analyses: a) Q methodology analyses on the card sort (section 5.5.2) to understand strong influences and explore whether there are groups of teachers impacted by relatively different sets of influences (presented in section 8.1); b) qualitative thematic analyses of interviews and ethnographic observations (section 5.5.1) to explore the various influences (presented in section 8.2); and c) quantitative network analyses of the interconnected maps of influences (section 5.5.2; a sample map is presented in appendix F) to explore the central influences and relations within the networks (presented in section 8.3). The three analyses are interlinked and help in better understand the teacher capability influences. The formation of groups of

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teachers helped understand the determinants, their influence on different teachers, whilst highlighting the relative differences in importance of influences identified later through the thematic analyses. The thematic analyses, drawing upon the previous analysis, helped identify key themes. Thereafter, the network analysis helped explore the interconnectedness within the key themes identified by the thematic analyses. The quantitative analysis isn't used to check the validity of the qualitative analyses, but rather, to provide a different perspective on the influences and develop the argument further. Additionally, it is important to note that the quantitative analysis is applied to the data collected from the 14 teachers as a means to acquire deep understanding of the 50+ influences that were identified, instead of statistical generalisability.

8.1 Two groups of teachers driven by different influences

The card-sort revealed the relative importance (figure 8.2) of each of the 57 influences studied. Agency, autonomy and freedom-based factors were strong influencers, while other strong ones pertain to resources, presage (personal) conversion factors, social conversion factors and environmental conversion factors. Much like agency, the motivation to help others (sub-category of personal conversion factor) included strong influences. Appendix G summarises some of the strongest influences.

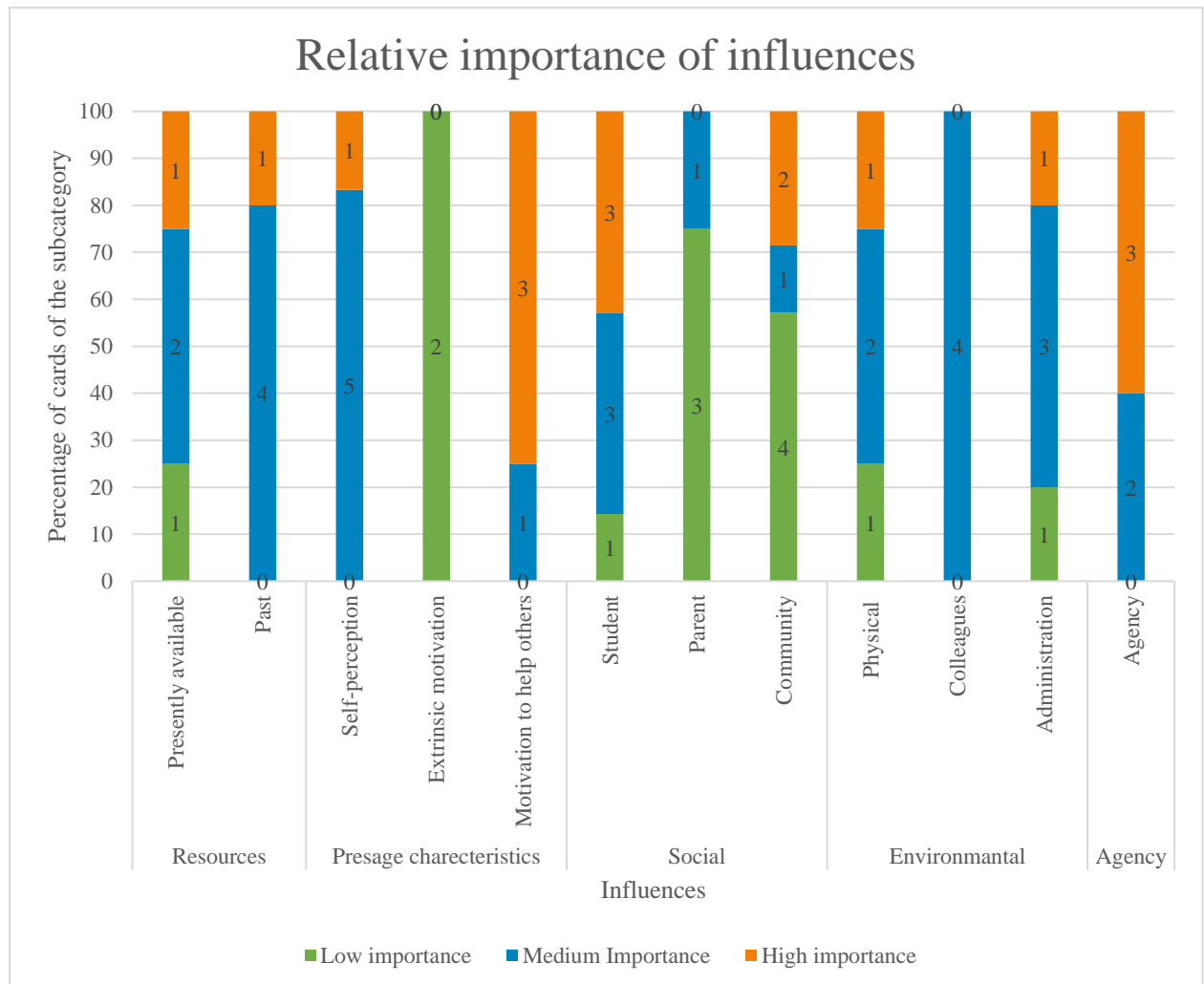


Figure 8.2: Relative importance of determinants of teacher effectiveness for LTLT. Summary of the findings of the card-sort. The various determinants are grouped by the guiding HCA framework and split further into low (blue), medium (orange) and high (green) importance groups. Low, medium and high level of influences are decided using a normal distribution, where the first and fourth quartiles were considered to be low and high, respectively.

The factor analyses of the 14 teachers' Q-sorts (using Horst 5.5 Centroid factor analysis) identified two factors, i.e. that there are two distinguishable groups of teachers

affected by different sets of influences. While the PCA resulted in the following scree-plot (figure 8.3) and eigen values (table 8.1) identifying two inflection points suggesting two or four underlying factors.

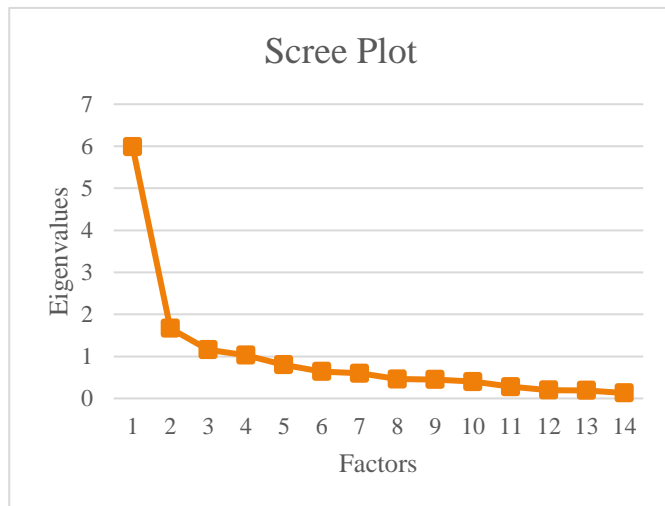


Table 8.1 Eigenvalues table

Eigen value table			
Factors	Eigen-values	Variance explained (%)	Cumulative variance explained (%)
1	5.96	43	43
2	1.74	12	55
3	1.19	8	63
4	1.03	7	70
5	0.78	6	76

Figure 8.3: Scree plot. A scree plot with two inflection points.

Notes- the scree plot represents the eigenvalues, while the abridged factor table represents the eigenvalues and the variance explained by five factors.

I decided to use a simplistic solution with two factors due to the negligible increase in variance explained upon adding two more factors (however, a 4-factor analysis was also run for a comparative analysis). The rotated (varimax) factor loadings (summarised in table 8.2) indicate that seven teachers load onto factor 1, six teachers load onto factor 2 and one teacher (Aaditya^{PB}) loads onto neither. This creates two groups of teachers that are impacted by different sets of influences. However, the two factors are strongly correlated with each other (they have a large effect-size correlation $r = 0.56^{44}$), i.e. several strong influences are shared across both the groups of teachers.

Table 8.2
Factor loadings for the 14 Q-sorts

Teacher	Factor 1	Factor 2
Anita ^{MGIS}	0.28	0.60
Hema ^{MGIS}	0.18	0.72

⁴⁴ r of .10, .30 and .50 are considered to be small, medium and large effect-sizes, respectively (Cohen, 1988)

Teacher	Factor 1	Factor 2
Joona ^{MGIS}	0.27	0.81
Baren ^{MBK}	0.70	0.09
Kamala ^{MBK}	0.40*	0.73
Srila ^{MBK}	0.69	0.18
Atul ^{RVS}	0.66	0.17
Anonymous ^{RVS}	0.68	0.27
Santharam ^{RVS}	0.76	0.14
Tanuj ^{RVS}	0.80	0.30
Aaditya ^{PB}	0.25	0.27
Shreya ^{PB}	0.26	0.70
Surojit ^{PB}	0.68	0.45*
Dinesh	-0.04	0.76

*Notes- the significant factor loadings are in bold. * Indicates strong loading on the secondary factor (suggesting an overlap).*

The influences⁴⁵ that differentiate the two groups of teachers (factors) are summarised in table 8.3 (z-scores for **all** the influences sorted by consensus vs disagreement are presented in appendix H). The two teacher groups can potentially be labelled “teachers driven by spiritual ideologies and living in an ashram community” and “teachers driven by a sense of social action and personal influences”. The first group is labelled SAT (Spiritual Ashram-based Teachers) and second group, APT (social-Action Personal Teachers). The groups of teachers, to a certain extent, can be explained according to the context: all RVS teachers along with most MBK and PB teachers group into (load onto) SAT and all MGIS and Shreyas teachers as well as the Kamala^{MBK} and Shreya^{PB} group load onto APT.

All SAT teachers are based in an ashram-like community (away from cities) and are strongly driven by spiritual ideologies. Their lived experiences across multiple years have been of living in a collaborative environment and their social and community influences are driven by members of the ashram-like community. They are more strongly driven by the “meaningful engagement” dimension (LTLTH framework; section 6.2.2.5), both in their own practice of meaningfully engaging in the ashram community and the vision that students meaningfully understand themselves. Additionally, they were all deeply influenced by the

⁴⁵ It is important to note that Q-sort analyses explores the relative importance of the influences as opposed to their absolute importance (section 5.5.2).

spiritual/educational leaders (except Santharam^{RVS}). While APT teachers live in cities for example Kamala^{MBK} is the only sampled MBK teacher who didn't live in the ashram and Shreya^{PB} was at the end of her second year in PB's ashram-like community. All APT teachers were driven by notions of bringing social change, where they perceived the dimension of "compassion and action" (LTLTH framework; section 6.2.2.5) as the key dimension. All of them were/had been actively involved in initiatives of social change beyond the school. Tanuj^{RVS} (SAT) is an exception; he engaged in social change, however, the project was a long-term project based on ideas of community-based living. Surojit^{PB} and Kamala^{MBK}, whilst primarily loading onto SAT and APT, respectively, have strong loading (> 0.4 ; table 8.2) on the other group. This is explained because of Kamala's^{MBK} strong beliefs in a spiritual leader (a common attribute for SAT) and Surojit's^{PB} strong desire to serve the society (a common attribute for APT). Surojit^{PB} explained how once he retired, he hoped to go back to his village and improve the education system there. Aaditya^{PB} has a medium loading across both SAT and APT, which is can partly be explained by his own schooling at an alternative school (name redacted for anonymity).

Table 8.3
Key factor distinguishing statements for SAT and APT

Factor 1 - SAT "Teachers driven by spiritual ideologies and living in an ashram community (community-based factors)"		Factor 2 - APT "Teachers driven by a sense of social action and personal factors"	
Influences	ΔZ	Influences	ΔZ
Spiritual leaders ^{Environment**}	1.39	Desire to serve the society ^{Personal**}	1.01
Living with the children ^{Environment**}	1.50	A sense of responsibility ^{Personal**}	2.63
Sharing based environment with other teachers ^{Environment**}	1.22	Integration of nature on school campus ^{Environment**}	1.05
Limited administrative control ^{Agency**}	1.39	Children's love for you ^{Social**}	2.35
Other teachers' interest in education of the heart ^{Environment**}	1.08	Your personality ^{Personal**}	1.25
Students' behavioural assessments ^{Resources**}	2.63	Student diversity ^{Social*}	0.66

Factor 1 - SAT “Teachers driven by spiritual ideologies and living in an ashram community (community-based factors)”		Factor 2 - APT “Teachers driven by a sense of social action and personal factors”	
Syllabus ^{Resources**}	1.24	Your own children ^{Personal*}	0.61
Community's expectations of you ^{Social**}	1.65	Your own schooling experience ^{Resources**}	0.92

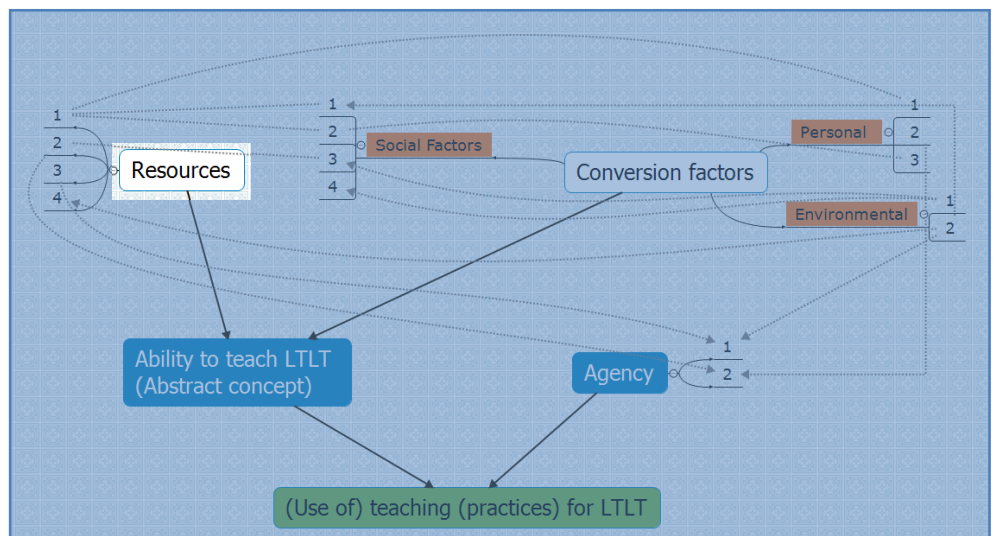
*Notes- * signify $p < 0.05$ and ** signify $p < 0.01$. The influences are sorted by their relative importance in the q-sorts. The table depicts the difference in the relative importance of the influences, for example, spiritual leaders are important to all, but relatively more so to SAT. These influences are further discussed in section 8.2.*

8.2 Exploring strong teaching influences

The card-sorts and further interviews revealed that teachers are influenced by five different HCA groups. In this section I discuss some of the most central and relevant influences. Additionally, their influence on teaching practices (Teaching Pedagogy Framework; figure 7.1) is presented in the footnotes. These influences and TPF associations (summarised in appendix D) are presented as a secondary exploration, while the chapter's focus remains on understanding and analysing central influences.

8.2.1 HCA group 1: Resources

Teachers leverage a range of resources, including those from their past (childhood experiences, mentors, spiritual leaders and preservice training) and those currently present (in-service training, syllabus and other projects that they



are engaged in). They are strongly driven by spiritual leaders and mentors, while their training, behavioural assessment of children and childhood experiences have a medium influence and the syllabus or infrastructure didn't seem to influence them strongly.

Spiritual leaders and mentors⁴⁶

Teachers were strongly driven by the ideologies of various spiritual leaders (including those that weren't connected with the school). SAT (and Kamala^{MBK}) were actively engaged in their respective spiritual journeys, while all the teachers (including APT) commented on reading, reflecting and being inspired by spiritual leaders' books, talks or lectures. Many of the spiritually ideologies directly informed the schools' philosophies for 'free school', a cooperative rather than competitive environment and the pursuit of alternative purposes of schooling, education and life. Teachers (MBK and RVS) used the spiritual leaders' ideologies

⁴⁶ Links with the following TPF components: teachers' philosophy for LTLTH; and teachers trying to live together harmoniously.

to push and challenge themselves and their practices. They had weekly reading circles, where they explored direct text from the spiritual leader and reflection meetings, where they reflected on their own spiritual journeys. Teachers frequently referred to the spiritual leaders even when discussing their practice (and not just beliefs on purposes). For example, Surojit^{PB} quoting Tagore suggested, “If you water a plant and then go and see if it has flowered, then the plant would have failed. It will flower at its own time”. At RVS, many teachers constantly questioned themselves in reference to Krishnamurti’s prompt for teachers to shape fundamentally different students and not just ‘mice’ or ‘faster mice’.

They [students] remain mice- tame, domestic mice... here we are, nearly a thousand students in our schools and we don’t seem to be able to produce one gazelle or one lion or even a big elephant. Why is this?~ (Krishnamurti, 1985)

The space and supporting ethos for teachers to explore their spiritual journeys is absolutely essential for SAT teachers as it is one of the key driving forces for them, to the extent, that four teachers (Baren^{MBK}, Srila^{MBK}, Anonymous^{RVS} and Tanuj^{RVS}) commented on their reason behind joining the school was to explore a different way of living and being that was without negative emotions, like fear, ego and jealousy. Teachers’ own practices of meditation contributed to teaching practices influencing planning and pedagogy, Teacher-Student Relations (TSR) and helping them LTLTH, for example, Baren^{MBK} commented:

Vipassana has also helped me (become more flexible) because it gives me time to relax. Once I am at peace and relaxed when I sit for meditation, then the thoughts come flowing like a film; what is to be done and what is not to be done, clearly.

Different teachers have been inspired by a vast variety of mentors that influenced their personal philosophies for life, educational philosophies, understanding of a child, demonstrated a different way of being/living and guided their teaching/learning practices. Several teachers (Baren^{MBK}, Kamala^{MBK}, Anita^{MGIS}, Jyothi^{RVS}, Aaditya^{PB}, Shreya^{PB}, Surojit^{PB} and Dinesh) also reported other teachers and community members as mentors/people they were inspired by (further built on in section 8.2.4)

In-service training⁴⁷

Teachers regarded their pre-service training as inconsequential for learning for LTLTH, partly owing to the pedagogy for it hardly being explored during the training programme (Anita^{MGIS}, Aaditya^{PB} and Bharat^{Shreyas} were the only exceptions, because of their

⁴⁷ Links with the following TPF components: experiential learning classroom practices; behaviour management strategies; and teacher student relations.

training in alternative institutes). Teachers commented that they had learnt a lot more through in-service training/learning opportunities, experience, discussing and shadowing/observing senior teachers and through the collaborative environment involving other teachers. The different schools had various means of supporting teachers, including workshops (all schools; MGIS conducted biweekly workshops, while MBK conducted termly ones), weekly discussion groups (MBK and RVS), termly meetings to discuss progress of students from a given class (all schools), collaborative projects (MGIS, MBK and RVS), visiting experts (all schools), CPD opportunities outside the school and online open courseware (RVS, MGIS). Teachers found these internal workshops and discussions with other teachers meaningful in that they allowed them to have unstructured dialogue, reflect on their practices and explore new areas during and post the workshops. These workshops were usually underpinned by pedagogies that were being proposed during the workshop (for example, workshops on introspection entailed extended introspection and were structured like the teachers' classes with students later).

All teachers commented that they were learning to date and that every group of children pushed them to learn and grow. Teacher discussion meetings (section 8.2.4) and their reflective practices (section 7.3.3) were considered essential to their continued training/learning. It took a couple of years for them to start to break away from stereotypical understanding and visions of education; to start to learn and adapt to questioning and challenging their practices in search of their own styles. For example, Senior teacher^{RVS} commented:

See when you are young, there is more impatience and also, you come with certain principles in mind, so from there, I have come a long way. Initially, the first things I would think about were consequences, like having a chair in a corner and saying that, like your hands are not golden now, because you have hit someone so go and sit in a golden chair your hands become golden and you come back. But now [after] many years I am interested in involving them in dialogue.

Teachers' social work⁴⁸

Many teachers (especially APT) were engaged in several social change initiatives within and outside the schools (summarised in table 8.4). They usually saw these as meaningful experiences, being motivated by the initiatives that brought energy and excitement to the school. They also engaged and inspired students to partake in similar initiatives within the schools. Social action projects and the freedom to pursue them is

⁴⁸ Links with the following TPF components: teachers trying to live together harmoniously.

absolutely essential for APT teachers, because one of the key drivers for them is making a meaningful contribution/uplifting the society and it is the major reason behind them joining the school (to experiment with education as a form of uplifting society).

Table 8.4
Teachers and their social action engagements

Teacher	Social Action project(s)'s description
Anita ^{MGIS}	Actively integrated social action initiatives into the school projects, volunteered at the centre for environment education and was involved in one-off teacher training for external teachers.
Hema ^{MGIS}	Actively integrated social action initiatives into the school projects, used to run a school and a reading library before joining the school.
Joona ^{MGIS}	Actively integrated social action initiatives into the school projects and was involved in a teacher training initiative before joining the school.
Baren ^{MBK}	Contributed to the ashram and coordinated and conducted yearly 1-2 weeklong residential teacher training workshops for science, sports, English and mathematics for teachers from villages and NGOs.
Srila ^{MBK}	Contributed to the ashram and conducted vocational training.
Kamala ^{MBK}	Coordinated the Delhi Science Forum to promote public engagement in scientific advancements, conducted teacher training in a village in Ramgarh, actively engaged in composting at schools, was exploring several village-based cooperatives that aimed to conduct rural development through community-based interventions and conducted vocational training at the ashram. In the past, she helped with the National Curricular Framework (NCF) 2005 and ran an eco-club for multiple Delhi-based schools to promote students' appreciation of nature.
Santharam ^{RVS}	Involved in ornithology, was helping to set-up and run the Rishi Valley Ornithology Institute and was actively involved in various school-based and region-based bird-watching trips and research.
Tanuj ^{RVS}	Actively involved in a Gujarat based orphanage cum school and was actively involved in developing mathematics learning materials and kits for NGOs and the Rishi Valley Rural Education Centre.
Surojit ^{PB}	Involved in directing plays written by Rabindranath Tagore.

Limited importance of syllabus, pedagogical tools and infrastructure⁴⁹

Most of the teachers didn't believe that the syllabus had a strong contribution to make to LTLTH; as discussed in section 7.7, it was perceived to be inconsequential, secondary or pliable to change (due to schools' philosophy of teacher autonomy). Predefined syllabi, even

⁴⁹ Links with the following TPF components: content; and experiential learning classroom practices.

very good quality ones, were perceived to do more harm than good, as they took away teachers' freedom and hence, were disempowering. A few teachers, however, commented on the usefulness of certain pedagogical resources, like the school's systems of behavioural assessment (all teachers; further discussed in section 8.2.4), non-violent communication tools (Anita^{MGIS}), films and documentary (Anita^{MGIS}, Santharam^{RVS} and Anonymous^{RVS}) and certain books and stories (language teachers; Hema^{MGIS}, Anonymous^{RVS}, Aaditya^{PB} and Surojit^{PB} and science teachers; Joona^{MGIS} and Kamala^{MBK}).

Generally, teachers believed that the infrastructure doesn't matter in relation to students' learning or their teaching and they rather, discussed the importance (one of the highest levels) of the integration of nature into the school campus (section 8.2.4). Scarcity of resources/infrastructure wasn't seen as limiting, but rather, as an opportunity for building the collaborative ethos. However, teachers appreciated schools' 'good architecture': open schools, with enough space, light and air circulation. PB had open air classrooms under trees and students sat in a circle around them, whilst RVS teachers used various kinds of teaching-learning spaces, including standard classrooms, grounds, auditoriums, an open-air hut and spaces under trees. MBK and MGIS, being city-based schools had standard classrooms, but the teachers did explore different potential spaces inside and around the building. Teachers used different internal organisation of the classroom (and regularly spent time rearranging seating arrangements, classroom furniture etc), for example, Tanuj^{RVS} explained:

[Education of the heart and in terms of building sensitivity and sensibility happens through the way] we have set up [the classroom]. For example, if you go to class, the way its setup and so on allows teacher to observe the child more closely, because of the way it is setup.

Childhood experiences⁵⁰

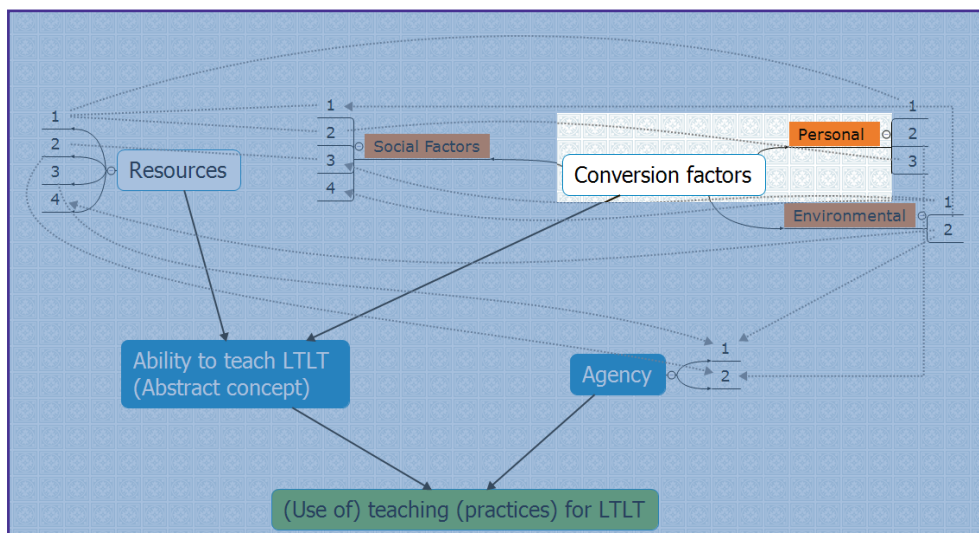
Teachers have had very varied childhood experiences, which informed them whether to try certain practices or not to engage in them. They narrated positive/negative schooling experiences, experiences with parents and family members and spiritual visits (summer trips and visits to ashrams, schools and workshops/*shibirs* with parents). All teachers also narrated incidents of certain teachers that they appreciated, shared strong relations with and who they tried to emulate (even if they generally had a stereotypical schooling experience). Additionally, at schools like PB and RVS, many teachers themselves had previously been

⁵⁰ Links with the following TPF components: teachers' philosophy for LTLTH; and teacher student relations.

students at the schools. Teachers also referred to childhood experiences in terms of understanding their students' perspectives.

8.2.2 HCA group 2: Personal factors

Several personal characteristics, like an inherent desire to serve society, the desire to teach students and a sense of responsibility, strongly drove teachers, while several other self-perception and family based factors had low-



medium influence and extrinsic characteristics, like salary, job security and friends don't make a huge contribution. A sense of intrinsic motivation, in line with Watt & Richardson, (2008), played a stronger role than extrinsic motivation (salary, job security, status), which stemmed from teachers' belief systems about internal satisfaction.

Additionally, several teachers' personality traits (extensively discussed in section 7.3) like patience, compassion, fairness, self-esteem, deep understanding of the child contributed to their teaching/learning practices for LTLTH (figure 7.1).

Desire to contribute to/serve society⁵¹

APT are strongly driven by their desire to contribute to/serve society, uplift it and help to make the world beautiful. Kamala^{MBK} explained:

And highest in priority is the desire to serve society, to work with children, to change the world we live in. I feel that it's important for me to put education of the heart as the core for whatever I am doing.

Similarly, other teachers offered that other pursuits of life aren't as meaningful as contributing to society and helping to make the world a more beautiful place. These ideas were based on deeper understanding and constant reminder of the temporality of life and one's short span of time in the world. Atul^{RVS} said it was the responsibility of the generation

⁵¹ Links with the following TPF components: teachers trying to live together harmoniously.

to teach children LTLTH, while other teachers offered education's potential to bring about life-long change/transformation. This desire rose beyond a mere desire to Sen's (2005) ideas of commitment (Cudd, 2014) and responsibility in that the teachers poured all their energies, vitality and spirituality in working with the children (without necessarily expecting results; section 7.2.2).

Trying to serve society through education (or indirectly through the children one taught) also linked back to social action projects and their perceptions of it. Kamala^{MBK}, Atul^{RVS} and Hema^{MGIS} explicitly stated the need for large systemic changes, while Hema^{MGIS} and Anonymous^{RVS} explicitly argued that one makes the world a beautiful place through small changes or 'doing one's bit'. These perceptions also resonated with their perceptions of creating systemic changes in a child's life or making small changes that add up over time, respectively. The former resonates with Giroux & McLaren (1986) and Giroux's (2010) ideas of teachers primarily being responsible for engaging in transformative work that helps students understand social ideologies, find a voice and act to bring about social justice.

APT (except Joona^{MGIS}) saw that the highest purpose of life as being to serve others, thus aiming to do so themselves and help engage students in the same process. Senior teacher^{RVS} offered "I think in their growth I will see my growth. You might [be] very compassionate but how do you transfer it? So, that is the growth that I am looking for in myself". While SAT don't perceive 'serving society' as the highest priority goal (this ranged from medium to high importance; some teachers explicitly stated that they weren't there to 'serve' society, while many hoped that the children would go on to change society), but rather, they perceived 'working with children' and working on one's own self as far more meaningful.

An intrinsic commitment to LTLTH⁵²

All teachers had a strong intrinsic drive for working towards the alternative purposes of education (personal importance of education of the heart is one of the highest rated cards; further discussed in section 8.2.5). Their commitment to these alternative purposes brought them to the school and later their engagement in all school-based activities. Anju^{MGIS} suggested:

It's a commitment when they come here, they are following a passion, because they say that they want to teach and they want to be in a different school and they are

⁵² Links with the following TPF components: teachers' philosophy for LTLTH.

excited about this kind of the thing. This kind of pedagogy, so I think that's the first motivation.

While Tanuj^{RVS} commented:

Passion comes from a different source. [In] more standard kind of school, some may love teaching and they just love being with children. In a school [like RVS] the source [of passion] is life itself; wanting to understand life and wanting to understand basic questions of life which have been put over the years.

This commitment was akin to Frelin & Fransson's, (2017) moral commitment, where although teachers didn't explicitly talk about such commitment, there was an intrinsic commitment to helping and supporting students and working towards their best interests (Hansen, 1998; MacBeath et al., 2020). This commitment is similar to Noddings's, (1986, 2013) and Valli's, (1990) relational ethics of care, where care is privileged over rationality.

All teachers also commented on the need for teachers to be learners first, who are willing to be co-learners with students and learn from students. The teachers' willingness to be learners makes them 'take the journey with the child' and helps build more equal relations. This learning ability also requires teachers to be open-minded, understanding, exploratory and engaged in experiential learning.

An anguish that drives⁵³

A few teachers (Aaditya^{PB}, Atul^{RVS} and Anonymous^{RVS}, along with many non-participating teachers^{RVS and PB}) expressed anguish at not doing enough to promote LTLTH. This sense of anguish is apparent when questioning whether they were still creating faster mice and not gazelles, peacocks, lions or elephants. This anguish led many teachers to state that the schools aren't really able to teach for LTLTH; they try but there are no real results. This anguish is potentially also linked to a lack of coherence of vision amongst teachers and the size of the organisations (section 8.2.4). However, the anguish put together with the intrinsic commitment fuelled internal teacher discussions, school policy discussion and various experiments that kept the pursuit for LTLTH a live enquiry (and not something that had a fixed blueprint). Nevertheless, under certain circumstances this could also lead to discontentment or demotivation. This wasn't the case at the schools and the relation with their motivation levels was moderated by other factors in the network, for example, other teachers' interests and supportive school-based systems. Whilst MGIS and MBK there was no sense of anguish and other factors promoted an active enquiry.

⁵³ Links with the following TPF components: teachers' philosophy for LTLTH.

At-home factors⁵⁴

Several teachers were affected by home-based factors, focussed on their own upbringing (Anita^{MGIS}, Joona^{MGIS} and Srila^{MBK}) and their own children (Hema^{MGIS}, Aaditya^{PB}, Shreya^{PB} and Bharat^{Shreyas}). While Anita^{MGIS}, Hema^{MGIS} and Kamala^{MBK} found encouragement in their families being supportive of their interest and commitment to the school and education, this in turn, allowed for a sustained desire to contribute to society. Anonymous^{RVS} and Shreya^{PB} commented on their partners being mentors and critical reflection partners. Kamala^{MBK} offered:

My children, friends, family who support what I am doing, who at least say it is stupid, it's idiotic but it's okay. You want to do it, you do it. We don't agree with you. We don't even think it's a way to go. These are impossible tasks, but I see that somewhere they don't stop me doing it. They don't say no.

Hema^{MGIS}, Atul^{RVS}, Tanuj^{RVS} and Shreya^{PB} were driven towards the school, because they were looking for a different kind of education for their own children. Teachers' own children gave them a different perspective and helped them understand the children in the classroom better. Bharat^{Shreyas} suggested that one's own children help in establishing *lagani* (love) based relations with other children in the classroom: "then I became a father and had my own children. When I used to love my children *lagani* developed. If I take care of my children, then I would also take care of others". Hema^{MGIS}, Shreya^{PB} and Kamala^{MBK}, resonating with Bharat^{Shreyas}, further said that they didn't see a difference between the children in the classroom and their own children, which was reflected in their practices and through observations (formal and informal).

Limited role of one's own wellbeing⁵⁵

Teachers' wellbeing is generally considered fundamental for LTLTH; however, teachers didn't speak much about it or about indirect influences pertaining to it. The driving force of the school philosophy and personal importance of LTLTH appeared to have made individual wellbeing secondary or rather as something that stemmed from doing what they thought was meaningful (teaching for LTLTH). There were only a few comments in terms of workload or students that became too hard to manage and being tired, at these times they

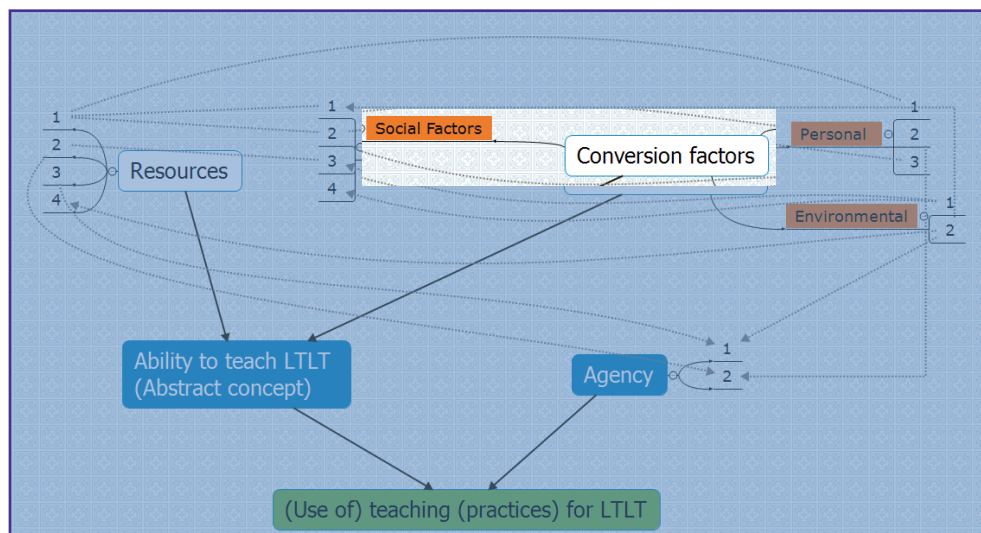
⁵⁴ Links with the following TPF components: teachers trying to live together harmoniously; and content.

⁵⁵ Links with the following TPF components: teachers' philosophy for LTLTH.

actively reflected, gave themselves time, spoke to peers and asked peers to take up a few classes instead of them. Apart from the intrinsic motivation, the integration of nature (section 8.2.4), the focus on learning to live differently for themselves and approaching the school as a space for learning for themselves appeared to help manage various school-based pressures.

8.2.3 HCA group 3: Social factors

Teachers are most strongly affected by the children that they work and live with, while other factors (like peers, parents and the larger national context) have a limited influence. The other factors, although important to students' LTLTH, do not



necessarily influence teachers strongly. For example, Anita^{MGIS} commented:

My family, society and this, so all these are in the middle, because they are not the spearheads or they don't lead, they don't drive me. but they are my, like the other leg of the stool kind of thing, right. So, they provide that balance and without that I can't work.

Teachers would have appreciated, if some of the factors were different (parents' engagement in the child's education), as this would have aided students' LTLTH. However, they did consider that these negatively affected them and accepted things as they were.

Students⁵⁶

Students' interests and response to teaching had a strong influence, while respect and love from children were reported as having a medium influence along with the diversity of students. Students' interests and responses directly shaped the content, project and interactions throughout the year. However, the teachers didn't expect LTLTH outcomes in accordance with their perception of its non-linearity (section 7.2.2). APT were more strongly affected by various children-based factors, including children's love for them. This relative difference in importance **could** be explained because a part of influence by students, on SAT

⁵⁶ Links with the following TPF components: teacher student relations; behaviour management strategies; and content.

is conflated into living with children or living in an ashram like community. Further investigation of the data suggested that this wasn't true as SAT generally didn't seek students' love or respect and these were seen by-products that later cyclically fed into teaching for LTLTH. For example, Tanuj^{RVS} opined:

The love from children and the respect from students are by-products. Because this will naturally flow from other things. If you are doing other things right, this will not flow. This is not something you have to work towards.

Meanwhile, APT were more strongly influenced by children; Bharat^{Shreyas} (APT) suggested that the children's love led to deep satisfaction, much more than Ambani (India's richest family/person) and Shreya^{PB} (APT) exemplified how students' expression of love and care motivated her:

I was absent for 2 to 3 days and when I came back, children were coming from every classes telling me, 'why were you not present on that day?' I said I took leave, because I had some work, [students questioned] 'what work did you have? Was it more important than this school? Why didn't you tell us that you were not going to come?' It was very innocent way of, I didn't felt pride, I felt loved, I said, that there are people waiting for me. Every day I wake up say, people are waiting for me and if I don't go they would scold me and they feel bad and that love and that happiness in the face instigates me to come to this school every day.

All teachers enjoyed working with students and were strongly driven by their desire to work with children. Baren^{MBK}, Anonymous^{RVS} and Tanuj^{RVS}, comparing students with adults, suggested that students, unlike adults, are a lot more open, non-judgemental, accepting, blunt, forgiving and have a healing touch. Teachers frequently also commented on them having learned to live harmoniously from students.

Students' socioeconomic status didn't influence teachers to teach differently; they saw children as individuals with different needs (sections 7.2.1 and 7.4.1). The diversity (cultural, socioeconomic, gender, religious, interests, special needs and differences in academic/non-academic inclinations) of perspectives and backgrounds allowed them to deepen discussions. Teachers proactively engaged in inclusive practices (section 7.4.1) to support students who needed support (as opposed to socioeconomic boundaries).

Limited influence of parents⁵⁷

Parents generally had 'faith in teachers' and had little influence on them. For instance, whilst teachers recognised the role of parents in students' LTLTH, their own practices weren't strongly influenced by them. MGIS ideally hoped that the parents and teachers would both

⁵⁷ Links with the following TPF components: teacher student relations.

engage in the child's learning process as partners, while MBK used to have an extremely strong parent body that engaged in various activities, however, post their legal struggles they had to actively dismantle parental involvement. Schools actively worked towards getting parents to understand the schools' vision for education, however, teachers at RVS and PB still saw that there were several parents that the school still needed more interactions with to bring them on board with the broader purposes of education. Srila^{MBK} noted "My relations with the parents is that I have to educate them". At times, there were certain parents who pushed students into being competitive (at MGIS and PB, for example, parents helping out with HW, pushing students to obtain medals and entering them into competitive sports classes at MBK) and the teachers had to consciously work towards dismantling this. The teachers hoped for increased parental involvement and they found certain parents supportive of school's vision of education, helped compliment the schools' effort at home and provided teachers with feedback for LTLTH, promoting a better understanding of the different aspects and interests of the child.

Community⁵⁸

APT (city-based) were generally unaffected by the communities around them, while SAT (an ashram-like community) were strongly influenced by those they lived in. The ashram-like communities that involved living with students, teachers and/or spiritual aspirants was one of the strongest influences for SAT teachers. The collective living experience and shared coherent vision to live a different life directly impacted on teachers' own ways of living and being (conceptualised as one of the six teaching/learning practices for LTLTH: figure 7.1).

All teachers were generally unaffected by the "wider society", its perception of teachers and media articles on teachers. Teachers were generally highly confident and didn't pay a lot of heed to/ 'were impervious to' negative (or positive) articles or sentiments about their work. However, certain teachers (Hema^{MGIS}, Kamala^{MBK}, Atul^{RVS}, Santharam^{RVS} and Shreya^{PB}) seeing the wider society and the direction it was headed in were driven to shape children who would go on to change it. These teachers held that the increasing materialism and self-centrism needed to be pushed against and educating children in a different way of life was the way to do so. Kamala^{MBK}, non-participant teachers^{MBK, RVS and PB}, Anonymous^{RVS}

⁵⁸ Links with the following TPF components: teachers trying to live harmoniously; and teachers' philosophy for LTLTH.

and Shreya^{PB} noted that the communities' value systems (materialistic, egocentric cultures) affected their teaching learning processes, indirectly, through their influences on students. One senior administrator^{RVS} and Anonymous^{RVS} expressed how this was clearly visible in the students that came to the different Krishnamurti schools. Teachers had noted a large influx of materialistic cultures and comparisons within students according to the mobile phones, clothes and the watches they possessed. As Shreya^{PB} pointed out:

They are very much into this rat race. Everything is much into entertainment. Everybody is much more like *jilo apni zindagi* (live your life). That is also fact; the advertisement you see and the TV you see. The ads coming on the TV are more materialistic. The fairer you are, the more powerful you are. Fair and lovely ad. Gender is coming into the ad. Material is coming; the more you have a fossil watch the better you are, so the brands are coming in.

Hema^{MGIS}, Atul^{RVS}, Santharam^{RVS}, senior teachers^{RVS and PB}, Aaditya^{PB} and Shreya^{PB} commented on the need to 'slow down' and reflect. and teachers spent a lot of energy deconstructing these influences.

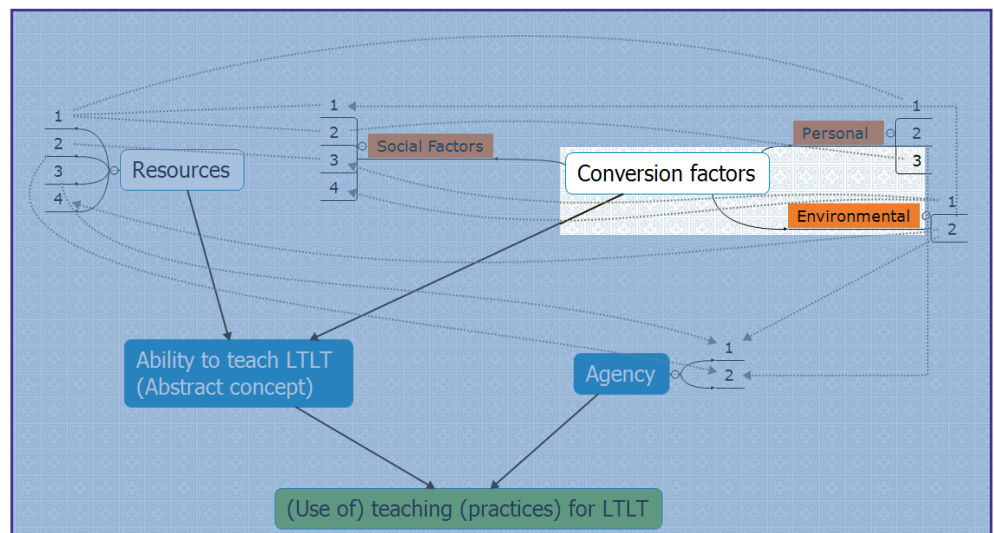
National context⁵⁹

The limited influence of the national context and the parents is because in these specific schools as alternative private schools there was a lot of freedom. Despite being alternative schools, all were facing various challenges with the external context; most teachers didn't agree with the ideas of school leaving examinations, high-stakes competitive exams, segregation of subjects and prescribed curricula (as alternative schools they had a lot more flexibility with the latter two than other schools), MGIS and their school parents were pushing back against a government fee-regulation committee, whilst MBK had been forced to change school buildings, because of governmental regulation and many parents were unhappy with it. RVS had been forced to install fences around the campus and several PB teachers (non-participants) felt pressured to follow the state board prescribed curricula. These matters led to certain conversations within the schools and the school administration trying to push back against the national context. However, teachers perceived these factors as something that they would 'have to work with' and that they weren't necessarily having a direct or strong indirect impact on them during my time at the schools.

⁵⁹ Links with the following TPF components: content.

8.2.4 HCA group 4: Environmental factors

Environmental factors and school-based systems were widely discussed in the interviews, with their influence being also strongly apparent through the ethnographic observations. These factors include other teachers, school leaders, the school-based ethos and other systems that influenced teachers' lived experiences.



Other Teachers⁶⁰

All teachers frequently collaborated with each other to resolve issues they faced, discuss students and their behaviours, on projects and to run cross-curricular modules for students. Teachers frequently learned from each other, describing the best practices of their peers that they were trying to emulate (especially at teachers at PB and MBK and Anita^{MGIS} and Hema^{MGIS}), guiding each other and seeking each other's guidance. Anju^{MGIS} pointed out:

See, actually look, when you are talking about collaborative work, the teachers have to do collaborative work for the projects. The one teacher can't teach everything in that project, because you are not an expert in every part... I mean, you have to create the culture, if the teachers don't experience it, it will not percolate to the kids. We have created the structures for it also because we said that it's project work and the teachers have to teach in teams.

There was more collaboration at MGIS and MBK compared to RVS and PB due to the complete reliance on project-based pedagogies at the former two schools. Albeit, at RVS and PB there were other opportunities for collaboration due to the residential aspect of those schools.

Teachers frequently commented on the need for coherence of vision on the purposes of education, in relation to care, compassion, LTLTH, openness to each other and/or holding pluralistic mindsets. They appreciated that people could be very different to each other, have

⁶⁰ Links with the following TPF components: teachers' philosophy for LTLTH; experiential learning classroom practices; behaviour management strategies; and teacher student relations.

different opinions and perspectives, but still be like minded in their aspirations to live harmoniously for themselves and bring about education for LTLTH. Further building on this a senior teacher^{RVS} commented:

Teachers need not just coherence, coherence is an ideological level, but cohesion where everyone is not just thinking ideologically about these things but are cohesive and they work towards it.

At times, teachers in RVS and PB commented on the lack of coherence; suggesting that many a time the efforts were reduced to individual efforts, rather than concerted ones by all working with a given child (within and later through the rest of his/her schooling years). Teachers explained that this had to come to be the case, because the schools were forced to hire others, owing to their size, who may not embody the core philosophies. However, teachers recognized that there was a core group of teachers who held the school's vision, as central to LTLTH. At MBK there was a strong coherence in the vision for education (regular teacher dialogue, introspection and extremely selective recruitment), whilst at MGIS the regular teacher workshops brought a sense of coherence of vision and this allowed for systems of organised chaos to bring about LTLTH.

School leaders⁶¹

The school leaders actively experimented to develop school-wide systems to empower teachers. They helped them explore different perspectives, built teachers' confidence in themselves, supported them in learning and experimentation and creating systems for reflection and dialogue. School leaders generally knew all the teachers very well in relation to their personalities, behaviours, eccentricities and backgrounds, much like the behavioural reports that the teachers used to understand the children. They trusted their teachers and were patient in their interactions with them; there was a strong belief that the teachers were also on their own journeys of finding themselves, their teaching styles and philosophies of teaching/learning and that the systems of dialogue, reflection and freedom allowed for continued exploration. Bodhirupa^{PB} said that she had faith in her colleagues and that even if they weren't convinced by the foundational philosophy today, in time, through experience, experimentation and dialogue, they would become so. There was a strong sentiment that a school is made up by the individuals within and that the role of the management and leaders

⁶¹ Links with the following TPF components: teachers trying to live harmoniously; and experiential learning classroom practices.

was to build a system able to tap into the potential of all its individuals by building a supportive system around them.

All teachers appreciated the involvement of the school leaders and trustees; they were actively engaged in the school, including regularly teaching classes. School leaders were frequently inspirations and models for teachers, who frequently commented that they felt heard, valued, respected and that the leaders were compassionate (much akin to teaching practices for students). For example, Anita^{MGIS} shared:

Compassion is expected first from the teachers has been at first given by Pascal; it starts from the top. We can go and tell them anything that we are going through and I am not a blind follower, I am still saying it, that he has these saintly qualities through which he feels the sadness you can feel, that he feels your pain... He will sit with you, if you are facing problems: 'what's missing here, have you taken them out given them a break, have you integrated?' So, there is a lot of handholding and freedom to meet and discuss.

School leaders aimed to build a flat hierarchy and were very easily accessible. All teachers had a strong sense of onus (next subsection) and drove changes within the wider schooling system (to a limited extent with younger teachers, like Shreya^{PB} and Hema^{MGIS}). Leaders consciously broke down definitions of power structures and if labels were needed, then they were just to distinguish roles. Many a time teachers and coordinators delegated work to school leaders, whilst the latter were accountable to them as well. For example, Anju^{MGIS} narrated:

I am going to her as a teacher [she would say], 'Anju^{MGIS} you need to give me the dates for this and this, when are you taking this aspect'; calling her up and saying 'okay Ravinder when do we do this, to whom is it going to go and what's my deadline, can you help me with this and how do I fill up these forms and things like that'. Anytime she would call the meeting we would all be there. I would attend it as teacher and I would respect her, because she knows things about the whole programme.

One senior school leader^{RVS} contended that there is always going to be a power dynamic, because one can hire/fire teacher. However, other principals suggested that there are different kinds of power and that they didn't work from a place of power, because of their position, but rather, aimed to build 'soft power' through the teachers' trust and respect in them.

School ethos and systems⁶²

⁶² Links with the following TPF components: teachers trying to live harmoniously; experiential learning classroom practices; and teacher student relations.

The schools held an ethos of oneness, where teachers perceived each other as a part of a community/family engaged in similar pursuits and focussed on a common vision. Shreya^{PB} commented:

PB is a community; it's not become secluded. It has a very inclusive character and an informal sense of being together.

The school systems helped build an ethos of freedom (elaborated upon below and in the next subsection), collaboration, dialogue, experiential learning and collective responsibility of the school (next subsection) for both teachers and students. The schools built community and collective responsibility along with freedom; teachers were driven by an internal commitment (next subsection) and 'put all their heart and love into their children' ~ Jayanthi^{MBK}.

All schools (except MBK) had an ongoing dialogue about the level of structuring and support. Schools as a space weren't seen as structured and crystallised, but rather, as continuously evolving and in flux depending on the context, people and the ongoing experimentation. Teachers were against 'mechanical systems' that have no 'organicity', 'spontaneity' or 'space for intimate human relation and connections' (Aronson, 1961). Teachers at PB described it as an organism and not an organisation, holding that any attempt to turn it into an educational factory was bound to fail. MGIS believed in an unstructured, dynamic and chaotic system where it held that the process was more important and didn't want teachers to follow predefined procedures. RVS had a lot more structured system with freedom weaved into what and how things took place within the broader structure (despite Krishnamurti being opposed to any kind of structuring and institutionalisation), whilst PB had developed informal structures (not put in place by the management, but that had evolved over time) and MBK's system was based on constant dialogue, reflection and an inherent sense of oneness.

Teachers took varying stances at all the schools (except MBK); some found the systems way too open (and intimidating), while others said they were too structured. For example, Anita^{MGIS} reported how at times she felt overwhelmed, even though she valued the freedom afforded, whilst RVS and PB teachers expressed the view that the system might have become crystallised, mechanical, not contextually relevant, lost track of the goals and needing reviewing. However, RVS teachers also appreciated structures of reflection, dialogue and behavioural reporting. Shreya^{PB} and Bodhirupa^{PB} hoped for a breakdown of the informal segregation between teacher genders and teachers that taught different grades, while hoping

to develop structures for internal dialogue and exploration of the school philosophy. Similarly, Shreya^{PB} and Kamala^{MBK} explained that they both would appreciate a stronger system of feedback, where other teachers or students would provide this to them. In summary, teachers in structured systems asked for flexibility and realigning of schools' objectives, while those in more unstructured systems hoped for a system with broader structure and series of choices that an individual could make (resonating some of the ideas in RVS, albeit not as structured). They desired systems for communication of core philosophies and any non-negotiables, support (when challenges were encountered), regular dialogue and documentation of the outcomes of dialogues. Additionally, Anita^{MGIS} also highlighted the difficulty in transferring lessons the school learnt over time to new teachers in an unstructured system. Perhaps MBK could be considered as an alternative system based on deeply informal dialogic structure, where teachers come together to adapt structures on a regular basis (daily if need be). They were able to support each other when the openness became overwhelming, but this is only feasible because of its size. There were multiple nuances to how teachers understood the level of structuring and a further study on this is required.

All teachers commented on schools needing to be small in size (numbers of students) for LTLTH to come about. Those at PB and RVS believed that the schools had become too large (they had started as smaller schools and had grown in size over time) and that this prevented the formation of tightly knit community, where everybody would have known everyone. Due to the maximum number of people one can really interact with or get to know, many teachers explained how this resulted in multiple smaller communities leading to the breaking down of 'the one large family feeling' and reduced informality, organicity and collective onus. However, there were also comments and suggestions that even at PB (~1200 students) and in the larger *ashram* everyone had only 2 degrees of separation, suggesting that there was a degree of connectivity. Additionally, regarding the levels of structuring, the schools were actively limiting these in favour of loose structures to allow for autonomy, freedom and space for contextualisation, rather than prescribing a one size fits all. I posit that smaller school sizes are ideal, however, even in bigger schools there is the potential for LTLTH, albeit of a different kind.

There was constant dialogue in schools about students, their behaviours, school policies and any contentious decisions, with different teachers with different perspectives

being actively engaged in the dialogue. The schools had a system for continued regular dialogue, where teachers challenged ideologies and common practices these allowed for what one senior administrator^{RVS} referred to:

Krishnamurti's philosophy is about the present, no imposed structures, and questioning and these leading to inward flowering. K[rishnamurti] never gave any structure he only spoke about questioning. So, it was pretty much left to the teacher and the principal to do what they thought the best [but this should be a result of contemplative practice and questioning].

There were several types of dialogic discussions, including reflective discussions on spiritual journeys, reading groups to explore original texts, same-subject teacher meetings, meetings for teachers teaching a given grade, policy-discussion meetings, daily meetings to share updates and weekly meetings to share best practices and projects. Dialogue was a means of building coherence of vision/philosophy, consensus regarding the implementation of the philosophy, transferring best practices from 'pockets' to all teachers and supporting teachers when the unstructured dynamic systems became overwhelming.

The schools had various other student-centric systems that influenced teachers, including the absence of streaming, diverse intake of students, teacher-student ratios, home visits, parent-teacher meetings, student behavioural reports, students and teachers living together (RVS and this used to be the case at PB) and creation of non-formal interaction spaces between teachers and students (trips, clubs, sports periods, story-telling sessions, living with children as house parents), all of which helped teachers empathetically to understand children (holistically) and build TSR. Behavioural reports were frequently cited, both in terms of best practices for LTLTH (section 7.6.1) and as school-based systems that enabled teachers to bring about LTLTH.

Teachers appreciated teaching a cross-section of students across various age groups. MGIS, PB, RVS had their teachers teaching a range of age groups (ranges including up to 10 years), with MGIS and PB having a system of rotation, where teachers taught different age groups every year/two years. This helped teachers understand the developmental trajectory of students. Schools generally assigned class teachers to a given batch of students for two years (except MBK) and teachers supported the system as they believed longer spans could do harm to children (they would not get a variety of teaching styles), while single year interactions were too short. MBK generally had a teacher for a single year, but there were many cross-teaching opportunities and collaborative projects. Additionally, project-based

learning forced teachers across subjects/grades to collaborate, thereby creating stronger student networks, teacher networks, possibilities for teacher peer learning and opportunities for gathering different perspectives on children's behaviours.

***Nature-based environment*⁶³**

The nature-based environment of a school was proposed as being one of the strongest influences (3rd highest). It was said to have a direct and indirect impact on teachers' capability to teach for LTLTH by helping them to remain calm and providing different teaching learning opportunities and through nature's impact on students. The integration of nature helped maintain a level of reflectiveness, calmness and sanity, with some participants proposing that nature was a teacher in its own right. It was seen as non-judgemental, helping appreciation of the miniscule nature of the self and one's problems as well as demonstrating harmonious ways of living and being (trees know when to shed leaves, 'rhythms of nature', an internal system of discipline, there are cycles and there are high amounts of interconnectedness). As Santharam^{RVS} explained:

Like this morning, I went for a walk. I spent about an hour with myself and I went out. Although the purpose was to take photographs or look birds, I mean subconsciously, you are also reflecting on things that are happening. You do think about things that you have gone through; so, there are spaces like that. Every day you can spend time with lots of these things.

Whilst an alumni^{RVS} commented:

The old tree - 30 years old. It must have been for far longer and it will be there after me. Similarly, the mountain is quite huge. It allows you to see that you are quite tiny.

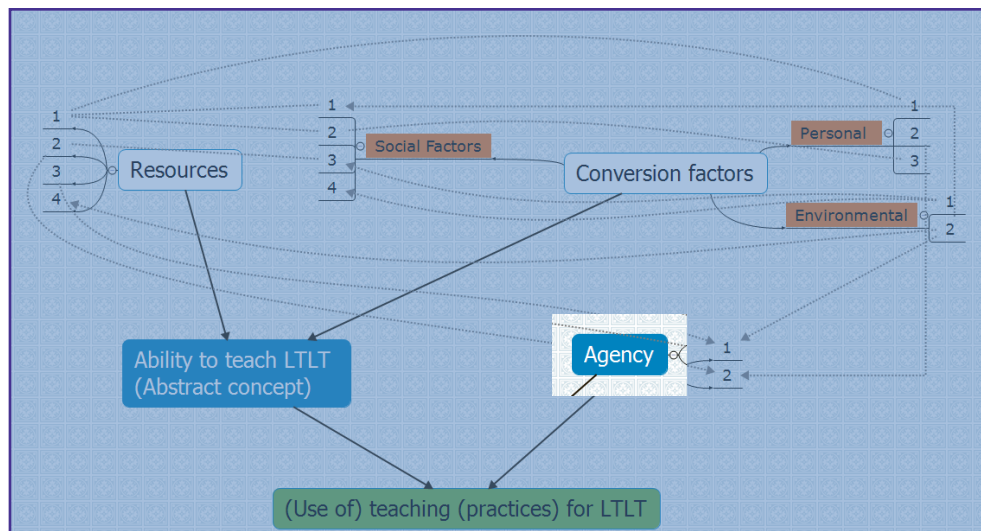
Teachers (Tanuj^{RVS}, non-participant teachers^{RVS and PB}) were also drawn to RVS and PB because of the nature. Both students and teachers appreciated the integration of nature and its calming effect (and the time with nature as some of the best times in their day). Classes (RVS and PB) were frequently conducted under trees, with projects (all schools) revolving around the trees and birds, whilst MBK students had produced multiple books on nature. There were daily evening silent reflection times on a hill at RVS to provide lived experiences of harmonious living with nature (animals frequently walked into classes at PB, while snakes and other animals were found in RVS in the spaces that the children used). The city-based schools (MGIS and MBK) were more challenged in their integration of nature, however, the teachers still ranked it as an important influence on them and their teaching practices (they

⁶³ Links with the following TPF components: teachers trying to live harmoniously.

frequently sought opportunities to integrate nature into their lessons or held classes in places where students could experience it).

8.2.5 HCA group 5: Agency factors

Teachers' personal importance of LTLTH was the highest rated influence. This personal belief and philosophy of LTLTH was also highlighted in the perceived purpose of education (chapter 6) and was central to their practice (chapter 7). This personal



importance was built over time through various personal experiences, spiritual leaders, school philosophies and teacher discussions. The personal importance of LTLTH has strong alignment with two other powerful influences: schools' importance of LTLTH (6th highest) and schools' philosophies (4th highest). This personal emphasis along with the school's inherent free environment and philosophy form the central influences for teaching for LTLTH.

A freedom filled ethos⁶⁴

The teachers valued the limited administrative control (medium influence) as well as the autonomy over the syllabus (high influence) and pedagogy (high influence). Teachers frequently commented that, if there was one tenet that schools held then it would be freedom; freedom for teachers to explore what and how they want to teach and for students to explore what and how they want to learn. School administrations believed in a freedom-filled atmosphere, where they had a great degree of trust in their teachers. The schools had systemically weaved in freedom, both in terms of freeing teachers from external pressures of the state and the parents (e.g. teaching certification requirements, curricula, parental pressure) and by create freedom from the schools' own structures. This freedom allowed teachers to

⁶⁴ Links with the following TPF components: teachers' philosophy for LTLTH; teachers trying to live harmoniously; and experiential learning classroom practices.

explore their own styles, experiment, try out different projects and completely ‘come into their own’. Teachers weighed in on school-wide policy discussions and usually these entailed lengthy discussions. Jyothi^{RVS} reported that this could involve discussions where ‘10 teachers having 10 different views’.

There are many nuances to the teachers’ freedom that need to be considered. For example, the freedom for teachers also necessitated regular teacher dialogue and decision-making processes for common community-wide decisions. This highlighted the importance of basic structures and support within the freedom, such as timetabling, school philosophy, vision and a diverse list of skills that students needed to develop within a given time span. This was also supported by schools actively building and promoting a strong sense of responsibility and ownership. Additionally, Aaditya^{PB} suggested that the freedom has to come along with capability development, for if one doesn’t know what to do and doesn’t have the capacity/desire to experiment then that person would revert to following predefined materials with only tokenistic changes.

An example that covers multiple aspects of school ethos and agency factors is the following extract from an interview with Anju^{MGIS}

Freedom, that's given, not given [but] it's there and it's equally there for teachers too and it's the whole ensemble. I think you can't have controlled teachers and expect freedom for the kids, it's a culture that you create, so the teachers have freedom in terms of which projects they want to do, when they want to do it, sometimes also what classes they want...

Sometimes you need a teacher with particular competences in a particular group. Then we discuss with the teacher saying, ‘listen, we know you want to be in this group, but that group might need you more’. [If] somebody says ‘no I want to be with this group, because last year I started this project and I know where it's going and I was not able to complete it’ then we will negotiate, ‘alright let's do one thing you go into this class by rotation.. They are happy, we work out there is a lot of dialogue, so that freedom I feel is something which is a culture otherwise, I don’t think it will percolate...

By and large they have a great deal of autonomy; there are many things I don’t come to know at all. Like, you are going to France next month? Alright you decided the dates, oh great! There are things that I don’t know and they do everything.

A strong sense of onus and responsibility⁶⁵

Teachers had developed a strong sense of onus, where the freedom and autonomy were embodied within a sense of ownership and trusteeship of the school. This was much stronger in the smaller, relatively new schools (MGIS and MBK) as compared to the larger, older and residential schools (RVS and PB). However, all teachers held a strong commitment to the school, its philosophies and the children, felt responsible for the children and stepped in whenever anything was amiss (rather than passing it off to a designated person). Teachers believed that it was their responsibility to do so, while others explained that the school was like one's home and if something was amiss, one would instantly act. There was a strong sense of collective responsibility, with all teachers being keenly aware of things outside their classrooms and stepping in as and when required (from leaking taps, aligning students' shoes so others don't trip over them to helping students regulate their behaviours).

The school administrations trusted, respected and appreciated teachers' sense of onus. They saw themselves and the teachers as engaged in a project as peers. Teachers in all schools joined the schools as a partner, with the aim of experimenting with different ways of teaching/learning and being. MGIS and MBK actively worked to break down hierarchies, while RVS and PB, to a certain extent, needed a hierarchy given their organisational size and their residential school natures. However, all school leaders and principals (Anju^{MGIS}, Jayanthi^{MBK}, Jyothi^{RVS} and Bodhirupa^{PB}) actively worked to build equal relations and equal responsibility. At MBK, Jayanthi^{MBK} was very much like other teachers at the school and at all schools, teachers were actively involved in school policy decision making and initiated independent projects. Many a time, if labels were used for supervisors and principals, they were seen as people performing different roles, whilst all being equally responsible for the school. An interesting example is that of MGIS teachers were involved in rewriting the school's mission statement (a few years before the fieldwork).

⁶⁵ Links with the following TPF components: teachers' philosophy for LTLTH; and experiential learning classroom practices.

8.3 Exploring central influences within an interconnected network of influences

The five HCA groups and their influences form an interacting network of influences that enable or constrain each teacher. 14 interacting networks of influences (an example map for one of the teachers is provided in appendix F) were created and the maps were overlaid to conduct network analyses, thereby identifying the key influences that underpinned teaching for LTLTH. The maps were overlaid in two different ways: first, based on the SAT and APT classification of teachers and second, as a combined group of 14 teachers. Both the analyses revealed similar trends and this section presents the combined data.

8.3.1 An interacting network of influences

The overlaid maps yielded a highly interconnected network of influences. Figure 8.4 provides initial centrality analyses (for further preliminary network analyses see appendix I) and demonstrates the following factors (sorted in increasing order by the number of connections) are central to the network:

- desire to work with children^{Personal};
- non-teaching responsibilities^{Environment};
- teacher motivation^{Personal};
- personality^{Personal};
- self-efficacy^{Personal};
- living in an ashram-like community^{Environment};
- a sense of responsibility^{Personal}; and
- personal importance of LTLTH^{Agency}.

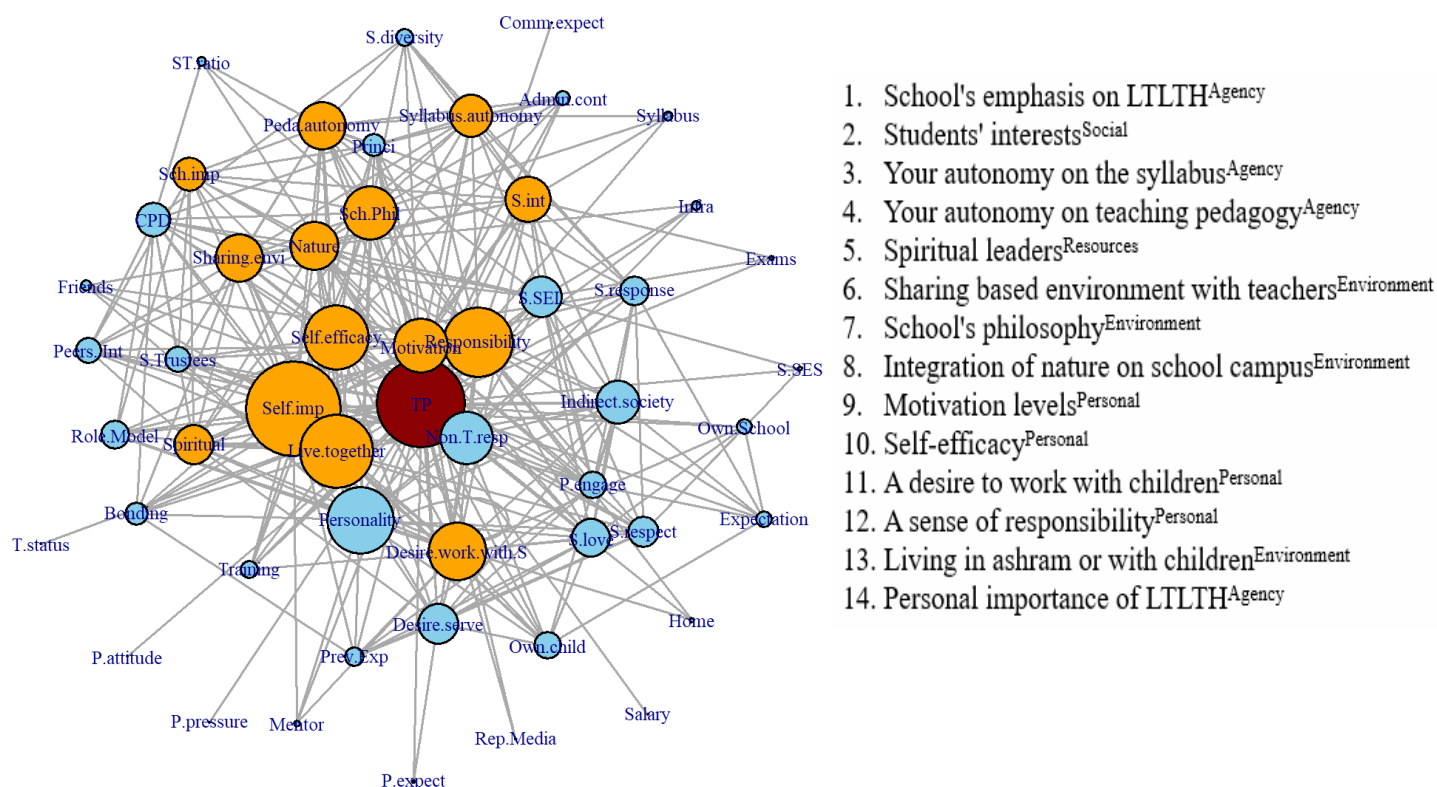


Figure 8.5: Cluster analyses results. The clustered resources are highlighted in orange and teaching practice is highlighted in red, while the rest of the influences have been coloured blue. They are also listed in a descending order, according to their eigenvector centrality in the right column.

8.3.2 Centrality analyses to explore key influences

The initial network exploration points towards the relative importance of certain influences and further centrality analyses explored the nature of these influences. Degree centrality was conducted as a preliminary analysis (appendix J), followed by eigenvector centrality. Degree analysis does not account for indirect effects of other connections in the network, whilst eigenvector centrality, in line with CST, allows for a more nuanced understanding of the network. The eigenvector centrality analysis revealed that the personal importance of LTLTH^{Agency}, living in ashram or with children^{Environment}, sense of responsibility^{Personal} and a desire to work with children^{Personal} were the central influences (centrality ≥ 0.7 ; other key influences with centrality ≥ 0.5 are depicted in appendix J). These influences both drive and are driven by multiple other factors.

The key drivers (identified by out degrees; appendix J) and key central influences in an interacting network (identified by eigenvector centrality; appendix J) are essential to understanding the principal enablers and constraints that affect teachers. Teachers' own emphasis on LTLTH and the community lived experience were central influences

(eigenvector centrality ranks of 52 and 51, respectively and out-degree ranks of 52 and 51, respectively, with the highest possible rank being 52). Teachers emphasis on LTLTH was contributed to by both the key resource influences (spiritual leaders and a role model) and by one of the two key social influences (indirect effect of the society).

Resources are generally considered not very helpful and only the role models and spiritual leaders that inspired (and continued to inspire) teachers and schools are central. This indicates that teaching for LTLTH is not driven by physical material resources, but rather, by people promoting teaching for LTLTH. The teachers were strongly driven by intrinsic motivation based on a sense of responsibility and a desire to help children, which in turn, helped shape their personalities. A lived commitment to the school's philosophies within a collaborative environment and within nature were key school-based factors that drove teachers. The wider society with its current self-centric and materialistic trend was driving teachers' belief in LTLTH, while the only other social factor (covering the wider community, parents, other teachers and students) that strongly influenced teachers was students' interest, which helped define content. Four of the five agency influences suggest that a coherence of the vision for the purpose of education for LTLTH between the school and the teachers and the freedom to pursue it was strongly driving the teachers.

Table 8.5 Summary of key resources (sorted in descending order)

Resources	Personal	Environment	Social	Agency
<i>Spiritual leaders</i> ⁴⁰	A sense of responsibility ⁵⁰	<i>Living in an ashram or with children</i> ⁵¹	<i>Indirect effect of the society</i> ³⁸	<i>Personal importance of LTLTH</i> ⁵²
<i>A role model</i> ³⁴	A desire to work with children ⁴⁹	<i>Non-teaching responsibilities</i> ⁴⁴	<i>Students' interests</i> ³⁵	Your autonomy on teaching pedagogy ³⁹
	<i>Self-efficacy</i> ⁴⁷	<i>Integration of nature</i> ⁴³		<i>Your autonomy on the syllabus</i> ³⁶
	<i>Personality</i> ⁴⁶	<i>School's philosophy</i> ⁴²		<i>School's emphasis on LTLTH</i> ³⁰
	Motivation levels ⁴⁵	<i>Sharing based environment</i> ⁴¹		
		<i>Involvement of school trustees</i> ²⁶		

Notes- the table merges key drivers (out-degree centrality) and central influences (eigenvector centrality). Influences that are only central are depicted in normal font, whilst

influences that are only key drivers are italicised and influences that are both are italicised and made bold. The eigenvector ranks are provided as superscripts, with the highest possible rank of 52.

8.4 Discussion

Teachers are affected by a network of interconnected influences, which need to be understood holistically. The chapter finds a strong importance of teachers' personal commitment to LTLTH, for both students and themselves, at the heart of the networks. Various systemic, contextualised influences are strong drivers that build an ethos of autonomy, freedom, collective living and responsibility and lifelong learning.

8.4.1 Intrinsically motivated teachers who are committed to LTLTH (for themselves and students)

Teachers are strongly driven by their vision for the purpose of education, a sense of responsibility and a desire to work with children (and APT teachers are also driven by a desire to serve society, while SAT teachers are driven by the desire to 'live differently'), which leads to high intrinsic teacher motivation. This motivation, freedom and autonomy is linked cyclically, whereby the intrinsic motivation leads to teachers being autonomous and vice versa. Moreover, the free and autonomous environment of the schools might have helped build intrinsic motivation (regarding which, Southworth 2000 suggested autonomy leads to intrinsic teacher satisfaction and motivation). The intrinsic motivation helped teachers to moderate the impact of other influences, e.g. students' responses, parental engagement and pressure, forms of administrative control resulting from changes in the national context, times of limited peer engagement/support. The potential constraints were seen as "factors that are there; not enablers not constraints I have to acknowledge them and work with them." ~Sri^{MBK}. The teachers had moved the 'locus of control' ~ Atul^{RVS} from external factors to themselves due to their internal desire to work with children and bring about LTLTH.

Teachers' intrinsic motivation has been widely discussed in teacher effectiveness research as a key driver (Clotfelter et al., 2006; Creemers et al., 2013; Hein et al., 2012; Watt & Richardson, 2008). However, the chapter finds that teachers actually referred to it more in line with self-determination theory, involving an intrinsic drive, sense of self confidence and self-efficacy (Bandura, 2012), autonomy (further discussed below) and a willingness to explore different pedagogical approaches (MacBeath et al., 2020). Building on the self-determination theory, there is a strong sense of commitment and responsibility at the heart of the intrinsic motivation. As previously described, this resonates with Sen's (2005) ideas of commitment (Cudd, 2014), Frelin & Fransson's (2017) moral commitment and Noddings's (1986, 2013) commitment to care. Teachers, at times, described teaching as their *Dharma*

(duty); Radhakrishnan described this as the only obligation one has in the world. This notion of commitment was also described by Krishnamurti, who frequently discussed the need for “educating the educator” (Krishnamurti, 2013), where he described a true teacher as rooted in self-knowledge and committed to transforming **him/herself** as a human being, practising ‘critical looking’ / ‘choiceless awareness’ as a form of self-discovery (Krishnamurti & Martin, 1997) and these being driven by a strong moral passion and responsibility to establishing a ‘good society’ (Krishnamurti, 1993, 2013).

8.4.2 Ethos for harmonious living and autonomy embedded across the school for and by administrators, teachers and students

The schools and all its members engaged in building a school-wide ethos that replicated their visions of education and the classroom ethos for LTLTH (described in subsections 7.4.2, 7.8.3 and 8.2.4). They believed that any vision for children must be ‘through and through’, i.e. embedded and embodied by the school and held for all other members of the school. Regarding which, teachers commonly commented on feeling accepted, heard and valued, school leaders’ compassion for them, a sense of belonging, freedom and autonomy, with a space for dialogue engaging in collaborative work, reflection and pursuing LTLTH. This aligns strongly with Noddings's, (1992, p22) recommendation that “school administrators cannot be sarcastic and dictatorial with teachers in the hope that coercion will make them care for students... the likely outcome is that teachers will then turn attention protectively to themselves rather than lovingly to their students”. The school environments embodied Southworth's (2000) call for conditions that empower teachers: autonomy, being valued, trusted and listened to, belonging to a collegial environment and space for creativity, initiative taking and innovation. The ethos can be seen as an extension of school connectedness (McNeely et al., 2002) from students’ experience of being cared and included to a form school connectedness where teachers feel cared, valued and included in the school community. Whilst this shared ethos was built by all the members of the schools, a core group of teachers who deeply held visions for LTLTH were central to the process. This was spread to the rest of the school through systems of dialogue, collaboration and reflection.

Teachers had a strong sense of onus and collective responsibility. The sense of onus stemmed from a Gandhian sense of trusteeship, as a non-violent form of ownership. They frequently commented, acted and believed that they were responsible for the school, children and the schools’ vision. In many instances, school leaders didn’t need to delegate

responsibilities, for teachers took up these up themselves and at times also delegated responsibilities to school leaders (MGIS and MBK). This resonates with Frost's (2017) recommendation of non-positional leadership as a form of teacher empowerment. Teacher ownership and onus have widely been suggested to be important for educational processes leading to intrinsic motivation and commitment (Pierce et al., 2001; Struckman & Yammarino, 2003). Teachers who develop a sense of ownership commonly express and communicate what the find meaningful (Pierce et al., 2001, 2003) and in turn, also building a sense of agency (Ketelaar et al., 2012). In accordance with Metcalfe & Greene (2007) and Vähäsantanen et al.'s (2008) description of teacher agency as control over one's actions and being able to be true to oneself, teachers had developed a sense of agency, challenged precepts, actively experimented and attributed results to themselves as opposed to external factors (Marshall & Jane Drummond, 2006). The strong sense of agency was exemplified by teachers actively remaining true to themselves, questioning, engaging in challenging and innovating practices and exerting a high level of autonomy, which in turn, led to the development of a strong professional identity (Beijaard et al., 2004). Schools commonly asked teachers to challenge, 'think for themselves' and experiment. Additionally, the coherence of the purpose of education of the school and teachers along with the space for them to explore how to live differently in line with their own personal life goals added to their sense of agency. The sense of agency extended to a collective form, where teachers as a group felt responsible for the school, its members and accordingly, supported each other. Apple & Beane (1999) described collective agency as being based on an environment that promotes 'open flow of ideas', faith in each other and the collective capacity. These three critical conditions were embodied by the schools and their various processes. Additionally, the collective agency was embedded in dialogue and collaboration, with both also being considered as paramount for mutual inspiration and improved practice (Frost, 2017; MacBeath et al., 2020).

Krishnamurti and Tagore emphasised the role of nature; they suggested that it intrinsically builds an ethos of harmonious living. Tagore held that developing a close affinity to nature would build sensitivity, empathy and a feeling of oneness with the world around (O'Connell, 2003; Tagore, 1929), while Krishnamurti stressed nature's role in being human: "If you lose touch with nature you lose touch with humanity. If there's no relationship with nature then you become a killer; then you kill baby seals, whales, dolphins and man either for gain, for 'sport', for food or for knowledge... You probably are not related to anything, to

your wife or your husband; you are much too busy, gaining and losing, with your own private thoughts, pleasures and pains” (Krishnamurti, 1982). Krishnamurti (2000) understood education as a process of teachers and students partaking in shared learning experiences (section 7.8.4) and life as a process of relating (‘to be is to be related’) with each other and the wider society. The interaction with nature through connecting with trees, observing slow changes in nature, watching the sun set, listening to birds was a process of being in harmony with nature; Thapan (2001) further suggests it to help develop a sense of responsibility and commitment to harmonious living.

8.4.3 Schools as lifelong learning centres, ashrams and communities for harmonious living

The schools understood and appreciated that education for LTLTH should be a lifelong pursuit (for themselves and students), with education (for both teachers and students) and living/being seen as inseparable. Similarly, Cajete (1999) contended that indigenous education should be a life-long process bringing about harmonious living through reflection and introspection of experiences and participation in the community. The schools were designed as learning spaces for everyone, rather than just as a school. RVS is housed in a larger campus named Rishi Valley Education Centre, MGIS was designed as a centre for learning, whilst MBK (and MGIS) run various teacher training courses and workshops and PB has an integrated university and school. The influence of the schools was much stronger for teachers who resided within the school campuses (at MBK, RVS and PB; SAT). Srila^{MBK} commented “The purpose of the school is to begin teachers’ journeys... this place is a Utopia for learning [for everyone]”. The centres were places of learning through experimentation and experience (rather than teaching) and in some cases, teachers and administrators commented that they actively ‘chased out teaching’ so both teachers and students could learn together. The spaces are free and collaborative learning ones, where teachers are frequently engaged in their own experiential learning: experimenting, maintaining notes, reflecting, theorising and dialoguing with each other (Kolb, 1984). Teachers frequently engaged in reflection, dialogue and observations with their peers. There were several learning opportunities, ranging from workshops, inviting visitors, CPD, dialogic meetings and collaborative projects that involved learning from students as well as understanding their interests and ways of living. At MBK, all teachers were required to learn and develop a new skill (music, dance, sport, weaving, wood/bamboo work, further education courses and degrees...) over a couple of years and

then pick up another one once they relatively mastered the previous one. This learning process helped teachers build confidence, self-esteem and to understand students' perspectives and struggles.

The schools were commonly referred to as home, safe space, communities, collective living experiments or *ashrams*. These descriptions referred to schools as “schools for life” or “schools for learning how to live [differently]”. Teachers at PB and MBK referred to the schools as an *ashram* (a space for spiritual learning/exploration or ‘ground of self-realisation’). The schools were more than just learning centres, for they were spaces for learning ways of being/living life differently, ‘fully and wholly’. Regarding which, Tanuj^{RVS} suggested “In a school source (of passion) is life itself, wanting to understand life and wanting to understand basic questions of life, which have been put over the years”. Kamala^{MBK} commented on the school being an experiment in collective living: “To me school is a place where a collective is being built, and to me that is important. Learning together... Because so many children come together and so many adults come together, it is a collective space for sharing and exploring, experimenting”. MGIS teachers also commented on the schools becoming comfort zones or home-like, where they stopped being work-places but instead, were spaces where one was safe, comfortable and had a sense of ownership. MBK, RVS and PB teachers commented on there being a strong sense of community or ‘one family’, where the school had become a space of community living, responsibility and work; teachers, students, administrators and non-teaching staff were connected and shared relations of equality and mutual respect. Krishnamurti (1981) said about schools:

Surely, they must be centres of learning a way of life, which is not based on pleasure, on self-centred activities, but on understanding of correct action, the depth and beauty of relationships and the sacredness of life... These places exist for the enlightenment of man.

Many teachers had joined RVS and MBK (and Shreya^{PB}) looking for different ways of living and being for themselves and the schools aimed to maintain and promote this lived enquiry of the teachers. All schools engaged teachers in experiential learning, frequent reflection and reading groups, where they reflected on their spiritual journeys and explored the writings of philosophers. Teachers at MBK and RVS consciously and constantly worked on themselves and tried to live harmoniously. Teachers at MBK also commented on what they did as a part of the ‘divine work’, which resonates with missionary/religious schools (supplementary schools, like the Ramakrishna Mission Vidhyalaya and Tibetan Schools).

However, the key differences were that the sampled schools were secular, lacked teacher-student hierarchies and the teachers were life-long learners.

Building the melody of harmonious living

*How do we build lived environments for peace education?
Where life is lived in the spirit of collective onus;
Where teachers and students are coparticipants in a shared learning journey
Where the inner child survives in every teacher and every student-teacher*

*Perhaps it is through infusing daily process with harmony;
Teachers with a fiery desire for a different way of life;
Classrooms with the fragrance of laughter, free spiritedness and compassion;
And with schools that embody the ethos of experiential learning.*

*Perhaps these are not schools but are ashrams;
Where everyone partakes in learning to live differently;
Where relations are forged through shared experiences and exploration of
new interests;
Where the spirit of exploration, creativity and freedom becomes the soul of
the place.*

~Jwalin Patel, 2020

Chapter 9 Conclusion

“If we make an effort to educate those who are young now in inner values, they will see a different peaceful, more compassionate world in the future” ~ Dalai Lama
“Peace does not mean an absence of conflicts; differences will always be there. Peace means solving these differences through peaceful means; through dialogue, education, knowledge; and through humane ways” ~Dalai Lama

There is significant interest in Learning To Live Together (LTLT; chapters 2 and 4) within international reports, however, international development research and interventions have remained focused on access to education and learning outcomes. The thesis has been aimed at understanding how teachers conceptualise Learning To Live Together Harmoniously (LTLTH), how they teach for LTLTH and what influences them to teach. I researched ideologies and practices of teachers situated in Indian schools, which target education for LTLTH. In India, several educational thinkers have promoted LTLTH equivalents and set up schools to bring about this education, some of which were founded more than a century ago. Several such schools were selected for investigation: one pilot study school, four main study schools and 13 supplementary data collection schools. To understand the teachers’ ideologies and lived experiences, I adopted a multiple embedded case study design and drew upon ethnographic and introspective research methods. Due to the relatively limited research into LTLT and informed by global development theoretical perspectives, the study focused on the teachers’ perceptions, practices and systemic determinants that they were influenced by. The understanding of ideologies and best practices within these schools remains applicable to all contexts irrespective of their geographical location and shares a strong resonance with the aims of Social Emotional Learning (SEL) and Emotional Intelligence (EI) movement in the global north. In this chapter, I summarise the key findings (section 9.1), the thesis’ empirical, theoretical and methodological contributions (section 9.2) and reflecting upon the limitations of the study, the next steps and my journey through the PhD (section 9.3).

9.1 Key Findings

I found that the sampled teachers were deeply invested in the intrinsic value of education, education for local equivalents of LTLTH and student wellbeing as opposed to knowledge acquisition or students’ future careers. They perceived LTLTH as a deeper and more meaningful form of wellbeing (of the student and the community as a whole). Teachers

strongly emphasised **harmony** and LTLT **harmoniously** (LTLTH). The chapter six also developed a novel conceptual framework of LTLTH based on existent synergetic theoretical frameworks and the teachers' conceptualisations of local equivalents of LTLTH. The novel, non-linear, interconnected framework includes six dimensions (awareness, right relations, sense of purpose, change in perspectives, compassion and meaningful engagement) across three domains (self, other and community).

I found that teachers employed an experiential learning process (section 7.8.3), whereby students and teachers' lived experiences of harmonious living underpin LTLTH. The findings revealed the importance of teachers' own ways of being and living for students to "catch" LTLTH through modelling, creation of a harmonious living ethos and shared lived experiences. Although Delors (2013) suggested that education for LTLT happens in the public sphere and that a school should focus on the inclusion of certain subjects (history, geography and philosophy, history of religions), the findings highlight that classroom processes and ethos underpin LTLTH. There are potentially scalable 'kernels' of teaching-learning processes including forms of active reflection, meditation/nature-walk sessions, shared meals, social action projects, dialogic discussions, project-based experiential learning, council sessions to resolve conflicts and teachers producing behavioural reports for students. A six-component interconnected teaching practices framework was also developed comprising teachers' beliefs, ways of life, pedagogy, behaviour management strategies, teacher-student relations and content.

I found that all teachers were intrinsically driven by their commitment to both LTLTH for themselves and their students. Teachers valued education for LTLTH because of both, the intrinsic value in LTLTH and instrumental value in building inner harmony and peace, thus leading to a more cohesive society. The schools were inspired/set-up by various philosophers, who called for harmonious living, and proposed engaging teachers in questioning the purpose of education and building a coherent vision for education through dialogue, reflections and experiments. Within the overarching emphasis of LTLTH, the school systems embodied an ethos of autonomy with individuals and groups engaged in exploring their own path to achieve a similar goal. This led to a strong sense of onus and agency, whereby teachers actively engaged in a reflective journey of learning and teaching to live harmoniously. The schools were referred to and structured as communities that promoted and engaged teachers in life-long learning for a different way of life, rather than learning centres(s) or schools.

9.2 Contributions

9.2.1 Empirical contributions to global development education and LTLT

Across several fields of education there is a growing interest in equivalents of LTLT. Yet, there remain several challenges in the field, including: a) the presence of multiple non-comparable conceptual frameworks; b) a strong ideology-practice gap (this is less so for SEL); c) reliance on quick fixes, including curricular development, at the expense of focussing on classroom pedagogies or school-wide holistic approaches; and d) an absence of teacher/practitioner voice within research. This teacher-centric thesis provides evidence that nuances the understanding of conceptualisations of LTLT and their translation into practice. It captures teachers' perceptions of LTLTH, teachers' classroom practices for LTLTH and the systemic teacher influences that enable or constrain them. The educational research subfields of LTLT, GCE, peace education, SEL and EI would benefit from these empirical findings on ideologies and practices for LTLTH. Furthermore, the findings could also guide teachers, school leaders, teacher trainers and policymakers in bringing about education for LTLTH.

9.2.2 Theoretical contributions: adaptable frameworks to explore ideologies and practices

The thesis developed frameworks to conceptualise LTLTH and translate it to practice. The first, a 2-dimensional framework, helps conceptualise LTLTH (table 6.4). Initially, frameworks used for LTLTH equivalents across GCE, peace education, SEL and EI were compared, with synergies being highlighted. This comparison elicited that the frameworks are difficult to compare as some explored larger domains, while others suggested dimensions that cut across these domains. Thereafter, Delors et al (1996) and Dietrich's (2003) works were drawn upon to develop an interconnected 2-dimensional framework (table 6.4) that could serve as a bridge between the various synergetic frameworks across LTLT, peace education, Global Citizenship Education (GCE), SEL and EI. Additionally, the framework is based on based upon practitioner perceptions and practice and is hoped to be much easier to translate into practice as compared to other more theoretical frameworks (LTLT, GCE, EI and peace education).

The second framework (figure 7.1) helps explore and understand a lived-experiences based, LTLTH classroom teaching pedagogy. It combines and builds upon UNESCO (2014b), Alexander (2003) and Noddings' (2002) frameworks, by proposing a six-component framework. The framework was applied to explore practices used by the teachers within the

study and can be applied to other research focusing on classroom practices (both, for LTLTH and otherwise). It helps unpack the “black box” of teaching pedagogy.

The two frameworks aren't normative or evaluative frameworks, but rather, are proposed as broad frameworks that can be used by researchers and practitioners to explore and understand phenomena in varying contexts. It is intended that the frameworks are **adapted** as per the local micro-contexts as opposed to **adopted**. Additionally, whilst the frameworks have components to aid exploration of phenomena, the components are interconnected and a holistic approach needs to be adopted during their application. The thesis has demonstrated the application of the LTLTH and teaching practices frameworks by applying the former to study teaching practices and the latter to understand the influences and their associations with teaching practices.

9.2.3 Methodological contributions

The thesis brings together HCA and CST as theoretical frameworks (section 3.3) and modelling approaches (chapter 8). Previously, HCA and CST haven't been combined to study LTLT, teaching learning processes or teacher influences. The HCA-CST theoretical framework allows for a teacher-centric focus, whilst at the same time appreciating the social embeddedness and interconnectedness of social phenomena. HCA-CST also allowed for uncovering the direct and indirect influences experienced by individual teachers along with exploration of the interconnectedness of these influences. Specifically, HCA brings a structured theory for exploring the influences with a teacher-centric focus, whilst CST facilitates exploration of the interconnectedness within the network and identification of clusters of influences and central ones. Additionally, modelling efforts, especially CST, have generally been applied to study larger populations, where teachers are all grouped into a single category. In contrast, the current study has demonstrated the effectiveness of the application of HCA-CST to model influences using rich qualitative data on a single (and a small group of 14) teacher(s). The combination of the HCA and CST frameworks will allow other qualitative researchers to: a) maintain a participant-centric focus when exploring non-linearity and interconnectedness within social phenomena; b) appreciate plurality, whereby similar networks/practices can bring about different results depending on the micro-contexts and different networks/practices can bring about similar results; c) model capabilities with small samples sizes to thematically explore the network.

Research in the Global South has often adopted a deficit-narrative, which has made practitioners and schools wary of the underlying intentions behind research projects. The thesis has demonstrated the use of an anti-deficit global development approaches (section 3.4) by exploring ideologies and best practices within the Global South through: a) a thorough exploration of Indian thinkers and their written works; b) my positionality; c) the researcher-participant relations developed; d) the use of introspective methods; and e) foregrounding teacher voice. The study engaged teachers in an introspective journey (frequent reflective dialogue, use of reflective diaries, introspective interviews, card sort, think aloud activities and critical incident interviews) as a means to deeply understand relevant phenomena and partake in a mutually meaningful process. As such, the thesis has become a way of bringing a voice to the participants.

The research process became a process of giving back (section 5.3.7). The participants were profoundly interested in the research questions themselves and they frequently saw the research as a meaningful enquiry into a topic of mutual interest. The research process resonated with Toews & Zehr's (2003) recommendations for transformative inquiry, whereby the process became a form of social change, mutual learning and deep reflection. Additionally, in line with Robinson-Pant & Singal (2013) the thesis involved exploring what ethics within research in the Global South means and by so doing, the enquiry went beyond institutional ethics to using relational ethics. The relational ethics relied upon trust-based informal relations and underpinned all ethical considerations, requiring weighing ethical considerations throughout the study design, data collection, analyses and write-up.

9.3 Reflections on the thesis

9.3.1 Limitations

All research and choices made for research design, collection and analyses have limitations. Maxwell (2013) asserts that it is important to be mindful of the limitations, while drawing inferences and making the limitations explicit to the reader, as opposed to trying to mitigate them. This section outlines the limitations to the interpretations that can be drawn from the collected data.

Whilst the multiple embedded case study methodology allowed for deep conceptual understanding, it curtails the generalisability and replicability across contexts, thus only representing the perceived realities of the 14 focal participants (Eisenhardt, 1989; Stake, 2005; Yin, 2014). However, as discussed in sections 5.3.1 and 5.5.4, this thesis didn't aim to produce statistically generalisable findings and instead, sought theoretical generalisations by deeply understanding and describing social phenomena and leaving the onus on the reader to judge the applicability of the findings to their respective contexts (Eisenhardt, 1989; Kvale & Brinkmann, 2009). Additionally, the use of multiple sites reduces the detail of each individual case; however, it produces a more detailed and thorough understanding of the social phenomena being studied by the research questions (Stake, 2005). The intrinsic differences and synergies between the sites sampled allowed for the exploration of various conceptualisations, practices and networks of influences.

The thesis is limited by several sampling factors: limited site and case numbers, selective sampling, limited number of observed lessons and limited time spent at each of the sites. The smaller case and site numbers allowed for a deeper contextualised understanding of the participants. Practical time constraints limited the scope of the study. I did, however, spend nine months in the field collecting data from the four main study schools and applied data saturation principles (section 5.3.3) to decide whether additional sites, cases and observations were necessary. The thesis findings represent the voices and practices of a small group of schools and teachers, which were selected using critical case sampling. The sampled cases were primarily experienced teachers recommended by the school management, because of their alignment with the research's focus. Hence, the findings cannot be taken to be representative of other schools within the broader Indian contexts or even other teachers within the sampled schools. However, the sampling allowed for capturing best practices, with the onus being left on the reader to explore the findings' transferability to their own context.

The focus on teachers' voice can be perceived as both a strength and a limitation. Whilst it did allow for deep understanding of their realities, it potentially curtails the implications that can be drawn from the study. The thesis places a lot of weight on teachers' voice under the assumption that teachers know themselves the best (for example, critical incident observations were used as a prompt in the interviews). However, the use of introspective methods, my positionality as a critical friend and the use of triangulation (gathering principal's, students' and my perspectives) allows for overcoming the limitation and to deeply understanding the teachers, their beliefs and practices.

9.3.2 Next steps

The current study focused on teacher centric perspectives and practices of LTLTH. However, I originally hoped to explore the space between the teacher and student to ascertain the impact of teachers' teaching-learning practices on students LTLTH and lived experiences. Two separate/sequential further studies are required to do so: first, there should be investigation on how students' experience of LTLT and their ways of living and being. This would provide a student-centric perspective of how they perceive LTLTH, the development of LTLTH and the other school/community-based influences that impact students. Second, there should be exploration of the impact of specific teacher ideologies and teaching-learning practices on students lived experiences and LTLTH. The currently developed frameworks (LTLTH and TPF) could be applied to both the future studies, which would need to adopt a holistic perspective and cater to the possibility of non-linear LTLTH development.

There are several other teacher centric studies that could follow on from the current thesis, both within India and internationally, including investigating:

- The variation in LTLTH ideologies and practices across teachers who teach younger (6-10 years) and older students (14-18);
- The difference in LTLTH relevance, conceptualisations and practices across Indian public schools and the sampled schools;
- The LTLTH ideologies and practices held by teachers from other countries (especially in schools that focus on LTLTH equivalents);
- Predictive modelling to explore ways of enabling and driving teachers to teach for LTLTH (within a school and across a geographical region).

9.3.3 A journey for teachers, togetherness and humanity

*Every week I thought to drop out of the programme;
Every day I questioned the purpose of the PhD;
What am I doing, how does it even matter?
The PhD kept me away from the NGO, not influencing a real change.
Why don't I just go back to one of the sampled schools and work there instead?*

*But research participants, colleagues and introspection showed me otherwise.
The meaningfulness of bringing to the fore some of the lesser heard teacher voices;
Of pushing boundaries of educational aims;
Of highlighting school and classroom practices for LTLTH;
And of deeply exploring a collective way of living.*

*I repeated to myself:
This isn't about me,
but it is for the teachers,
it is for education and tomorrow's children,
it is for togetherness and humanity.*

*However, through the journey, I developed:
as a researcher, learning how to design, conduct and write up qualitative research;
as an educationist, deeply understanding the nuances of LTLTH;
as a change maker, the thesis became the basis for an online teacher empowerment programme;
More importantly, as a human being, exploring what it meant to live harmoniously.*

*The true test came with the pandemic.
All NGO activities, my future plans and my family life were disrupted;
Increasing family based challenges, tested my understanding and practice of harmonious living,
To the extent I started to find that I couldn't really LTLTH;
I contemplated that maybe it was hypocritical to continue working on the thesis.*

*However, the thesis and LTLTH helped me;
saved me from falling into a poor mental health abyss,
slowly drove me to experiment with different strategies,
challenged me to change what I could and accept what I couldn't,
and brought fleeting moments of harmony.*

*A journey that started for the teachers, education and larger humanity,
Became a teacher for me and helped me tide a storm.
All the ups and downs, the questioning and doubts, allowed me to be true to the teachers and myself,
In hindsight, perhaps it wasn't as much about the teachers or me
But more about the journey of shared lived experiences, introspection and learning.*

~Jwalin Patel, 2020

9.4 Concluding remarks

The Indian mass educational system and its practices were born in the light of the industrial revolution and designed to create technicians. I believe a very different educational system is required; a system that propels students to think, respect other peoples' perspectives and to learn to live and work together to deal with the many 21st century issues. In an interconnected and interdependent world, it remains essential to move away from tolerating diversity to appreciating it, from stereotyping to empathetic understanding and from civic duties to intrinsic responsibility. It is hoped that the findings of this thesis serve as a proof of principle, where education systems and educational processes have successfully pursued LTLTH. These findings and provide initial frameworks for the reader to explore the ideologies and practices for LTLTH. The thesis isn't aimed at promulgating a definitive singular framework and/or practice. It rather, aims to inspire the reader to take responsibility to reconceptualise LTLTH, adapt teaching-learning practices and explore systemic influences that affect them/teachers depending on the micro-contexts that they are embedded in. More importantly, through the thesis I hope to inspire the reader to question the purpose of education, explore LTLTH, acknowledge teachers' lived experiences and to experiment for themselves.

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Appendix A: Data collection tools

The study involved a range of tools including a principal interview, five teacher interviews, classroom observations and teacher self-reflection diaries. This section presents the tools in the chronological order of their use.

Appendix A.1 Principal Interview schedule

Principal interview schedule

Teachers' conceptualisation and determinants for teaching for LTTLT

Basic Details	
Date:	
Principal's name:	
Gender:	
School name:	
# of years at the school:	
Previous roles at the school:	
Experience in the education field:	

Briefing

- Purpose of the interview
- Use of a recorder
- Participant's ethical rights to not answer
- Confidentiality and anonymity

Interview Schedule

Questions/themes	Prompts and Probes
Section A: Introduction	
What is the school's vision for education of children?	Children spend 12 years in school, what should they gain at the end of it? Knowledge, cognitive skills, soft skills, EdHeart/ equivalent of LTTLT, holistic development, find their passion, prepare them for the future (what do you mean by that? Stress management, adaptability)...
What are the strategies and programmes that the school uses to bring about education of the heart?	School activities- assemblies, sports, group lunch, service education, field visits, festivities, group work, project work, school policies (uniform). Any teaching training/CPD program for LTTLT? Any in-class activities?
Section B: Conceptualisation and determinants of education for LTTLT	
How do your teachers understand EdHeart/EdSpirit/Inner Flowering?	What would students be able to do upon being educated for the heart? What is the value of EdHeart? If you had to break EdHeart into components, what components would EdHeart entail? Can you tell me a little more about what you mean by each of these components? How are they different or related to each other?
Prompt for the following themes if they aren't mentioned.	

Questions/themes	Prompts and Probes
Discovery of self	Understand themselves, their behaviours, emotional patterns, strengths and weaknesses, interest and passions, self-regulation, using critical thinking to moderate behaviour.
Discovery of others	Understand others, empathy, compassion, kindness, strengths and weaknesses of others, effect of one's actions on other, accept and value differences, tolerance, patience.
Social Skills	Listening, communication, team working, leadership, resolve conflicts.
What influences a teacher to teach for EdHeart?	What motivates or demotivates teachers for EdHeart? Personal characteristics, community, parents, students, other teachers, expert trainers...? How do they do so? Can you help me with an example? What do you do to bolster or reduce the impact of these influences? Can you help me with an example? Is there anything different that you would have done? How do you inspire your teachers to bring about EdHeart (via school wide activities or within class interactions)? Can you help me with an example? What was the impact?
Section C: Debrief	
Is there anything that you would want to add?	Feedback on your experience through the interview
Member checking	The key themes I picked up (meaning of EdHeart and key determinants)
Many thanks for your time- next steps	

Teacher interview 1 schedule

Teacher conceptualisations of LTLT

Basic Details	
Date:	
Teacher's name:	

Briefing

- Purpose of the interview
- Use of a recorder
- Participant's ethical rights to not answer
- Confidentiality and anonymity

Interview Schedule

Questions/themes	Prompts and Probes
Section A: Introduction	
Qualities of a good teacher	<p>Can you list 5 central characteristics of a good teacher?</p> <p>Can you compare a typical teacher in this school to your description of a good teacher? The school is very different from other schools (quote points the teachers raise in the card sort interview). Are there any additional qualities that you may have not described in the good teacher?</p>
What, according to you, is the purpose of education?	<p>Children spend 12 years in school, what should they gain at the end of it? Knowledge, cognitive skills, soft skills, EdHeart/ equivalent of LTLT, holistic development, find their passion, prepare them for the future (stress, adaptability)...</p> <p>What does the school regard as the purpose of education? The school states that it is invested in "EdHeart/EdSpirit/inner flowering"; how do you relate with this purpose?</p>
Section B: Conceptualisation of EdHeart/ learning to live together (if the teachers cannot conceptualise teaching for LTLT/EdHeart/EdSpirit/inner flowering then outline your conceptualise education for LTLT to comprise of discovery of the self, discovery of others and social skills)	
Can you please tell me a little about the school's philosophy?	<p>Can you tell me of the key concepts/philosophies discussed?</p> <p>Can you give me an example of how and where they are implemented?</p>
What do you understand by EdHeart/EdSpirit (the term used in the school's philosophy)?	<p>The school mission statement states that it aims to bring about education for LTLT/EdHeart/EdSpirit/Inner flowering, what is the value of education for heart?</p> <p>What do you understand it to mean?</p> <p>What would students be able to do upon being educated for the heart?</p> <p>If you had to break EdHeart/EdSpirit into sub-components, what would they be?</p> <p>Can you tell me a little more about what you mean by each of these components? How are they different or related to each other?</p>
My conceptualisation of LTLT- 3 components	

Questions/themes	Prompts and Probes
Discovery of self	Understand themselves, their behaviours, emotional patterns, strengths and weaknesses, interest and passions, self-regulation, using critical thinking to moderate behaviour.
Discovery of others	Understand others, empathy, compassion, kindness, strengths and weaknesses of others, effect of one's actions on other, accept and value differences, tolerance, patience.
Social Skills	Listening, communication, team working, leadership, resolve conflicts.
LTLT's association with school's/teacher's conceptualisations of equivalent.	Discuss the resonance of their conceptualisation and LTLT and then use silent spells to probe for further comparisons. What is the value of education for LTLT? What would students be able to do upon being educated for LTLT?
Can you tell me about a child who demonstrates high amounts of education LTLT?	How do they behave? Where did they gain such an education from? 'By birth', at home, parents, grandparents, society, spiritual master/ guru, teachers...
Can you tell me about a child who demonstrates low amounts of education of LTLT?	How do they behave?
Section C: Perceptions of practice	
How do you bring about education for LTLT?	Outside the classrooms; can you help me with an example? Inside the classrooms; can you help me with multiple examples? Adapting teaching content, interactions and relations with students, dialogic teaching, student/self-behaviour modulation, themselves as a role model, role of competition. For each example probe with- What were the students doing? What did you do? How did you experience it? How did the students respond? Was there any lasting impact? Why do you specifically relate to this incidence as EdHeart?
Other teaching practices for education for LTLT	How do your peers teach for the education for LTLT? Do you have ideas of other teaching practices of education for LTLT, perhaps, something you tried, read, heard from other teachers or trainers or seen others do? How effective would these practices be with your students? Why did you implement your practices over these?
Section C: Debrief	
Is there anything that you would want to add?	Feedback on your experience through the interview. Is there anything that I should have asked?
Member checking	The key themes I picked up (purpose of education, meaning of education for LTLT and teaching practices for LTLT)
Many thanks for your time- next steps	

Narrative Critical Incidences’ Observation Sheet

Basic Details	
Date:	
School name:	
Teacher name:	
Classroom grade and section:	
Subject being taught:	
Number of students:	

Section 1: Classroom pictorial representation

Draw a model of the classroom setting including- doors, windows, teachers’ desk, blackboard, students’ (girls’ and boys’) seating positions and a rough outline of the teachers’ movement across the class. Ask the teacher to recommend 4 students (2 girls and 2 boys) at opposite spectrum of SEC; probe the teachers to identify students that are most and least friendly, kind, selfless, empathetic and self-regulated. Mark the location of the 4 students on the classroom outline.

Section 2: Critical incidents

Please keep multiple copies of this sheet.

Teaching pedagogy includes *activity based, modified content, student behaviour regulation, type of talk- rote, recitation, expository instruction, discussion and dialogue*

Teacher behaviour includes *teacher's own behaviour and behaviour management routines (proactive management, explaining behaviour, logical reasoning, logical consequences), could also include attempts to accommodate everyone, sensitivity and awareness- noticing students' difficulties*

Teacher-student relations includes *authoritative, authoritarian, permissive, unengaged relations, listening and understanding children, environment (smiling, motivating, sarcastic)*

Practices for LTLT (pedagogy, behaviour, TSR)	Critical incidents: incidents that appear to bring about education for LTLT.		Topic (snippet)
	Teacher actions	Student responses	

Appendix A.4 Critical incident interviews

Teacher interview 2 schedule

'Teaching practices for LTLT and critical incidents' interview

Basic Details	
Date:	
Teacher's name:	

Briefing

- Purpose of the interview
- Use of a recorder
- Participant's ethical rights to not answer
- Confidentiality and anonymity

Interview Schedule

Questions/themes	Prompts and Probes
Section A: Introduction- teaching practices for LTLT (<i>keep this section as short as possible</i>)	
Classroom practices for LTLT	Can you help me with examples of the classroom teaching practices you used for LTLT in the past week? If the teacher describes outside classroom strategies, then steer them back. Adapting teaching content, interactions and relations with students, dialogic teaching, student/self-behaviour modulation, themselves as a role model, role of competition.
Challenges to education for LTLT in the classroom	What is the most challenging aspect of bringing about education for LTLT for you as a teacher? Time constraints, school management, students' moods, classroom sizes, balancing pressures from outside classroom (school management and their own families).
Section B: Critical incidents (3-4 incidents) <i>This past week I have been observing multiple classes and I noticed some interesting incidents and was hoping on knowing more about them and how they made you feel.</i>	
Classroom observation # narrative description <i>Researcher describes the topic and classroom content to help the teacher remember the lesson.</i>	How did the class go? Is it how classes normally go or was it any different? Reflecting back- do you think you were able to bring about education for LTLT? Anticipated challenges and opportunities- before the lecture, did you anticipate any challenges or opportunities for education for LTLT, depending on your previous interactions, events in the school of community, content?
Critical incident # narrative description <i>Researcher describes the incident to help the teacher remember the lesson.</i>	Why did the student behave in the observed manner, has something similar happened before, how did you feel, given that you responded doing ____ what was your goal for the action, what was your expected student outcome? Is there anything that you would have done differently?
Multiple cycles (3-4 cycles) of the above questions depending on the number of classes observed.	
Section C: Debrief	
Is there anything that you would want to add?	Feedback on your experience through the interview. Is there anything that I should have asked?
Member checking	The key teaching strategies that I picked up
Many thanks for your time- next steps	

Appendix A.5 Card sorting interviews

Appendix A.5.1 Interview Schedule

Teacher Interview 3 schedule

Determinants of teachers' capability for teaching for LTLT

Basic Details	
Date:	
Teacher's name:	
Gender:	
School name:	
Grade responsible for:	
# of years at the school:	
# of years with the year group:	
Teaching experience (# of years):	

Briefing

- Purpose of the research project
- The school states it follows the ____ philosophers' educational philosophy and conceptualises LTLT/education of the heart/education of the spirit/inner flowering as one of its key purposes of education.
- Purpose of the interview- I am interested in understanding what influences you to teach for LTLT/EdHeart/EdSpirit/Inner flowering
- Use of a recorder
- Participant's ethical rights to not answer
- Confidentiality and anonymity

Interview Schedule

Questions/themes	Prompts and Probes
Section A: Introduction and Card sorting activity	
Choice to join this school	This school seems to be very different from many other schools. How is the school (environment) different from other schools? Holistic development, understanding based learning, values each child, interaction with nature, guiding philosophy... Why did you decide to join the school? When did you first hear about the school?
Inspiration for teaching for LTLT/EdHeart	The school mission statement states that it aims to bring about education for LTLT/EdHeart/EdSpirit/Inner flowering, what influences you to teach for EdHeart? Are there any specific people that have inspired you to teach for EdHeart? Anyone in the past or present. How did you know them? How did they influence you?
Card Sort Activity-	
Researcher introduces the purpose of the activity, deck of cards of influences and the Q sort sheet. Further details of the activity and instructions are provided in the attached sheet.	

Questions/themes	Prompts and Probes
<p>Invite the participants to a) read through the cards once; b) split them into three groups- maximum influence, medium influence and least influence; c) reread the cards in a given group; and d) input them into the A0 sheet.</p> <p>Take a photo of the sheet once they are done and give them a short break.</p>	
Section B: Follow-up questions	
The priority order	<p>Compare the extreme priorities.</p> <p>How do the positive priorities influence your teaching capability?</p> <p>Why did the non-significant ones not make a difference? Were the non-significant influences absent or just didn't make a difference?</p> <p>Comparing the priorities for groups of influences- resources, personal, social and environmental. How do each group of determinants influence your teaching practices? Why does each set of influences matter or not matter?</p>
Outcome of the determinants	<p>How capable do you feel for teaching for LTLT? Why do you perceive so? If not: what will help you get there and how would you know that have reached that point? If yes: what helped you to do so and how do you know that you have reached that point?</p>
Section C: Debrief	
Is there anything that you would want to add?	<p>Feedback on your experience through the interview.</p> <p>Would you like to change your response to the final Q sort answer sheet? If so; allow them to do so.</p>
Member checking	The key themes I picked up (key determinants and inspirational people)
Many thanks for your time- next steps	

Card Sorting Support Sheet

Sample researcher-teacher dialogue

Legend-

Normal typeface- dialogue with the teacher

Italicized typeface- actions that the research does (points something out with a finger)

Thank you for telling me about your inspiration to teach for education of the heart. I am interested in understanding what else influenced/influences you to teach for education of the heart. I have a deck of cards with common influences that influences other teachers across the world and I would like to request you to help assign priority levels to each of the cards.

Show the deck of cards and the card sort sheet (A1 size poster).

The cards need to be placed onto the card sort sheet. *These columns* correspond to weak influences, *these columns* correspond to medium strength influences and *these columns* correspond to strong influences. Another way of looking at it is to see the columns as strengths ranging from 1 to 9. The cards can only be placed in the designated areas and there are multiple cards that can go into a given column and they will represent equal strength.

In order to complete the activity, there are multiple steps to it.

- a) read through the cards once;
- b) split them into three groups- maximum influence, medium influence and least influence;
- c) reread the cards in a given group; and
- d) input them into the Q sort sheet.

For example, if I were to sort my reasons for doing a PhD. If there are five cards- learning opportunity, interest in the topic, value of the PhD and future opportunities. I would split these into 3 groups- high (interest in the topic), medium (learning opportunity) and low (value of the PhD and future opportunities). *I would place the cards at these locations on the sheet* (think aloud- interest most important because I used to work with teachers in the past... importance of EdHeart more important than past experiences because of driving motivation to develop a more equal society).

Let's start with going through the cards and splitting them into the three groups of maximum influence, medium influence and least influence. *Let the teachers split the cards into 3 groups.*

Can you now select any of these groups and reread the cards in that group? Can you try and place those cards in *these 3-4 columns*, be careful to leave enough space for the other two groups of cards?

Can you now select another group of cards and reread the cards? Can you try and place those cards in *these 3-4 columns*, be careful to leave enough space for the remaining groups of cards?

Can you now reread the last group of cards and place those cards in *these 3-4 columns*?

Are you satisfied with the arrangement of cards? Do feel free to move any cards around especially those on the borders between the two categories. *Take a photo of the distribution.* I have a few follow-up questions regarding this activity. *Continue with the card sort interview schedule.*

Appendix A.5.3 List of cards

Influence	HCA category	Subtype
Resources		
Teaching Framework	Resources	Presently available
Exams/assessments		
Availability of educational technology		
Syllabus		
Continuous training/learning opportunities for teachers		
Spiritual leaders		Available in the past
A role model from your family		
Your own schooling experience		
Your training		
Previous teaching experience		
Mentor in your life		
Personal conversion factors		
Your at home relations	Personal conversion factors	Presage characteristics
Your expectations of children		
Your perception of your abilities		
Your personality		
Your own children		
Your friends		Materialistic
Job security		
Salary		
Other nonteaching responsibilities		
Motivation levels		
Desire to serve the society		Help others
A sense of responsibility		
A desire to work with children		
Social conversion factors		
Student diversity	Social conversion factors	Student
Students' Knowledge		
Students' economic status		
Students' interests		
Students' thinking/emotional skills		
Students' response to your teaching		
Respect from children		Parent
Children's love for you		
Parental education		
Parental attitude		
Parental expectations		
Pressure from parents		
Parental engagement		Community
Representation of teachers and education in mass media		

Community's expectations of you		
Societal status of teachers in general		
Representation of teachers and education in social media		
Outside school discussions		
Indirect effects of the society you live in		
Environmental conversion factors		
Classroom size		
Student-teacher ratio		Physical
Integration of nature on school campus		
School infrastructure		
Staffroom discussions		
Sharing based environment with other teachers		
Other teachers' interest in EdHeart	Environmental conversion factors	Human interaction
Bonding with other teachers		
Discussion meetings with other teachers		
Ashram's culture community-based feeling		
Living in ashram		
Living with children on the same campus		
Involvement of school trustees		
School's philosophy		School administration
Principal's expectations of you		
Structured days for you		
Agency and choice		
Administrative control		
Personal importance of education of heart		
Your autonomy on the syllabus	Agency and choice	
Your autonomy on teaching pedagogy		
School's emphasis on EdHeart		

Teacher interviews 4 and 5 schedule

Influence of determinants on teaching for LTLT

A 2-hour long interview best split over two days; there is flexibility in terms of what is covered on each day however on day 1 atleast complete sections A and B. The section C can go onto day 2 or be completed on day 1 itself.

Basic Details	
Date:	
Teacher's name:	

Briefing

- Purpose of the interview
- Use of a recorder
- Participant's ethical rights to not answer
- Confidentiality and anonymity

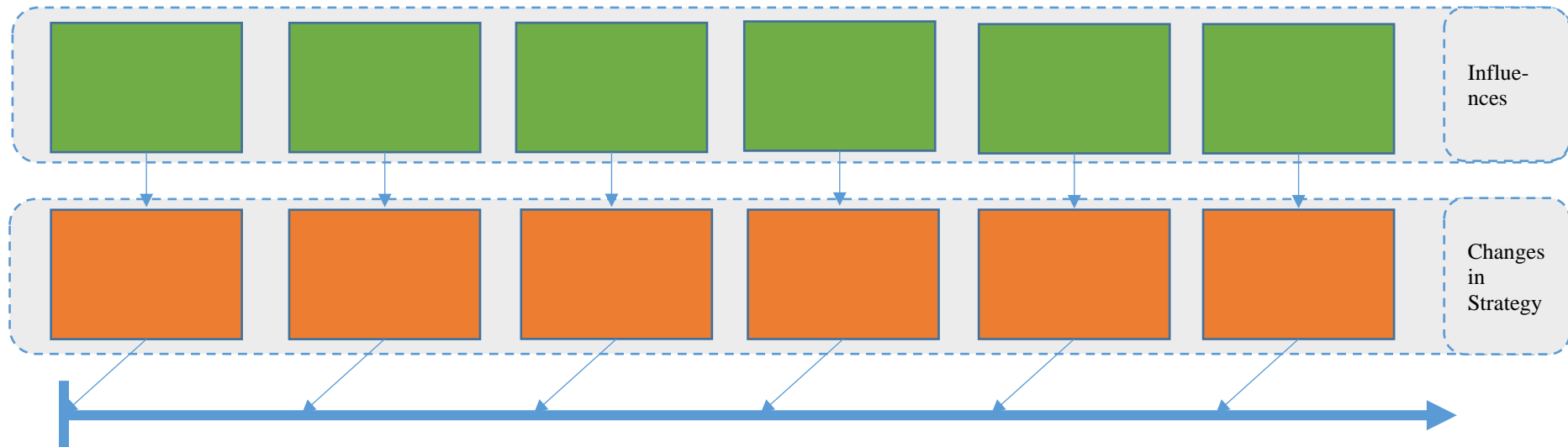
Interview Schedule

Questions/themes	Prompts and Probes
Section A: recap	
Summary of previously identified teaching practices and influences.	<p>Interviewer summarizes the high priority determinants, the four category of determinants (resources, personal, social and environmental) and any key inspirational people they previously mentioned.</p> <p>Interviewer summarizes the identified teaching techniques that the teacher uses for bringing about education for LTLT.</p> <p>Is there anything that you would like to add?</p>
Section B: influence of the determinants on teaching pedagogy	
Enablers	What supports you to bring about education for LTLT? How does the influence support you? Can you help me with an example of how it enabled you?
Constraints	<p>What constrains/ inhibits you to bring about the education for LTLT? If the teacher can't think of an inhibitor rephrase the question "what would you change (in students, parents, school management, school environment and the community) so that you can bring about more education for LTLT?" Time constraints, school management, students' moods, classroom sizes, balancing pressures from outside classroom (school management and their own families).</p> <p>How does the influence constrain you? Can you help me with an example? Is there anything that you have tried to do to counter inhibiting determinants?</p>
What is the role of the following specific influences (only use questions on determinants that has not been highlighted in the card sort)?	<p>How does this school compare to the school you went to as a child?</p> <p>How does this school compare to the other schools that you may have previously taught at? How do these previous experiences influence your understanding of the purpose of education? How do these previous experiences influence your understanding of good teaching practices?</p>

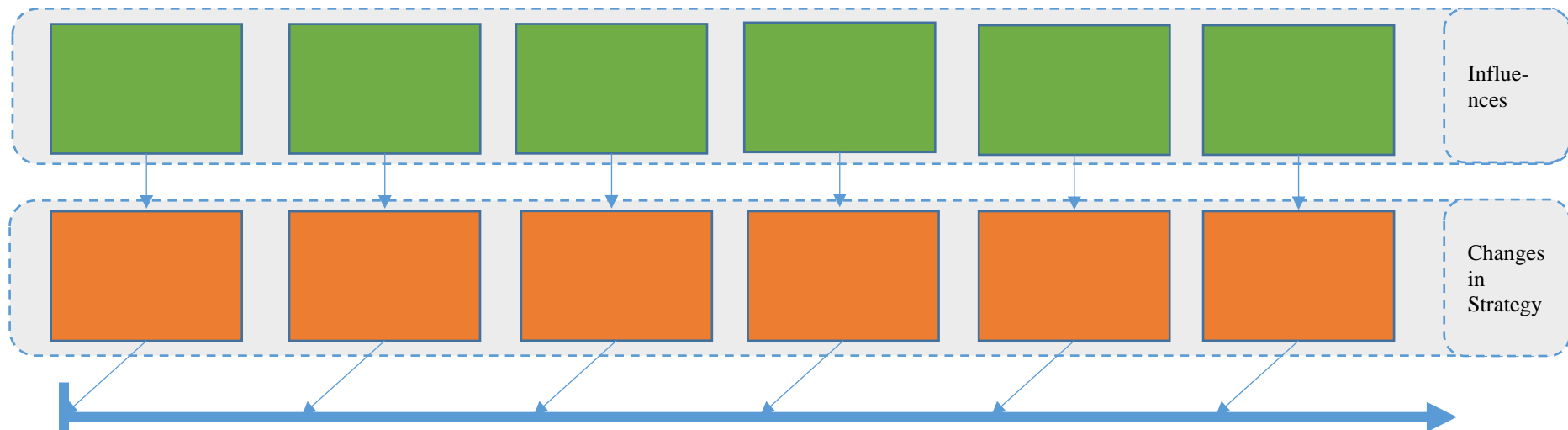
Questions/themes	Prompts and Probes
	<p>How does your wellbeing affect your teaching? Motivation, health, mood, your interactions with your family, confrontation with principal, supervisors, teachers or students?</p> <p>What is the role of parents? Are they engaged in their children's education- come to PTMs, support children at home? How supportive are they of initiatives that you take? What do they conceive as the purpose of education- can you help narrate an incident or a conversation?</p> <p>Can you please help reflect on the role of school environment on your teaching practices? Infrastructure, student teacher ratio, integration of nature, collaborative environment, support for teachers, school administrators (trustees). What do other teachers conceive as the purpose of education- can you help narrate an incident or a conversation?</p> <p>What is the role of social factors and the larger community? Gurus in India are given a lot of importance however nowadays it doesn't seem to hold true and teaching as a profession isn't as well respected. There is a competitive culture of exam-oriented teaching (with a focus on literacy and numeracy and exams like JEE, AIEEE/JEE main...).</p>
Section C: A network of interacting influences	
Network of influences	<p>I have created a map of influences that influence you to bring about education for LTLT. Can you help me draw links between the various influences? How the influences might affect each other? Depending on the map use the following combination of influences as probes-</p> <ul style="list-style-type: none"> • Resources- Presently available, Past • Personal- Self-perception, Extrinsic characteristics, Help others • Social- Student, Parent, Community • Environment- Physical, Working culture • Agency
Section D: Building a timeline of evolution of teaching practices used	
Can you help trace the determinants of the three teaching learning processes for Education for LTLT?	Education for LTLT is thought to be brought about by a teachers' behaviour in the classroom (teachers are role models), your relations with students and the teaching pedagogy.
Building a timeline.	<p>How has your behaviour in class, relations with students and teaching pedagogy changed over time? Can you help me draw a timeline where you highlight 5 major changes in your teaching practice? For each change, can you describe what drove it? Something you experienced, heard, read or saw? Can you potentially trace these to any other determinant categories (resources, personal, social and environmental)? It can be indirect or historic.</p>
Section D: Debrief	
Is there anything that you would want to add?	Feedback on your experience through the interview. Is there anything that I should have asked?
Member checking	The key themes I picked up (determinants and their influence on strategies for education for LTLT)
Many thanks for your time- next steps	

Timeline of teaching strategies for LTLT

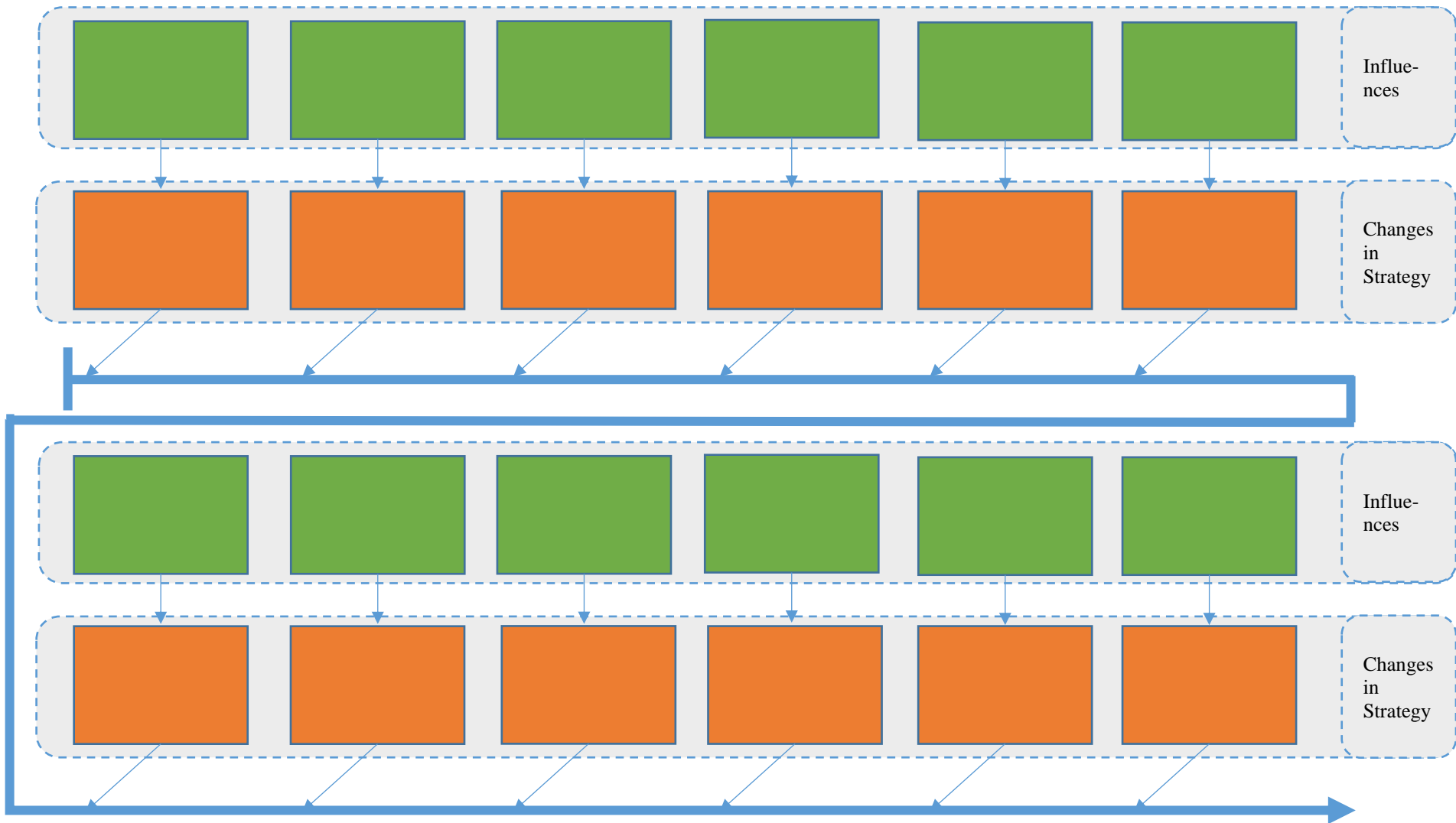
Teacher's name-
Teachers' behaviour in the class



Teachers' relation with students




Teacher pedagogy




Appendix A.7 Teacher self-reflection diary

Reflection Diary

Teaching practices for education of the heart;
A self-reflection diary of an expert!



Teacher's Name:
School's Name:



Introduction

"Educating the mind without educating the heart is no education at all"~ Aristotle

This diary is meant as a mode of tracking any notable teaching practices that you may use to bring about "education of the heart", "education of the spirit" or "inward flowering". All three phrases were coined by different Indian philosophers and have a similar meaning; they refer to an education that leads to students understanding themselves, self-regulating, understanding others, developing communication and team working skills and being kind, empathetic and compassionate.

The tracks aims to track classroom teaching practices (pedagogic practices, interactions with students and your own behavior) for education of the heart. During the day, at school, you are requested to note down any teaching practices for education of the heart that you may have used in the Snippet box. At the end of the day you are requested to elaborate on any two (one successful and one unsuccessful) of those incidents to discuss what happened, the intended purpose, students' responses to the practice and its positive and negative aspects.

The diary also contains a blob tree; a tree with multiple human figures drawn on it. The human figures depict different feelings and emotions. You are requested to note how you felt during the various incidents you list in the snippet box by marking any of the human figures.

You are requested to maintain the diary for 8 days on daily basis. The information in the diary will be anonymized and kept confidential. Anything that you enter in the diary will only be used for research purposes and none of the entries will be traced back to you.

Thank you so much for sharing your time, energy and expertise.

Date:

Incident Snippets:

Successful Incidents

- 1.
- 2.
- 3.

Unsuccessful incidents

- 1.
- 2.
- 3.

Blob Tree

Please label the blob tree with S1, S2, S3, U1, U2 and U3.



Description of one of the successful teaching practices used-

What was your intended purpose?

What were the students doing before you stepped in?

What did you do?

How did the students respond?

Anything you would do differently the next time?

What worked?

What didn't work (any negative outcomes)?

Would you like to add anything else?

What/who was your inspiration for the teaching strategy?

Description of one of the unsuccessful teaching practices used-

What was your intended purpose?

What were the students doing before you stepped in?

What did you do?

How did the students respond?

What worked?

Anything you would do differently the next time?

What didn't work (any negative outcomes)?

Would you like to add anything else?

What/who was your inspiration for the teaching strategy?

Any additional thoughts and reflections?

Thank you

I deeply appreciate the time and energy that you have put in to self-reflect on both, successful and unsuccessful, teaching practices for the education of the heart. Your introspections will help better understand these practices and will help form a corpus of knowledge on education of the heart.

I hope that the diary has also helped you introspect and better understand your practices. I also hope that the process of self-reflection has helped you improve practices, however, considering that you are already an expert teacher I hope that the introspections may have helped develop other teaching styles that you can later use.

Thank you so much for your time and energy.

"Self-reflection is the school of wisdom"

~ Baltasar Gracian

"The more reflective one is the more effective they are"

~Hall and Simeral

Appendix B: Codebook

Purpose of Ed

Descriptive coding for purpose of Ed			
Code	Sub-code	Description	Example
Knowledge	- + Secondary	Doesn't matter Is important Is secondary	"we don't focus on it" Knowledge, understanding, literacy & numeracy
Economy/Career		Economic impact to the individual, family, community or the nation.	Prepare for the future, prepare to get a job/earn a living
LTLT or its equivalents (BEFORE LTLT discussion)	Self Other Community	This was only used for coding ideas that resonate with LTLT before LTLT was formally introduced.	List of values from local equivalents of LTLT or from conceptualising LTLT
Holistic		Emphasis on all round development of a child.	Arts, crafts, other interests, all round development
Finding interests	Curiosity Interests Strengths	Helping a child find or develop interests, questioning abilities and curiosity.	Build curiosity of the world around Develop interests Understand one's strengths and weaknesses, build one's strengths
Wellbeing	Acceptance Belonging Freedom no pressure Happiness Satisfaction Other	Building a child's wellbeing	Accepting the child/peers as they are Feeling a sense of belonging Freedom from stress, pressure, fears Happiness, joy, finding interest and joy in what one does 'Atmasantosh'
Defining equivalents	Education of the heart (EdHeart) Education of the Spirit (EdSpirit) Psychic Education (EdPsych) Education for complete human being (EdHuman) Education for inner flowering (Edflower) Value education (EdValue)	Conceptualisations that specifically use these exact terms or/and are linked with ideas proposed by thinkers that coined the concepts respectively.	Gandhian ideas Ideas from Gandhi, Tagore, Aurobindo and Mother Ideas from Aurobindo and Mother General concept or ideas from Tagore Ideas from Krishnamurti Moral education

LTLT conceptualisation

Descriptive coding for conceptualisations of LTLT			
Code	Sub-code	Description	Example
Conceptualisation of local LTLT equivalents (1.1 ConEqui)	Discovery of the self Awareness Right Relations Will to act Change in perspective Compassion action Meaningful engagement wisdom	A range of codes linked to the discovery of the self as conceptualised in LTLT, peace education, GCE, SEL and EI research.	Awareness, emotion perception Confidence, self esteem Dreams, aspirations, sense of purpose Deconditioning and building a sense of self Regulation, independence and self-governance Beauty within, sense of satisfaction, who am I, inner harmony and inner peace
	Discovery of others Awareness Right Relations Will to act Change in perspective Compassion action Meaningful engagement wisdom	A range of codes linked to the discovery of others in immediate vicinity as conceptualised in LTLT, peace education, GCE, SEL and EI research.	Sensitivity, non-judgemental ways of seeing, being and living, Acceptance of others, tolerate, appreciate and appreciate harmony in diversity Empathy We share more commonalities than differences Compassion, extended compassion Seeing beauty in others, transcending separation
	Discovery of communities Awareness Right Relations Will to act Change in perspective Compassion action Meaningful engagement wisdom	A range of codes linked to the discovery of the extended community (living and non-living) as conceptualised in LTLT, peace education, GCE, SEL and EI research.	Interconnectedness, cultural sensitivity Doesn't impose on others, suppress the self A sense of brotherhood Interdependence of cause and effect, of people across communities and the Earth Individuality within communities, community responsibility than duties, Community responsibilities as habits and ways of life, oneness
	Associations between the three discoveries	Associations across discoveries of the self, other and the community	Resulting understanding or experience of shared purpose, Usef leads to Uother and vice versa, Ubuntu (the sense of self is cocreated with the other)
Importance of LTLT education	Direct answer	Tries to provide a semi-quantitative answer	Very, %, belief that education and values are inseparable
	Qualities that the student develops	Will include lists and examples of qualities that a child will develop	Caring, love, compassionate, help each other

	<p>Need for LTLT</p> <p>Immediate impact on child</p> <p>Future impact on the child/society</p>	<p>Descriptions of the importance in the present</p> <p>Descriptions of the resultant impact in distant future as a result of education for LTLT</p>	<p>Make friends, help each other,</p> <p>Successful people, communal harmony, prepare for the future</p>
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Teaching philosophies

Descriptive coding for teaching philosophies			
Code	Sub-code	Description	Example
Qualities of a good teacher	<p>Positive qualities of a good teacher (4.1.1 +Qual)</p> <p>Negative qualities of a weaker teacher (4.1.1 -Qual)</p>	A list of qualities as a direct answer to a question in Interview 2 (might come up in other interviews too). These qualities are a reflection of qualities they aspire in themselves.	<p>Patience, hardworking, manages classrooms, learner, equal to the children, respects children, loves children...</p> <p>Impatient, can't handle children, teaching as a last resort, tired</p>
How children develop LTLT	<p>4.3.1 ChildDMode</p> <p>By birth</p> <p>Taught vs Caught</p> <p>These values are natural and intrinsic</p>	How children develop LTLT?	<p>Its genetic, from past lives</p> <p>Learn by seeing, by doing, by listening</p> <p>Every child is good, its intrinsic and gets lost over time</p>
	<p>Influencers</p> <p>School ethos</p> <p>Teachers</p> <p>Peers</p> <p>Family</p> <p>Community</p>	What influences the development of LTLT in children?	<p>Larger school environment, daily routines</p> <p>Teachers' behaviour</p> <p>Peer pressure, peer influences</p> <p>Parents, grandparents</p> <p>Media, competitive exams...</p>
	LTLT as a way of life	LTLT can't be learnt or caught in a single class but has to be consciously practiced or lived with/in.	It has to be lived 24*7, the whole community lives it as a way of life

Teaching practices

Process coding for teaching practices for LTLT (perceived practices, critical incidents and classroom observations)			
Code	Sub-code	Description	Example
Teaching philosophies and plans that inform practice	Ideological or philosophical position on LTLT or students or teaching learning processes	Philosophical/ideologic stances that lead to teaching for LTLT	Take on appealing students, integrated learning approaches, holistic projects...
	Happens naturally or by chance	Teaching for LTLT just happens by chance or subconsciously	Teaching for LTLT just happens, if teaching for LTLT happens I don't know
	Misc	Other points that don't fit the current coding scheme	
Teachers living harmoniously	Teachers living LTLT	Teachers trying to understand themselves and others (S, T, P...) better.	Letting people be, understanding myself, understanding others, I am aware of my ...
	Teacher models high SEC behaviour	T modelling values specifically in front of students	Low irritability, low sarcasm, low anger
	T's own introspection and reflection	T's own reflection leads to CPD	I don't know if that's good or bad we will see, I learnt..., that didn't work, why did xyz behave so (thinks aloud during discussion)?
	Teachers putting their foot down/ drawing a line	Explicitly drawing a line of something that is not acceptable.	
Teaching pedagogy and SEC language	Lived experience	Students' lived experiences that bring about LTLT.	Lived experience of living in diversity, classroom culture
	Real Life connections	Connections with the real life	Discussions weaving in incidents from students' lives, festivals, field trips...
	Creating a platform for new perspectives	Weaves in student diversity and uses the diverse background for introducing different perspectives (creating teachable moments)	Provides new perspectives, creates safe space for new perspectives, provides prompts to allow for different perspectives, leverages student diversity
	Project work and peer based learning opportunities		Project work; group work; pair work
	Reflection and introspection	Strategies that help students reflect on their behaviours	What did you learn today? Why did that make you feel? How are you today- are you healthy? Why did you behave so... how does it affect the classroom discipline... how would it affect others? Reflective diary.

	Use of SEC language	A common language for emotions that everyone understands	Including T modelling the language, students using it, T recognizing its use
	Dialogic teaching	Teacher promotes a culture of discussion between the students	Teacher asks and answers, asks questions and students reply as chorus, pin pong discussion style, basketball discussion style
	Art, meditation, social action	Teacher uses or integrates art, meditation and social action	
Teacher's own behaviour and behaviour management	Explains behaviour and emotions	T can explain his/her own or other students' behaviours to others	If you do ... it makes me feel...
	S freedom and S take onus	Giving students space to make meaningful choices and S building a sense of ownership	Students guide classroom design, classroom norms, teaching content...
	Helping S understand each other	T explains students' behaviours to others in the class.	If you say... the other child will feel...
	Logical consequences of misbehaviour	Do include notions of reward and punishment as most teachers spoke about consequences and not punishments	If a child breaks a rule they shouldn't be missing their favourite period of the week.
	Student centred behaviour management Group formation	Helping create a strong internal group dynamics (in practice this might not be observable as it happens via projects... helping S understand each other... but gets referred to in an interview)	Classroom processes to build group dynamics
	Explicit common rules Proactive management Absence of threats, sarcasm and humiliation Democratic conflict resolution/prevention (or Democratic environment)	Developed by the teacher or teacher and students together T predicts and manages negative behaviour before it takes place Student regulate each others' behaviours, T moderates dialogic conflict resolution	They don't always have to be very explicit (but can be lived and passed on as common understanding); Raising hands, closing eyes during prayers, set routines like going outside the class, getting up to see a model... Changes sitting position, reminds them of instructions, rules or previous incidents... Student council, reflection diaries

	Students regulating behaviours	Students regulate their own or each others' behaviours	Reminding peers of the norms, classroom duties/responsibilities, "1, 2, 3, shush"
	It's human to err or there are no mistakes T normalizes that everyone makes errors T doesn't clamp down and doesn't let peers clamp down on S's errors	When either the T or an S makes an error discusses it happens. Helps other students regulate their behaviours	I made a mistake, just like you sometimes even I make mistakes
Teacher-student relation and talk for building relations	Type of relation	How teachers and students refer to the bonds between them	Motherly/fatherly, grandparent like, brotherly/sisterly, friend like, boundaries
	Understands the child	Teacher understands and hypothesizes students actions, behaviours and the causes behind them.	"He didn't mean to", "he meant", "obviously he would then do ..."
	Doing right by the child and catering to a child's emotional needs	Trying to do right by the child through seemingly harsher behaviour (even if it doesn't appease S) vs emotional support for when a child needs it	"do I want to be a nice teacher or a good teacher"
	Warm and supporting environment Laughter and smiling Motivational talk A sense of unity/ an affect of being like them/ part of children's group Safe Space Respecting children's opinions and choices as an individual's Interest in children's experiences and life	Encourages students Teacher acts as a part of the group and students accept them as a part of the group (easier to observe) Students are open to answering or asking questions Students are not belittled but rather their thoughts and opinions respected and responded to. Teacher spends time to understand what students say and listens to them.	Well done, you are close to the correct answer, very good The use of "we" or "us" instead of "I" or "you all". Conversations that imply we are similar or things like "just like you, I too..." Students take risks, share secrets Asks, acknowledges and responds to children's opinions. Doesn't always try and change opinions Knows about children's family/recent events, "how are you doing", "how was your day", "why are you upset?"
	Mutual love (2.4.6 Mutual<3)		After changing class, teachers and students missing each other, students and teachers looking forward to spending time together

Teaching content (2.5 con)	Use of stories and examples	Teacher uses stories or examples from personal life to bring about LTLT	The selfish giant, three questions, “in my childhood...”
	Adaptation of content for links to LTLT (2.5.2 ConAd)	Teacher adopts content/syllabus to focus on values.	
	Direct instruction to do something or behave in a certain way (2.6.1 DoDont)	Directed instruction for students to follow.	“Don’t do ...”, “put your shoes properly”
	Drawing attention to one’s actions as a reminder or to build awareness (2.6.2 Remind)	Simple reminders or question prompts that lead to awareness.	“remember we decided to...”, “when are we going to reflect?”
Result of the teaching practice (2.7)	Result of the teaching practice	Student responses to a given teaching practice.	
	T doesn’t know if it worked		“I don’t know if it worked, will only know later on”

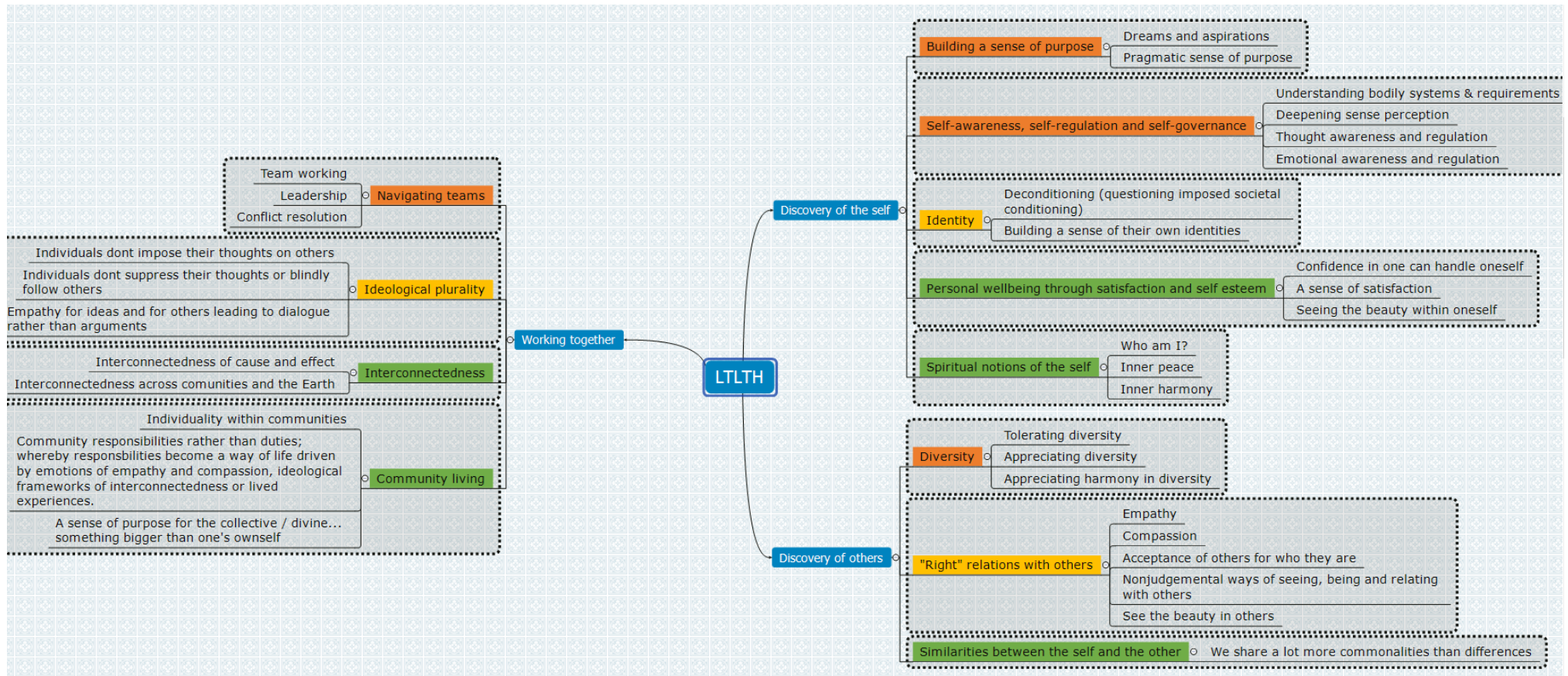
Systemic influences

Given the high cognitive load involved in directly coding into the children code for the influences I might first code them into the parents and then split them apart (atleast that is what I had done in the pilot, but a part of that reason was I wasn’t sure which child codes should be created from the offset and I didn’t want to blindly fall back on the theory/groups that I had used for creating the cards).

Descriptive coding for teacher capability conversion factors/ system determinants			
Code	Sub-code	Description	Example
Determinants type (3.1 Det)	Constraining influence Supporting influence Neutral	Negative influence Positive influence Neutral influence	
Influence HCA group	Resources Childhood experiences Mentors Infrastructure and teaching materials Nature based environment Preservice training In service training Learning through experience	A range of resources that influence teachers’ capabilities	Own schooling, Family, school, external School building, syllabus, non-violent communication The role of nature Teacher training Workshops, CPD

	Personal characteristics Personal characteristics At home relations Contributing to the world Desire to help the child Affecting lifelong change	A range of presage personal characteristics that affect teacher capability	Self-efficacy, motivation Family support, reflections with a reflection partner, own children Desire to serve/contribute to the society, make the world a beautiful place Desire to work with children Help the child or the larger community through a long-lasting effect
	Social factors (3.2.3 Soc) Children Other T Parents Larger community Nation-wide factors	Social interaction-based influences that affect teachers	Children's interest, response, love, respect Other teachers' interest, group discussions, planning meetings Parents interest, engagement, purpose of education Influences on students or teachers through media or cultures Policies, curricular pressures, competitive exams
	Environmental factors (3.2.4 Envi) Ethos working environment T share collab discuss Schools systems School leaders School as a learning centre	Working environment-based influences that affect teachers	Expectations from teachers or the freedom afforded to them, letting teachers be... Sharing based environment, collaborative projects Home visits, common routines, behavioural reports Specific qualities or interactions with the school leaders Teachers engaged in lifelong learning
	Agency (3.2.5 Agency) Choice A sense of onus	Teacher autonomy and onus that influence teacher for LTLT	Autonomy over syllabus and pedagogy Everything is my business, the school is like my baby, my school

Appendix C: Pilot coding scheme for LTLTH conceptualisation



Appendix Figure 1: Pilot coding scheme.

Appendix D: LTLTH framework applied to teaching practices

Appendix Table 1

LTLTH framework and teaching practices overlap

		D O M A I N S		
		Self	Other	Community
D I M E N S I O N S	Awareness and understanding	Teachers living harmoniously Teacher’s reflection, introspection and meditation Students’ meditation, reflection and introspection Student freedom and autonomy “Student-centred” behaviour management Explaining behaviours to others Moral value classes	Teaching process belief Teachers living harmoniously Integrating students’ lived experience of harmoniously living in educational processes Students’ meditation, reflection and introspection Dialogue as a means of bringing new/different perspectives Peer and project-based learning Conflict resolution Explaining behaviours to others Understanding a child	How children learn to live together harmoniously Teachers living harmoniously Integrating students’ lived experience of harmoniously living in educational processes “Student-centred” behaviour management
	Right relations	Teaching process belief Teachers living harmoniously Integrating students’ lived experience of harmoniously living in educational processes A classroom ethos of harmonious living Dialogue as a means of bringing new/different perspectives Warm and safe classroom environment	Teachers living harmoniously A classroom ethos of harmonious living Evoking familial bonds Care, love and respect-based relations Warm and safe classroom environment	Teachers living harmoniously Integrating students’ lived experience of harmoniously living in educational processes Dialogue as a means of bringing new/different perspectives Evoking familial bonds Warm and safe classroom environment Direct instruction
	Sense of purpose	How children learn to live together harmoniously Teachers living harmoniously Conscious effort to learn to live together harmoniously Student freedom and autonomy	Teachers living harmoniously Integrating students’ lived experience of harmoniously living in educational processes A classroom ethos of harmonious living Conflict resolution Explaining behaviours to others Evoking familial bonds Care, love and respect-based relations	Teachers living harmoniously Peer and project-based learning Conflict resolution Care, love and respect-based relations Stories as a means of real-life connections

		D O M A I N S		
		Self	Other	Community
D I M E N S I O N S	Change in Perspective	How children learn to live together harmoniously Teachers living harmoniously Stories as a means of real-life connections	Teachers living harmoniously Integrating students' lived experience of harmoniously living in educational processes Peer and project-based learning Conflict resolution Stories as a means of real-life connections	How children learn to live together harmoniously Teachers living harmoniously Engaging students in social action Peer and project-based learning Stories as a means of real-life connections
	Action and Compassion	Teaching process belief Teachers living harmoniously Conscious effort to learn to live together harmoniously Students' meditation, reflection and introspection Peer and project-based learning Student freedom and autonomy "Student-centred" behaviour management Direct instruction	Teaching process belief Teachers living harmoniously A classroom ethos of harmonious living Engaging students in social action	How children learn to live together harmoniously Teachers living harmoniously Engaging students in social action "Student-centred" behaviour management
	Meaningful engagement	Teachers living harmoniously Conscious effort to learn to live together harmoniously Teacher's reflection, introspection and meditation Moral value classes	Teachers living harmoniously Conscious effort to learn to live together harmoniously Teacher's reflection, introspection and meditation Students' meditation, reflection and introspection Moral value classes Stories as a means of real-life connections	Teachers living harmoniously Conscious effort to learn to live together harmoniously Teacher's reflection, introspection and meditation Moral value classes

Notes- different colors represent different TPF components; light blue represents teaching philosophy, dark blue represents teachers trying to live harmoniously, light green represents experiential pedagogy, dark green represents behavior management strategy, purple represents teacher student relations and orange represents content.

Appendix E: Systemic determinants' influence on teaching practices

Appendix Table 2

TPF framework and systemic influences overlap

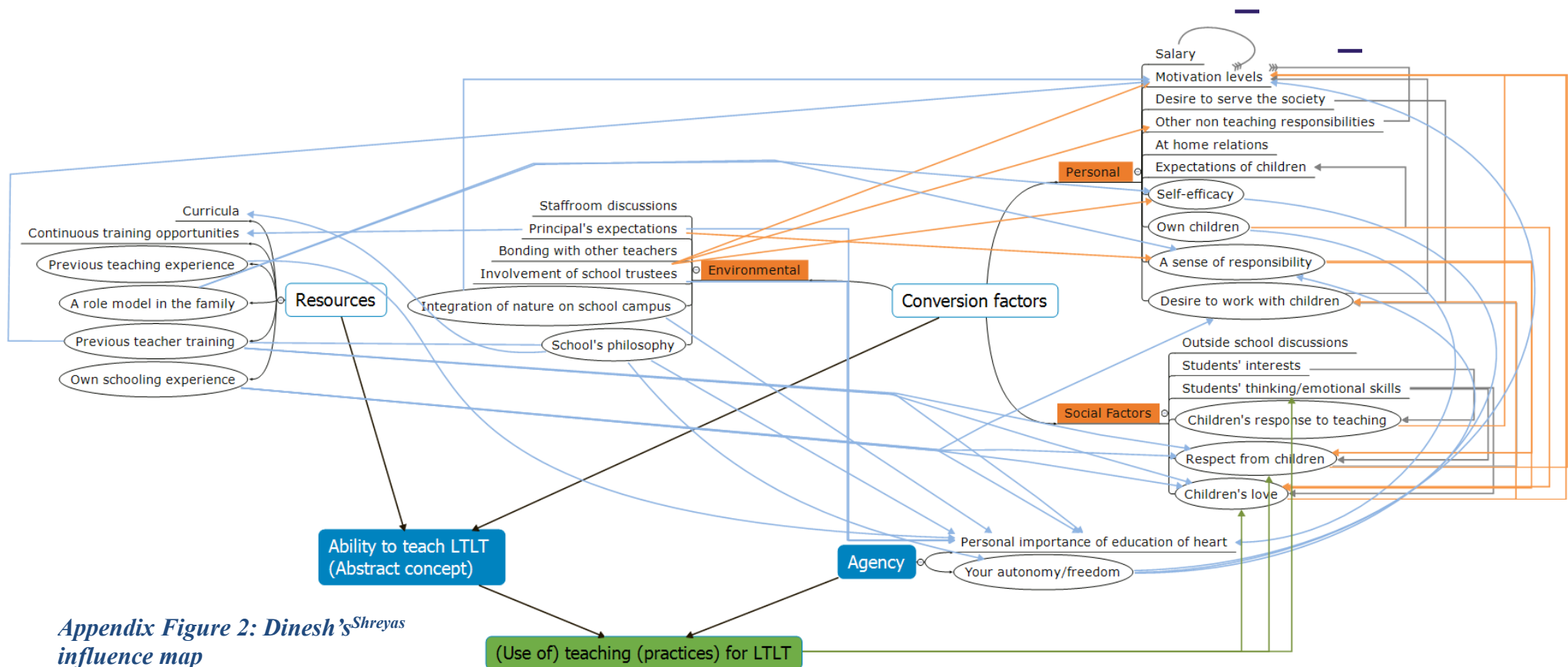
TPF component	Influence
Teaching philosophy	Spiritual leaders and mentors ^{Resources} Childhood experiences ^{Resources} An intrinsic commitment to LTLTH ^{Personal} An anguish (at the lack of LTLTH) that drives ^{Personal} Community ^{Social} School leaders ^{Social} Other Teachers ^{Social} A freedom filled ethos ^{Agency} A strong sense of onus and responsibility ^{Agency}
Teachers living harmoniously	Spiritual leaders and mentors ^{Resources} Teachers' social work ^{Resources} Desire to contribute to/serve the society ^{Personal} At-home factors ^{Personal} Community ^{Social} Nature-based environment ^{Environmental} School ethos and systems ^{Environmental} A freedom filled ethos ^{Agency}
Experiential learning pedagogy	In-service training ^{Resources} Syllabus, pedagogical tools and infrastructure ^{Resources} School ethos and systems ^{Environmental} School leaders ^{Social} Other Teachers ^{Social} A freedom filled ethos ^{Agency} A strong sense of onus and responsibility ^{Agency}
Behavior management strategies	In-service training ^{Resources} Children ^{Social} Other Teachers ^{Social}
Teacher Student Relations	In-service training ^{Resources} Childhood experiences ^{Resources} At-home factors ^{Personal} Children ^{Social}

TPF component	Influence
	Parents ^{Social}
	School ethos and systems ^{Environmental}
	Other Teachers ^{Social}
Content	Syllabus, pedagogical tools and infrastructure ^{Resources}
	Children ^{Social}
	National ^{Social}

Notes- the influences are grouped according to their HCA categorization and the order isn't reflective of their strength or centrality.

Appendix F: Sample interconnected network of influences of teacher capability for LTLTH

The figure represents *one of the* networks of determinants. Determinants that are circled represent a higher influence as compared to those that are underlined. The interactions have been charted based on the various interviews and ethnographic observation; grey lines represent interaction within sub categories of conversion factors, orange lines represent interactions across conversion factors, blue lines represent interactions across the main HCA categories (resources, conversion factors, agency) and green lines represent feedback from teaching for LTLT.



Appendix Figure 2: Dinesh's^{Shreyas} influence map

Appendix G: Strong influences of teacher capability for LTLTH (card sort results)

Appendix Table 3

Strongest influences listed in the descending order of strength.

Rank	Influence	HCA subcategory
1	Your autonomy on the syllabus	Agency
2	Mentor in your life	Personal
3	Spiritual leaders	Resources
4	Motivation levels	Personal
5	Students' interests	Social
6	Students' thinking/emotional skills	Social
7	Living in ashram (with children)	Social
8	Students' response to your teaching	Social
9	Your perception of your abilities	Personal
10	Indirect effects of the society you live in	Social
11	School's emphasis on EdHeart	Environment
12	A sense of responsibility	Personal
13	School's philosophy	Environment
14	Integration of nature on school campus	Environment
15	A desire to work with children	Personal
16	Personal importance of education of heart	Agency

Appendix H: SAT-APT factor consensus table

The table lists all influences sorted by consensus vs disagreement across the two factors.

Appendix Table 4

SAT-APT factor consensus table

Influences	Factor 1 (SAT)		Factor 2 (APT)	
	Q value	Z-score	Q value	Z-score
Parental expectations	-2	-.95	-2	-1.09
Your friends	-1	-.26	-1	-.26
Societal status of teachers in general	-3	-1.22	-3	-1.12
Your expectations of children	0	-.01	0	.02
Your perception of your abilities	1	.67	2	.63
Other nonteaching responsibilities	1	.56	1	.09
Respect from children	0	-.16	0	.29
Parental engagement	-2	-.53	-1	-.41
Representation of teachers and education in mass media	-3	-1.28	-4	-1.73
Continuous training/learning opportunities for teachers	-1	-.31	0	.24
School's philosophy	2	.85	3	1.39
Salary	-4	-1.96	-4	-1.52
Mentor in your life	-2	-.52	-1	-.28
School's emphasis on EdHeart	3	.96	4	1.22
Students' thinking/emotional skills	2	.71	1	.30
Students' interests	1	.24	1	.73
Students' economic status	-1	-.34	-2	-1.07
Your at home relations	0	.09	-1	-.52
Your autonomy on the syllabus	0	.15	1	.66
Parental attitude	-3	-1.51	-2	-.86
Indirect effects of the society you live in	3	1.45	2	.56
Bonding with other teachers	0	.34	-1	-.25
Pressure from parents	-4	-1.59	-3	-1.18
Your training	-1	-.68	0	.48
Involvement of school trustees	2	.61	1	.17
Principal's expectations of you	0	-.08	-2	-.70
Student-teacher ratio	1	.55	0	-.20
Your autonomy on teaching pedagogy	1	.05	2	.82
Motivation levels	1	.06	2	.81

Influences	Factor 1 (SAT)		Factor 2 (APT)	
	Q value	Z-score	Q value	Z-score
Personal importance of education of heart	4	1.91	3	1.04
Previous teaching experience	-1	-.45	0	.39
Students' response to your teaching	0	-.08	1	.75
School infrastructure	0	.22	-1	-.61
Your own children	-1	-.47	1	.40
Student diversity	-1	-.35	1	.42
A desire to work with children	3	.60	4	2.36
Your own schooling experience	-2	-1.38	0	.36
Desire to serve the society	-2	-.95	0	.27
Integration of nature on school campus	1	-.16	0	1.34
Other teachers' interest in EdHeart	1	.90	3	-.78
Sharing based environment with other teachers	2	1.28	-1	-.75
Syllabus	-1	.04	-1	-1.36
Your personality	0	-.50	-3	1.38
Spiritual leaders	3	1.74	2	-.31
A role model from your family	3	1.67	0	-.46
Administrative control	2	1.16	-2	-1.19
Community's expectations of you	0	.88	-2	-1.71
Children's love for you	-3	-2.03	2	1.54
A sense of responsibility	-2	-1.82	3	1.84
Exams/assessments	2	1.89	-3	-2.10

Appendix I: Initial network analyses

Appendix Figure 3 summarizes the network analyses results; appendix figure 3a and appendix figure 3b represents the numbers of connections that every influence makes. Ignoring teaching practices, which connects with all the influences, the highest number of connections in the network is 38 (personal importance of LTLTH), while the median is 12 connections. Appendix figure 3c and appendix figure 3d are network diagrams where the size of vertices represents the number of connections. Appendix Figure 3c allows an initial centrality analyses and demonstrates the following factors (sorted in increasing order by the number of connections) are central to the network: Desire to work with children^{Personal}, non-teaching responsibilities^{Environment}, teacher motivation^{Personal}, personality^{Personal}, self-efficacy^{Personal}, living in an ashram-like community^{Environment}, a sense of responsibility^{Personal} and personal importance of LTLTH^{Agency}.

Appendix J: Centrality results

Degree centrality (preliminary centrality analyses). In-degree and out-degree explores the number of factors (and the strength of their connections) that influence and are influenced by a given factor, respectively. The table highlights some of the factors that are strongly driven by the network or/and are strong drivers of the network; the latter are important in understanding the enablers that can help bring about LTLTH.

Appendix Table 5
Degree centrality table

Influences with most in-degrees (that are driven by other factors).	Influences with most out-degrees (that drive other factors).
Personal importance of LTLTH ^{Agency}	Living in an ashram-like community ^{Environment}
Motivation levels ^{Personal}	School's philosophy ^{Environmental}
A sense of responsibility ^{Personal}	Indirect effects of the society you live in ^{Community}
Desire to work with children ^{Personal}	Spiritual leaders ^{Resources}
Personality ^{Personal}	Integration of nature on school campus ^{Environmental}
Perceptions of one's abilities ^{Personal}	Personal importance of LTLTH ^{Agency}
Autonomy on pedagogy ^{Agency}	Personality ^{Personal}
Continuous training/learning opportunities ^{Resources}	Perception of one's abilities ^{Personal}
Students' interests ^{Social}	Sharing based environment with other teachers ^{Environmental}
Non-teaching responsibilities ^{Environment}	Involvement of school trustees ^{Environmental}
Desire to serve the society ^{Personal}	Non-teaching responsibilities ^{Environmental}
Students' love for you ^{Social}	A role model from your family ^{Resource}
Students' social emotional skills ^{Social}	Autonomy on the syllabus ^{Agency}
	Your own children ^{Personal}

Notes- the influences are sorted in a descending order.

Degree centrality (preliminary centrality analyses). Eigen centrality explores the centrality while factoring direct and indirect connections in a network. Table appendix table 6 highlights some of the factors that are central to the network; are both strong drivers and are also strongly driven by other influences.

Appendix Table 6
Central factors identified by Eigenvector centrality

Eigenvector centrality
Personal importance of LTLTH ^{Agency}
Living in ashram or with children ^{Environment}
A sense of responsibility ^{Personal}
A desire to work with children ^{Personal}
Self-efficacy ^{Personal}
Personality ^{Personal}
Motivation levels ^{Personal}
Non-teaching responsibilities ^{Environment}
Integration of nature in school campus ^{Environment}
School's philosophy ^{Environment}
Sharing based environment with other teachers ^{Environment}
Spiritual leaders ^{Resources}
Your autonomy on teaching pedagogy ^{Agency}

Notes- influences with centrality > 0.50 are sorted in a descending order.