

**Accepting educational responsibility by living common educational values: A satvic
framework**

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Abstract

Passion for teaching, learning and assessing culture seems insufficient to promote satva (goodness) among facilitators and students particularly in the university classrooms. According to the Eastern Wisdom Tradition, unlike tamasic (ignorant) and rajasic (passionate) people, satvic (good) people work for the common good. This paper proposes a satvic framework that promotes satva among facilitators and students. Adapting a self-study methodology, I discuss how my teaching, learning and assessing developed the satvic framework that led me and my students to accept educational responsibility in the university classroom context. The use of my own living-educational-theory, “living love”, supported me to explore the notion of satva as the highest form of knowledge acquisition that holds the potentiality of accepting educational responsibility and thereby influencing me, my colleagues, students, and the university culture. Using a participatory action research design and dialogue as a method, I collected and analyzed data from reflective journals, presentations, assignments, and Blog writing. Then, I present a cluster of context-responsive approaches in the form of a satvic framework in response to the question: *How could I enhance joyful teaching and learning in the graduate classes?* The cluster includes (1) voluntary participation, (2) valuing an (everyday) sense of wonderment, (3) respecting interdependence, (4) enhancing the culture of inquiry, and (5) adopting aesthetic inquiry. Finally, this paper shares how vulnerability exerts living values like a moon on the tides and thereby develops a sense of interconnectedness in the local and global contexts.

Keywords: educational responsibility, interconnectedness, living educational theory, satva, self-study

कर्मणः सुकृतस्याहुः सात्त्विकंनिर्मलंफलम्।

रजसस्तुफलंदुःखमज्ञानंतमसः फलम्॥ 16॥

It is said the fruit of actions performed in the mode of goodness bestow pure results. Actions done in the mode of passion result in pain, while those performed in the mode of ignorance result in darkness.

<https://www.holy-bhagavad-gita.org/chapter/14/verse/16>

Introduction

Learning is a joyful moment that leads to taking on higher responsibilities; however joyful learning opportunities seem insufficient in the present education system, particularly in the Nepali university classrooms. For many years I used to believe that *karma (action)* is *dharma*. Accordingly, being a student, my *dharma* was to learn from teachers and being a teacher my *dharma* was to teach students. At first glance, it may seem true but this uncritical belief of *karma is dharma* continuously engaged me (as a student and a teacher) actively and thereby developed passion on teaching, learning, and assessing. However, my active participation in the teaching, learning, and assessing was not enough for me to take on higher responsibilities. Here, taking higher responsibilities refers to working for the common good in the educational context.

Perhaps, the goal or action-oriented education culture might be the reason for a joyless learning culture. Creating a joyful education seems the urgent need in the present context of the goal-oriented and joyless culture of education (Sadhguru, 2017). In line with Sadhguru, students perceive teachers as an evolved being; therefore, teachers need to do something that can enhance their life and the lives of many students using the most beautiful way possible that is available with us. According to Senese et al. (2014) a teacher educator needs to cultivate curiosity, trust, and community for dynamic synthesis of theoretical knowledge and practical insight and enhance ability to manage paradox and tension. The balance of theoretical knowledge and

practical insight might be possible in the joyful teaching and learning context. Similarly, the study of Mehta, Keenan, Henriksen, & Mishra (2019, p. 122) further showed the merit of joyful learning in the context of STEAM Education as they wrote:

“In our context of STEM teaching and learning, a discourse of persuasion and motivation to encourage science, mathematics, and engineering would require carefully designed pedagogical moves that draw upon the human impulses toward exploration and understanding. It would require us to create opportunities to inspire affective and emotional elements of beauty, curiosity, wonder, and awe.”

The opportunity of balancing theoretical knowledge, practical, and intuitive knowledge seems important in the context of interdisciplinary teaching and learning. However, we have been overlooking the positive influence of the value, joy. Joy is a professional value of the in-service teachers in the context of interdisciplinary teaching and learning in Nepal (Dhungana, 2020 b). According to Dhungana (2020 b) "living love" is a living educational value that carries the value of love, care, respect, and joy which influences self and the learners positively through joyful teaching and learning in the school setting. With this reference in mind, joyful teaching and learning in the university setting seems necessary and also possible.

Joy shares the value of love. Goodness is the state of oneness or non-division and where there is no division; there can be love (Krishnamurti & Hunkin, 2020). Therefore, oneness is goodness; goodness is love. Similarly, the Bhagavad Gita (14:27) values sheer joy or ultimate happiness as the highest form of knowledge. For instance, Chapter 14 verse 5 states that “material nature consists of three modes: satva (goodness), rajas (passion), and tamas (ignorance).” It is culturally believed that goodness is the highest mode, the best attribute that humans can possess. We humans have all three qualities but they are dominated by one of the qualities. When we are

dominated by satva, we are considered as satvic people. When satva is dominant we become inquisitive (14:11). Rajasic people who are dominant of rajas have passion for action that arises from desire and attachment (14:7) but tamasic people who are dominant of tamas love to remain in their comfort zone and seem selfish and lazy that arises from ignorance (14:8).

I think the three states are loosely connected to Wilber's (1997) notion of 'I-we-all of us' as tamasic people seem more self-centric, rajasic seem more 'we' centric and satvic people seem more 'world centric'. Among the three modes, the attainment of goodness is the highest human attribute, form or state in which one becomes inquisitive in the state of acquiring knowledge and thereby takes on higher responsibilities. I think inquisitiveness is not enough for acquiring knowledge. The following verse of the Bhagavad Gita (14:6) states:

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ 6॥

It means satva, the mode of goodness, being purer than the others, is illumining and full of well-being that binds the soul by creating attachment for a sense of happiness and knowledge. In the context of education, I connect satva or goodness with inquisitiveness, happiness and knowledge. Therefore, satva is the state of being inquisitive and joyful in the process of acquiring knowledge.

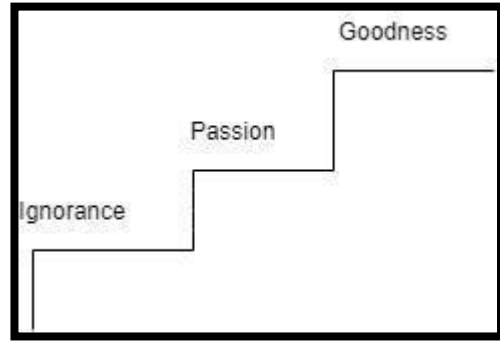


Figure 1: The three modes

If we continue to believe that performing multiple actions passionately alone can benefit all the students and the facilitators, we'll continue to benefit some and never benefit all the students to explore multiple realities of being inquisitive and joyful and thereby engage all to take social and educational responsibilities. Although I developed a sense of educational

responsibility since I chose teaching as my profession, it was not explicit until I connected the notion of satva from the Eastern Wisdom Tradition with the emancipatory interest of Habermas (1972) and thereby, found the limitation of human cognitive interests. Although emancipatory interest supports working for the benefit of all with empowering intent by engaging in critical reflection, this cognitive human interest seems insufficient to promote a sense of educational responsibility as it overlooks the merit of living values such as love, care, respect, and joy.

Therefore, through this paper I explore the context-responsive joyful teaching and learning approaches in the interdisciplinary university classroom setting. For it, I looked to answer to the question: *How could I enhance joyful teaching and learning in the graduate classes?*

Theoretical framework

Nepali people commonly believe that *sam ley sama laai aakarshan garcha* which means people having similar attributes influence each other significantly. However, I believe that rather than only relying on dead beliefs and/or theories, living my own living-educational-theory, “living love” (Dhungana, 2020b) I can influence significantly. Living love enhances the rajasic and thereby satvic quality in me, my colleagues and my students. Living love, the theory of living heart, refers to ‘being lovingly’ (loving, caring, respectful, and joyful) in life and in professional practices for common good (Dhungana, 202 b). Love shares the value of satva (inquisitiveness and joyfulness) and the sense of social and education responsibility (working for common good). As we all possess the satvic quality we can enhance satva by living the value of joy to the fullest. Living joy creates joyful teaching and learning space that supports accepting educational responsibility.

Methods

Like LaBoskey (2004), being a teacher educator, I found the self-study methodology a suitable methodology that supported me to do a self-audit with my evolving living values or theoretical perspectives as my research was intended to transform myself first and then my students so that I could help my students to take their own and educational responsibilities. Then the participatory action research design (Kemmis, 2008) supported me to plan-act-reflect continuously and thereby improve teaching and learning by living joy to the fullest. Roughly dividing each of my class into reflection, action, observation and reflective planning sessions, I, in collaboration with my colleagues and students, conducted this research for one year with two semesters Science, Technology, Engineering, Arts, and Mathematics (STEAM) graduates of a University of Nepal. This one year research (from January 2020 to January 2021) employed dialogue as a method (DeLong, 2020) for making a journey of within and out.

Data sources and evidence

Like Willink and Jacobs (2011) I drew on my teaching experiences and students' writing in electronic portfolios (e-portfolios) during a one year research project. The e-portfolios include: students' arts and designs, our reflective journal entries, blog writing and reflective articles. They hold the evidence of voluntary participation, valuing an (everyday) sense of wonderment, respecting interdependence, enhancing the culture of inquiry (DeLong, 2013), and adopting aesthetic inquiry and, thereby, enhancing satva.

Voluntary participation

Voluntary participation for the common good made us inquisitive and joyful and prepared us to take educational responsibility. For instance, on 24 December 2019 the email that I sent to my supervisor to do assistantship voluntarily created a suitable space to take social responsibility. In the email I wrote: "*Among them Participatory Action Research seems very*

friendly! I am eager to learn more and also grow better being your assistant.” His instant positive response delighted me. After some days, I got the opportunity of learning and working with M. Phil students in the Department of STEAM Education, particularly in the Participatory Action Research course/class. I was happy becoming an assistant (of a female faculty) as I call myself a mentor (Yamamoto, 1988).

Taking the role of a mentor I could enjoy being in the third space, the open and flexible space in which I could make a journey through all the three spaces: teacher, student and mediator. I was inquisitive to make a journey through the three spaces and to live my living value, joy to the fullest by taking voluntary participation. Seemingly, my inquisitiveness led me from *tamas* (ignorance) to *rajas* (passion). Then voluntary participation gave me an opportunity to be with others including critical friends, facilitators and students and provided a suitable space for co-learning (learning together) and thereby growing from *rajas* to *satva* (goodness). The Co-learning space was an inquisitive and passionate space for me as I participated joyfully from the beginning of the day that supported me to enhance the sense of taking higher responsibility.

Similarly, my journey of taking educational responsibility continues with the response - *“Great to hear from you. I would love to blind-review. Yes, I can do it and I will do it”* to the email of the EJOLTS Editor dated 29 October 2020 who wrote: *I was wondering whether you might enjoy reviewing this paper and as you review it you might also find it helps you to develop your understanding of Living Educational Theory research.* Although it was a new task for me I took the initiative that expanded my horizon. From the experience of peer reviewing I could compare and contrast the local university education policy and practices within a global context. From that experience, I learnt that there was a need to empower the facilitators and student-teachers and encourage self-study by the teacher educators of the universities.

Moreover, I influenced my students by creating inquisitive and joyful spaces so that students could take voluntary participation for the common good. I created opportunities for students' voluntary participation in class observation, peer teaching, peer review, peer feedback, peer evaluation, and group assessment that made them enhance their inquisitiveness and happiness. For instance, on 2/9/2020 a student experienced excitement from peer teaching as she reflected, *"I was excited as well as nervous. The task was challenging as I was eager to provide proper ideas to the participants so they understood what I wanted to explain, which will help them in developing their proposal easily."* If I was only critical without being loving and caring, the students might not continue in the peer teaching and learning while being challenged and joyful.

The students' excitement and challenge within a safe space created a synergistic effect. Not only was there the mixed feelings of excitement and challenge, but also the students felt being responsible and they found immense pleasure with their voluntary participation. For instance, on 23/9/2020 a student wrote:

I felt a huge responsibility playing the role of co-facilitator. Although I was supposed to do a presentation about my research topic and the methodology I had planned to use, I was very tense as I was not sure about both of them. But having finished my role as co-facilitator I felt immense pleasure and I could feel my research journey clear to some extent.

Thus the educational responsibility enhanced pleasure and that added clarity in their understanding. Further, peer feedback delighted the students. For instance on 23/9/2020 a student wrote in his reflective note, *"First of all I am very grateful to my classmates and Parbati Ma'am for providing me some constructive feedback. Definitely my peer feedback helped me a lot to*

realize what to focus on now onwards.” Similarly another student expressed his gratitude towards a classmate on the same day as he said, “I am very thankful to my classmates and co-facilitator. My co-facilitator helped me a lot for finding out missing parts of research methodology. I am grateful” In line with Clark and Andrews (2009), reciprocal peer learning and support involved students in an educationally-focused relationship in which they supported each other academically in a given period of time.

Moreover, the sense of responsibility also enhanced students’ critical self-reflection as they engaged in a self-audit activity by developing evaluation criteria through dialogues and then self-assessing. The screen shot of an online class via Google Meet dated 19/12/2021 shows as follows:

Critical self reflection activity				
What did I do?	What didn't I do?	How can I improve what I have been doing?	Individual evaluation criteria & Self evaluation (Out of 100 marks)	Arts-based reflection (3 phrases, stanzas, paragraphs)
1st week- Sharing of previous research. Working on finding new research issue and selecting research field 2nd and 3rd Week- Working on finding out	1. I have not still finished reading regarding my research theory related to my	In spite of my continuous efforts regarding research journey, I have experienced number of gaps in my way of conducting research. To be honest, I am not able to manage my time required for	Participation- 15(20) Assignments- 17 (20) Presentation- 15(20) Reading activity- 15(20) Field work- 14 (20) Total- 76/100	Case as Inquiry Kishna as a researcher seems explorer doing assignments what he observe and know Will lead to new findings

Figure 2: Self-audit activity

Thus, voluntarily participation not only enhanced inquisitiveness and happiness in the students but also enhanced students’ self-critical thinking, my empathy and thereby motivated us to take educational responsibility. For instance, I began to support my colleagues who are struggling with writing research dissertations. In fact, I was also inspired by Jackie Delong’s living value, “culture of inquiry” (Delong, 2013), and “dialogue as research method” (Delong, 2020) to take

social responsibility. In short, voluntarily participation enhanced facilitators and students' sense of self, and their educational responsibilities.

Valuing an (everyday) sense of wonderment

Sense of wonderment refers to an aesthetic quality that each individual possesses.

Valuing an everyday sense of wonderment can provide an opportunity to pose a self-reflective question, 'How can we improve what we have been doing?' And then seek a better alternative to address the immediate problems.

I valued the sense of wonderment, including every day small wonders. For instance, sometime in February 2019, I was in the University canteen wondering. As my University (XXX, School of Education) shared the same premises with XXX, School of Arts (fine arts) which run Master's Classes, I noticed something unique between the students of the two schools. I observed that the students of fine arts seemed happier, more joyful and more alive than the students of education. For instance, some students were playing outside, some others were sitting in the canteen in a big group and talking joyfully. I could easily differentiate the students of arts and education from their outfits, body language and movements. The students of fine arts were in informal dress, had bright faces and were carefree in their movements whereas students of education were looking formal, serious and in a rush. The fine arts students were sitting in pairs or in small groups whereas students of education were with their laptops. I had queries, 'Why this difference?' 'Is it because of students' engagement with arts? Is it because of an age and level difference?

Further, those queries inspired me to plan together with a colleague to integrate arts to facilitate the Participatory Action Research class intending to create a joyful learning environment for the M. Phil students. In line with the study of Mehta, Keenan Henriken, and Mishra (2019 p. 118) I integrated arts to generate "aesthetic experiences of beauty, curiosity,

wonder, awe, and the inherent pleasure of figuring things out" among the learners of interdisciplinary groups. Perhaps my embodied knowledge, the living value of joy, supported me to be inquisitive. Moreover, I used different forms of arts like pictures, photo, video, story, drawing, poetry, and plays throughout my Ph. D research. Such engagement with arts helped teachers to develop a joyful working space in a community school (Dhungana, 2020 b). Therefore, I was encouraged to integrate arts with a strong belief that arts can create a joyful and co-learning learning environment for STEAM graduates. Thus, my belief was grounded in my satva. I discuss more on arts integration in a later section.

Further, intending to develop the value of an everyday sense of wonderment I (along with a colleague) were absent from class without informing the students with the intent of developing their sense of taking responsibility by peer teaching and learning. Perhaps absence provided a free and safe space where students could expand their sense of responsibility freely. We could have informed them about our absence but we decided to explore their value of trust and everyday wonderment. A student shared how the unexpected moment surprised them and that turned into an effective moment in her Blog:

The third class of PAR was unexpected. We had reached class in time but both of our teachers were not there. They had left some written instructions as class work. At first we were all surprised and a little upset that our teachers did not inform us earlier that they won't be in class. I personally thought that if they were not coming and if I knew it earlier then I would not attend the class also. However the class soon became effective. We planned to develop our case study which was our first assessment. Also we visited the library and searched literature for our case study.

The unexpected moment created a safe space for peer teaching and learning and thereby valued peer support. Moreover, a student realized that a “*trusted peer can influence himself and his friends*”. Another student learnt that ‘oops’ moments can be ‘woow’ moments when there is an open space for discussion with friends, “*Oops.., why didn't they inform us they are not coming??... Woow.., library visit and discussion with friends was really different and fruitful learning.*”

My journey of wonderment continued and explored multiple perspectives on vulnerability that I never thought of before. For instance, on 8 May 2020 right after sharing my experience of my living-educational-theory and methodology, a colleague sent me an email:

I liked the way you brought Elbaz–Luwisch’s undertaking of ‘Aah idea’ as the seed of creativity; and that the seed has its inherent unique qualities...And at the same time you quoted Luwisch that our challenge is to make it explicit. The word ‘challenge’ may come with many contradictions on earlier ‘Ah’ undertaking of the seed of creativity. Who gave us this challenge? And for what purpose? Will the growth of the seed remain ‘authentic’ in case some other subject is working on its natural tendency, thinking that it is a challenge for him/her to make the seed explicit? Maybe the ‘author ego’ is still there. The ‘ego’ says it is ‘me’ to make it explicit. It is ‘my’ challenge. A Sisypus challenge! Maybe when the ‘sense of duty’ ceases, the ego dissolves and there arises the wisdom. Maybe this wisdom has perfect joy and blessedness.

His email added wonderment as that was the aah! moment as for the first time I was receiving the longest appreciative, informative, and constructive feedback. More than his feedback I was inquisitive to know what prompted him to share his aah moment. Then I immediately responded as:

Aah! What a comment! It's always great to hear from you, particularly your philosophical and methodological understanding about my performance. I feel easy to share my vulnerability with you as you always create a safe space for that. If I did not get that space I would not perform as I am performing today. You were always there with me in this adventurous journey. I respect you more!

At that moment seemingly I accepted I was vulnerable. But I was trying to explain to him that my vulnerability was not my weakness but my way of living. In his words, my 'sense of duty' ceased, the ego dissolved and there arose the wisdom. Maybe that wisdom had perfect joy and blessedness. It is because vulnerability was not my ignorance but a space of knowing.

It is because at the moment of being vulnerable I found myself melting my ego and there I explore something new, aah! I become open and empty when I am vulnerable. Others may see me surrendering. However, I do not experience myself as a failure or ignorant, rather I am killing my egoistic 'I' and expanding myself into being more conscious. I prepare myself to take higher responsibility when I am being vulnerable. At that moment I feel myself a living contradiction (Whitehead, 1989) and remember my value, joy, a life-affirming value which seems missing. I become vulnerable with whom I trust. Perhaps I am unable to make it explicit but it happens to me when I feel vulnerable. Gradually I learnt that there are multiple perspectives to vulnerability, the state of ignorance and the stage of being open or receptive.

Then I introduced a class observation in which many students voluntarily participated in wonderment. Their wonderment helped them to develop evaluation criteria and observe the class, to share their observations, and to develop a sense of accepting responsibility. Sharing a class observation experience, a student wrote on 9/9/2020:

Being a classroom evaluator first of all I felt a huge responsibility. Having that responsibility I was very conscious of how I can be helpful to the presenters and our facilitator and provide them with some constructive feedback so that they as well as I can learn on how we can make our classroom teaching learning more fruitful and meaningful. Reflecting upon myself, I found myself clear on my concepts of my research journey. I also realized that nothing is wrong and right in learning. Learning is all about having hunger to learn and being curious. So, I would like to thank Parbati ma'am for developing curiosity in me regarding my research proposal. Hope I will be able to feed my curiosity through upcoming classes.

Students accepted the class observation activity as an educational responsibility that added clarity in their research process. Thus, I valued everyday wonderments and created a safe space for joyful teaching and learning that engaged the students to develop a sense of taking higher responsibilities.

Respecting interdependence

A sense of independence was a prerequisite for taking higher responsibility. Here, interdependence refers to acceptance of weaknesses and strengths and thereby use of strengths to address weaknesses. Acceptance is the foundation of the spiritual workplace as Marques, Dhiman, and King (2007, p. 43) stated:

Acceptance may be seen as one of the main foundations of a spiritual workplace. The previously evaluated themes of respect, understanding, openness, honesty, encouragement, giving, trust, kindness, team orientation, few organizational barriers, a sense of peace and harmony, interconnectedness, and encouraging diversity, all require acceptance in order to be possible.

As acceptance is the foundation of the spiritual workplace, fostering acceptance was my attempt to develop a sense of interdependency. Intending to foster interdependence, I tried to develop the sense of acceptance through enhancing cooperation and collaboration between students and colleagues.

For instance, I (including my colleague) continued building mutual relationships through our cooperation and collaboration in improving our classroom practices. Students began to appreciate our participatory approach that valued students as co-learners, and collaborators and value value-laden research and working for common good. Like the study of Dhungana et al. (2021); Milford and Etmanski (2012), we collaborated to complement each other as our collaboration was intended to address the queries of multidisciplinary groups of learners. For instance, my field experiences supported my colleague to address the queries of the students that arouse from the theoretical knowledge discussion. In the process I realized that cooperation is a prerequisite for collaboration, and acceptance, and are prerequisites for developing a sense of interdependency.

Gradually, students developed the sense of interdependency. For instance, a student wrote about how collaboration added excitement in his learning process:

My previous mindset and understanding of Participatory Action Research as other research methods in social science research has been drastically changed to practice it as a practice changing practice by collaborating with the community of people. I am more empowered and automated for applying this research methodology in doing my M Phil research project which aims at improving the current pedagogical practices of mathematics and science by implementing STEAM as a pedagogical innovation. I am even more excited to use this research methodology and work with a community of people

to transform our school education. This collaborative venture between researchers and co-researchers has led me to contribute to the improvement of our educational practices.

Collaboration changed his mind set. His changed mind set not only added excitement in the process of learning but also developed a sense of contributing to the educational practices.

Similarly, one of the class observers found our class to be a student-centric class 30/9/2020 as he wrote:

...the most best part of today's class was an activity where we have to write our feelings regarding our class, all friends wrote and express their concern and hope for the best in the future classes . This activity resembles us in that we are in a collaborative and student's centric classroom where students' voices are listened to.

Perhaps my living value of love, care, respect, and joy added hope as we were valuing them and their feelings.

Next, I introduced guest speakers in the class valuing interdependence. I invited seven guests with their presentation connected with the course plan. Like Milford and Etmanski (2012) guest speakers added the value of collaboration and cooperation and also supported students to pursue their unique research agendas. For instance, a student reflected as,

On 1st June we had guest speaker XXX on his PAR journey, his experience and insights while teaching science in one of the schools in Nepal using inquiry based approach... After his presentation there was a discussion class in which we asked our queries...we were happy to listen to his answers or experiences.

Similarly, a group of students took an initiative to support each other to understand the research design and research process that resulted into the formation of the Learning Community of Auto/ethnography. Their sense of educational responsibility encouraged other students to form

other two learning communities. Thus, our sense of interdependence enhanced our curiosity and happiness.

Enhancing “the culture of inquiry”

I believe that the culture of inquiry preserves inquisitiveness and wonderment as we can pose as many questions as we like until we get the satisfied answer. Here, “the culture of inquiry refers to a safe space where we can question, wonder, and show our inquisitiveness and vulnerability (DeLong & Whitehead, 2012). Like a child asks infinite questions, our childlike inquisitiveness within us (Palmer, 1997) can be revived and preserved by promoting the culture of inquiry. In Marshall’s (1999, p. 155) words, it is the use of “inquiry as method” and “living life as inquiry”.

My journey of developing “the culture of inquiry” began with Jackie in Croatia while attending CARN-ALARA Conference in 2019. Since then Jackie has been creating a loving culture which supported me to develop my own living-educational-theory, “living love” (Dhungana, 2020 b).

Similarly, whenever I feel I am stuck, I communicate with her in the process of my academic writing including my PhD Dissertation. The culture of inquiry not only supported me to become unstuck but to explore my potentialities. For instance, I could not develop my living-educational-methodology if she was not there to understand my articulation of the metaphorical presentation of “Ardhanaishwar” (Dhungana, 2020 b). That was on 21 April 2020 when I explored what I had never explored before from the video-Towards ‘methodological inventiveness’(Dadda & Hart, 2001).



Video 1: Methodological Inventiveness

<https://www.youtube.com/watch?v=KCwbRo16K44&t=26s> (Dhungana, 2020 c)

Moreover, within the “culture of inquiry” I found a safe space where I could articulate and thereby connect my Eastern Wisdom Tradition and perspectives. For instance, the following video has the detail where I could connect the notion of *tamas*, *rajas*, and *satva* to the theme, “Accepting Educational Responsibility” of 2021 AERA Virtual Annual Meeting and my self-study research in the video- aera 250121 (Whitehead, 2021 c)



Video 2: Connection to the Eastern Wisdom Tradition <https://youtu.be/uZVo3DfpdtU>

Although I inherited a questioning culture from my ancestors who questioned their gurus to influence themselves and social formations (see the Bhagabat Gita), I could understand it until I lived the culture of inquiry.

For instance, when I was introduced to the course plan I questioned the less empowering planning of facilitating Participatory Action Research course in a non-participatory approach to my colleague. Although I was new to the university and to the curriculum development and implementation process, I questioned the proposed curriculum and pedagogy when I found it was non-participatory. I found a non-participatory approach of designing a course and facilitating the course as a problem as it was pre-designed as an outcome-based curriculum having fixed contents, learning objectives, learning resources, assignments, pedagogies, and evaluation criteria with some possible flexibility.

Beyond my assigned responsibilities, I wanted to take an educational responsibility for social justice by respecting students' diverse needs, interests, aspirations and levels. Inspired by the process-based approach of Mckernan (2008), I proposed to adopt the participatory approach, a research pedagogy, in the class to facilitate a participatory action research class. We (colleagues and students) discussed and agreed to engage in the planning- action-reflection cycle in our each class. That provided a safe space to me and the students to question self and others' practices.

Besides questioning disempowering practices, I began to self-reflect that revealed that I was a living contradiction. For instance, a student wrote: *Our second class began with reflection of the former class and recording video which we had already decided. Parbati ma'am's reflection was about classroom diversity and democratic classrooms in traditional settings.*

I thought I was fostering joyful learning but I found it limited to addressing the seating arrangement.

Moreover, I could influence my colleague as she also experienced the value of joyful teaching and learning as she said, *“I did not know when classes were getting over. I used to find my classes long.”* She was smiling and sharing in the canteen. I was happy because she was enjoying her class.

Further, the questioning culture influenced students positively. For instance, valuing the critical reflection processes, a student said: *The first experience of exploring problems, making plans for solving problems, and critical reflection as a cross-cutting practice across all the steps of the cycle made me strengthen my abilities to use PAR as a methodology.* Moreover, the questioning culture was enhanced through the presence of guest speakers in the class. My invitation of guest speakers (two international and five national) in the class enhanced the questioning culture. One of the class observers wrote: *“After that the presentation of the guest lecturer... there was an active participation like posing questions and getting feedback which was also really practicable.”* Perhaps our peer feedback, peer review, and engagement of critical friends enhanced our curiosity and thereby supported the culture of inquiry.

I continuously developed and thereby lived the culture of inquiry. For instance, I developed and presented the Living poster “Living joy” where I articulated the joyful, artful and playful journey. Watch the YouTube video “Living joy” for detail (Dhungana, 2020 a).

<https://www.youtube.com/watch?v=-Qtm5QsuImY>

Further, I enhanced the culture of inquiry and thereby created a joyful learning culture within my workplace by promoting collaborative inquiry. For instance, I in collaboration with my colleague developed an abstract entitled *Creating an Aesthetic Learning Space for STEAM*

Graduates: A Participatory Inquiry intending to present it in the Seventeenth International Congress of Qualitative Inquiry (ICQI) 2021.

Adopting aesthetic inquiry

Here, aesthetic inquiry refers to arts-based inquiry. Arts refer to the integration of photo, image, video, poem, design, and poster in the process of teaching, learning, and assessing. Art explores inquisitiveness within and thereby enhances aesthetics. Aesthetic refers to joy and appreciation, and aesthetics refers to interconnectedness of perception, thinking and feeling (Given, 2008). I used art as a tool of expressing my lived stories for promoting critical reflection and a joyful learning environment.

In the beginning, inspired by the autobiographical approach of Branyon, Diacopoulos, Gregory, and Butler (2016), I used multiple forms of art for unpacking my past, understanding the present and impacting the future. The engagement with different forms of art by adult learners provides coverage for individual and societal change and motivated them to take collective social action (Brigham, 2011). Therefore, I encouraged students to use multiple forms of art for creating a joyful learning space.

Then I gradually developed my activist perspective (the perspective of using different forms of arts for creative expression) that integrated my three identities: artist, researcher and thereby emerged activist pedagogy (Mesías-Lema, 2018). My activist pedagogy made the classroom environment joyful. Our joyfulness enhanced the learning environment. Realizing the role of arts in reflection, a student expressed through a poem:

I could express inner reality – developing creative and critical thinking

I could portray my feelings – having multiple genres to presenting

I could paint my inner self

I could dance my past abilities and inabilities

I could sing my song of future actions

I could picture my distortions

I could dramatize my emotions of highs and lows

I could film the entire process of learning

I could play the music of happiness and sorrows

I could better explain and depict my learning – an unstoppable journey of experience!! reference

Similarly, besides joy, a student enhanced his critical thinking and creative thinking through art integration as he wrote:

We collaboratively had made a significant decision of doing arts-based reflection which had opened up a new dimension of creativity. I was enthralled by this creative means of reflection and I was able to heighten my level of creation by the plethora use of the right brain. I came to understand the immense power of using arts to reflect upon. I started exploring my hidden abilities of arts and found several such skills such as writing poems and songs, making videos, dancing, drawing pictures, and so on which transform my creative thinking and critical thinking.

His joyful participation with arts and learning activities transformed him. Not only that, students developed their poetic logics. For instance, a student said, *“In this semester I realized that I can write poems that I never knew before. These days I feel I can participate in poetic debate.”* His confidence and glowing face was the assurance of his way of making meaning, the poetic inquiry. Similarly, a student began his research proposal with a poem entitled 'Happiness'.

You're going to realize it one day —

that happiness is never about your job, or your degree,

...

That happiness will always work with the informants.

That happiness will always be about bringing new knowledge.

It is always subjective, connected with feelings and emotions.

It is always reflective of understanding and evaluating one's work.

I could influence students significantly by integrating arts as a student wrote:

Similarly, through the arts based reflection, the class had become interesting, fun, and we were being creative as well as innovative. The journey had been empowering us with developing dimensions of transformative learning like being critically reflective, creative, innovative, adopting arts based pedagogy, developing collaborative skills etc. we were learning and getting insights about PAR doing PAR as our pedagogical practice. I created three poems for arts based reflection and I am happy this PAR journey explored that quality in me which I didn't know before. So this journey of PAR is one milestone in my learning journey.

Similarly, another student expressed the joyful moment being a researcher through a poem.

Inductive is the nature of research

Style of writing determine the type

Once researcher enter in the field

Enjoy a lot never try to return reference

Another student reference explored his living values of care and love that he realized while developing poetry.

Scene 2: Credence

Setting: Circa Spring 2020

Fighting the way through the sun, rain and snow,

It must have been rough journey though,

I have learned to value them more,

For the magnificence they show,

Exploring what they love for them to grow,

I am the gardener just helping them to bloom,

Season after season, as spring arrives.



Similarly, a student explored his living social value as he wrote:

Arts-based reflection was a tremendously fruitful journey for me to develop both skills and knowledge about using multiple perspectives or genres of arts to reflect my experience, learn from them, and improve my practice to make it more empowering and justifiable for others... made me aware of my past actions, learn from these actions, be imaginative to improve, and transform my core belief system to make contribution to society as a human being.

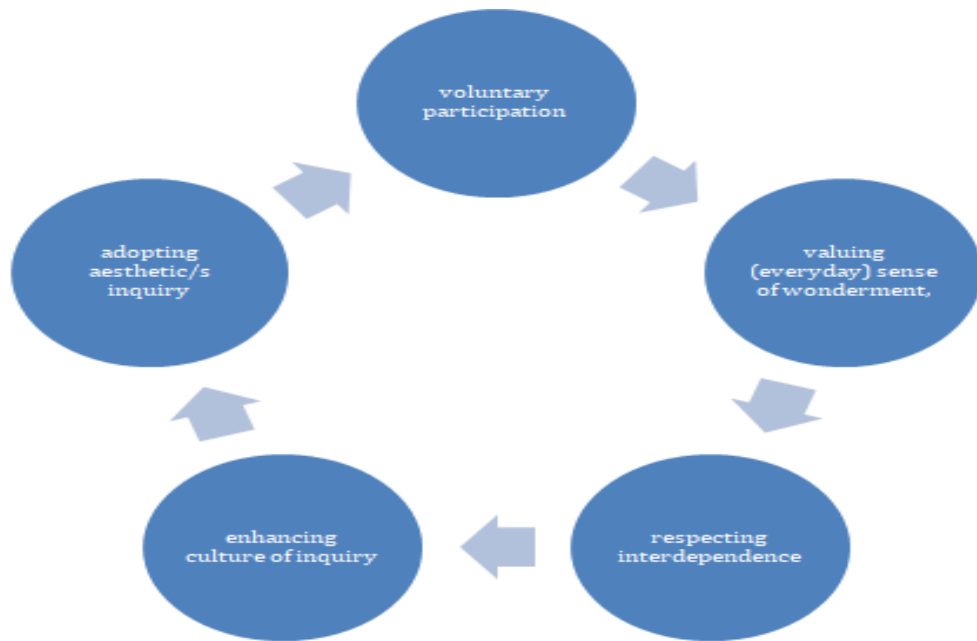
Thus his willingness to make his practice more empowering and justifiable for others and contribute to the society as a human being showed his sense of social and educational responsibility. Similarly, presenting a proposal a student reflected how he realized he was developing a sense of common good as:

While developing my proposal I have realized that I need to go beyond. While talking about my transformation, what does my nation get? This question engaged me for some time but I could not change the title as I needed to re-work for it.

Thus we created a joyful learning and teaching culture. Here, I use learning and teaching, not the other way around, as I believe that for teaching, one needs to learn first. Therefore my active participation in the teaching, learning, and assessing was not enough because I learnt something new and found the best version of myself when I was joyful in the learning process. Similarly, I explored that I took higher responsibilities or worked for the common good when I was joyful.

Conclusion

When I was happy I took higher responsibility (working for the common good) by taking voluntary tasks. When I took on a voluntary task I enhanced my inquisitiveness. Gradually my sense of wonderment and inquisitiveness enhanced and thereby I began to value something new in everyday happenings. The value of small wonders of everyday happenings and noticeable wonderment developed a sense of interdependence. The sense of independence was my life-affirming energy that I realized when I got connected with other people. When I connected with others I enhanced interdependency through cooperation and collaboration that developed into a culture of inquiry. And the culture of inquiry was enhanced through art integration. In the whole process, every time I learnt something new (at least for me) that made me content. Thus, I explored the answer of the question-*How could I enhance joyful teaching and learning in the graduate classes?*-through (1) *voluntary participation*, (2) *valuing (everyday) sense of wonderment*, (3) *respecting interdependence*, (4) *enhancing culture of inquiry*, and (5) *adopting aesthetic/s inquiry* that becomes a satvic framework or context-responsive approaches of/for accepting educational responsibility.



The satvic framework required the three prerequisite factors: gender equality, caring, respectful, and inquisitive facilitation, and a lovely learning atmosphere. For instance, I came to know that being a female facilitator my presence alone could enhance satva among students. In other words, a teacher needs to ensure gender equality. For instance, a student said, *“I was happy to find two lady teachers are going to facilitate the course. This was encouraging for me too that ladies are also capable and competent like male in many ways.”* Seemingly gender equality was her living (social) value. Or perhaps our presence or “living joy” made her joyful as she never got an opportunity to learn with female teacher/s particularly in the university.

Next, I realized that besides gender equality a teacher needs to be caring. For instance, appreciating my caring nature a student wrote: *“I was heavily involved in creating, evaluating, analyzing as well as critically reflecting, appreciating and participating with learners with highly caring course facilitators.”*

Further, I explored how I enhanced my living-educational-value of respect while developing the conference video for 2021 ISAN in collaboration with my colleague. For instance, I realized that “inclusiveness and a culture of respect” are prerequisites for enhancing teaching, learning and assessing, particularly STEAM graduates. You can explore the details in the video STEAM as an innovative pedagogy to enhance teaching, learning and assessing

(Rajbanshi & Dhungana, 2020) <https://youtu.be/3Rekbw807Qw>.

Besides ensuring gender equality, a teacher needs to be caring, respectful and inquisitive. For instance, a student wrote: *Keeping gender perspective aside, I am grateful to learn things from two immensely energetic and hardworking madams. Their love, compassion, zeal, and kindness have developed enthusiasm in me learning and achieving difficult things in life.*

Finally, a lovely atmosphere makes learning a joyful learning. For instance, a student found that the learning space had a lovely atmosphere. In the acknowledgment, he wrote:

I would like to extend my sincere thanks and gratitude to my mentor and facilitator Mrs. Dhungana for her love, care, inspiration, visionary support and step-by-step guidance throughout the process of preparing this proposal. I would like to appreciate her guidance and continuous support to create a lovely atmosphere and frequent responses to my calls and emails.

In short, my living values (love, care, respect, joy), social value (gender equality), aesthetic value (lovely atmosphere), and human value (inquisitiveness) are common values that connected me with my students and supported me to become the finest version of myself. The common values become the spiritual or/and living educational values and also my explanatory principles. Taking educational responsibility is satvic when we continuously live our values influencing self, others

and the social formations (Whitehead, 1989) with the aim of fulfilling the common good of citizen-scholars.

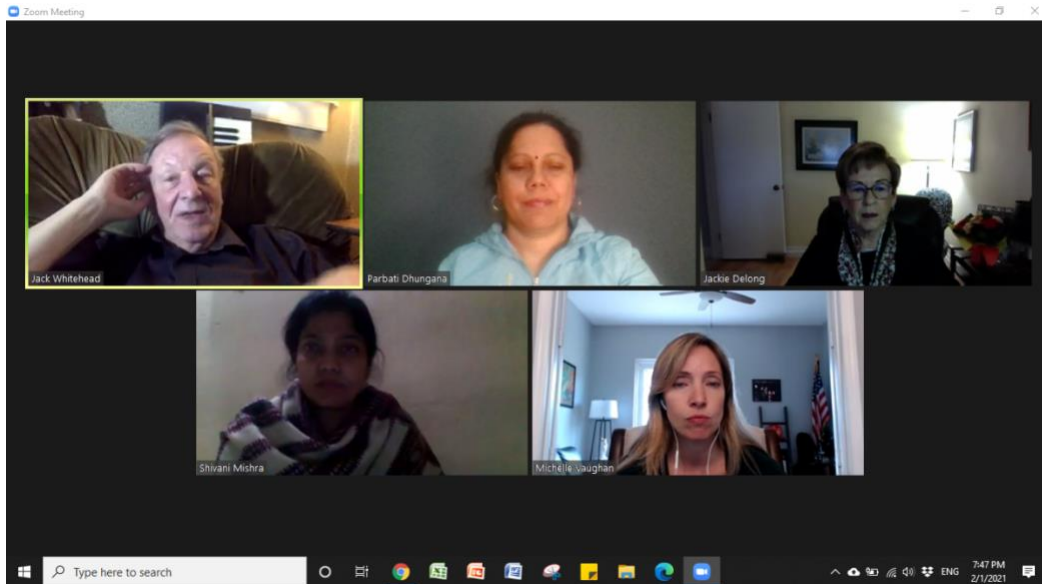
Significance

The quality of being worthy of attention of this paper lies in the urgent need to explore the context-responsive meaning to the word, vulnerability, in the context of education.

Vulnerability is commonly understood as synonymous to ignorance (tamas attribute) and ignorance is taken as the worst form of human attribute particularly in the Nepali university classroom context. From the perspective of value, vulnerability seems to prevent us from living our common living values influencing self, others and social formation. However, as we all possess all three forms (tamas, rajas and satva) we may be the worst in one point of time but we can improve ourselves and make journey through tamas-rajas-satva being observant of our own attributes within the culture of inquiry.

Therefore, I argue that vulnerability is the source of authenticity; the seed, and the knowledge in which we get our authentic selves when we consciously observe our own attributes. The conscious observation of the authentic self shows connection to our life-affirming values (eg. love, care, respect, and joy). There is a very fine line or a blur space between vulnerability and knowledge. The blur space can be explored and thereby shed light and change so-called ignorance into knowledge within the culture of inquiry.

Vulnerability is a burning glocal (local and global) issue particularly in the context of university education. At first, I explored vulnerability in my university classrooms. Then I experienced my changing perspective of vulnerability while developing the culture of inquiry through video conversation with living educational theorists Jack Whitehead (UK), Jacqueline Delong (Canada), Michelle Vaughn (USA) and Shivani Mishra (India) from the 39:41 minute video of our conversation of 25 January 2021 (Whitehead, 2021 a)



Video 3: Vulnerability

<https://www.youtube.com/watch?v=j61e7nreB34>

Later I explored vulnerability was not only significant to me but to many of us as a common living value. For instance, after our discussion dated 2/8/2021, Jack extracted the points from our conversation that he sent via email realizing vulnerability as common value: *“What I focused on in our (Jack Whitehead (UK), Jacqueline DeLong (Canada), Michelle Vaughn (USA) and Shivani Mishra (India) conversation were the living expressions of our energy-flowing values that are only weakly communicated by the value-words, love, vulnerability and caring.”*

Although it was implicit in the beginning phase of planning together for the Symposium and developing our individual papers for the AERA-2021 Annual Meeting, we gradually made it explicit together. I believe that our sense of togetherness or oneness resonates so deeply in us that it provides multiple perspectives to address the issue and/or living value of vulnerability. For instance, we developed our sense of oneness by engaging in the emerging questions such as:

(a) ‘How can we unite with practitioners, with scholars across other academic fields and disciplines, and with other citizens beyond academia to strategically address complex social and educational problems?’

(b) What are the values that are we bringing into our culture of inquiry?

I believe that we can unite as practitioners, with scholars across other academic fields and disciplines, and with other citizens beyond academia to strategically address complex social and educational problems being connected with other with whom we can live shared living values.

The moment of living shared values is the state of ultimate happiness, the state of interconnectedness (inner connection and interconnection) or oneness. Thus, the state of oneness or unison can be achieved through seeking common life-affirming values (commonality) and living our shared values within the culture of inquiry taking educational and social responsibility for common good influencing ourselves, each other and our work spaces as mentioned by Jack in the video conversation: Planning for 2021 aera Symposium on the 8-02021(Whitehead, 2021 b)



Planning for 2021aera Symposium on the 08-02-21

Video 4: Common living values https://youtu.be/SG3k3qc_0hY

“I really enjoyed reading the more. And just want to check something with you all because something about all of our paper. I think Jackie could work on and then we collaboratively create something together towards the end of our papers.”

Yet, I feel, we need to influence our family besides influencing ourselves, students, colleagues, and other practitioners and scholars; otherwise, we may not enjoy ultimate happiness excluding and forgetting our spiritual values that we have been living as *sanskar* in the form of cultural values at home and/or with family. *I hope my use of the meanings of the value-words from Nepalese culture is particularly important in helping to avoid any colonising tendencies we might have been ‘imposing’ the meanings of our value-words through the medium of English.* (based on the personal communication with Jack who wrote responding to my initial draft of the paper on 2/9/2021).

We all are spiritual beings and living our common spiritual value, interconnectedness or love. Accepting educational responsibility, we are developing our culture of inquiry with values

of love, vulnerability and care that we agreed are our common or shared values. The common values or the commonality among us are the spiritual values that interconnect us. According to Marques, Dhiman, and King (2007, p 11) “spirituality in the workplace is an experience of interconnectedness among those involved in a work process.” Interconnectedness refers to inner-connection and/or inter-connection in the context of spiritual workplace which values employees’ feelings of completeness and joy (Marques, Dhiman, & King, 2007). With this reference, I define interconnectedness as the experience of completeness or oneness and joy when we connect with others and with ourselves while working.

Planning and working together for the AERA 2021 Symposium, and thereby developing our culture of inquiry, we are looking for connection, collaboration, and building relationships as we find incompleteness and joylessness within ourselves and with others. Seemingly, we felt connected with ourselves and others. So, we are developing a sense of ‘we’ (oneness) by connecting and collaborating. In the collaborating process, we are losing our individual ‘self’ and finding common or shared ‘selves’ in ‘we.’ The shared or common self is not a separated or egoist self but a spiritual self that is common to all of us. When we find that commonality among us we feel connected and compete and then we experience joy. In line with Krishnamurti & Hunkin (2020) we have been fractured or divided within ourselves so that love is not possible as divided selves cannot love and become lovingly. It means we can experience oneness when there is love or vice versa.

Seemingly, we are looking for love, the reason to be one, or be connected with ourselves by connecting with others. Or to put it differently, we are connecting and collaborating with others so that we can connect with ourselves and experience love or oneness and joy. Or perhaps we are healing ourselves and others by living love and/or interconnectedness.

In short, while answering the common questions, I realized that I added another meaning to my living-educational-value, 'living love' that is interconnectedness.

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