

PEDAGOGY FOR EMOTIONAL AND SOCIAL WELLBEING: PERSPECTIVES
OF STUDENTS AND TEACHERS THROUGH KUNDALI RESEARCH DESIGN

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AN ABSTRACT

of the dissertation of *Shritima Shah* for the degree of *Master of Philosophy in Educational Leadership*, presented on *10 October 2025*, entitled *Pedagogy for Emotional and Social Wellbeing: Perspectives of Students and Teachers Through Kundali Research Design*.

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This study explores Pedagogy for Emotional and Social Wellbeing through the perspectives of students and teachers using the Kundali Research Design, a metaphorical framework inspired by Vedic astrology. The purpose of this research is to understand the viewpoints of early adolescent students and their teachers regarding mental health, with a focus on social and emotional well-being. From there, the study aims to identify an effective pedagogy to enhance the emotional and social well-being of early adolescent students. This research addressed: (1) How do early adolescent students and their teachers perceive emotional and social health? and (2) What pedagogies they think will boost the emotional and social well-being of early adolescent students? Although initial assumptions about warm pedagogy led me to examine Dewey's Progressive Pedagogy, literature revealed that balanced approaches work better with adolescents, which then led me to study Heider's Balance Theory.

The literature review encompasses thematic, empirical, and theoretical reviews, as well as a policy review that covers the history of Nepal's education system, the National Education Policy 2019, the national aims of school education, and Nepal's Mental Health Policy. To bridge contextual, conceptual, and methodological gaps, I conducted qualitative research in a public school in Kathmandu with four sixth graders and their class teacher. A multi-paradigmatic

approach (interpretivism and postmodernism), including narratives, poetry, metaphor, comic representation, and no-eraser drawings, was used for data collection, analysis, interpretation, and representation. The innovative Kundali Research Design, inspired by Vedic astrology, serves as a central metaphor throughout this research paper.

Findings revealed that emotional and social health awareness has improved; however, students' understanding relied on parental guidance than on formal education. The class teacher demonstrated strong awareness, crediting it to his education, experience, and training. One student expressed their current pedagogy as progressive, while three described it as traditional, with a few mentioning corporal punishments. The teacher shared that he employs situational pedagogy, as he is strict with naughty students but friendly with those who are struggling. However, his inability to distinguish between the two highlighted the need for more open teacher-student relationships. Participants proposed infrastructure improvements and moral education.

Unintentionally created during this research, the Kundali Chart Pedagogy (KCP) emerged as a possible remedy, helping students feel more comfortable and at ease in sharing their struggles. Heider's Balance Theory has been used to find solutions for students' problems affecting their emotional and social wellbeing under the KCP. Steps inspired by the Public Policy Cycle were suggested to establish KCP formally. The KCP addresses the need for a deeper understanding by prioritizing open communication to identify students' emotional and social needs, enabling teachers to balance warmth and firm guidance for improved well-being. While further research is needed to evaluate KCP's efficacy, these findings have planted the seeds for "Pug Heidi" - a children's book designed to lay a foundation for emotional and social well-being from childhood.

.....

10 October 2025

Shritima Shah

Degree Candidate

शोध सार

शैक्षिक नेतृत्व तथा व्यवस्थापनमा दर्शनशास्त्रको स्नातकोत्तर डिग्रीको लागि श्रीतिमा शाह को शोध प्रबन्धको शीर्षक 'भावनात्मक र सामाजिक कल्याणको लागि शिक्षण-पद्धति कुण्डली अनुसन्धान विधि मार्फत विद्यार्थी र शिक्षकहरूको दृष्टिकोण' २४ असोज २०८२ मा प्रस्तुत गरिएको थियो ।

.....
सह. प्रा. शेषकान्त पंगेनी, पीएचडी

शोध निर्देशक

यस अध्ययनले वैदिक ज्योतिषबाट प्रेरित एक रूपकात्मक रूपरेखा, कुण्डली अनुसन्धान विधि (Kundali Research Design) को प्रयोग गर्दै विद्यार्थी र शिक्षकहरूको दृष्टिकोण मार्फत भावनात्मक र सामाजिक कल्याणको लागि शिक्षण-पद्धतिको अन्वेषण गर्दछ। यस अनुसन्धानको उद्देश्य सामाजिक र भावनात्मक कल्याणमा केन्द्रित हुँदै मानसिक स्वास्थ्यको बारेमा प्रारम्भिक किशोर विद्यार्थीहरू र उनीहरूका शिक्षकहरूको बुझाइ र धारणा पहिचान गर्नु हो। त्यहाँबाट, अध्ययनले प्रारम्भिक किशोर विद्यार्थीहरूको भावनात्मक र सामाजिक कल्याण अभिवृद्धिका लागि उपयुक्त शिक्षण-पद्धतिको पहिचान गर्न गर्ने प्रयत्न गरिएको छ। यस अनुसन्धानले निम्न कुराहरूलाई सम्बोधन गरेको छ: (१) प्रारम्भिक किशोर विद्यार्थी र उनका शिक्षकहरूले भावनात्मक र सामाजिक स्वास्थ्यलाई कसरी बुझ्छन्? (२) तिनीहरूले कुन प्रकारका शिक्षण-पद्धतिहरू विद्यार्थीहरूको भावनात्मक र सामाजिक सुस्वास्थ्य सुदृढ गर्न सक्षम ठान्छन्? प्रारम्भिक रूपमा 'Warm Pedagogy' मा आधारित मान्यताबाट शुरु गरिएको अध्ययन डिवेको प्रगतिवादी शिक्षण सिद्धान्त (Dewey's Progressive Pedagogy) मा केन्द्रित थियो; तथापि, सैद्धान्तिक समीक्षाले किशोरहरूको सन्दर्भमा हेइडरको सन्तुलन सिद्धान्त (Heider's Balance Theory) अध्ययन गर्न प्रेरित गर्‍यो। साहित्य समीक्षामा विषयगत, अनुभवजन्य र सैद्धान्तिक समीक्षाहरू समावेश छन्, साथै नेपालको शिक्षा प्रणालीको इतिहास, राष्ट्रिय शिक्षा नीति २०१९, विद्यालय शिक्षाको राष्ट्रिय उद्देश्यहरू, र नेपालको मानसिक स्वास्थ्य नीतिलाई समेट्ने नीति समीक्षा पनि समावेश छ। प्रासंगिक, वैचारिक र पद्धतिगत खाडलहरू पूरा गर्न, मैले काठमाडौँको एक सार्वजनिक विद्यालयमा अध्ययनरत कक्षा छ का चारजना विद्यार्थीहरू र उनीहरूका कक्षा शिक्षकसँग गुणात्मक अनुसन्धान गरेँ। अध्ययनमा व्याख्यावाद (Interpretivism) र उत्तर-आधुनिकतावाद (Postmodernism) दृष्टिकोणमा आधारित बहु-परिप्रेक्ष्यात्मक (Multi-paradigmatic) पद्धति अपनाइएको छ, जस अन्तर्गत कथन (Narrative), कविता (Poetry), रूपक (Metaphor), चित्रकला (Comic Representation) र नो-इरेजर चित्र (No-eraser Drawing) जस्ता माध्यमहरू प्रयोग गरी तथ्य

सङ्कलन, विश्लेषण, व्याख्या र प्रस्तुति गरिएको छ। वैदिक ज्योतिषबाट प्रेरित नवीन कुण्डली अनुसन्धान विधिले यस अनुसन्धान पत्रभरि केन्द्रीय रूपकको रूपमा काम गर्दछ।

अध्ययनका निष्कर्षहरूमा विद्यार्थीहरूको भावनात्मक र सामाजिक स्वास्थ्य सम्बन्धी चेतना केही हदसम्म वृद्धि भएको भए तापनि, तिनिहरूको बुझाइ औपचारिक शिक्षाभन्दा अभिभावकको मार्गदर्शनमा बढी निर्भर देखिएको छ। कक्षा शिक्षकले यस क्षेत्रमा सशक्त चेतना प्रदर्शन गरेका छन्, जसको श्रेय उनले आफ्नो शैक्षिक योग्यता, अनुभव र तालिमलाई दिएका छन्। चारमध्ये एक विद्यार्थीले आफ्नो कक्षा शिक्षणलाई प्रगतिशील भनेका छन् भने बाँकी तीनले यसलाई परम्परागत रूपमा व्याख्या गरेका छन्, जसमा कतिपयले शारीरिक दण्ड को प्रयोगसमेत उल्लेख गरेका छन्। शिक्षकले आफूलाई स्थितिनिष्ठ शिक्षण-पद्धति प्रयोग गर्ने बताएका छन्—दुष्ट विद्यार्थी प्रति कठोर र संघर्षरत विद्यार्थी प्रति मैत्रीपूर्ण—तर दुवै बीच भिन्नता स्पष्ट गर्न नसक्नुले खुला शिक्षक-विद्यार्थी सम्बन्धको आवश्यकता प्रस्ट पार्दछ। सहभागीहरूले विद्यालयको भौतिक संरचना सुधार र नैतिक शिक्षाको सुदृढीकरण प्रस्ताव गरेका छन्।

अनुसन्धानको क्रममा अज्ञानमा विकसित कुण्डली तालिका शिक्षण-पद्धति (Kundali Chart Pedagogy – KCP) एक सम्भावित समाधानका रूपमा उदाएको छ, जसले विद्यार्थीहरूलाई आफ्ना भावनात्मक संघर्षहरू सहज रूपमा अभिव्यक्त गर्न सहयोग गर्दछ। Heider's Balance Theory को प्रयोग विद्यार्थीहरूको भावनात्मक र सामाजिक कल्याणलाई असर पार्ने समस्याहरू समाधान गर्न KCP अन्तर्गत गरिएको छ। साथै, सार्वजनिक नीति चक्र (Public Policy Cycle) बाट प्रेरित चरणहरू प्रस्तुत गरी KCP लाई औपचारिक रूपमा संस्थागत गर्ने प्रस्ताव गरिएको छ। KCP ले विद्यार्थीहरूको भावनात्मक र सामाजिक आवश्यकताहरू पहिचान गर्न खुला संवादलाई प्राथमिकता दिँदै, शिक्षकहरूलाई न्यानोपन (warmth) र दृढ निर्देशन (firm guidance) बीच सन्तुलन कायम गर्न सक्षम बनाउने शिक्षण-पद्धति प्रस्ताव गर्दछ। यद्यपि KCP को प्रभावकारिता मूल्याङ्कन गर्न थप अनुसन्धान आवश्यक छ, यस अध्ययनले 'Pug Heidi' नामक बाल-पुस्तक सिर्जना गर्ने प्रेरणा दिएको छ, जसले बाल्यकालदेखि नै भावनात्मक र सामाजिक सुस्वास्थ्यको आधार निर्माण गर्ने उद्देश्य राख्दछ।

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श्रीतिमा शाह

उपाधी उम्मेदवार

२४ असोज २०८२

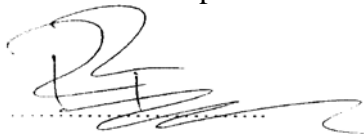
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DECLARATION

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

.....

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10 October 2025

DEDICATION

With deep devotion, I begin by remembering Lord Ganesha, the remover of obstacles, whose presence has guided me throughout this journey. The canvas painting of Him adorning this page is my humble creation, a small token of devotion.

My deepest gratitude to my mother, Mira Shah, for her unwavering courage and support; to my father, Subarna Bahadur Shah, for teaching me the value of meticulous work and for always being my guiding light; and to my little brother Mohak Bahadur Shah—though ten years younger, your discipline and uplifting words pushed me forward. This work is as much yours as it is mine.



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ABBREVIATIONS

CDC	Centres for Disease Control and Prevention
CES-DC	Center for Epidemiological Studies Depression Scale for Children
KCP	Kundali Chart Pedagogy
NAfME	National Association for Music Education
NESP	New Education System Plan
PESOC	Positive Educational and Social Outcomes for Children
PPC	Public Policy Cycle
SDQ	Strengths and Difficulties Questionnaire
WHO	World Health Organization

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CHAPTER I

INTRODUCTION

This chapter discusses the challenges of traditional pedagogy, drawing from my own experiences as a teenage student. Students' mental health suffered from a methodology that included a demanding curriculum, strict teachers, and a poor relationship between students and teachers. Consequently, this gave me the impression that an approach to education centered on friendliness and warmth would be more advantageous in improving the mental well-being of teenage students. However, further investigation has revealed issues with my initial belief. The first problem is that I believe that awareness of mental health has improved, whereas the studies are suggesting otherwise. The second issue is that the pedagogy may already be too warm and friendly, and it needs to be balanced. As a result, it has been determined that further study is required on this subject, as I am unaware of the views that current teachers and adolescents hold regarding mental health and pedagogical practices. Thus, the purpose is to explore the perspectives of early adolescent students and teachers on mental health, specifically emotional and social well-being, and to identify suitable pedagogies to enhance the emotional and social well-being of these children. The delimitation has revealed that mental health encompasses only social and emotional well-being. The study is qualitative and restricted to the Kathmandu Valley, involving sixth-grade students and their class teacher. In the end, a summary section is included, comprising a single paragraph that summarizes the chapter.

The Debilitated Fifth House

According to Centres for Disease Control and Prevention [CDC] (2023), mental health is essential at all stages of life, from infancy and adolescence to maturity. Our mental health influences how we think, feel, and behave. It also shapes how we cope with stress, interact with others, and make good decisions. Emotional, social, and psychological wellbeing all come together to form our overall mental health. I truly believe that mental wellbeing plays a crucial role in inspiring people to live happy, successful, and balanced lives. There are several factors that, in my opinion, influence one's mental health, including genetics, environmental factors, and life events.

In a video shared on his channel, Kaushik (2024), explained that in Vedic astrology, the fifth house of a Kundali chart represents various aspects of life, such as school education, creativity, wisdom, and one's children. The fifth house is also believed to reflect past-life deeds. When children exhibit skills without prior learning or exposure in this lifetime, Vedic astrology suggests that those abilities may have been carried over from previous lifetimes. An exalted fifth house indicates that good deeds from a past life are now manifesting as natural talents and a smooth learning journey. Conversely, a debilitated fifth house suggests past life shortcomings that create present struggles in education, creativity, and difficulties in all areas ruled by the fifth house. This cosmic framework helps explain why some students flourish effortlessly while others face persistent challenges in these areas, as per Vedic astrology.

While presenting this as an astrological framework, I used it metaphorically to understand my own school experiences. Reflecting on my experience as an adolescent student, when teaching and interacting with students at my school, the instructors predominantly adopted a traditional approach and displayed a lack of emotional and social abilities. Cleveland Clinic (2023) found that an individual's thrilling and demanding journey from childhood to maturity occurs during adolescence. The young person will start to learn about their identity and sense of belonging as a result of physical, cognitive, and psychological changes. This is a period of tremendous growth and transformation; therefore, things aren't always going smoothly.

As a result, this negatively affected our mental health, and unfortunately, parents as well as teachers were unaware of it due to a lack of understanding about the topic. There were situations where the adolescents were left alone without the support of either teachers or parents.

When discussing the pedagogical approach, the teaching approach can also be termed as pedagogy, as stated by Shirke (2021). Teachers use pedagogy, a teaching approach guided by their cultural and learning style views, to teach both theoretically and practically. Therefore, the pedagogy used during my school days was definitely traditional, being more teacher-centric and strict. According to Education Reader (2022), out of the seven features of traditional pedagogy, two features stand out: the centrality of the teacher and strict asymmetry, where the teacher makes decisions and the student listens. Simply put, the excessively strict and unfriendly teachers at school had a bad influence on my performance.

I recall having a soft voice, and the teachers didn't like it because they believed someone with a loud voice was better for competitions. As a result, they never picked me for activities such as speech, poetry, debate, or theater. It had a significant negative impact on my mental health, specifically on my emotional and social well-being. However, I was not alone in facing these issues. Many of my classmates were experiencing similar problems. For instance, there was a timid student who was afraid to participate in class activities. I recall that other students humiliated her since the teachers punished her in front of the whole class for not speaking. She grew increasingly guarded throughout the years, never truly emerging from her cocoon. I genuinely hope that things are going well for her now. Our rigid education system created what Vedic astrology would call a "debilitated fifth house" environment, one that suppressed natural creativity rather than nurturing it, leading to educational struggles, creative blocks, and difficulties in finding mentorship.

At that time, because we were all adolescents, none of us could help one another, as stated by Plckhardt (2011), adolescence brings social pressures and shyness, with puberty making teens vulnerable to bullying and self-consciousness. Physical appearance-related bullying can lead to isolation and self-consciousness, causing shyness in early teens. Also, the society as a whole had very little awareness about mental health during those days. The curriculum at that time included physical education apart from the compulsory core subjects, but it was limited to preparing for sports events. Additionally, I believe that today, society, as well as the youth, are more aware of mental health, social wellbeing, and emotional wellbeing due to increased internet access.

My experiences at school, specifically related to the curriculum, teacher-student relationship, and teaching approach used by my teachers as an adolescent, have taught me the value of mental health. It also made me feel that teenage students' mental health, especially their emotional and social well-being, is strongly tied to the curriculum, the way teachers teach and interact with their students. Lunar Astro - Learn Astrology (2024) explained that astrological remedies are designed to address life's challenges by transforming unfavourable circumstances. Each debilitated planet or house in a birth chart requires specific remedies to restore its positive influence and beneficial effects. In my situation, the support of my incredibly caring parents and my own strong determination served as remedies for my debilitated fifth house, helping me overcome all of my reservations and regain my confidence. But not everyone has

the same supportive environment and mental strength. Just as in Vedic astrology, many never find the proper remedies for their debilitated houses or planets, whether due to lack of knowledge, resources, or guidance. Similarly, so many students with “debilitated fifth house” live their entire lives with these fears and lack of confidence.

“Globally, it is estimated that 1 in 7 (14%) 10–19-year-olds experience mental health conditions (1), yet these remain largely unrecognized and untreated” (World Health Organization [WHO], 2021, Introduction section, para 2). We know that adolescents are already going through all kinds of changes. Therefore, they need a learning environment where they are understood and heard to perform well. As mentioned by Seslar (2023), students' learning, academic accomplishment, positive relationships, physical well-being, and stress management are all significantly impacted by their mental health.

However, when teaching and dealing with adolescent learners, teachers are often stern and critical because, as Lynch (2018) mentions, teens are typically viewed as a challenging demographic, perceived as rebellious without a cause, and impatient. Therefore, many children are influenced by their teachers' actions to self-harm, anxiety, despair, and identity crises, among other issues.

Through my experiences, I have realized that pedagogy that places an emphasis on qualities such as empathy, teamwork, inclusivity, creativity, and understanding can improve the student-teacher relationship, which in turn can enhance students' mental health. Coristine et al. (2022) found that relationships between students and teachers have proven to have various benefits in the classroom. First of all, students with a good rapport with their instructor acquire more social-emotional qualities. Some teenagers believe that nobody can relate to them or has gone through what they are going through. Be encouraging as you listen, avoid passing judgment, and provide advice, as when students feel they are heard, they're more willing to accept corrections (Jones, 2021). As a result, teachers may showcase friendly and warm qualities, as Selimaj (2023) mentions that warm people are like the sun on a dark day. They have a natural capacity to make people feel at ease and respected. Warm individuals are identified by empathy and compassion, friendliness, optimism, and a nurturing attitude.

Thus, the purpose of this study is to explore the viewpoints of early adolescent students and teachers on the subject of mental health, specifically their understanding of social and emotional wellbeing. Additionally, exploring suitable pedagogy to

improve the mental health, especially the emotional and social wellbeing, of early adolescent students in Nepal.

Research Problem: Balancing Head with Heart

It has been found that “Mental health disorders in adolescence are a significant problem, relatively common, and amenable to treatment or intervention” (The American College of Obstetricians and Gynecologists [ACOG], 2017). Because of a lack of understanding related to adolescent mental health, school teachers generally had negative preconceived ideas about them in the past, which led to a lack of warmth in the student-teacher relationship. Hamilton (2023) found that students frequently feel more at ease approaching teachers as the initial step in seeking help when they are aware that their teachers possess knowledge about mental health. Understanding mental health concerns allows teachers to see early warning indicators in their students and support them in talking about their feelings.

But Internet access has altered the world, and I believe that students and teachers are now more informed about mental health issues than in the past. However, Pokarel and Adhikari (2020) found that a large number of school teachers are unaware of particular mental health concerns and often overlook them. On the other hand, teachers who have undergone training are generally more aware and supportive of their students' mental health.

Similarly, Terisa Tamang, the founder and counselor of the Dhairya Cancer Foundation, is a strong supporter of open discussions about mental health, believing that conversations can help reduce the stigma and prejudice associated with mental health issues in Nepal. As in Nepal, mental health remains a taboo subject even now, mainly because of a lack of understanding and insufficient resources (Himalayan News Service, 2023).

Srivastava (2023) reviewed Nepal's new curriculum framework as a step towards encouraging holistic education. The new curriculum emphasizes a student-centered approach, where students are active participants. Similarly, it promotes integrated and practical learning by integrating various subjects and encouraging students to use the theoretical knowledge in practical situations. Another important point that the new curriculum focuses on is developing competencies such as digital literacy, communication, and collaboration, and incorporating these into the curriculum. The new curriculum also places a great deal of importance on encouraging inclusivity and diversity, where everyone feels respected and valued.

Finally, the new curriculum places great emphasis on value-based education through which it aims to develop students' character by teaching them empathy, respect, and environmental consciousness.

It does look like a good curriculum that is not only focused on academics but also on the overall development of students. It has placed importance on a student-centric approach. So, as compared to my experience as a student where the pedagogy was teacher-centric, there is definitely a positive change now. The current curriculum also mentions inclusivity, empathy, respect, and holistic learning. But unless we conduct an adequate study, observe it for ourselves, or speak with students and teachers, we won't be able to figure out how the teachers are teaching this content to the students.

In 2009, the National Association for Music Education (NAfME) shared its member Elizabeth Ann McAnally's tips for teaching teens, which included a very important point of figuring out the hidden reason for any misconduct or misbehavior. Sehgal (2022) stated that teachers have a significant influence on adolescents' lives, as this age group spends around eight hours a day at school. Teachers are crucial in assisting adolescents in creating a well-rounded personality as they go through the biological, social, and cognitive changes that come with growing up. Academic enrichment is not the sole duty of teachers. Since the finest teachers care about the well-being of their students both inside and outside the classroom, they always establish a relationship with their students and put genuine effort into interacting with them on numerous levels.

But I can say from personal experience that in the past, when teaching adolescent students, teachers frequently employed a traditional style of teaching which negatively impacted teenagers' mental health and diminished their social and emotional wellbeing. Graphy (2022) mentioned that the teacher-centric nature of the traditional teaching approach encourages the teacher's dominance in the classroom environment.

Therefore, a warm and friendly pedagogy may better enhance the social and emotional wellbeing of teenage students compared to a traditional one. Reach Out (2025) stated that it could encourage children to develop empathy, which in turn would help lessen issues like bullying. There are many different ways for your adolescent to fulfil their demands without negatively affecting others, and it's crucial

to assist them in developing the abilities to do so because it's simple to act in ways that harm other people when one lacks empathy and respect.

However, National University (2020) found that even though teachers should always treat all of their students with warmth and kindness, teachers must also show that misconduct has repercussions. If students are allowed to behave improperly without facing consequences, it may encourage them to make more mistakes and create further problems in the long run. Therefore, we should also keep in mind that overtly friendly relationship driven pedagogy may not always be effective in every circumstance, specifically while teaching adolescent students. Therefore, teachers may need to strive to harmonize the warm and strict energies when teaching and interacting with adolescent students. Integrated women and men make great parents, CEOs, mentors, and teachers (Siragusa, 2020).

However, balancing head with heart can be the most challenging of juggling acts (Bartimote, 2020). It is necessary to discuss the curriculum, teaching method, and student-teacher relationship to see if it is sufficient to handle the current mental health issues faced by our adolescents. Eventually, to find a suitable pedagogy to boost the mental health of the adolescent students.

Despite widespread internet access, which is expected to promote mental health awareness, research in the context of Nepal showcases significant knowledge gaps among both adolescents and teachers. While educational policies, on paper, promote holistic education, there is little evidence of their practical application, particularly in terms of emotional and social health and wellbeing. Open communication continues to be prevented due to cultural taboos, resulting in a gap between digital awareness, curriculum goals, and classroom realities. Furthermore, while student-centred approaches are highlighted in policy, little is known about which pedagogical approaches, whether warm, strict, or balanced, support adolescents' emotional and social health and wellbeing effectively. Most importantly, very little study has been done to help teachers balance "head" (discipline/ strictness) and "heart" (empathy/ warmth). Therefore, because of this gap, educators lack research-based approaches for boosting adolescent emotional and social wellbeing.

The first problem of this study is the inadequate knowledge of adolescents' and teachers' views about mental health in today's context. Similarly, another problem of my research is about finding a suitable pedagogy to boost mental health, specifically emotional and social health of adolescent students.

Rationale

My knowledge of teenage mental health stems from my own experience as an adolescent who suffered various challenges as a result of overly demanding teachers and an unempathetic classroom environment, which led to bullying. However, that was a long time ago, and I am unaware of contemporary teen and teacher attitudes about mental health. Because of technological improvement, there has been a significant shift in mental health awareness, even in Nepal. On the internet, we can readily find movies, seminars, and discussions about mental health. However, I believe that further study is essential to comprehend the present generation's perspective on this topic because, as mentioned by Thakuri (2022), the goal of identifying and managing mental diseases in youngsters has only lately come to light. But the extent of child and adolescent mental health problems in Nepal is not well understood due to a lack of data and political considerations. Even while the process of normalizing and de-stigmatizing mental health is progressing, the wide range of "awareness" that has been created has not yet shown an equally good result.

Similarly, teachers and students have exposure to the matter, but in-depth research is required to comprehend their in-depth point of view. Perhaps teachers are in a dilemma when dealing with the present generation since the world, particularly the situation in Nepal, has changed quite rapidly in the last 10 to 15 years. So, perhaps teachers face unique obstacles in interacting with the current generation.

Additionally, in terms of pedagogy, I am aware of some, but not all, changes. I recall that the teacher's attitude, curriculum, and teaching style were all well-intense while I was in school, but I need to conduct further study to see if this is still the case. According to my experience, as the pedagogy was a strict and traditional one while I was a student, I think a warm and friendly pedagogy will benefit students' emotional, and social well-being, but perhaps the pedagogy is already warm and friendly and there is a need for a new style of pedagogy, such as a balanced one with a balance of warm and strict energies.

I am interested in this topic because of the difficulties I experienced as an adolescent student. The strict pedagogy had a bad impact on me and my classmates' emotional and social well-being. I began this research believing that with internet accessibility, understanding of mental health must have increased by now. However, as I started doing research, I discovered that mental health is still a taboo topic in Nepal. As a result, I'm really interested in understanding more about how adolescent

students and teachers perceive emotional and social health in today's world. Also, because of my bad experience with strict pedagogy, I used to believe that a warm and friendly pedagogy would be ideal for adolescent students' mental health, specifically their emotional and social wellbeing. However, after researching more, I learned that too much warmth without strictness or discipline may not work, especially for teens. As a result, this has piqued my curiosity in conducting research to find out whether Nepal's current pedagogy is strict, warm, or balanced. Thus, by listening to both adolescent students and their teachers, I intend to identify a suitable pedagogy that will boost the emotional and social wellbeing of adolescent students in Nepal.

As a result, I believe that a study including significant stakeholders such as teachers and early adolescents should be done to determine suitable pedagogy to improve the mental health, specifically emotional and social wellbeing, of Nepalese youth in the current situation.

Purpose Statement

The purpose of my study is to explore the viewpoints of early adolescent students and their teachers about mental health, focusing on social and emotional wellbeing.

From there, to dig out a suitable pedagogy to improve early adolescent students' mental health, especially their emotional and social wellness in Nepal, by making the teachers and students participate.

Research Question

My main research questions are;

1. How do early adolescent students and their teachers perceive Emotional and Social Health?
2. What pedagogies do teachers and students think will boost the Emotional and Social Wellbeing of early adolescent students?

Delimitation

Mental health consists of different components, as stated by Montare Behavioral Health (2023). Physical, emotional, cognitive, and social health are the four main pillars of mental health. However, in this research, only the two pillars, namely emotional and social health and wellbeing are studied. Emotional and social health and wellbeing are explored for both research questions through twelve houses of the Kundali chart, representing twelve key life areas such as self-image, birth family, communication, mother, school, health, society, transformation, father, career,

friends, and spirituality. While all twelve areas will be studied for their influence on health and well-being, the emphasis is solely on their emotional and social dimensions, not astrological predictions. The methodology section explains how this framework guides research while being academically rigorous.

Not every adolescent student is included in this research. Since I believe that sixth grade is the most difficult and transforming stage for teenagers, only those students are included. This group is undergoing significant changes on an emotional, mental, social, and physical level. Furthermore, the study is restricted to Nepal—more specifically, Kathmandu. Only qualitative research will be done because the focus is on finding the level of emotional and social wellbeing awareness amongst sixth graders and their teachers. Also, based on the conversation, finding a suitable pedagogy to boost the emotional and social wellbeing of the students.

Summary

As adolescent students, our mental health was affected negatively due to traditional pedagogy, as I explained in this chapter. As a result, I got the idea that a pedagogy based on friendliness and warmth would be more beneficial in enhancing the mental health of teenage students. However, studies have challenged my belief. Research indicates no improvement in mental health awareness, and the pedagogy may already be friendly and warm, requiring adjustment. Further research is needed to understand contemporary teachers' and teenagers' perspectives on mental health and pedagogical techniques to develop an appropriate pedagogy for improving adolescent mental health. In this study, mental health is limited to social and emotional well-being. This qualitative research is conducted within the Kathmandu valley and includes sixth-grade early adolescent students and their teachers as participants.

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter of the literature review, the thematic review, which divides the literature into three key areas, comes first. Themes one through three are "Mental Health," "Adolescent Students," and "Pedagogy." After thorough research on the three subjects, an in-depth empirical review was carried out. A review was done on four studies that were carried out in Australia, Sweden, Finland, and the UK. Australia's research is about examining the success of a targeted social and emotional program, also known as TLC, in re-engaging early adolescents with detachment from school. This study also shares the importance of educated and well-equipped teachers. Sweden and Finland's research is mainly about students' mental health and its relation to the school environment. Whereas the UK study is to determine how positive pedagogy might address students' mental health and wellness. There are two theories included. The first is the Theory of Progressive Pedagogy and Balance Theory, which is part of the Cognitive Consistency Theory of Attitude is the second. Under the policy review, the educational policy of Nepal was first reviewed. This section covers the history of education in Nepal, followed by a detailed review of the latest educational policy and the twelve objectives that form the country's overall goal for schooling. The 1996 mental health policy and strategy, the 2017 draft policy, and the 2020 new policy have been thoroughly reviewed. The Public Policy Cycle (PPC) has been integrated to address the shortcomings of Nepal's mental health policy. Following a thorough review of the literature, the methodological, conceptual, and contextual research gaps have been identified. Finally, a brief summary rounds up this chapter.

Mental Health

Before reviewing the various literature, I had encountered the phrase *mental health* as the psychological wellbeing of an individual. However, it has a broad meaning, and there are many definitions given by different people. Most scholars and researchers agree that mental health primarily includes the emotional, social, psychological, and physical wellbeing.

A healthy mind helps people manage stress, make use of their strengths, flourish in their personal and professional lives, and contribute positively to society (Felman & Tee-Melegrito, 2022). Mental health is a state of equilibrium in which a person feels content with their identity, interacts productively with others, and fulfills both basic and higher function needs. Constructively managing relationships, emotions, and change is a key sign of positive mental functioning (Bhugra et al., 2013). These perspectives showcase that good mental health helps people handle life's challenges while thriving in all aspects of life.

Emotional Wellbeing

An individual's ability to manage their emotions and the range of situations they come across in life is referred to as emotional wellness, often known as emotional health or emotional wellbeing. Over the past several decades, the idea that emotional well-being is a vital component of living a healthy and meaningful life has gained momentum, becoming an essential basis of the wellness movement as a whole (Resnick, 2021). In the past, health discussions mainly focused on physical health, but as society has evolved, it is now understood that for overall wellbeing, emotional health and social wellbeing are equally important. This shows, with passing time, how our view of health and wellbeing has expanded beyond just physical aspects. These understandings have made emotional wellbeing a fundamental pillar of mental health.

The foundation of emotional well-being is a warm and encouraging relationship between a student and their classroom teacher, especially for students who are in elementary and middle school. Early adolescents' emotional well-being, motivation, engagement, and academic performance can all be improved by having a teacher who exudes warmth and friendliness (Oberle, 2018). This means that for individuals, specifically adolescents, their teachers play a major role in enhancing their emotional health and wellbeing. It can be well understood that these children spend a significant amount of time at school. It also shows that if teachers are friendly and approachable, then students can easily discuss various things with their teachers, including challenges, making the students feel more emotionally secure, specifically the teenage students. Therefore, a teacher who is warm and friendly can help adolescent students stay motivated, engaged, and perform better in school.

Social Wellbeing

Being social beings, we depend on one another. We experience emotions of security and contentment when we are among our "group." The act of sharing,

creating, and maintaining meaningful relationships with people is referred to as social well-being. This gives you a sense of connection and belonging while also enabling you to feel real and cherished (Sinclair, 2021). Just as emotional wellbeing is important, social wellbeing serves as an equally vital component of overall mental health, each reinforcing the other. This shows that genuine and meaningful relationships enhance social health and wellbeing. The social relationships and bonds that we create and maintain reduce the risk of loneliness. Various studies have shown that loneliness can harm our mental health, as our innate need as humans is the need for connection and belonging. Therefore, social bonds and relationships will directly strengthen our mental health by fulfilling our innate needs.

Emotional and social support is especially important during adolescence, as Norman (1997) stated that, along with various stresses such as rapid physical transformation, identity crises, confusion, etc, the adolescents are also expected to embrace new roles and responsibilities in the family and social circle. This suggests that, during adolescence, children are not only going through physical and emotional transformation but are also experiencing social changes, and it is crucial to provide proper help to them. Because with proper guidance, they will be able to take on their social duties and responsibilities more easily, which will help enhance their social health and well-being.

Adolescent Students

“Adolescence is the phase of life between childhood and adulthood, from ages 10 to 19. It is a unique stage of human development and an important time for laying the foundations of good health” (World Health Organization, n.d., Overview section, para. 1). This describes how adolescence is a crucial stage in a person's life because it is when habits and behaviors are established. Therefore, it is important to provide appropriate guidance and support to adolescents so that they can transition smoothly into adulthood while maintaining good health and well-being.

According to The Live Love Laugh Foundation (2019), adolescence is a very difficult phase for many. It is a period where one goes through big changes like physical, mental, and emotional changes, as it is a transformative phase. Students start worrying about their future during this phase, and there are many competitive exams and peer pressure, which can create anxiety among students. So, the school environment, teacher, and parents play an important role in maintaining students' mental well-being. Similarly, children of this group are also finding their identity and

managing their social life. Therefore, this phase is extremely crucial because if one does not get proper guidance, the mental health problem will stay with them throughout their adulthood.

It clearly demonstrates that teachers and parents need to be aware of what adolescents are going through. Many adolescents become shy and reserved during this phase due to the changes they are experiencing, which go beyond just physical changes. Therefore, it's very important for adults around them, like their parents and teachers, to support and guide them during this time. It is vital to understand them individually since, while they face many similar challenges, they also face unique challenges. Furthermore, if they are not appropriately supported, there is an increased risk that their difficulties may remain unresolved, leading to larger problems as they grow into adults.

Students' energy levels, focus, reliability, mental capacity, and optimism can all be negatively impacted by mental health issues, which may hamper their performance. According to research, anxiety and depression lead to poor grades at school. Similarly, school dropout has also been connected to depression (Eisenberg, Downs, & Golberstein, 2009, as cited in Suicide Prevention Resource Centre, n.d.). It demonstrates that mental health problems can lead to challenges in many aspects of life, and that children's performance at school may suffer as a result of mental health issues that cause depression, stress, anxiety, and other problems.

Pedagogy for Social and Emotional Wellbeing

The dictionary meaning of pedagogy is “the art, science, or profession of teaching” (Merriam-Webster, n.d.). Different philosophers have mentioned different pedagogical dimensions. One of the most popular pedagogical creeds is that of John Dewey, the renowned educator who supported and advocated progressivism as the most fruitful educational philosophy. Dewey (1897) noted that schools are social institutions and education is a social process; it is a process of living and not a preparation for future living. According to my understanding, Dewey's progressive pedagogy encourages mindfulness since it emphasizes the living process rather than worrying about future life preparation. This pedagogy, in my opinion, is completely opposite to the traditional pedagogy that I experienced at school as a teenager, which was more concerned with preparing for future living and placed little emphasis on the process of living, harming our emotional and social health and wellbeing.

National Research Council (2001) defined pedagogy as having three main components, which include curriculum, teaching method, and relationship. This indicates that in order to comprehend the pedagogy being used, we cannot simply limit our inquiry to one component; rather, we must look into all three components since only then will we be able to correctly identify which pedagogy is being utilized. According to Kuyken et al. (2023), schools play an important role in promoting students' emotional and social wellbeing through social-emotional learning (SEL). SEL programs must be engaging, co-designed with students, and implemented in ways that don't overwhelm and overburden teachers. A whole-school approach using age-appropriate and inclusive strategies can effectively build resilience and support mental health in young people. This demonstrates that there are approaches that focus primarily on the children's emotional and social health and well-being, with SEL being one such approach. These approaches support the holistic development of students.

Socio-emotional Health in Previous Studies

Maintaining a positive school environment is essential for safeguarding student safety, as a student's surroundings affect their mental health, which can result in negative behaviors like aggression, suicide, and self-harm (Sander, 2022). This proves that the school environment can affect students' emotional and social development.

Many studies have been carried out regarding stakeholders' opinions on the school environment. According to Baweja (2023), the school environment combines social, academic, and physical contexts. It speaks of the amenities that the school offers. The features encompass classrooms, infrastructure, wellbeing, sanitation, relationships between teachers and students, moral and social ideals, etc.

However, not many studies have been conducted regarding suitable pedagogy to boost the social and emotional health and wellbeing of adolescent students. On the basis of the previous studies, students, teachers, and parents are regarded as the key stakeholders in this topic.

Main and Whatman (2023) studied six teachers to examine the success of a targeted social and emotional program designed and delivered by the same teachers in order to re-engage early adolescents who were beginning to exhibit symptoms of detachment towards school. It was qualitative research that used in-depth interviews to collect data and narratives to present the information. It was found through this

research that this program, also known as TLC, was extremely beneficial in re-engaging the early adolescent students who showed disengaging behaviours before. Lastly, the authors advocated for teachers to be educated and equipped to incorporate targeted social skills into their curriculum preparation.

A longitudinal and correlational study in Sweden conducted by Galanti et al. (2016), on school environment and mental health in early adolescence, the researchers found a strong association between school environment and students' mental health, but the factors of such a relationship were not completely explainable. This research was based on the Kupol study, also known as "Knowledge on young people's mental health and learning" in Swedish. It is a cohort study used in Sweden to investigate the relation between adolescents' mental health and school-level factors. Multi-informant and multi-method data collection was used to collect information from parents, teachers, and students. For example, questionnaires based on the PESOC scale, SDQ and CES-DC, saliva samples from students, and again questionnaires to find socio-demographic and psycho-social factors from the stakeholders. Apart from the clinical diagnosis, absenteeism and grades were also checked to refine the assessment of mental health outcomes. Surprisingly, it was found that mental health problems among girls were more common.

Likewise, a longitudinal and correlational study in Finland conducted by Somersalo (2002), on school environment and children's mental wellbeing, the researcher has revealed the importance of school environment in children's mental well-being. The students' mental health is divided into internalizing and externalizing factors, and this study focuses on the school environment influencing these factors. It has been found that schools are an interactive social system, and it is about collaboration and relationships. Therefore, more than material resources, human resources are important for the mental well-being of students. Students from second grade participated in the research, and it was a four-year-long study. Similarly, teachers also participated in this research. The Rutter B2 questionnaire and Achenbach's Teacher Report Form were used to collect data from teachers, whereas the Youth Self-Report form was used to collect data from students. Group size, students' academic achievement, etc, were analyzed to see the mental well-being of the students.

Shukla (2021) studied a group of 14 undergraduate students studying a multidisciplinary course BSC (Hons) in stratified medicine with a cross-disciplinary

subject of computer programming in Ulster University. The main purpose was to find out how positive pedagogy can address the mental health and wellbeing of students. Both quantitative and qualitative methods, in the form of multiple-choice questions and free-text questions, were used for a student survey, anonymously, to collect data. The quantitative results found that students' stress level and anxiety level decreased by the end of the survey when a few changes were made, such as changing the examination from a closed-book to an open-book (practical). Also, the teachers led the morning session and allowed the students to lead the afternoon session. The qualitative result showcased that by the end, the response of the majority of the students changed from affective to cognitive.

Theoretical Referents

This section includes a detailed explanation of the two theories that have been included in this study. The first theory is John Dewey's "Theory of Progressive Pedagogy," and the second theory is Fritz Heider's "Balance theory," which falls under "Cognitive Consistency Theory of Attitude". My experience at school as an early adolescent student included traditional pedagogy as per Graphy (2022) the traditional teaching technique is centered around the teacher's strategy, in which the teacher sets the curriculum, manages the learning environment, and governs the classroom.

Due to the numerous challenges the traditional pedagogy caused, my social and emotional wellbeing was hampered. To identify a suitable pedagogy for early teenage students' mental wellbeing, I made the decision to carry out this study. As a result, as I investigated the many pedagogy theories, I became particularly interested in the progressive pedagogy idea since it contradicts all of the traditional views. As Team YoungWonks (2021) stated, the name "progressive education" was primarily intended to set it apart from the traditional schooling that was in place throughout the 19th century and heavily divided by social class. The former curriculum primarily focused on academic preparation for university. On the other hand, progressive education is a product of today's schooling.

However, the progressive pedagogy has its own challenges, which have been discussed below. Lastly, as mentioned earlier, rather than going for just a warm and friendly pedagogical approach, maybe there is a need to bring a balance between the warm and strict energies, as per the literature. In other words, trying to find a pedagogy with balanced qualities of both traditional and progressive education,

especially while dealing with an early adolescent group of students, might work to enhance the social and emotional wellbeing of this group of students.

Therefore, as the literature review suggests that teenage students respond best to a balanced pedagogy, balancing warmth and strictness, or traditional and progressive approaches, and as my study covers mental health, specifically emotional and social wellbeing. The balance theory, which falls under cognitive consistency theory, has been included as this theory deals with human attitude, behaviour, and bringing consistency in inconsistent scenarios. The balance theory is included as it talks about bringing consistency by changing our attitude towards a situation, person, or object. Early adolescence, as mentioned earlier, is a stage with lots of changes. This causes stress, anxiety, and many more issues. So, the balance theory can be utilized to bring harmony in these situations. For example, suppose that the situation requires children to carry a heavy schoolbag every day, causing them discomfort and stress. However, teachers believe that every textbook might be required at any moment during the school day, whether homework is being discussed or classwork is being completed. In this case, there is an inconsistency caused by teachers' and students' differing attitudes on the weight of the school bag. Here, if the balance theory is applied, students can either change their attitude toward carrying a heavy school bag and see it as an exercise and continue carrying it, or teachers can give students permission to leave the classwork textbooks at the school desk and only carry the homework textbooks, reducing the weight of the bag. Therefore, these are the reasons why I think these two theories work for my research, and these theories are further explained in detail below.

Theory of Progressive Pedagogy

I think that teaching, learning, and growing are collaborative processes where we help each other to develop in every aspect. Dewey (1897) noted that schools are social institutions, and education is a social process; it is a process of living and not a preparation for future living. John Dewey is known as one of the most famous educators who supported and advocated progressivism as the most fruitful educational philosophy. I believe that every child is different, and it is the responsibility of the parents and teachers to understand the uniqueness of each child. For example, we as parents and educators should understand that not every child has the capability, determination, and passion to become a doctor, nor does everyone have the skill and talent to become an artist. Therefore, time and effort are required to understand each

child. Only when we are successful in identifying the individuality of each child can we help them flourish to the fullest. “Your philosophy” (n. d.) states that progressivism focuses on students and the curriculum, and the content is designed based on students’ needs, as the ultimate goal of education is to help students become learners throughout their lives and also help them to learn something meaningful (p. 50).

It focuses on students’ experiences, and a progressivist classroom is about exploration and experiences (Philo-notes, 2021, 1:54). I think that life is about exploring and experiencing, and most importantly, learning through it. Generally, in Nepal, schools do not give importance to these aspects; rather, it is all about following a set structured curriculum and performance based on it. However, if we prioritize learning through experiences, the students will also learn social skills through this pedagogy, which will help in enhancing their social wellbeing.

However, Hutson (2023) mentioned that progressive education challenges the fact that many young children and teens are still figuring out what their interests are, presents a big obstacle. Some people have a strong affinity for video games and sports, which are beneficial in moderation but should be counterbalanced with more knowledge- and skill-based learning opportunities.

Therefore, as this study is about early adolescent students, and as stated by Dhimi (2020), adolescents deal with a lot of issues, such as drug abuse, criminal behavior, and misconduct. These problems get worse due to the absence of proper guidance. In order to address these problems and help teenagers reach their full potential, there is a need to show them direction and support.

Therefore, despite the fact that progressive education appears to be very warm and friendly. Particularly for the early teenage group, I believe a balance between a warm and strict approach is necessary. Put another way, an approach to education that strikes a balance between tradition and progress. Hence, the purpose of this research is to identify an appropriate pedagogy that will support the improvement of adolescents' mental health.

Cognitive Consistency Theory of Attitude

Attitudes are evaluating statements, either favourable or unfavourable, about objects, people, or events (Lal, 2020). I think people tend to have preconceived ideas about certain people, objects, or events due to their experiences, and like this attitude is developed or formed.

A psychological framework with three components, emotional, behavioral, and cognitive, is called the ABC Model of Attitudes, or tri-component model. It explains how a person's attitude about a thing, an individual, a problem, or a circumstance is shaped by their knowledge, behaviour, and feelings (McLeod, 2023).

As mentioned by Lynch (2018), teenagers are normally considered a difficult group and a rebel without a cause, with a touch of impatience. This preconceived knowledge about the adolescents of teachers lead many students toward depression, anxiety, identity crisis, self-harm, etc. Therefore, this negative bias has to be avoided while dealing with teenagers, as only then can teachers teach in an empathetic and friendly way.

“The cognitive consistency theories are concerned with inconsistencies that arise between related beliefs, bits of knowledge, and evaluations about an object or an issue. Though various consistency theories differ in several respects, all of them have a common object that is reducing the inconsistency and returning the individual to the equilibrium state” (Top 3 Theories of Attitude, n.d.). This is similar to how, in the Kundali chart, also known as a birth chart or astrological chart, planetary imbalances are believed to cause problems in life, and remedies like chanting mantras and wearing gemstones are suggested to restore harmony.

There are four theories that fall under the cognitive consistency theory of attitude, and I will be including the balance theory. The balance theory was first put forward by Fritz Heider, and he mentioned a balanced structure and an imbalanced structure, where he suggested that a balanced scenario encourages harmony, whereas an imbalanced situation creates disharmony, and a change in attitude can solve the problem of imbalance and create a harmonious balance (Kumar, 2022). This idea of imbalance and restoration can also be seen in Vedic astrology, particularly in the Kundali chart. According to Sutton (2020), planet Saturn is debilitated in the sign of Aries, and when it's debilitated in an individual's Kundali chart, then, as per Vedic astrology, such people have a lot of aggression along with many other negative traits. This aggression affects their overall wellbeing by creating inconsistency. Therefore, one of the best remedies for such individuals is to be more mindful and control their anger to attain a harmonious balance. I believe that astrology and psychology actually share the same idea. When life feels unbalanced, we need to make adjustments. Just as astrologers recommend remedies for planetary challenges, Balance Theory tells us we can change our attitudes to feel at peace again. Both approaches share the same

fundamental wisdom that awareness of disharmony, followed by conscious correction, leads us back to stability.

For example, it is a nightmare for many adolescent students to give presentations, but teachers in a traditional classroom normally do not care about their attitude towards public speaking, which might lead to anxiety, stress, and an increased level of absenteeism. As per Soave (2018), it is said that many students find it traumatizing to stand in front of the class and recite a speech or present a PowerPoint, and that is why teachers should definitely make it less stressful if a student is really nervous and anxious about it, in my opinion.

If teachers use the balance theory, then they can change their attitude towards presentations, like instead of asking to present in front of the whole class, presenting just in front of them or a smaller group. Or if students change their attitude from being scared to being confident while giving presentations by watching motivational videos or developing presentation skills through training, then the imbalance can be avoided, and further problems can be solved as well. I also feel that more than the adolescent, the teachers and parents are mature, therefore it is easier for them to change their attitude towards an object or situation. And this can also help the students to learn about change and flexibility.

Policy Related to Socio-emotional Pedagogy in Nepal

Nepal's modern history began in 1768 with the movement for national unity. The governance structure was influenced by internal unrest during the absolute monarchy and British influence under the Rana regime. The first democratic wave in 1951 saw Nepal exposed to the United States, leading to the formation of the Global Organization of Nepal (GON) in 1951. The GON recognized education as a people's right and promoted its spread through mass education. During the Rana regime, Nepal established English Schools, Basic Schools, and Pathsalas without national educational policies. In 1952, a National Board of Education was established, and the National Education Planning Commission (NEPC) was appointed in 1953. In 1962, King Mahendra introduced the Panchayat political system, increasing the monarchy's power and reducing external influence on internal affairs, including education. The New Education System Plan (NESP) was devised in 1971 to align Nepal's education with the Panchayat regime. However, the neoliberal world order in the 1980s reduced the potential of state-controlled systems, leading to the end of the NESP and the rise of multilateral organizations (Regmi, 2019).

We can clearly see that Nepal's educational system has undergone several changes, owing mostly to changes in governance and leadership. I believe that each phase or historical period has its own set of advantages and disadvantages. Starting with the well-known Rana period, a time when language, especially English, was greatly valued. I've had the chance to speak with some elder-generation Ranas who speak impressive British English and are ardent readers. However, I have noticed that these people have an elitist attitude about language. Perhaps because, back then, only a small group of privileged people had access to British-style education. Looking at the educational system during the Panchayat era. While conversing with a woman who attended a renowned school in Kathmandu in the 1980s. After the NESP collapsed, the school's courses, which had previously been taught entirely in Nepali, were suddenly switched entirely to English. She talked about the difficulties she had as a result of this abrupt change in the educational system, including the curriculum and teaching methodology, which is why she could not pass the eighth standard as a result of.

In my own experience, I have vivid memories of the ten-year civil war, mostly since I was a student at the time. There was a period when the unstable surroundings would cause the schools to close for several days, sometimes even months. In the same way, there would be delays in the exams and widespread anxiety. At this period, a majority of young people made the decision to go abroad in search of good opportunities and quality education.

As everyone knows, international participation in the education sector has increased a lot now, and the civil war has come to an end. This has undoubtedly provided students with exposure, but we cannot ignore the drawbacks, which are becoming a major issue for the country as a whole. The younger generation appears to be losing touch with their roots and becoming highly affected by Western culture and thought. There is a major cultural identity crisis that is causing dissonance and dissatisfaction among the youth. This is causing a number of issues, one major and rapidly growing issue that I have observed among the younger population is mental health issues. This problem, I believe, stems from a lack of self-satisfaction, a lack of belonging, and a lack of confidence in one's identity and culture.

In the context of Nepal, the latest education policy is the “National Education Policy 2019”. It was announced by the Nepali Government on 11 December 2019, through a press conference held at the Ministry of Education, Science and

Technology, and the main vision of the policy has been mentioned as “Educated, civilized, healthy and capable human resource, social justice, transformation and prosperity” (Nepali Sansar, 2019).

The policy has stated various objectives mainly focusing on free and compulsory education, it has prioritized selecting quality teachers, principals, and staff members for better performance of students, and it has also focused on timely revision of the teaching and learning process, technology, curriculum, and overall pedagogy (Himalayan News Service, 2019).

Curriculum Development Centre (2021) mentions the national aim of school education in Nepal. There are 12 points altogether: (1) personality development through motivating students to display their innate abilities; (2) encourage the students to be nation-loving, culture-loving, respectful, and responsible citizens; (3) assist in the development of students' work ethics and respect for the labor force. Students with talent and abilities can create possibilities for themselves; (4) encourage unity and increase awareness of the value of society; (5) protect the nature, environment and cultural heritage also making use of it for the benefit of the nation; (6) help develop qualities like peace, knowledge of human rights, equality and social justice which will help build a fair, just, inclusive country; (7) help develop individuals with modern digital and computer knowledge who can compete both nationally and internationally; (8) aid in the development of individuals who are knowledgeable about science and research and who can apply these abilities practically; (9) build citizens with critical thinking abilities, creativity, and life skills that will enable them to grow into compassionate and giving people; (10) promote the teachings of Nepali language, culture, creativity, diversity, and Moral conduct to make children feel proud of their identity and of Nepal; (11) encouraging children to understand the value of the environment and nature while also developing individuals who can plan alternative solutions and minimize the impact of natural and human-caused disasters; and (12) develop a just and fair human resource which will help grow the nation.

I am unable to find any mention of the mental health of adolescents or students in general in Nepal's national education goal. It certainly emphasizes empathy, inclusivity, a sense of belonging, and personality development. Even though the importance of society's values has been discussed, the social and emotional well-being of adolescents has not been particularly touched on.

Policy Related to Adolescent Mental Health in Nepal

In an ideal world, excellent governance in health and education would include responsiveness and accountability, transparency, citizen participation, and the ability of state actors to formulate and implement policies in these areas (Risteska et al., 2010). As stated by Adhikari (2020), in his research, where he has talked about the relationship of public policy to governance, he has clearly explained the Public Policy Cycle (PPC) and linked it with governance. He has mentioned the PPC as a complex and interactive process consisting of four important steps: problem identification, formulation of policy response, selection of preferred solution, implementation, and finally policy evaluation. In the other section, he has categorized governance rules into six major areas: Civil Society, Political Society, Government, Bureaucracy, Economic Society, and Judiciary. Civil Society rules govern public awareness and raising of issues, Political Society rules integrate issues into policy, Government regulations govern policy administration and implementation, Economic Society rules govern state-market relations, and Judiciary rules govern dispute and conflict resolution. Through this, we can see that each PPC stage is under different governance rules. Finally, it was found that a good public policy is critical for improving governance. I also think that good public policy is a sign of already strong governance. In Nepal, a special emphasis on public policy and good governance attempts to develop policies that are both inclusive and sustainable.

Public policy pertains to the measures implemented by the government to tackle and resolve the problems encountered by people. Therefore, policies help make the governance system more accountable and reasonable to the people (Sorting Hat Technologies Pvt. Ltd., 2025).

With the goal of offering every citizen a minimal level of mental healthcare, Nepal enacted a comprehensive mental health strategy in 1996 as part of the 9th Five-Year Plan. Ensuring that mental health services are accessible, developing human resources, safeguarding the fundamental rights of those with mental illnesses, and raising mental health awareness were important elements. The community was involved, services were decentralized, and mental health and general health care were integrated as a strategy. However, the policy's implementation was hampered by a lack of information on basic healthcare service delivery and a lack of focus on psychological issues. The Mental Health Act never materialized despite attempts,

showing the difficulties in putting mental health policies into practice in Nepal (Singh & Khadka, 2022).

We can see that the policy failed to be implemented in this situation primarily due to a problem in the very first phase of problem identification. Yes, the problem was identified, but governance, to be specific, the civil society, failed to raise public awareness about the topic "Mental Health," as a result of which there was a challenge of limited data regarding service delivery in primary healthcare, and psychosocial aspects of healthcare were not adequately addressed.

The Himalayan Times (2017) printed about the draft 2017 Mental health policy that a new national mental health policy has been created by the Ministry of Health, and it will soon be presented to the Cabinet for approval. Gagan Kumar Thapa, the minister of health, claimed that the policy was written in accordance with the constitution, which protects persons' rights to mental health and a dignified existence. Mental health issues of some kinds are thought to impact around two million kids and teenagers. Several studies indicate that mental health issues are the primary cause of suicide in women between the ages of 15 and 49. Though it seemed like a policy with relevance, it was not passed by the cabinet. We can see that in the 2017 draft policy, adolescent mental health was mentioned. However, it was of no help as the draft never came into existence formally.

It appears that a more thorough investigation was conducted, and specific issues under the broad heading of "Mental Health" were found. But there was an issue during the installation phase. In essence, as was previously said, policy administration and execution are governed by government rules, which is where the primary problem lies in this case, as per my understanding.

Lastly, the need to concentrate on the even more thorough problem identification step has been underlined in the most current policy. As stated by Singh and Khadka (2022), the 1996 Mental Health Policy was automatically cancelled when plans, strategies, and policies pertaining to mental health were included in the 2019 National Health Policy. The 2020 National Mental Health Strategy and Action Plan was created in response to the need for a comprehensive strategy and action plan to address the issues and difficulties facing the field of mental health. Its goal is to enhance Nepalese people's mental and psychological well-being so they may lead fulfilling lives.

This, in my opinion, is a positive move, as the primary cause of this policy's failure has been the absence of thorough effort from the very start.

Research Gap

I reviewed studies related to emotional and social wellbeing, adolescents, pedagogy, curriculum, teacher-student relationships, teaching approaches, school environments, school leadership, and students' mental health, which I found in national and international publications, as well as those from unpublished resources. While reviewing the studies, I found literature related to two specific categories, namely, stakeholders' opinion on school environment and pedagogical leadership, and their influence on students' mental wellbeing.

Regarding *stakeholders' opinion on school environment*, longitudinal and correlational studies related to socio-demographic and psycho-social factors, socio-economic and family status of the students, and their impact on school climate, the role of the teachers and peers in school, have been studied. Likewise, under *pedagogical leadership: a contributing factor for boosting adolescent students' mental health*, studies like students' achievement, teacher satisfaction, parental involvement, social and emotional forms of learning, balanced classroom with equal student participation, collaboration, etc., were found.

Research gaps are usually discussed under three broad categories, namely, methodological gap, conceptual-theoretical gap, and contextual gap. I do not claim that I approached all the national and international studies regarding the current issue. However, studies related to stakeholders' opinions on school environment and pedagogical leadership to boost the mental health of adolescent students so far are focused on correlational and longitudinal studies. Very few researchers used qualitative methods like observation, interviews, creativity, and conversations. Moreover, most of the research works were from the context of developed countries. Considering these gaps in research, implementing a highly qualitative research study through in-depth conversations, observations, creativity, and research related to finding a suitable pedagogy process capturing most of the constructs of school environment, stakeholders' involvement, etc, to improve the mental health of adolescent students in the context of schools of Nepal was felt urgent.

I reviewed two theories. Firstly, John Dewey's Theory of Progressive Pedagogy, and secondly, the Balance Theory by Fritz Heider. A contextual, conceptual, and methodological gap was identified during theoretical review, as we

do not know whether progressive pedagogy, traditional pedagogy, balanced pedagogy, or something else will be effective for Nepalese adolescent students' emotional and social health and wellbeing. This is mostly due to limited research on Nepal's existing educational practices and their influence on the emotional and social health and wellbeing of adolescent students in the country. According to some international literature, a balanced pedagogy with a balance of warmth and strictness will work well for adolescents, but we do not know for certain whether adolescent students and teachers in Nepal are aware of the factors that are causing imbalances in students' lives, affecting their emotional and social health and well-being. This is due to the limited research conducted using in-depth interviews, discussions, metaphors, observations, and creativity to explore Nepalese adolescent students' and teachers' awareness of emotional and social well-being.

After reviewing Policy Related to Socio-emotional Pedagogy in Nepal and Policy Related to Adolescent Mental Health in Nepal, certain gaps have been found, which can be categorized as contextual, conceptual, and methodological gaps. Under the Policy Related to Socio-emotional Pedagogy in Nepal, no policy was found that directly addressed this topic. Therefore, the National Education Policy 2019 and school aims given by the Curriculum Development Centre had to be closely reviewed to see if there is a mention of Socio-emotional Pedagogy in Nepal. However, although quality, free, inclusive, and empathetic education has been prioritized and holistic education has been promoted, there is no mention of the emotional and social health and wellbeing of students and how it can be achieved. Also, due to limited research, we do not know if these policies are beneficial for adolescent students' emotional and social health and wellbeing. We also have no idea whether the points mentioned in the policies and national aims are actually being implemented or not. Therefore, these gaps emphasize the need to conduct research to explore adolescent students' and their teachers' awareness and understanding of emotional and social health, and from there, to find a suitable pedagogy to boost adolescent students' emotional and social wellbeing in Nepal.

After that, I reviewed Policies related to adolescent mental health in Nepal and found that Nepal has not been able to successfully implement any mental health policy due to various reasons. The main reasons that I identified are (1) a lack of research and limited information about emotional and social health and wellbeing, along with insufficient research-based decision-making. Another reason is due to

weak governance and leadership in Nepal, (2) weak governance and leadership, and (3) the absence of a specific focus on adolescent mental health, as existing policies address mental health only in general terms. In addition to this, there is no linkage between educational policy and mental health policy. Therefore, there is a need to conduct rich in-depth research in Nepal to firstly explore Nepalese adolescent students' and their teachers' understanding and awareness of emotional and social health and wellbeing. This information could greatly help in formulating mental health policy, specifically an adolescent mental health policy. Furthermore, such research could help to find a suitable pedagogy to boost the emotional and social wellbeing of adolescent students in Nepal by linking Mental Health Policy and Educational Policy in Nepal.

Summary

The research topic was divided into three parts, and each area was thoroughly studied within the thematic section. Mental health, adolescent students, and pedagogy are the three areas.

Four studies on the topics of mental health, adolescent students, and pedagogy were studied as part of the empirical review. The four researchers are all from countries other than Nepal. Pedagogical policies like Nepal's National Education Policy 2019, which aims for a "Educated, civilised, healthy, capable human resource, social justice, transformation, and prosperity" with free and compulsory education, quality teachers, and timely curriculum revision, have been included in the policy review. Similarly, mental health policy by the Ministry of Health, aiming to protect mental health rights and dignity, has been included as well.

Two theories have been incorporated in the theoretical review: the progressive pedagogy theory and the cognitive consistency theory. Lastly, after a thorough literature review, contextual, conceptual, and methodological gaps have been identified.

CHAPTER III

RESEARCH METHODOLOGY

This chapter starts with the declaration of my positionality. Then the philosophical premises have been explained in detail, where ontology was multi-reality, epistemology was rapport, and the creative use of the Kundali chart and symbols. Similarly, axiology was value-laden and multi-paradigmatic research paradigm where interpretivism and postmodernism have been utilized for the study. As I have explained in detail, the Kundali Research Design used a Kundali chart with twelve different houses to study participants' awareness of emotional and social wellbeing, and from there to identify a suitable pedagogy that will improve the social and emotional wellbeing of the adolescents. Four of the five participants were sixth-grade students in public school, while the last one was their class teacher. The fact that this study involves early teenagers means that consent from the parents or guardians was required, and the consent form was successfully signed. The process of gathering information from the four student participants differed from that of the class teacher participant. Two tasks were employed to collect information from the participants, although the format of the tasks differed. In the first task, the student participants received the Kundali chart, also called the Vedic birth chart, and I briefly explained the twelve houses and the areas. After that, I gave them three options to choose from. The options were to draw a happy face emoticon, a sad face emoticon, or to pass. These options were presented for the twelve houses of the Kundali chart, which represent the twelve different areas of life, such as the first house represents self-image, the second house represents the birth family, etc. After completion of the first task, when gathering data, deep conversations were conducted about each house using narrative inquiry, and WH question interviews were asked on the many subtopics within the area represented by each house. For instance, I wanted to find out how happy and confident they were about their self-image while talking about the first house of the Kundali chart, which represents self-image. To do this, I asked them WH questions like how confident and happy they are, what features they like and dislike about their personality, when they first became conscious of their self-image, and so on. At the same time, shared some real-life stories about the areas to make the

participants more comfortable. Like this, Student Participants' emotional and social wellbeing, their awareness about the topic, and suggestions for suitable pedagogy were explored through the metaphorical application of the Kundali chart, which falls under the Kundali Research Design. The class teacher, on the other hand, was shown a Kundali chart that included task 1 that one of the student participants had completed. The Kundali chart was then explained briefly, specifically the twelve houses, and the areas representing those houses were explained to the class teacher. After that, task 1, which was given to the student participants, was explained. He was then asked the main question, which areas of life, based on his education, training, and experience, he believed had the greatest impact on the emotional and social wellbeing of early adolescents. Following that, an in-depth conversation took place, guided by a mix of narrative inquiry and WH question interviews, exploring early adolescents' emotional and social wellbeing, their understanding of the topic, the current pedagogical practices, and their suggestions for a suitable pedagogy. Every guideline, including the gatekeeper's strategy, was adhered to. Similarly, new analytics like metaphor, poetry, art, and narrative have been used for data analysis and representation. Lastly, sociality, place, temporality, reflexivity, resonance-building, narcissism-reduction, transferability, triangulation, and justification of innovative Kundali Research Design have helped to uphold the quality standard. All participants in this study were treated with dignity and respect, their privacy was protected, and all appropriate ethical measures were followed. Finally, the chapter concludes with a brief summary.

My Positionality

My background is in business administration, so I approached this study, which addresses topics like mental health, emotional wellbeing, social wellbeing, adolescent students, and pedagogy, as an outsider. My understanding of the topic, mental health, specifically emotional and social wellbeing was based on my experience, perception, and literature review. Also, I did not have any professional degree in the topic, like a psychiatrist, counsellor, psychologist, and so on. Therefore, my positionality was as an outsider; the whole area was new for me, and I was looking forward to gathering real and valuable information through this research about adolescent emotional and social wellbeing and the pedagogy that works best to improve their emotional and social wellbeing.

Philosophical Premises

This section explains the core ideas about reality (ontology), knowledge (epistemology), and values (axiology) that shaped my research approach and methodology.

Ontology

For someone who was new to researching, ontology was an entirely new and challenging term to grasp. So, once we have chosen or identified our research topic and problem, we must seek fresh knowledge in order to provide a solution to the issue under study. Knowledge is also referred to as reality, and reality is classified as objective or subjective. The material world contains the objective reality, which is a single reality. Subjective reality, on the other hand, is found within the human mind and is a multi-reality (Subedi, 2021).

As per my research problem, reality was inside the individual's mind. For example, in order to truly explore the students' and teachers' understanding of emotional and social health, I needed to enter their minds. Similarly, in order to comprehend teachers' and students' perspectives on suitable pedagogy, I had to enter their heads once more. Therefore, my ontology was multi-reality.

Epistemology

According to Sol and Heng (2022), the complicated yet important branch of philosophy known as epistemology addresses a wide variety of issues and associated philosophical subjects. This philosophical idea aids in our assessment of how we interpret the world and everything beyond it, providing us with knowledge we may use to address specific issues. Therefore, in my case, to obtain knowledge from early adolescent students and their class teacher, I established a relationship (rapport) that aided in the development of intimacy. Because mental health, specifically emotional and social health and wellbeing, is such a private subject, I believed it is only possible to get the information if someone feels comfortable talking about it.

Following that, I used the Kundali chart and invited the student participants to look at the twelve different houses on the chart, which represented different aspects of life. I explained about the 12 different areas representing the 12 different houses. The participants were not comfortable with the English language, so I explained briefly about the areas to them in Nepali. Then, I told the student participants to draw a happy emoticon, a sad emoticon, or pass on each house depending on their intuition, feelings, or experience. Followed by an in-depth conversation about all houses,

guided by integrating the WH questions interview and narrative inquiry, participants were asked about several subtopics within the area represented by each house. For example, while discussing the second house of the Kundali chart, which represents the birth family, I explored setting boundaries with relatives, prompting questions such as How does not being able to set boundaries with relatives affect your emotional and social health, When was the last time you set a boundary with a cousin or relative, and so on.

I met the class teacher every day while visiting the school to gather information from the students, as he was always teaching in the classroom. Also, I got the help of the teacher in selecting my student participants, so we had developed a rapport by the time it was his turn to speak with me. The class teacher was presented with a Kundali chart, including task 1, which one of the student participants had completed. After explaining about the Kundali chart and Task 1, he was then asked the main question: what areas of life, based on his education, training, and experience, he thought had the most influence on the emotional and social well-being of young adolescents. As I had already formed a rapport with the class teacher in the previous meetings, our conversation was easy and smooth. It was an in-depth conversation guided by narrative inquiry and a WH interview.

Axiology

I had certain preconceived notions about emotional and social wellbeing and suitable pedagogy to boost the emotional and social wellbeing of early teenage kids. Similarly, I believed that there was a chance that the knowledge I would gain from the class teacher and sixth grade early adolescent students about emotional and social wellbeing and suitable pedagogy to boost the emotional and social wellbeing of early adolescent students would have an impact based on their experiences. As mentioned by Cole (2022), a Value-laden study involves reasoning and approaches related to one's values, reflecting personal feelings and rating an object or situation. Hence, my axiology is value-laden.

Research Paradigm

My research was context-related, and I studied Grade 6 students and their class teacher, teaching Health and Nepali subjects to these early adolescent students. I tried to understand their view regarding Mental health, specifically emotional and social health and wellbeing, and suitable pedagogy to boost the emotional and social wellbeing of early adolescent students. Using the Kundali birth chart as a metaphor, I

applied multiple logics at the beginning to gain an understanding of the participants' emotional and social health awareness. Then, I used the twelve houses on the Kundali chart to represent the key areas of each participant's life in order to gain a deeper understanding of their lives. For instance, the areas that influence an adolescent student's emotional and social wellbeing in a negative and in a positive way, the areas that cause stress, and the places that bring happiness in an adolescent's life. It also assisted me in determining whether the participants could successfully make these identifications or not. As stated by Chowdhury (2014), interpretivism is a school of philosophy that adds to our knowledge of the social world by providing meaningful interpretations of social reality based on the meanings individuals generate and repeat in their everyday interactions.

I discussed my experiences regarding the areas representing the twelve houses and encouraged the participants to share their views as well. To make it less time-consuming and more precise, I concentrated on particular subtopics under each area. For example, for the fifth house, which stands for school, I simply looked into and inquired about their curriculum, teacher-student relationship, and teaching approach. Similarly, while discussing the sixth house, which stands for health, I mainly inquired about early adolescent students' stamina. Having said that, while inquiring about these subtopics, I did use the WH questions to get an in-depth understanding of the areas and their influence on the early adolescent students' emotional and social health.

As stated by Gautam (2011), postmodernism represents that every person is unique and they have all experienced different things, are created differently, and have different perspectives on many subjects based on their upbringing in their family, community, school, etc. It promotes differences and challenges universality, which is basically a characteristic of positivism. Hence, I used interpretivism and postmodernism. Therefore, my research paradigm was multi-paradigmatic.

Kundali as Research Design

As a young adolescent student, I, along with some of my classmates at school, struggled to flourish. This was due to struggles in different areas of our lives, for example, specifically for me, it was due to bullying at school. Similarly, for another girl, it was because she had to live at a hostel as her parents had gone abroad, and she missed them dearly. For another classmate of mine, it was because she was not confident in her skin, as she had gained a lot of weight. There were many other students going through their own struggles related to different areas of life. That

negatively impacted our mental health, which resulted in a loss of sense of belonging at school, low performance, and absenteeism. My instructors were not helpful at the time because they placed little value on emotional and social health. However, with the help of my parents and my own determination, I was able to overcome that challenging position and thrive later in life.

As a result, I wanted to explore similar aged students as well as their teachers' understanding of emotional and social health and find a suitable pedagogy to improve adolescent students' emotional and social well-being. For this, I used the Kundali Research Design. Kundali is also known as a Vedic chart, birth chart, or astrological chart, and it is a map of one's karma (Team Astroyogi, 2023). It is an astrological diagram that consists of 12 different houses governing different areas of an individual's life (Tomar, 2019). Each house has its own significance, and it rules a variety of things. Like the 1st house represents one's personality, physical appearance, and so on (Ashi, 2022). Similarly, as stated by Astrology By Richa (2023), the second house represents things like birth family, family wealth, upbringing, family traditions, etc. Thakur (2018) has mentioned that the third house represents communication skills, younger siblings, short travels, and so on, and the fourth house is the significator of mother, home, motherland, emotions, etc (mPanchang, 2023).

Talking about the fifth house, it represents education, especially school-level education, creativity, love, and romance, and so on (Thakur, 2018). On the other hand, the sixth house of a Vedic birth chart signifies enemies, struggles, challenges, fear, illness, etc, and society, reputation, relationships, and public image are some areas ruled by the seventh house (Farfaraway, 2023). The eighth house of an astrological chart deals with transformation, death, rebirth, addiction, longevity, secrets, and everything hidden and mysterious (SanatanVeda, 2020).

The ninth house represents father, guru, religious learnings, and many similar areas (Astrollok, 2017b) whereas the tenth house is the significator of areas such as one's career, professional success, status, recognition, and so on (PocketPandit, 2023). Finally, the last two houses, namely the Milan (2022) 11th house of a birth chart, govern many things like elder siblings, network circle, friends, and well-wishers. Lastly, as Kaushik (2024) has mentioned in a video shared through his channel Jyostish Vedang by Rahul Kaushik, the 12th house represents spirituality, detachment, mukti, intuition, unconscious state, etc. Thus, the Kundali Research Design was

employed in this study. I have only touched on one area that best represents each house. A more in-depth explanation of this will follow.

The Kundali chart was used to collect information from participants. The planets (grahas) have been used metaphorically to describe the participants. In the same way, I used the debilitation and exaltation principles of the Kundali metaphorically to describe the educational experience. Also, while coding, I used colours based on the exaltation of each planet in each house. For example, for the fourth house topic, mother, I used a blue font and yellow highlight. The fourth house in the Kundali chart is ruled by the Cancer sign, whose lord is the moon, and the colour of the moon according to Vedic astrology is blue. Jupiter is exalted in this sign, and his colour is yellow. I decided to use only the exalted colour combination for coding since this study is about finding a suitable pedagogy to boost the emotional and social health and wellbeing of adolescent students.

Planet Ketu served as a metaphor to reflect my state of mind as I transitioned to a new study site after the previous one failed. The poem I composed about adolescence, which I created after gathering and carefully analysing participant information and reflecting on my observations, is based on the twelve houses of the Kundali chart. It consists of twelve stanzas, each of which reveals what I discovered about adolescents' emotional and social struggles during our discussion of the twelve areas of life represented by the Kundali chart's twelve houses. The children's book called "Pug Heidi", which I suggested to promote emotional and social health and wellbeing among children, also follows Pug Heidi's journey through the twelve houses of the Kundali chart. It shows how she deals with different emotional and social challenges and grows in each area of life represented by the houses.

Saturn, Sun, Moon, and Rahu Conjunct in the Fifth House Under Jupiter's Aspect

My research was qualitative, and I used a non-probability sampling technique to select the study site and participants. As I live in Kathmandu, I selected a school in Kathmandu for the research as it was convenient for me to travel to the site. Convenience sampling involves variables such as simple access, physical proximity, and a strong connection within the target group (Nikolopoulou, 2022). Therefore, I used convenience sampling for site participant selection. There are a few schools near my house, some are private, some are public. I wanted to explore the 6th graders and their teachers of a public school, which is located within a 10-minute walking distance

from my house. However, the following poem describes my hopeful spirit even during the struggle that I was experiencing regarding the first school where I wanted to conduct my research.

Hopeful

I haven't been able to catch the leader.

Seems like he is a rare creature.

Without losing hope, I shall continue.

The answer to my question, I will pursue.

The Ketu Attitude

Rodenbeck (2017) stated that in Vedic astrology, Ketu, also known as the moon's south node, is considered one of the nine grahas. Graha is also known as a planet, and Ketu, even though it has no physical presence, is regarded as a planet, specifically a shadow planet. Honest Astrologer (2023) mentioned that according to Vedic astrology, Ketu is a planet of detachment whose primary goal is to teach us the power of letting go and give us liberation. It can be brutal if we resist change, like a butcher removing objects and people from our lives without anaesthesia. However, it only cuts things that have grown cancerous or are no longer providing a beneficial purpose in our lives. Therefore, though it is painful to let go of people, things, and situations. At the end, we realize that it was actually a good decision to let them go.

So, inspired by the teachings of Ketu Graha, I made the difficult decision to move on. Talking about the past, I had made up my mind to conduct research at a public school near my home during the very first semester. Mainly because I saw the children from my neighbourhood attend this school and wanted to learn more about their emotional and social well-being. However, despite my best efforts and wishes, it was not possible. It was more challenging because the head teacher never provided a clear response. As a result, I was confused but still hopeful that everything would work out. Finally, after not receiving a positive response from the school, even after trying for days, my supervisor made me realize that instead of spending additional time, it was preferable to look for a different school. This was difficult at first since there would be a change, which is never comfortable. But here, my Ketu Graha knowledge about the importance of letting go of situations that are no longer useful came in handy. Along with adopting the Ketu attitude and receiving encouragement from my supervisor, I decided to go forward and look for a new school, and I was successful in doing so.

New School

With the help of my supervisor, I contacted the principal of the new school, which in Vedic astrology would be represented by the fifth house of the Kundali chart, to schedule a meeting for conducting research. According to Astrolok (2017a), the fifth house of the Kundali chart represents various areas of life, such as school education, past life, one's children, and creativity. This school is a public school and is located in a peaceful locality surrounded by greenery in Gamcha, Budanilkantha, Nepal. Despite being classmates in the MPhil Educational Leadership programme, I took a formal route by emailing the principal to set a meeting. The principal approved the request, and we met within a week. He was extremely warm, and after discussing my research, he approved the request and appointed an instructor to assist with the field work. The instructor is a teacher and a senior coordinator in the same school, and he helped me immensely by coordinating my site visits. My detailed site visit experiences of the new school can be found in Appendix A.

The Five Participants

I took the senior coordinator's help in finding participants for my research study involving four early adolescent sixth graders. I wanted two male students and two female students, out of which I wanted to include one female and one male high performing student, and one female and one male low performing student. The senior coordinator looked for assistance from the class teacher of the sixth grade, who visited each subject teacher to identify students with good and struggling performance. All four students were then called upon by the class teacher.

Participant 1 is a high-performing female student, as per the class teacher and her subject teachers. She is thirteen years old and studies in the sixth grade. She lives with her siblings, who are all older than her. Her parents live in a different town because of their work, and she meets either of them once a week. If I have to describe Participant 1 using a word, then it would be "Reserved," which also describes planet "Saturn" in Vedic astrology, as Trivedi (2024) states that if someone has a big influence of Saturn in their birth chart, then such a person is reserved, structured, and formal.

Participant 2 is a high-performing male student, as mentioned by his class teacher and subject teachers. He is also thirteen years old and studies in the sixth grade. He joined this school a year ago. He lives with his parents and a younger brother, and he is extremely close to his mother. According to Sharma (2024), Surya

graha or planet Sun represents leadership qualities, willpower, self-confidence, and so on, and I think the word that describes Participant 2 should be “Confident” just like planet “Sun”.

Participant 3 is a twelve-year-old sixth-grade student, and he has been studying in this school since kindergarten. He is considered a low-performing student by his class teacher and subject teachers. I would like to use the word “Intuitive” to describe him as he showed more intuitive emotional and social maturity while discussing the twelve areas of life represented by the Kundali chart, as compared to Participants 1, 2, and 4. Participant 3 lives with his grandmother, parents, and younger sister, and he loves his extended family like his uncles, aunts, and cousins. He showcased the characteristics of planet “Moon” as Tarushi (2024) stated that emotional awareness, empathy, and intuitive abilities are some of the characteristics of people influenced by the Moon.

Participant 4 is the youngest among the student participants. She is eleven years old and is a low-performing student, as per her class teacher and subject teachers. The word 'Mischievous' fits Participant 4 perfectly as her answers flicker like a candle flame, never settling in one place. She lives with her parents and an older brother who studies in the same school. Participant 4 was the only participant who expressed her dissatisfaction with certain elements of her school and her teachers. She is just like planet “Rahu,” as according to TRS Clips (2023), this planet in Vedic astrology represents mischief, wild imagination, boldness, and unexpected changes.

Class teacher of the sixth grade is the fifth participant, and he has teaching experience of twenty-seven years. He teaches the Health and Nepali subjects to the grade six students. He lives near the school and is familiar with many students living there. I would use the word “Experienced” to describe the class teacher. Live Your Dreams (2017) mentioned that in Vedic astrology, Jupiter is known as the great teacher and guide. It represents wisdom, deep knowledge, and the ability to educate others. Jupiter's energy brings understanding, spiritual growth, and good judgment. Considered the most benefic planet, it helps people learn valuable life lessons and share knowledge with others. Therefore, I linked the teacher to Jupiter-astrology's teacher planet.

I had also interviewed the senior coordinator who helped me throughout my field visits. But after translating and transcribing, I found that the majority of what he

said tallied with what the class teacher had shared. Consequently, I made the decision to exclude the senior coordinator from the participant list.

Therefore, in this research, all four sixth-grade, early adolescents are referred to as Participant 1, Participant 2, Participant 3, and Participant 4. On the other hand, the fifth participant, who is the grade six class teacher, is referred to as the “Class teacher”.

Data Collection Methods

“Qualitative data is the descriptive and conceptual findings collected through questionnaires, interviews, or observation” (Ivan, 2021). I had individual meetings with the students on different days, and it started with a warm greeting. I asked them to carry a bottle of water, a pencil, and an eraser, and we mostly went to the science lab or the library. I then made them feel comfortable by talking about their day. Once they looked relaxed, I gave them the Kundali chart and asked them to go through the twelve different houses and the words written on each house. After giving them around five minutes to reflect on the Kundali chart, I explained briefly about the twelve areas of the Kundali chart, like self-image, birth family, communication, mother, school, health, society, transformation, father, career, friends, and spirituality. It took me around ten minutes to explain the twelve different houses of the Kundali chart, representing the twelve different areas of life. It took me that long as all four student participants were confused about the English terms, and it had to be explained in the Nepali language.

After that, the first task was explained to the students, and they were asked to draw a happy face emoticon, a sad face emoticon, or pass on each house based on their understanding, experience, and feelings. The first task did not take much time, and some of the students also asked for clarification of their doubts about the areas of life that they did not understand while doing the task. Based on the first task, a detailed conversation guided by narrative inquiry and interview (WH question) regarding all twelve houses of the Kundali chart, representing the twelve areas of life, took place. I had planned to discuss certain subtopics falling under each area in order to make the discussion clear and precise. Therefore, the following subtopics were discussed under each area,

Table 1*Kundali Chart Houses, Areas of Life, and Subtopics*

Houses of the Kundali Chart	Areas of Life Denoted	Sub Topics
1	Self-Image	Happy and confident
2	Birth Family	Setting boundaries
3	Communication	Ability to voice one's opinion
4	Mother	Emotional nurturing
5	School	Curriculum Teaching approach Student-teacher relationship
6	Health	Stamina
7	Society	Judgemental Diversity
8	Transformation	Mood swing Confusion
9	Father	Security Guidance
10	Career	Heart versus brain
11	Friends	Loyalty Inclusion
12	Spirituality	Mindfulness

Note. Kundali Chart houses, showcasing their significance in different areas of life, along with corresponding subtopics for further exploration.

It was a relaxed discussion, but various WH questions were asked, as well as my personal experiences had to be shared to encourage the students to speak from their hearts. By integrating the Kundali chart, the student participants talked about different areas of their lives, and it helped me to understand their awareness about emotional and social wellbeing. The Kundali, as mentioned earlier, consists of twelve houses representing twelve major areas of an individual's life, and it represents numerous things (Mona, 2023).

The class teacher was shown the Kundali chart with task 1 completed by one of the student participants. The Kundali chart, consisting of the twelve different houses representing the twelve different areas, and the task 1 assigned to student participants was explained. Then he was asked what aspects of life he believes have the biggest impact on the emotional and social wellbeing of early adolescents, and the class teacher gave his opinion based on his education, experience, and training. We had a lengthy discussion regarding his comprehension and awareness of emotional and social wellbeing based on narrative inquiry and WH questions.

All five participants gave various suggestions directly and indirectly for a suitable pedagogy that will boost the emotional and social wellbeing of early adolescent students. The suggestions were given while having the discussion about the different areas of life, as well as at the end of the discussion.

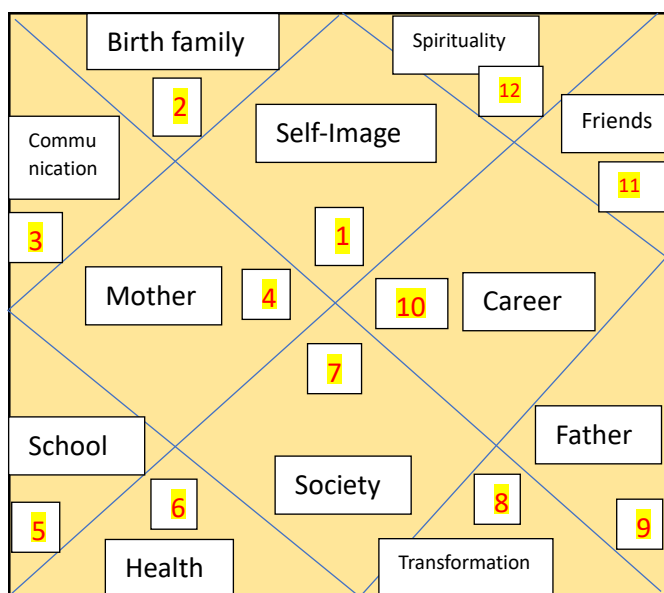
Kundali Chart as Field Engagement Protocol

Because mental health is a sensitive subject, I decided to be completely prepared before discussing it with the participants. I spoke with a psychiatrist over the phone before that, and we talked about the mental health of teenagers. I questioned him about the root causes of mental health problems among teens, and he revealed that, in his experience, childhood traumas are the main cause of mental health problems in teenagers. He said that there is a good probability that these mental health conditions would persist into adulthood if they are not addressed and treated. I shared about using a Kundali chart for my research to understand the emotional and social wellbeing of sixth graders. In addition, to know about their and the class teacher's awareness of the topic. I gave a thorough explanation of the Kundali chart and how the twelve houses stand for the twelve areas of life. The doctor was quite interested in this and even mentioned that he could utilize the Kundali chart in the future. Since it covers all of the main facets of a person's life, he believes it will help in a thorough understanding of each personality. Similarly, throughout the literature review, I

conducted extensive research on pedagogy and adolescent emotional and social wellbeing. This helped me to focus on certain subtopics while discussing each area. For example, while discussing the first house of the Kundali chart, which represents self-image, I focused on the subtopic “Happy and confident”. The literature review also helped me to create open-ended guiding questions or WH questions while having conversations with the participants related to the twelve different houses of the Kundali chart. Four Kundali charts were prepared, showcasing the twelve different areas of life that I wanted to study for this research. All four students were given the Kundali chart for task 1, whereas the class teacher was shown one of the students’ Kundali charts with task 1.

Figure 1

Kundali Chart with the Twelve Houses Representing the Twelve Areas of Life



Note: The above twelve areas of life, representing the twelve houses of the Kundali Chart, have been used in this research.

Kundali-Driven Participant Profiling and Data Collection

As the headteacher is my classmate, it was easier for me to directly contact him. I sent him a formal email, and a few days later, he approved my request. After that, we had a phone conversation, and he was extremely welcoming and warm. He asked me to send him my site visit plan through email and suggested me to visit his school. He had fixed a meeting for a specific date and time, which made my job simple. As I was clueless about the school’s location, he shared a Google map location and verbally helped me understand the location. As a result, I employed the

gatekeeper strategy at the start. Gatekeepers are individuals inside organizations who have the authority to provide or deny access to people or circumstances during organizational research (Arthur, 2019).

My supervisor advised me to carry a consent document because sixth graders were involved in my research. As a result, I did quick research, created the consent form, and forwarded it to my supervisor via email for approval. On my initial visit to the school, I brought four consent forms for each of the four sixth graders. Following our conversation, the headteacher assigned me a senior coordinator to manage my meetings with the participants. I needed one male student and one female student who performed well, and one male student and one female student who performed poorly, so he spoke with the class teacher. Before selecting the students based on their performance, the class teacher spoke with all the subject teachers. He chose the students only after consulting with the subject teachers, and I then explained the consent form to them. I gave them the consent paper and requested that they sign it and have their parents sign it as well.

Before visiting the school, I always sent an email to the senior coordinator well in advance. He made sure that the participants were available, and the school was open. Like this, I had individual meetings with all four student participants. Each meeting took around two hours as we discussed all twelve houses of the Kundali chart, representing the twelve areas of life. Various probing questions were used, and experiences were shared during the discussion. Only at the end the topic of emotional and social wellbeing was introduced to the students.

I also included the class teacher and the senior coordinator in my research. However, the data collection procedure was a bit different in their case. They were presented with a Kundali chart, which included task one, done by one of the students. In Task 1, the student participants were given the Kundali chart, including the twelve areas of life representing each house, and they were asked to draw a happy face emoticon, a sad face emoticon, or pass on each house. Task 1 completed by the four student participants has been provided for reference (see Appendix C). The Kundali chart and task 1 were explained clearly.

Then, they were asked to share, as per their experience and knowledge, which areas influence the sixth graders' emotional and social health the most. We had an in-depth discussion guided by narrative inquiry and interview using WH questions, like we had with student participants. All these meetings took place in the school library

and the school science lab. The conversation with the class teacher lasted for forty-five minutes, and he mostly spoke in the Nepali language. On the other hand, the senior coordinator spoke in English, and the conversation lasted for around one and a half hours.

All conversations were recorded with a mobile phone recorder. The recorded audios were first translated and transcribed because the majority of the participants spoke Nepali. I manually translated and transcribed everything so that I could fully understand the content of the conversations. It was a laborious and time-consuming process, but I believe it helped me connect with the topics that we explored. The sample of the translated and transcribed information can be found (see Appendix D). The translated and transcribed information was then coded.

From Kundali to Pug Heidi: Creative Bridges to Wellbeing

For data analysis and interpretation, I have used the newer analytics, as stated in the slides prepared by Taylor & Luitel (2014), the postmodernism research paradigm includes four research methods: writing as inquiry or unfolding discovery, writing as reading or audience, multiple logics or sense making, and multiple genres or representations. The newer analytics, such as narrative, metaphoric, and dialectical, fall under multiple logics or sense-making. In contrast, poetry falls under modes of representation or multiple genres.

A figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them (Merriam Webster). Metaphor in qualitative research is one of the most interesting newer analytics. Metaphors in qualitative research offer a unique and creative approach to exploring topics. Metaphors can help structure data, reframe known processes, find situation-specific treatments, and generate emotions (Carpenter, 2007).

In this research, I have used the Kundali Research Design, inside which I have used the twelve houses of the Kundali chart representing twelve areas of life to gather information from the participants, understand their perspectives, and find solutions for my research questions. “Pug Heidi” illustrations were created as conceptual tools to support this metaphorical analysis. “Pug Heidi” was selected as the central character because, as mentioned by Welsh (2020), from classic tales to modern stories, animal characters continue to delight children with their magical appeal, comedic potential, and opportunities for vibrant artwork. I think that children connect to animal

characters more naturally and quickly, for instance, they easily recognize beloved characters like “Snowey”, “Winnie the Pooh”, and “Peter Rabbit”. It also helps the development of values like diversity, inclusivity, and empathy, as research suggests that “Animal characters boost social and emotional skills in children” (Gajbhiye, 2024). According to Green (2020), the no-eraser drawing method is a mindful practice that helps individuals become more aware of small, often unnoticed details of life. For this reason, the no-eraser drawing technique was used while making “Pug Heidi” illustrations to encourage mindfulness. These “Pug Heidi” drawings serve as metaphors in a visual form to explain the abstract ideas of each Kundali house in a relatable way. However, it is important to remember that these drawings are not based on research data from participants.

Metaphor was also used at the time of coding the transcribed and translated information. The coding that was used for this research is explained in detail (see Appendix E). Comic representation, no eraser drawing, and acrylic on canvas painting have also been used.

Narrative, which in a nutshell can be explained as, narrative analysis is a qualitative analytic method that focuses on attentively examining the stories—or narratives—that individuals tell in a given environment in order to explain human experiences and motives (Saraf, 2023).

Similarly, as stated by Arakaky (2022), poetry is described as ineffable as it aims to express something ethereal and indescribable that ordinary speech is unable to fully express or replicate. Poetry explores the limits of limited language to find that which is outside the bounds of human conversation. Therefore, I have used metaphor, narrative, poetry, and art for data analysis and interpretation.

Credibility of the Study

The following quality standards were maintained throughout this qualitative research.

Sociality

Not just the inner but also the outer aspects of people’s lives need to be understood by narrative researchers. Both for the researcher and the people being studied, personal things like dreams, emotions, preferences, and personal values fall under the inner aspect (Connelly & Clandinin, 2006, as cited in Wei, 2023). On the other hand, the outer part includes everything in an individual’s environment that shapes their experiences, like their relationships, physical surroundings, cultural

background, and various other outside influences (Clandinin et al., 2007, as cited in Wei, 2023). Good narrative research looks at both these personal and social factors together to get a complete picture of someone's story.

This study used the Kundali chart to investigate the early adolescent students' and their teachers' awareness of emotional and social health in Kathmandu, Nepal, as well as to discover an appropriate pedagogy to improve the teenage students' emotional and social well-being. The use of qualitative methods, including the metaphorical use of a Kundali chart, contributed to a better understanding of the participants by addressing many aspects of life, such as the importance of familial and cultural factors in developing early adolescents' emotional and social wellbeing. Several relationships were investigated throughout the process, with the relationship between teachers and students receiving the most attention. The study emphasized the significance of a teacher-student relationship based on open communication and a friendly, flexible, and empathetic learning environment so that the students may openly share their issues, challenges, and life in general with their teachers.

Place

The place where an event occurs (such as schools or hospitals) influences both how individuals experience it and how they later describe it. Cultural perspectives shape our interpretation of environments, and these contextual elements frequently emerge in personal narratives. Notably, the physical setting where a story is shared can also impact how it is told (Haydon & van der Riet, 2017). The Kathmandu Valley, Nepal's capital, was selected as the site of the study. Research was held in a public school surrounded by greenery in the Budanilkantha neighbourhood. Despite being situated in a bustling capital city like Kathmandu, the school itself was surrounded by nature and peace, which gave a feeling of an exceptional boarding school in Mussoorie, India. Although having a largely Newar population, the area was culturally rich and diverse since many students from outside the Kathmandu Valley also lived there. As a result, it offered a range of viewpoints on education and emotional and social wellbeing.

Temporality

This research began with a reflection on my previous experiences as a student and a comparison of educational practices in Nepal between that time and today, at the time of the study; therefore, it was conducted within a specific temporal context. Temporality shows that everything naturally changes over time, linking past, present,

and future (Clandinin et al., 2007, as cited in Pino Gavidia & Adu, 2022). Because of the entry and quick rise of internet access, as well as worldwide conversation on the issue of emotional and social wellbeing, I expected a shift in mental health awareness over time before conducting narrative inquiry and WH interviews with participants. It was also considered how pedagogy may have shifted from traditional approaches to ones that better meet students' needs. Once again, the research highlighted a key transitional phase in adolescence, as four of the five participants were early adolescent sixth graders.

Reflexivity

Initially, my school experience influenced how I viewed pedagogy and emotional and social wellbeing, as I felt a warm and friendly approach was more suitable for adolescents than a strict one. But after going through the literature and talking to students and teachers, I realized that the situation is more complex. This aligns with Olmos-Vega et al. (2023) description that Reflexivity is about researchers staying aware of how their own beliefs, experiences, and environment colour their work. It's an ongoing process where they critically reflect, often with others, to recognize and account for these influences at every stage of the research. Through this lens, I understood that I needed to be careful not to let personal views affect the research study because I lacked expert knowledge and education in the areas of pedagogy and emotional and social well-being. It was also important to ensure that the participants understood the Kundali chart, not as astrology, but as a representation of twelve life areas. The majority of the participants spoke in Nepali; thus, translating and transcribing it to English made me reflect carefully on cultural meanings. Reflecting on my role, I tried to focus on what the participants shared rather than what I expected to hear. This allowed me to see the topic from a more balanced perspective.

Non-Narcissistic Research

Krannawitter (2017) stated that Men in the postmodern era stress power above humanity, seeing people as replaceable instruments. They lack empathy and a sense of belonging, which makes them narcissists. Therefore, I consciously avoided narcissistic research practices by prioritizing empathy and human connection. I also viewed participants as collaborators rather than subjects and maintained awareness of power dynamics in researcher-participant relationships.

Resonance

One of the major factors that was considered during data analysis and interpretation was also the concept of resonance. Resonance as language's ability in research writing. In order for writing to have resonance, it must be sincere, appealing, and engaging (Ruiz, 2018). I have done this by using simple sentences and anchor words, making an effort to engage in heart-to-heart dialogue, and outlining the takeaways. For instance, poetry and metaphors can sometimes be too complex and subjective, so I was more careful, especially when using newer analytics. While this has its own benefits, the meaning can occasionally be unclear, specifically if there is no resonance, and if the reader cannot connect with it, then they might not understand the poem at all.

Transferability

This study revealed that Nepali students lacked formal awareness of emotional and social health and well-being, depending instead on their families. Even teachers with years of experience, education, and training could possibly misapply discipline because of poor communication with their students. As a result, Kundali Chart Pedagogy (KCP) was suggested to solve this issue by utilizing the Kundali chart, a simple yet powerful tool consisting of twelve life areas, to gently uncover students' hidden challenges. The Kundali chart can be adapted to suit local contexts, making this KCP globally transferable. Transferability doesn't happen automatically; rather, it depends on how clearly researchers explain their work and how others apply it to new contexts (Stalmeijer et al., 2024).

The research also includes "Pug Heidi" illustrations, and a children's book was proposed in which a pug navigates emotional and social challenges aligned with the Kundali houses (like self-image concerns or school stress). Just like KCP can help teens open up, Pug Heidi's adventures could help younger children name and discuss feelings through relatable stories. Innovative and creative adaptations can make emotional and social learning accessible to people of all ages and cultural backgrounds. For instance, Kundali charts for teenagers or Heidi's stories for younger children.

Triangulation

My research included teachers and early adolescent students as key stakeholders. I discussed both "Emotional and Social Wellbeing" and "Suitable Pedagogy" with both sides. This allowed me to fully comprehend their points of view

from both viewpoints. By mixing theories, techniques, or observers in a research project, triangulation can assist in guaranteeing that basic biases caused by the use of a single method or observation are addressed (Noble & Heale, 2019). Hence, I used the triangulation technique to maintain the credibility of my study.

Innovative Kundali Research Design Justification

The Kundali chart, as defined by Tomar (2019) (#see Kundali as Research Design p. 33 para. 2), was used in this study under the Kundali Research Design as a culturally familiar and simple tool to help adolescents in a public school in Kathmandu talk openly about their lives rather than for astrology purposes. The twelve houses of the Kundali chart, which represent various areas of life (such as "Self-Image," "Communication," and "Mother"), were utilized as discussion prompts, allowing participants to express their feelings and experiences better. After collecting, translating, and transcribing information, I employed the color-coding system inspired by Kundali's planetary exaltation principles (see Appendix D), for example, as the first house (Aries) of the Kundali chart represents "self-image," and as the Sun is exalted in Aries as explained by E K Dhilip Kumar (2013), I used red text (Aries' colour) with orange highlights (the Sun's colour) for all information related to self-image. Therefore, this was purely used as a visual framework to categorize themes systematically and not for interpretation.

Although the Kundali chart comes from Vedic astrology, in this study, it was not used for astrological predictions or planet-based analysis; rather, it was only used as a practical way to guide conversations and coding. Therefore, the Kundali Research Design in itself has been used metaphorically. For instance, I have described my experience related to the study site by using the Ketu metaphorically, but this never influenced the actual data. This design respected Vedic cultural traditions while maintaining scientific rigor similar to other qualitative methods that employ visual aids or thematic color-coding to explore information. This helped to gather deep and honest insights about adolescent well-being in a way that felt natural to participants and systematic for analysis. I note here that I have been a Vedic astrology student for many years, formally taking classes during lockdown, and continue as an avid researcher in the field.

Ethical Consideration

In research, ethical concerns are a set of principles that influence your study ideas and procedures. Voluntary engagement, informed permission, anonymity,

secrecy, potential for damage, and outcomes communication are among these principles (Bhandari, 2021). In my research, I followed all the rules and regulations in terms of maintaining respect for the participants, protecting the site, and so on. Firstly, I followed the KU ethical guidelines by filling out the “Guidelines for Ethical Approval” form after successfully defending my proposal. After that, as my research included adolescent students, I made sure to follow all the rules, such as taking permission from the parent/s or guardians before making them participate, and so on. The signed consent forms are provided for reference (see Appendix B). Along with that, I also verbally asked each participant for their consent to participate in this study. It is very important as a responsible citizen and researcher to respect everybody’s privacy, situation, and existence, be it living or non-living beings.

Summary

Chapter three is the research methodology chapter, and it starts with an overview, followed by my positionality as an outsider. The ontology, epistemology, axiology, and research paradigm form the philosophical framework, all of which are thoroughly explained in this chapter. In my research, ontology is multi-reality, while the epistemology is rapport building, followed by creative application of the Kundali chart and symbols. Axiology, likewise, is loaded with values. The study employed a multiparadigmatic research paradigm that incorporates interpretivism and postmodernism. To assess the six participants' understanding of emotional and social health and determine appropriate pedagogy for teenagers to boost their emotional and social wellbeing, the Kundali chart with twelve houses representing twelve areas of life, which falls under the Kundali Research Design, was used for an in-depth discussion guided by narrative inquiry and interview using WH questions. The study has employed metaphorical techniques, deep conversations, and new analytics for data analysis and representation, ensuring quality standards through innovative Kundali Research Design justification, resonance-building, narcissism-reduction, triangulation, sociality, temporality, place, reflexivity, and transferability. Consent from parents or guardians was required, and participants were treated with dignity and respect.

CHAPTER IV

NARRATIVES

This chapter consists of the narrative of all five participants, the first four of whom are students and the final of whom is a class teacher. In this chapter, a narrative of the individual discussions that students and teachers had with me about the twelve areas of life based on the twelve houses of the Kundali chart has been included. The four student participants were given the Kundali chart, and the twelve houses of the Kundali chart, which represent the twelve areas of life, were explained. Then, they were given the first task to reflect on the twelve areas and draw a happy emoticon, a sad emoticon, or pass on each house depending on their intuitions and feelings. After the completion of the first task, each area was discussed in detail, guided by narrative inquiry and interview using the WH questions. On the other hand, the class teacher was provided a Kundali chart with task one completed by one of the student participants. And he was asked to share his views regarding the areas that influence early adolescents' emotional and social wellbeing the most. Based on this main question, an in-depth conversation took place, guided by further narrative inquiry and an interview using WH questions. This chapter includes the four student participants' narratives about the twelve areas of life represented by the twelve houses of the Kundali chart, their awareness of emotional and social health, and their suggestions for a suitable pedagogy to boost the emotional and social wellbeing of early adolescent students. Similarly, this chapter also includes the narrative of the class teacher's sharing about the areas that impact sixth graders' emotional and social wellbeing the most, a narrative of his sharing regarding the awareness of the topic, and a narrative of his suggestions for a suitable pedagogy to boost the emotional and social wellbeing of early adolescent students.

Students' Narrative

Figure 2

Comic Representation of the Data Collection Process Used for Student Participants



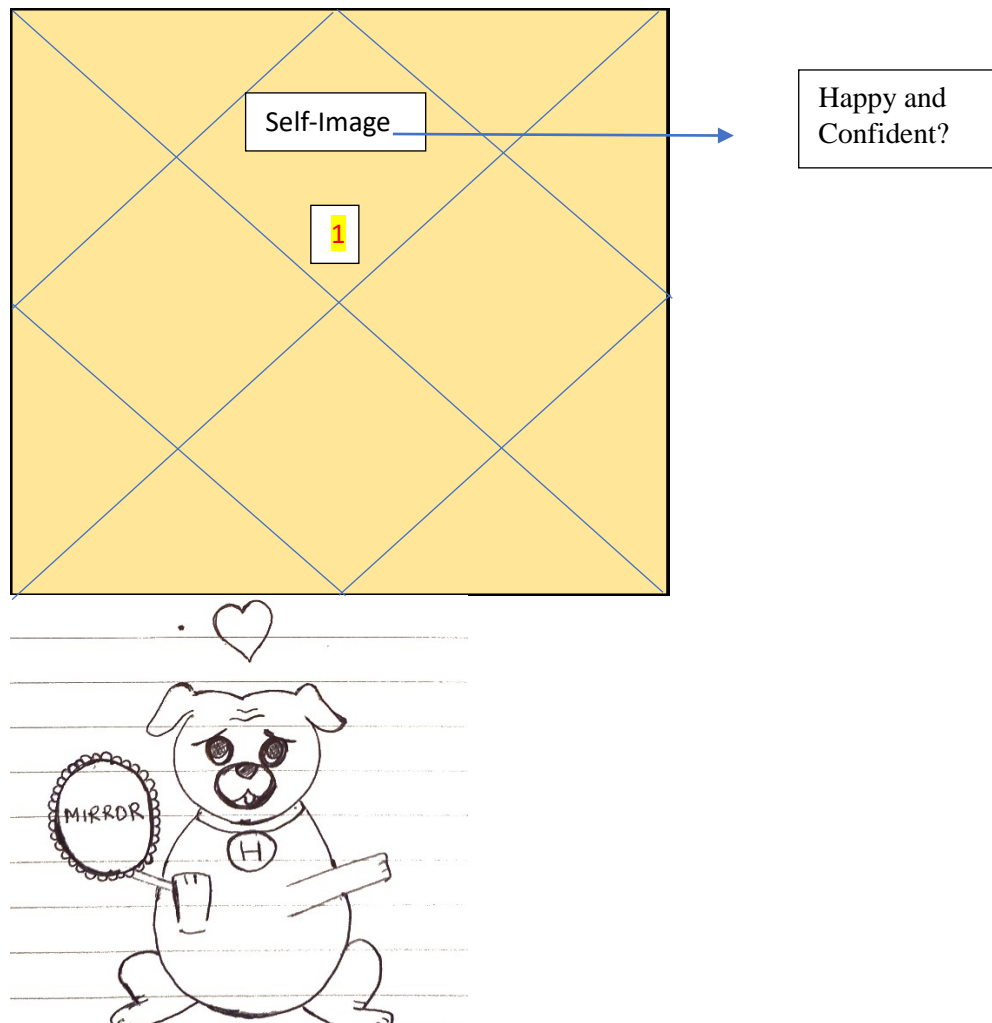
This figure illustrates the key stages of the data collection process with the four student participants. In the first image, open-ended questions have been asked to make students feel more comfortable. In the second image, the Kundali chart is presented to the students, and a brief explanation of the twelve houses and their associated areas of life is given. In the third image, students are asked to do Task 1. Following the completion of the first task, the areas of life represented by each house, along with the subtopics, are explained in greater detail. Subsequently, the last image shows the start of an in-depth conversation guided by narrative inquiry and a series of WH questions.

Note: Original artwork created by the author.

Self-Image (1st House): Happy and Confident

Figure 3

Pug Heidi Radiating Self-Love



Note: Original artwork created by the author.

In the first task, I gave Participant 1 three options to choose from. The options were to draw a happy face emoticon, a sad face emoticon, or to pass. These options were presented for the twelve houses of the Kundali chart, which represent the twelve different areas of life. So, she chose the pass option for the first house, which represented "self-image.". After finishing the first task, we discussed each house. When I asked her if she was happy and confident with how she appeared, she replied softly, *"Yes, I am happy and confident."*. So, instead of choosing to draw a happy face emoticon, I wanted to know why, if she was happy and confident with her appearance, she passed the first house. She then answered my question by stating, *"I was confused about the topic,"* which is why she had selected the pass option in the first task. But later in the conversation, she revealed that her confusion had faded away. She also

said that since she is happy about how she looks, she has never longed to be taller, shorter, thinner, heavier, lighter, or darker.

With a noticeable enthusiasm, Participant 2 started the session. Well-composed and neatly dressed, he listened carefully as I explained about the twelve different houses and the areas of life representing them. During this time, he even took the initiative to read out the words associated with the twelve different houses. In the first task, he confidently drew a happy face emoticon in the first house, representing self-image. Upon inquiry about his choice, he explained, *“Because whenever I see myself in the mirror, I feel fine with the way I look. I am happy about my height, skin colour, hair, etc. That’s right, I am happy and confident about my self-image.”*

Participant 3 chose the pass option in the first house of the Kundali chart, which stands for self-image. Later during the discussion, it was found that he was confused about the meaning of self-image, which led him to skip the first house representing self-image. Though the meanings of all twelve areas were already explained before the first task, I again explained the meaning of self-image to clarify his doubts. I explained it as one’s physical characteristics like height, skin colour, weight, hair, etc, and asked if he is happy and confident with his self-image. After carefully listening, he shared his insecurities; he mentioned that he wished he were a little taller and his hair were thicker. However, even while sharing his insecurities, he had a smile on his face. In order to encourage Participant 3 to share his experience, I shared a personal anecdote about a classmate. This classmate of mine had become very underconfident because of a sudden weight gain, which affected her academic performance and social life negatively. Upon listening to this story about my classmate, Participant 3 acknowledged observing a similar situation and said, *“There is a boy who has a dark complexion and another one is a little short, so the other students tease them because of that.”* Finally, he expressed his sadness about getting teased because of his height while talking about his career. The criticism by people of his self-image is the reason that led him to draw a sad face emoticon on the tenth house of the Kundali chart, representing career. He shared that,

I am stressed about my career as I personally want to become an army man; however, people tease me. You know they make fun of me by saying that I can’t become an army man, as I am very short.

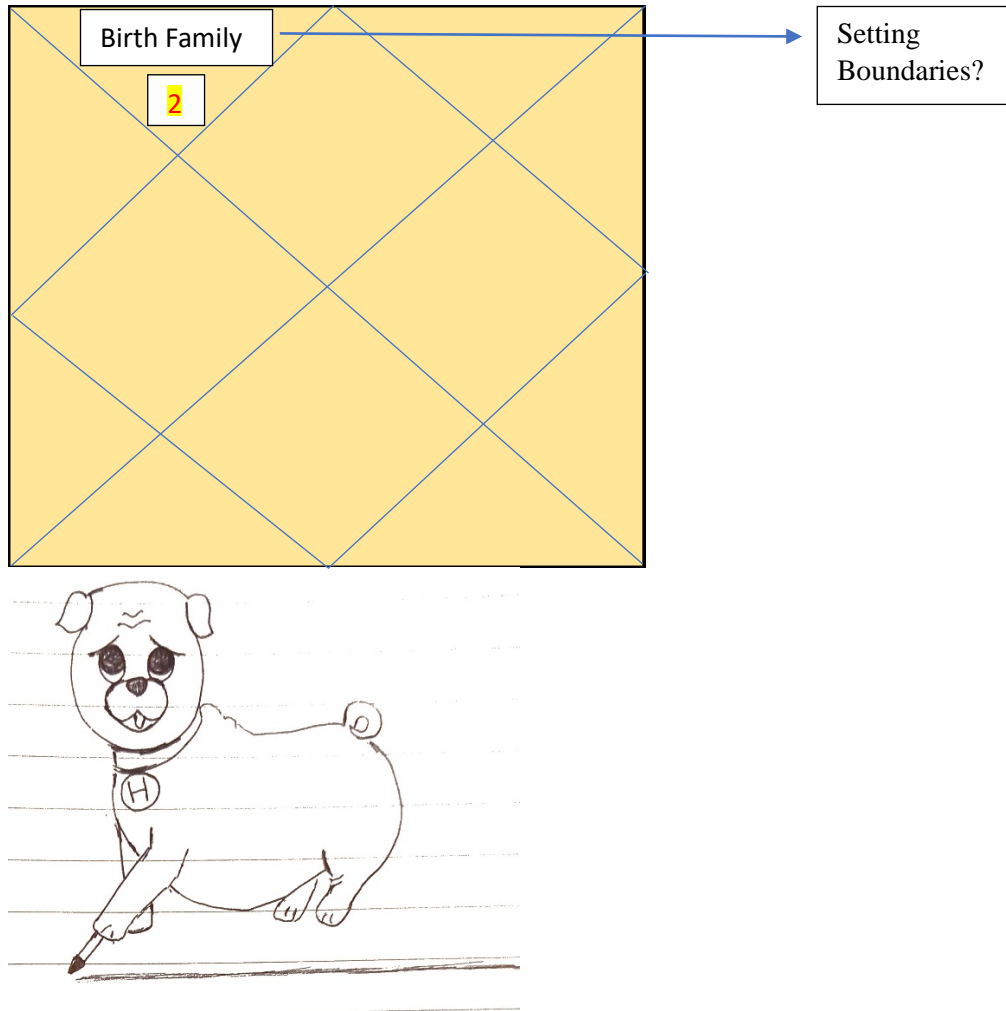
Participant 4 drew a sad face emoticon on the first house of the Kundali chart, which represents self-image. When asked to explain her choice, she mentioned, *“I*

don't like the way I look, ma'am.” She revealed that her elder brother, who is in the seventh grade, always teases her. She was ashamed to openly share how her elder brother teases her, but I shared a personal experience to make her feel more comfortable. I told her that many people called me a giraffe when I was her age because I was tall. After listening to my experience, she shared that her brother teases her by calling her a chimpanzee. However, this has not made her underconfident, as she knows that he does not mean it. Although her brother’s teasing does not affect her emotionally and socially, she still expressed a desire to have clear and pimple-free skin, long hair, and a tall height. Lastly, when asked if her appearance causes stress and tension, she said, *“Yes, ma'am, it does.”* She further explained that because of the insecurities related to her appearance, she cannot interact with people confidently. However, she clarified that people generally do not like talking with her because she has been labelled as “Chucchi”, which basically means a rude person.

Birth Family (2nd House): Setting Boundaries

Figure 4

Pug Heidi Draws the Line



Note: Original artwork created by the author.

Participant 1 drew a happy face emoticon on the second house of the Kundali chart, which represents “birth family.” I had already explained to her briefly about the second house and also about the birth family before the first task. As she was hesitant to share her feelings, thoughts, and experiences, I decided to share a story to make her feel comfortable. Therefore, I shared about my classmate who suffered emotionally and socially due to bad relations with her birth family, especially her uncle and cousins. I also mentioned that she was a good student, but slowly started being absent and getting bad grades because of the familial dispute. So, I tried to encourage her to share about any such issues that she has experienced or that she is experiencing

related to her birth family, but she said, “*No, my cousins (birth family) are very nice to me.*” When asked about the need to set boundaries with her relatives, she simply said, “*No, they are nice and respect my boundaries.*”.

Even at such a young age, Participant 2 has a strong sense of family. His choice to draw a happy face emoticon stems from his belief that family is everything. He clearly mentioned, “*Yes, the reason I drew a happy face on birth family is because all my cousins, uncles, aunts are my relatives. They are all members of my family.*”. However, I noticed that Participant 2, like Participant 1, seemed a bit guarded when talking about his birth family. To help him feel more at ease and open up, I asked if he had ever had trouble setting boundaries with his relatives. I shared that expressing discomfort with older relatives can be challenging due to the certain social structure and formality expected in such relationships. Then I followed up by asking, “*So, have you ever faced scenarios where your relatives said or did something you didn’t like? If yes, how did you deal with it?*”. He looked confused but told me that he had never faced anything like that. I still felt confident that he might share something else, so I decided to share a personal experience. I told him that when I was his age, my older cousins would always order me to bring them water while we were playing. I would feel really disappointed because they always ordered me around. After sharing this, I asked him if he had experienced anything similar. He answered that he had never experienced anything like that, but then thought for a while and shared one incident. He explained,

There is one incident when my father’s brother scolded me. Actually, he was going abroad for work that day, and he ordered me to get him a glass of water. I was carrying the glass of water for him, but I slipped and the water splashed all over the floor. That’s the reason he scolded me, but I told him that I did not do it intentionally.

While talking about society, he mentioned that his relatives have been very helpful. He specifically shared that, “*It has not been difficult for me as my aunt already lived here and when my family and I shifted in this society, she made us comfortable.*”. Additionally, when I asked him if he receives guidance and help from his father, he mentioned that because his father is very busy, another uncle (not the same one) helps and guides him in his studies.

Participant 3 shared that his immediate as well as extended family has been a source of happiness and emotional support in his life. He drew a happy face emoticon

on the second house of the Kundali chart representing the birth family. During the discussion, he shared that, *“Yes, I am very happy with my birth family because they love me a lot, especially my grandmother.”* I shared the fun experience as a child of going to the village where my grandparents lived during winter vacation, and encouraged Participant 3 to share any similar experience. He then promptly replied, *“I enjoy spending a lot of time with my birth family during festivals like Dashain, Tihar, and Holi. All my aunts, uncles, and their children also come to my house and we celebrate together.”* However, despite the joyous and loving environment during family gatherings, he said that sometimes he feels a bit scared while interacting with his cousins, specifically older ones. He specifically hesitates to say no to his older cousins when they ask him to do something that he does not want to. *“I still do it because it’s work and they are bigger than me,”* he said, showcasing respect but at the same time hesitation to set boundaries with his older cousins when they order him to do something he does not like. On the other hand, when it comes to academic responsibilities, he is seen to be able to clearly set boundaries with his relatives. So, when asked if he can clearly set boundaries with his relatives and say no to a family function because he has any academic commitments. Participant 3 confidently said, *“If they insist a lot and if I have prepared well enough for the exam, then I will go to the function for a while, but if I have not prepared well, then I can set a boundary.”* In conclusion, Participant 3 shared that out of all the twelve areas, his birth family has helped him a lot to enhance his emotional and social wellbeing. He expressed that his birth family has constantly encouraged and motivated him through their love and support to help him thrive in various other areas of life.

Participant 4 drew a happy face emoticon on the birth family but expressed both warmth and sorrow while discussing it. Participant 4 shared with great sadness that her paternal grandmother had committed suicide when she was just three years old. Although she was just three, she remembered that incident vividly and described, *“We had all gone to Mama Ghar¹ and she was also with us, but she had returned a little early, and when we reached home, she was already dead.”* However, she confidently stated that this incident and its memory have not been able to eclipse the happy feelings she gets when surrounded by her parents. When asked about her relationship with other relatives, she mentioned that it’s nice. But she did

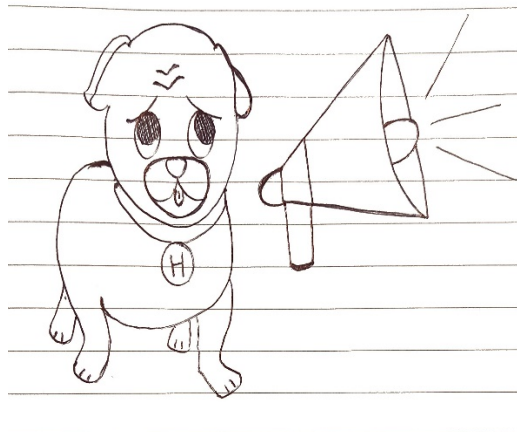
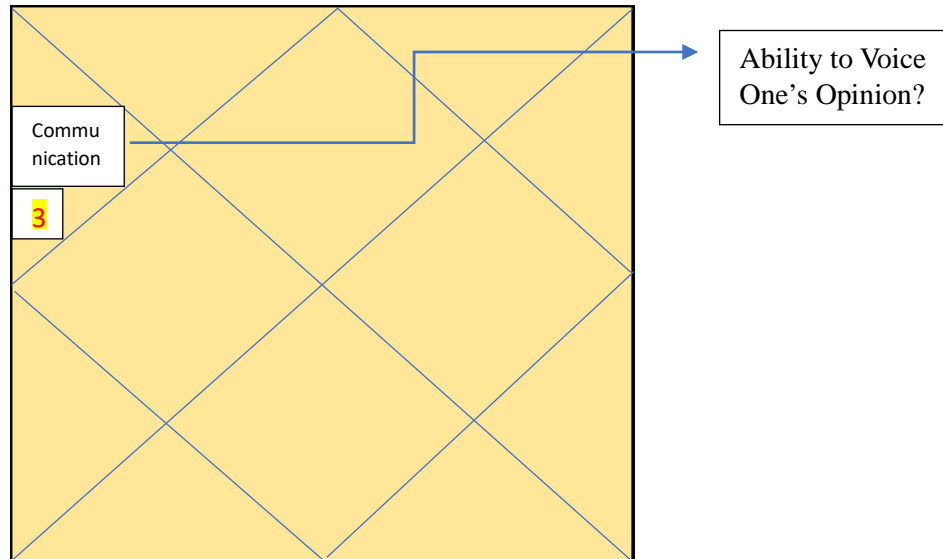
¹ Maternal uncle’s house is called Mama ghar in Nepali language

acknowledge that there are times she feels forced to do things that her relatives ask her to do, even when she does not want to. As she shared, if her relatives tell her to help them with the household chores, even if she is studying, she will still do it. In fact, her relatives live on the ground floor, and she lives on the first floor of the same building, and they frequently call her to help them out with household work. When asked why she cannot simply say no to their orders, she said, "*Because they scold otherwise.*". She shared that her uncle and aunt, who live downstairs, sometimes use corporal punishment to discipline their daughter. Therefore, she is scared of them because of this reason, and she cannot say no to the work they order her to do. She, however, clarified that her uncle and aunt have never hit her, but still, she is scared of them because of the way they discipline their daughter. She misses her paternal grandmother, especially as her granny always protected her from getting scolded or hit. She feels vulnerable without her grandmother's protection and cannot set boundaries with her relatives. However, despite facing all these challenges related to her birth family, Participant 4 still feels that her family and relatives are valuable and shared, "*At the end of the day, they are my relatives.*".

Communication (3rd House): Ability to Voice One's Opinion

Figure 5

Tiny Pug, Mighty Words



Note: Original artwork created by the author.

She drew a happy face emoticon since she believes she has improved in the communication department. She mentioned, *“I used to get scared to speak when I was little. But now I feel like my confidence is increasing every day. So, yes, I can communicate and voice my opinion without fear now.”*. Even though Participant 1 is able to voice her opinions with more confidence than in the past, she revealed, *“I can’t communicate openly every time with my father. Yes, I am a little scared of my father.”*. Whenever she needs something, like guidance or advice from her father, she relies on her mother to tell him instead of speaking with him directly. She does, however, assert that she feels comfortable sharing everything with her mother. She is very reserved

and expressed, “*No, I can’t talk about it, and I keep it to myself,*” when it comes to transformation, especially internal transformations like mood swings and confusion. However, while having this discussion, although she was reserved and talked less, but if she got confused, she asked for clarification.

When his uncle scolded him because he spilled the water mistakenly, Participant 2 told his uncle, “*I did not do it intentionally.*”. I acknowledged his clear communication and ability to voice his opinion with calmness in situations where he felt mistreated or misunderstood. Participant 2 further emphasized the importance of communication and speaking up, especially when one has not committed any mistake intentionally. He confidently said, “*I think we should clearly communicate when we have not made any mistake intentionally. Why should I get the scolding and beating when I have not committed any mistake intentionally?*”. He had drawn a happy face emoticon on the third house of the Kundali chart, which represents communication. Well, it is quite understandable why he chose to draw a happy face emoticon. However, I wanted to know his communication skills in other areas as well, such as in the classroom. He then proudly shared that, “*I remember once in the class my teacher asked for our participation in extracurricular competitions and I was the first one to speak up and agree to participate.*”. Though when he had first joined the school, he remembers being attentive during the attendance call so that he could listen to the names of his classmates. After learning the names of his classmates, he could finally speak with them. Now, he shares that even though he has a few loyal friends, he enjoys speaking with all his classmates. Even when it comes to people in his society, he is confident while communicating with them as well. Further, during the discussion, it was found that his mother has played an important role in building his confidence related to communication. It’s his mother who always encourages him to speak up, and there is a lot of communication between him and his mother. He mentioned,

I communicate everything openly with my mother. Like, sometimes I am sad because I need a new pencil, copy, or eraser, but since my father does not have money, I can’t demand it. But I share that with my mother, and she manages to buy new things for me by borrowing money from the neighbours.”

There was a time when he faced bullying at school, and he shared it with his mother. She then advised him to directly complain to the headteacher, and Participant 2 felt confident and complained. Later, the headteacher punished the bully, and

Participant 2 never faced bullying after that. Even if he has fights with his younger brother, his mother calms him down by communicating with him and making him understand. So, basically, his mother plays a primary role in developing and encouraging his communication skills and ability to voice his opinion.

Participant 3 drew a happy face emoticon on the third house of the Kundali chart, representing communication. When asked to elaborate on his choice of emoticon, he explained that, “*Yes, I chose the happy face emoticon for communication because I get to learn new things while communicating with people.*”. However, he shared that he did not always have the ability to express himself. He was a shy child and did not have the confidence to voice his opinion, but he shared that his communication skills are improving over time. Still, he feels a bit scared and hesitant to communicate openly in front of his relatives because of his age and familial hierarchy, whereas he can easily communicate with other people in his society. He remembered a memorable experience, “*once I had participated in a poem competition and my voice started trembling very badly, but I completed the poem recitation anyhow.*”. He further added that he felt very nice after completing the poem, and it was a moment of personal achievement. When asked about the teacher-student relationship, he shared that students generally feel nervous to communicate with female teachers. Overall, this discussion about communication showcases Participant 3’s development from a shy child to a much more confident adolescent in terms of communication skills. Although he is still nervous while voicing his opinion in front of certain people and in certain situations, he wholeheartedly embraces the learning opportunities communication provides.

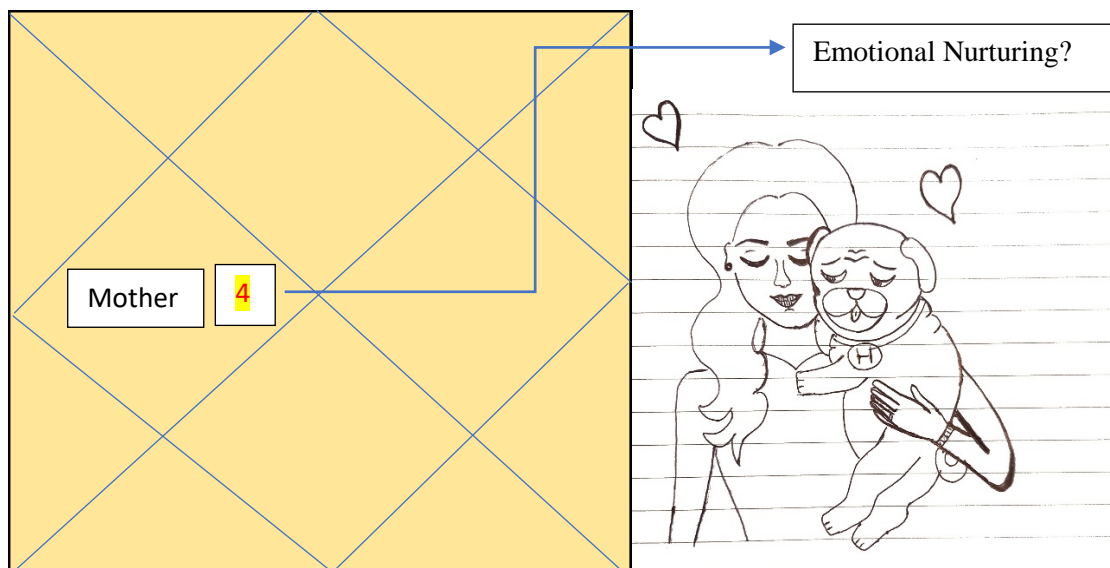
Participant 4 drew a happy face emoticon on the third house of the Kundali chart, which stands for communication. She expressed that she is normally confident while communicating with people except her relatives. She said, “*Because I am scared of them,*” when asked why she cannot voice her opinion in front of her birth family. However, she clarified that with her mother and father, she can easily share her feelings and communicate openly. Although she is scared of her father the most, she can confidently express her dissatisfaction with him. Talking about her classroom, she expressed that normally she is reserved and likes to keep to herself. However, if anybody tries to communicate with her, then she participates as well. While sharing about her communication skills in the classroom, she mentioned, “*If someone teases me, then I tease them back.*” She recalled an incident when she scolded a few boys for

teasing her. She makes a point to share it with her parents and asks them to complain to her teachers. But if they don't, then she does not shy away from taking matters into her own hands and directly complaining to her teachers. When asked if she thinks her communication skills, specifically the ability to voice her opinion, have increased or decreased over time, she mentioned, *"I think the ability to voice my opinion is increasing now as compared to the past."* In addition, she shared that her brother always tells her not to speak with anybody, but contrary to his advice, she loves speaking with everyone. With full confidence, she said, *"I can easily make many friends within a short time."*

Mother (4th House): Emotional Nurturing

Figure 6

Pug Heidi at Peace in Her Mother's Arms



Note: Original artwork created by the author.

"*Maya*²," she responded instantly when I asked her to describe her mother in one word. In Nepali, the word "maya" means unconditional love. She drew a happy face emoticon on Kundali's fourth house, which represents the mother, in the first task. I had to pose more questions to encourage her to open up, as her shyness persisted throughout the conversation. She thereby answered "Yes, she is" when asked if her mother is caring. As she didn't say anything else, I tried to ask her another question to see if her mother is always there for her. As in, I wanted to know if the participant was receiving enough emotional nurturing from her mother. She answered my question with one statement, "*Mummy lives in Sakhu,*" and then she remained

² Unconditional love is called Maya in Nepali language

silent. The next question was to find out why her mother lived in a different place. The participant then mentioned, “*For animal husbandry.*” Her answer sparked my interest in her relationship with her mother. To satisfy my curiosity, I asked her if and when she would get the opportunity to meet her mother. To this, she explained, “*Once a week... Mother and father both live there in Sakhu to take care of the animals. One week my mother comes and the next week my father comes.*”. Again, when inquired about how long they stay in Kathmandu, she said, “*They stay for two or three days.*” When I asked her if she wished her mother would stay with her forever, she simply said, “*Yes.*” While giving that answer, her voice was a bit shaky, and she looked uncomfortable. So, to lighten her mood, I asked her in a joking tone if she wanted to change anything about her mother, to which she quickly replied, “*No.*” She did reveal that when she misses her mother, she calls her using her sibling's phone. I wanted to know her thoughts on a working mother, and to my surprise, she appeared to have fully comprehended that her mother works and lives away to provide a good life for her and her siblings. I was concerned about her eating habits, as she has been living with her siblings. So, I asked her about it, and she mentioned that her mother is the best cook, and shared, “*I miss mother's food.*”. Although she shared that normally her elder sister cooks food for everybody, sometimes she also cooks. While talking about being able to share openly about internal transformation, though she mentioned that she likes to keep these things personal, she also clearly stated that there is only one person she can talk to about mood swings and confusion, and that person is her mother. Finally, the conversation about her mother came to an end with her stating, “*My mother inspires me by working so hard.*”.

It has been found through the discussion with Participant 2 that his mother influences most of the areas of his life, either directly or indirectly. For instance, he had initially drawn a sad face emoticon on the sixth house of the Kundali chart, which stands for health, but later he changed it to a happy face emoticon. I was curious and inquired about the reason for this change, to which he explained,

Because I did not understand clearly at the start, I drew a happy face because my health is good. My mother sometimes gives me a little money, but she clearly tells me not to eat any junk food. She always tells me that I can eat Baraf³ but should avoid eating chips, chocolates, and so on. My mother also

³“Ice lolly” is called “Baraf” in Nepali language

tells me that I can tell her everything that I want to eat, and she will make it at home.

Another memory about his mother that he shared was from his childhood.

While we were discussing society, he shared that,

I used to be a little scared when I was a child, but my mother told me not to be scared and made me understand. I was in my village, and one night I wanted to go to the toilet, but I was very scared. And then my mother communicated with me and made me understand that there are no ghosts in our village, and she told me to never be scared.

He clearly remembers that his mother's words helped him overcome his fear. He also shared that later it was he who comforted his mother in a similar way by saying, "*Why are you scared, mother? There are no thieves in our village.*". This happened when his mother was fearful of seeing a thief. This basically shows that his mother's words influence him deeply. He drew a happy face emoticon on the fourth house representing his mother and described his mother as Ishwor⁴. This just shows the reverence he holds for his mother. It can also be seen that his relationship with his mother is one of profound respect and affection. His strong attachment to his mother is evident, and his mother understands that very well. Because he mentioned that his mother always tells him that she will not keep him in a hostel, as she knows that he will never be able to survive without her. When Participant 2 faces any conflict, he relies heavily on the guidance of his mother to resolve it. Like, as per his explanation, whenever he has any sort of disagreement with his friends or classmates, his mother suggests that he live peacefully with them. This also indicates that his mother tries to reinforce the values of harmony and understanding. Also, he shared that the time when he was bullied, he felt comfortable confiding in his mother, and she advised him to complain to the headteacher. He remembered that he followed his mother's advice, and it empowered him as well, and finally, the issue was also resolved. When I asked him how he would give happiness and satisfaction to his mother when he grows old, he stated confidently that, "*If my wife tells anything negative to my mother, I will stay with my mother and leave my wife.*". This shows his unwavering loyalty and deep commitment towards his mother and her happiness. Though Participant 2 mentioned that he is comfortable communicating openly with both parents, he tends to avoid

⁴ "God" is called "Ishwor" in Nepali language

asking his father directly if he needs something. He further explained that it is mainly because he knows their difficult financial situation, and he sees his father working very hard to repay the loans they have. This is the reason he stated that he does not ask his father directly to buy him things, as he does not want to add to his father's burdens. However, he shares his desires with his mother, and she gently explains to him that they will fulfil all his desires once they repay the loan. In conclusion, Participant 2's mother plays the most important role in his life. She is the central figure in his life, and she guides him in every step and almost every area of his life with wisdom and nurtures him emotionally and physically. She has a great influence on his emotional and social wellbeing, specifically her influence is evident in his mindfulness and communication skills.

The fourth house of the Kundali chart represents the mother, and Participant 3 drew a happy face emoticon on it. He described his mother with the word "Princess" and explained, "My mother is like a princess because she has taken such good care of me since childhood." He showcased immense admiration and affection towards his mother through the way he described her. He also shared that his mother has encouraged him to communicate confidently and voice his opinion without feeling shy. Participant 3 trusts his mother completely and confides in his mother about anything. They share an unbreakable emotional bond. When asked to share any memorable moment with his mother, he recounted a trip to Manakamana temple and shared,

So, a while ago, we went to the Manakamana temple, and we all got stuck in the middle of the cable car. I was frightened, but my mother made me feel comfortable by hugging me and patting my back. After that, I felt a bit relaxed, and suddenly the electricity came on, and the cable car also started working, and we reached the temple soon.

The comfort and emotional nurture he received from his mother eased his fear. Although his mother runs a small business, he thinks his mother is also a dedicated homemaker. He shared that she always prepares food, specifically healthy Nepali food like "Dal, bhat, and tarkari" for everyone at home. One advice that he always receives from his mother is to study well. He shared, "She tells me to study well, and she says that if I study well, she will give me whatever I ask for." Finally, Participant 3 shared that he often enjoys hugging his mother and resting on her lap. Also, when

asked if there is anything he wished was different about his mother, he quickly answered, “*No, I think my mother is perfect the way she is.*”.

Participant 4 compared her mother to the respected figure of Goddess Sita⁵, and interestingly, her mother’s name is also Sita. She drew a happy face emoticon on the fourth house of the Kundali chart, which represents one’s mother. She has a great love and admiration for her mother, but she expressed that her mother scolds and hits her more when compared to her elder brother. When asked if she knew the reason behind this discrimination, she expressed that her mother is scared of her brother, as he once kicked her. Surprised by the revelation, I asked her to explain the incident, and she said,

My mother is scared of my brother as he is big, and once he had also kicked her. Actually, my brother had sprained his hand, and my mother was tying a band-aid, and while doing that, she unintentionally moved his hand. This hurt him, and he kicked her.

However, she clarified that her mother loves both her and her brother equally. Participant 4 shared that her mother used to work earlier, but now she is a complete homemaker. Participant 4 shared that her mother always cooks healthy food for the whole family and scolds her if she eats a lot of junk food. She shared that her mother has studied more than her father; her mother studied till the third grade, whereas her father has not studied at all. But as both her father and mother are not well educated, Participant 4 asks her older brother to help her out with her studies. And when her brother is unavailable, it’s her mother who helps her with her studies. When asked if she could share everything with her mother, she smiled and said,

No, I don’t think I can share everything with my mother. Like, I know that my mother will hit me if I tell her that I have not done my homework. So, even if I have not done the homework, I tell her that I have already done it.

She further added that her mother does not trust her when she says that she has already done her homework. However, she mentioned that she can share about other things, like if someone is bothering her, then she directly shares it with her mother. If the people teasing her are from the school, her mother suggests that Participant 4 complain to the teachers. Whereas if the people teasing her are from the society, then her mother herself intervenes and scolds them. She enjoys hugging her mother and is

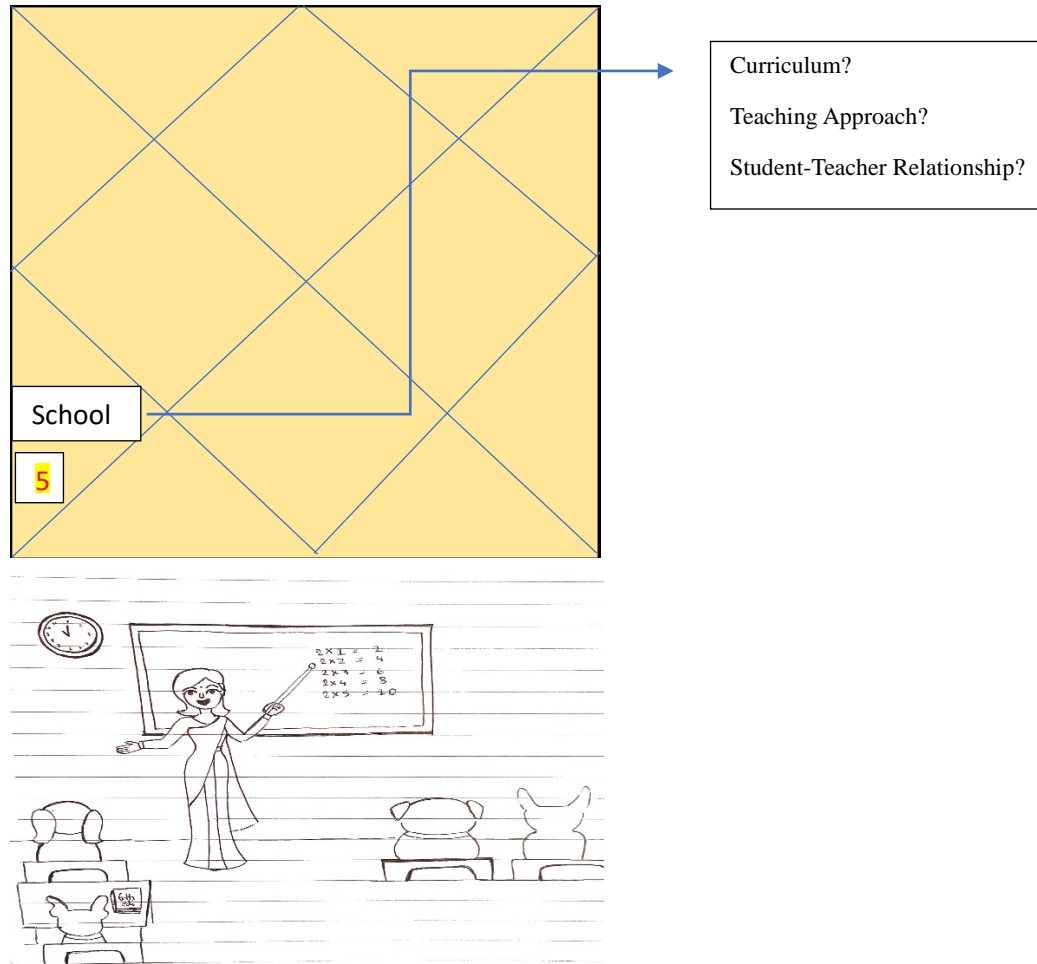
⁵ Goddess Sita is a Hindu Goddess known for her courage, patience, loyalty and sacrifice

quite comfortable doing so. When asked what one thing she would change about her mother, she stated that she would change her mother's aggressive nature. Similarly, she mentioned, "*Also, I would change the freckles on her face, as I want my mother to look beautiful. I think my mother would look beautiful without the freckles.*".

School (5th House): Curriculum, Teaching Approach, and Student-Teacher Relationship

Figure 7

A Day at School with Pug Heidi



Note: Original artwork created by the author.

In the first task, Participant 1 drew a happy face emoticon on the fifth house, which represents school. She made it clear right away that she is happy with her school and her teachers. She made it very transparent that her teachers have been encouraging and motivating throughout. When I asked her if she enjoyed doing classroom tasks like reading, presenting, etc., she said, “*I like reading.*”. But since the teachers pick who gets to participate, she doesn’t always raise her hand and join in. Similarly, she shared that she cannot always ask the teachers her questions to clear up her doubts unless they allow her to. Though she mentioned, “*No, I cannot share everything, but there are a few things that I can share with my teacher.*”, she does not see the need to shift the formal teacher-student relationship to a more informal one. I

asked her about the subjects taught in her class and whether she wanted any additional subjects included. She then swiftly stated, “*We have seven subjects and they are English, Math, Science, Health, Budhanilkantha, Nepali, and Social. I think these seven subjects are enough for me.*”. With a little excitement, she discussed the book-free day on Fridays, when they do not open any course books and instead focus on extracurricular activities. As soon as she mentioned the extracurricular activities, I wondered if music or dance were also taught on the book-free day. However, she shared, “*We had such classes in the past, but now we do not have any such classes.*”. Once again, Participant 1 was very guarded and only responded to my follow-up questions. I thus inquired as to whether she would be interested in learning anything different from what she is already studying in her normal classes. She said, “*I want to learn the flute,*” in response. When asked about bullying at school, she didn't say much, although she did say that she had never been bullied and had never seen anybody else get bullied. She confirmed, however, that if her teachers notice bullying at school, they will immediately stop it. Speaking about the food that is provided at the school, she said that,

Students often receive rice, chiura tarkari⁶, and halwa⁷. But students are not given any fruit by the school.

Also, I wondered if they can ask for a second serving, and she said, “*We can ask for more food sometimes, but not always. We do not have to stand in the line because our class captain collects our tiffin box and gets the meal from the canteen for the whole class.*”. After chatting about the school's lunch service, I inquired about other facilities available to these students. As a result, when describing where she lives, she casually added that it takes her around 25 minutes to get to school each day. I asked her whether she takes the school bus to school, and she said, “*No, I walk every day as the school does not have bus service.*”. Twenty-five minutes from home to school, followed by another twenty-five minutes from school to home, all due to a lack of bus service at school. Most of her answers were just one-liners, or she only said yes or no. Still, I inquired if her school offers any programs to assist adolescents in understanding transformation, whether external or internal. I asked her this since she said in our talk that she has had mood swings and confusion at school. She simply responded, “*Yes, in the health period,*” and did not elaborate on what was taught. So, I

⁶ Beaten rice and vegetable are called Chiura tarkari in Nepali language

⁷ Sweet flour pudding is called Halwa in Nepali language

asked her again if their teachers educate them on how to deal with such transitions, to which she said they do not. However, when questioned if such mood swings and confusion hamper her academics, she promptly responded that they do not. Finally, I asked her if her school offers any career guidance or counselling to students, and she responded "No". And then I asked her whether she wants her school to assist students in understanding careers, she said, "*Yes, that would be great.*".

Participant 2 joined this school last year, and when asked if he missed his previous school, he answered, "*No, it's the same.*". This statement simply indicates that he was not strongly attached to his previous school. It can also be understood that he has not experienced any major differences between his previous school and the new one. While discussing the fifth house of the kundali chart representing school, he revealed some insightful perspectives on his school experience. He also drew a happy face emoticon on the fifth house, which stands for school. As we dug deeper into his current educational experience, he expressed feelings of happiness and satisfaction. He also compared the relationship between teachers and students at his school to that of a father and child. He went on to say that his school environment is encouraging and nurturing. He mentioned that,

I definitely ask my teachers if I don't understand anything. My teachers don't get angry if I ask them to clarify my doubts. But if the bell rings, then they say that they will answer later, but if the class is going on, then they answer immediately.

While talking about his teachers, he shared an experience that showcases his trust in his teachers and their problem-solving nature. He shared that,

Once, two of my friends were having a physical fight, and I went there to stop it, but later they blamed me and told me that I was the one who hit first. So, I told my teacher to kindly check the CCTV footage, and my teacher believed me and let me go.

Participant 2 said that "*I am very happy with my eight subjects and curriculum as a whole.*". He further mentioned that he has no suggestions for improving the curriculum. However, he did mention a drinking water issue at his school. He explained that,

The school environment is fine, but there is one problem related to drinking water. Basically, we do not have enough drinking water jars, so to fill the water bottle, we have to go to the staff room or the office on the ground floor.

After he expressed his concern about limited drinking water, I directed the conversation towards his first day at this school. While talking about his first day at school, he shared that his teachers' emotional support helped him, making the transition smoother. Participant 2 recalled his teachers' word of encouragement, they had said, "*Don't be scared and don't cry.*". The early encouragement and positive motivation may have contributed to his overall confidence and happiness at school. I was curious to know if he faced any sort of bullying as a new student or even now. As soon as the topic of bullying was raised, the conversation took a serious turn.

Participant 2 shared that,

So, I was struggling with the math subject, and I went to ask for help from a student. He was in the same class, but he had failed earlier, so basically, he was older than me and also bigger physically. But he pushed me, and since then, he started hitting me. Now, that boy has left the school already. He also used to do Gaja⁸ and smoke as well ("Marijuana" is Gaja in Nepali).

He then shared about the bullying he was experiencing with his mother and, as per her suggestion, complained to the headteacher. After that, the head teacher intervened and punished the bully. The head teacher also provided him with the assurance that he would be protected. I asked him if this led him to avoid coming to the school, but interestingly, despite the bullying, because of his head teacher's motivating words and support, he still wanted to attend the school. Finally, I wanted to know if there are any classes providing knowledge about spirituality or mindfulness. Then, he mentioned that they have a health class in which his teacher uses a well-rounded approach. He shared that in health class, his teacher makes them do yoga, painting, drawing, and paper cutting. Overall, as per Participant 2's responses, it can be seen that he finds his school and teachers to be supportive. Although he has faced challenges like bullying and a lack of drinking water, he still feels very safe, motivated, and satisfied at school. Not just the teachers, but the school leadership, as the head teacher, has also played an important role in his experience at school.

Participant 3 drew a happy face emoticon on the fifth house of the Kundali chart and expressed his happiness and satisfaction with his school. However, he pointed out some areas that could be improved and suggested the school bring in more

⁸ "Marijuana" is called "Gaja" in Nepali language

well-qualified and nice teachers. He expressed that there is a lack of strict teachers at the moment and said, *“I think the teachers should be changed. Like in the class no one listens to the teachers, so I think there is a requirement for strict teachers at school.”*. He also mentioned students’ suffering because of a shortage of water and a lack of cleaners at school. And, it was further suggested to bring cleaners to school so that the school is always clean and tidy. When asked about the teacher-student relationship, he shared that students often get nervous about communicating with their teachers, especially female teachers. He also gets a bit scared to directly communicate with teachers, but if he has any doubts or questions, he asks them even if he is scared. Participant 3 further added that whenever he asks something of the teachers, some of his classmates make fun of him. When asked about the areas affecting his emotional and social wellbeing negatively, he said,

My classmates bully me whenever I try to ask something to the teachers, and that affects my emotional and social wellbeing negatively. This leads to more confusion about studies, and because of that, I cannot perform very well in studies.

Regarding bullying, he mentioned that he has personally seen boys bully more than girls. Though bullying is not rampant at his school, he acknowledged that there are fights at school. He remembered an incident when a student was expelled, as he did not stop misbehaving even after repeated warnings by the teachers. He shared that if students make noise or do not do the homework, then some teachers hit them. He has also received physical punishment when he was in the fifth grade, and he shared that the teachers who give physical punishment are mostly male teachers. When asked to give suggestions to improve student-teacher relationships in his class, he mentioned, *“I think only one teacher cannot control a classroom. Therefore, two teachers must be there in a classroom so that the students are attentive.”*. Lastly, he said that he wishes his school provided computer classes to sixth graders as well. He said that at the moment, only students in and above eighth grade are able to take computer classes.

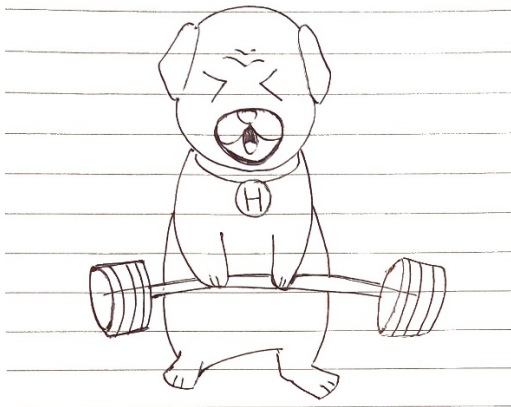
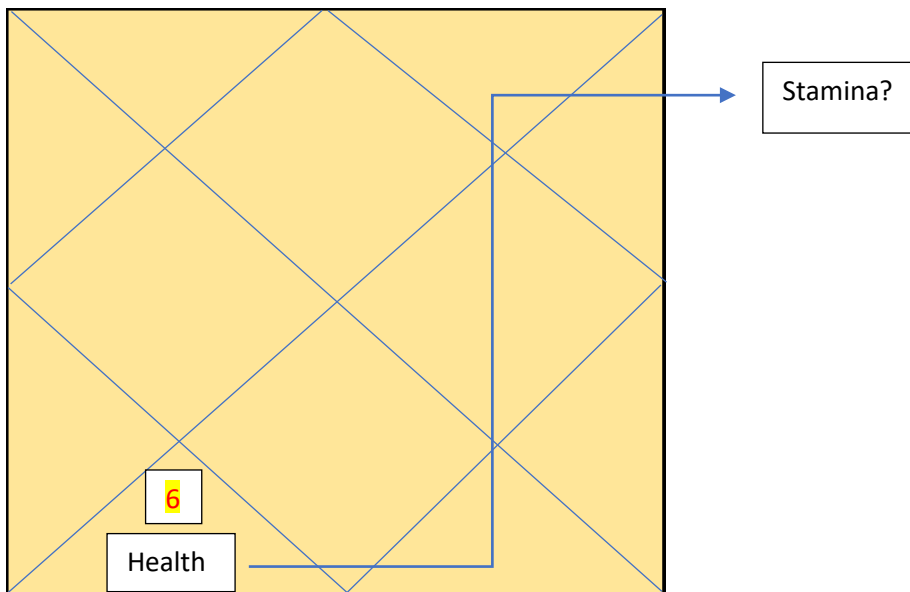
Although Participant 4 drew a happy face emoticon on the fifth house of the Kundali chart representing school, she shared various challenges she has been facing in her school. She is a reserved student in the class but engages with peers who approach her. She is often teased by the boys in her class, and this teasing began in the fifth grade. Although she mentioned that she teases them back, she does not complain

to the teachers herself. Instead, she asks her parents to complain, as she is scared that if she complains directly, her peers may have complaints about her as well. Contrary to her class teacher's opinion, she thinks that she is a very good student. Participant 4 mentioned that she maintains a friendly relationship with all her teachers, and she is often in a playful mood while dealing with them. However, she shared that there are a few teachers, like her Nepali teacher and her class teacher, with whom she is scared. Her Nepali teacher is very strict and scolds the students frequently, and her class teacher, as per Participant 4, hits the students often. She suggested that the school bring back old teachers. When asked about the old teachers, she said, "*One ma'am left because her visa expired as she was from America, and another ma'am went abroad. They loved us so much and also taught us nicely and kindly.*". Participant 4 mentioned that those two teachers included games while teaching and were very interactive, friendly, and loving. Whereas, she shared that her current teachers are strict and they are the ones speaking throughout the class time. She further added that they never include any activity or game while teaching. Participant 4 gave an example of her class teacher and said, "*Our class teacher does not allow us to ask anything. He is the only one speaking, and we don't understand anything. That's why we spend the time speaking with our desk partners.*". She also expressed her dissatisfaction with the class management, specifically related to the rotation of the seats. She shared that she is stuck on the last bench and is often overlooked by the teachers because nobody does the rotation. She recalled that when she was in the fifth grade, her then-class teacher, Asha ma'am, always made sure that students were doing seat rotations, but her current class teacher does not address this issue at all. However, she expressed that she is happy with her English teacher and that she can ask for help with her English teacher without hesitation or fear. After talking about her teachers, we discussed the curriculum. When asked if she is satisfied with the curriculum, she said that she wants library and computer classes to be included in the sixth grade. After that, I asked her if she had ever faced bullying or if she had ever bullied anybody. To this question, she simply replied, "*No, never.*". However, she recalled an incident when the tenth graders got into a gang fight while they were on a picnic. Finally, when asked about the parents-teacher meetings, she shared that they take place once every three months. And she mentioned that she would not want more frequent parents-teacher meetings because she said, "*Both the teachers and parents just complain about us in the parents-teacher meetings.*".

Health (6th House): Stamina

Figure 8

Pug Heidi Building Her Stamina



Note: Original artwork created by the author.

Participant 1 expressed concerns about her health by drawing a sad face emoticon on the sixth house, which represents health. She reflected, *“I feel like I don’t have much stamina now as compared to when I was in 4th or 5th grade.”*. Back then, she felt energetic and excelled in sports, but now she struggles to perform. When asked if her declining health has affected other areas of her life, she admitted that, *“Yes, I think my studies have been hampered as well. I could study for hours, but now I often feel tired and weak.”*. When I inquired if she could identify the cause of her reduced stamina, she appeared confused and unsure. This uncertainty prompted me to ask about her eating habits. She explained, *“I eat one meal in the morning before coming to school, another one at school, and my last meal is after I go back from*

school at home.”. She mentioned that she enjoys home-cooked meals more than school food and particularly loves it when her mother prepares the food. However, her mother is often away due to work, so Participant 1 or her sister usually has to cook the meals. While she isn’t entirely dissatisfied with the food provided at school, she did express a quiet hope that the school would offer more fruits, as she really enjoys them.

Participant 2 first drew a sad face emoticon on the sixth house of the Kundali chart, which represents health, but later changed it to a happy face emoticon. He said that due to confusion in the beginning, he drew a sad emoticon, but after understanding the task better, he changed it to a happy one. He believes his health is good because of his mother, as she does not let him eat junk food. He also shared that his mother, however, promises to prepare any food that he desires to eat at home. I proceeded to ask him if his stamina had changed over time, and he mentioned that it has increased now. He further added that his stamina has increased because of his regular eating habits. He shared, *“I eat some fruits as breakfast and then I eat my lunch at home, after that I eat snacks at school and again at home, my mother tells me to eat dinner.”*. He further credited his mother for emphasizing the importance of having regular and nutritious meals. Overall, this conversation about health with Participant 2 highlights the major role of family support and a balanced diet on a child’s wellbeing. Participant 2’s good health and increased stamina were closely connected to the healthy, homemade meals prepared and provided by his mother. And, his mother’s advice is to avoid junk food.

While discussing the sixth house of the Kundali chart representing health, Participant 3 confidently stated, *“I normally don’t fall sick.”*. He drew a happy face emoticon on the sixth house and shared that even if he does feel sick, it’s his mother who takes excellent care of him and makes him feel better instantly. He shared that though his mother has a small business, she still takes out time to cook healthy, homemade food for him every day. However, some days, when, due to some reason, there is no home-made food available at home, his mother tells him to get a packet of noodles. Even though Participant 3 walks a total of fifty minutes every day to and from school, he shared that he does not get tired anymore. He agreed that he used to get very tired in the beginning, but now he is used to walking for fifty minutes daily. In fact, when asked about his stamina, Participant 3 noted an improvement and

shared, *“I think my stamina has increased now as compared to the past. I was very active on the voting day at school for electing a captain this time.”*.

Participant 4 drew a happy face emoticon on the sixth house of the Kundali chart, which represents health. She expressed that she is content with her current state of health and shared that her stamina is improving over time. Although she likes eating junk food, to be specific, Chowmien, her mother does not allow her to eat junk food and encourages her to eat home-made food. When asked if she exercises, Participant 4 shared,

Yes, ma’am. I used to go to karate classes, but I have left them now as I could not focus on my studies. I had to go to the karate classes twice in a day, and it was too hectic.

In addition, she expressed her desire to join Taekwondo classes in the future.

Society (7th House): Judgement and Diversity

Figure 9

Pug Heidi Under Society's Gaze



Note: Original artwork created by the author.

Although Participant 1 drew a happy face emoticon when discussing society, she had little to say about her choice. To explore her perspective further, I asked if she had ever faced any judgments from society, providing examples such as judgments related to being a girl, the clothes she wears, or her decisions. Her response was brief as she mentioned, "*No, I have not faced any judgments.*" After that, she remained silent, so I followed up by asking if she believed her society encourages diversity. As usual, her response was succinct: "*Yes, I think so.*"

Participant 2 drew a happy face emoticon on the seventh house of the Kundali chart, which represents society, in the first task. He mentioned that he moved to Kathmandu last year, and he shared that he is positive about his current community. He further explained that, “*My neighbours are very helpful and we also help them whenever they need help.*”. As I wanted to know about the diversity of his society, I asked him about it, and he confirmed, “*Yes, there are different kinds of people in my society, so I would say it’s diverse. All of us live peacefully.*”. I asked him if he had ever faced any kind of judgment or criticism, to which he reported, “*No, I have not faced any criticism or judgment in my society.*”. He further shared that it’s because of his mother’s teachings that he never judges or criticizes anyone’s work in his society. His mother always tells him that, “*No work is big or small and every work should be valued and respected.*”. Participant 2 remembered the community where he lived in the village and compared it to the one in Kathmandu. He said that,

I think both societies have been wonderful for me personally. However, I think the society in which I lived in the village had some people who did not help much. Of course, there were people who helped as well, but here in this society, everybody is helpful.

Though he shared that his society in the village was good, without even realizing it, he mentioned a troubling thing about his village. When I asked him how he would give satisfaction and happiness to his parents, in a heartbeat, he just directly mentioned,

You know, there are people who hit their parents and don’t keep their parents with them once they get a wife. I will not do that, and I will always respect my parents and keep them with me. Also, I will give them timely food.

He remembered an incident when his younger brother jokingly hit his mother, and he even related it to the issue that he has been seeing in his village. While discussing his career, he again showed a desire to protect his society from theft and robbery by becoming a police man. The concern he has for the safety and wellbeing of his community reflects his deep sense of responsibility and commitment towards achieving social harmony. Overall, Participant 2 is quite content with his current society, and he has a strong moral stance against the mistreatment of parents. It can also be seen that he is dedicated to contributing positively to his society in the future.

Participant 3 drew a sad face emoticon on the seventh house of the Kundali chart, which represents society. When asked to explain the reason behind his choice,

he stated that he drew a sad face because there are people in his society who fight a lot and use bad words as well. He showcased discomfort with the fights that take place in his society, as well as the offensive language used there. He acknowledges that the place where he lives is diverse but not totally peaceful. He shared that it is a bit difficult for people coming from different walks of life to live together peacefully in his society. He remembered an incident, *“In Holi, a few people were walking, and the other people from the same society hit them with eggs.”*. After exploring his views about diversity in his society, I was curious to know if the people in his community are judgmental or not, as per his experience and understanding. He listened to the question carefully and shared, *“Yes, my cousin sister wore a pant and shirt in one of the festivals, and she went to an event organized by our society. There, she was teased and criticized by a group of men.”*. By sharing this incident, he highlighted the appearance and attire-based judgmental attitude of the people in his society. Lastly, he shared an existing issue in his society, *“So many people come for dating in the nearby forest of my society, and that causes a lot of problems.”*. He seemed frustrated while sharing this problem and mentioned that he would be happier with his society if this issue, in particular, were solved. Overall, Participant 3 expressed that he is not happy with his society because of the constant fights, usage of bad words, judgmental people, and problematic behaviour present in his society.

Participant 4 remembered a painful incident and shared,

A few days ago, my father was coming from the city, and as he wanted to go to the toilet very badly, he parked his bike and asked the aunty who was sitting in her shop to let him use her home’s toilet. She allowed my father to use her toilet, but as soon as he came out, the uncles from the neighbourhood hit him and slapped him, as they thought he had gone inside the house without taking the permission of that aunty. My father’s hand was bleeding as well. The aunty also told the neighbourhood uncles that my father is like her brother, but they did not listen.

She expressed that this incident has led her to dislike her current society, and that is the main reason she drew a sad face emoticon on society. Participant 4, along with her family, moved to Kathmandu from Gajuri last year, and ever since, she has been facing issues here. Although she chose her village over Kathmandu, there are certain tragic memories related to her village as well, which continue to haunt her. She shared that the majority of the people in her village belong to her caste, and she never

felt excluded while living there. However, certain tragic incidents that took place in her village, like her grandmother's suicide and an uncle's suicide, keep haunting her. This is the reason she does not want to go back to her village, even though she does not like Kathmandu. Participant 4 mentioned that she feels excluded and judged here in Kathmandu and expressed her sternness.

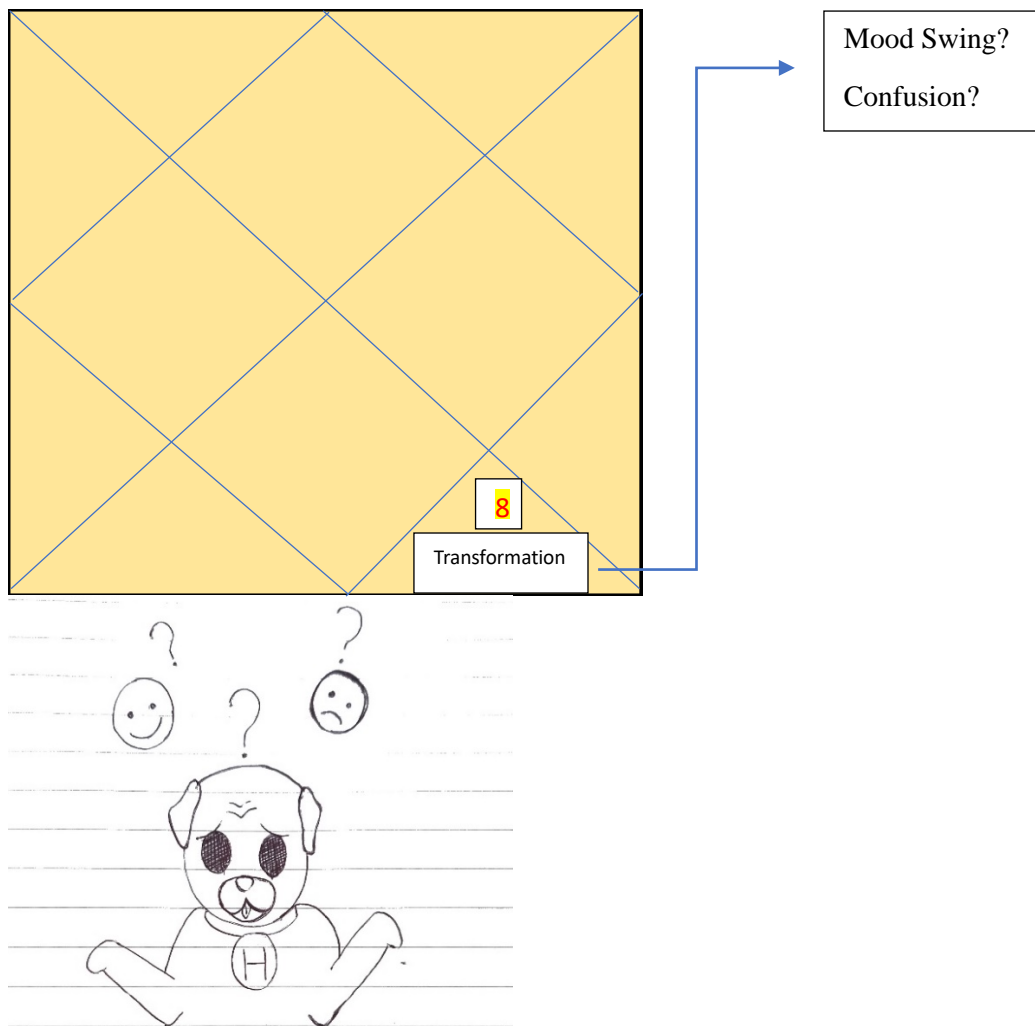
In my village, all the people were from my caste, but here the majority are Newar. I don't like those people. They talk badly about me in their language. I never talk badly about them, but they are the ones who always talk badly about me.

Lastly, she shared that out of the different areas of life, she thinks society, to be specific, her experiences in society have negatively affected her performance in the classroom.

Transformation (8th House): Mood Swing and Confusion

Figure 10

Pug Heidi's Inner Turmoil



Note: Original artwork created by the author.

Participant 1 drew a sad face emoticon on the eighth house, which represents transformation. She shared, *“I think I get angry suddenly and sometimes I am suddenly happy. I can’t identify what triggers it, but it just happens and goes away by itself.”*. I asked if these mood swings negatively impact her studies or friendships. She mentioned, *“Yes, it stresses me and makes me nervous, but it does not have a negative effect on my academic performance or my relationships with friends.”*. She recognizes the confusion and distress these mood swings bring, but admits she does not know how to address or resolve them.

The eighth house of the Kundali chart, representing transformation, was discussed, and Participant 2 neither selected a happy nor a sad emoticon. Instead, he opted to pass the eighth house, representing transformation. When I asked him about his choice, he mentioned, *“Because I don’t know exactly the kind of emotional transformation I am going through. I did understand the meaning of transformation*

after you explained, but I still can't clearly think about my personal experience regarding transformation.". Later on, while having a deeper conversation about the topic, he did share some stories and experiences related to transformation. He mentioned that he does not experience sudden mood swings or emotional changes, and he actually considers himself to be emotionally stable. But he shared an interesting instance humorously when, for once, he became angry suddenly after getting hit by his brother. However, he approached the situation lightheartedly, and as he mentioned, his brother hit him because he ate his brother's halwa. Finally, he mentioned that he is rarely confused while making decisions. He said, *"I don't get confused, like I am happy with whatever I get. For example, if I have to choose one person to become my friend out of four classmates, I will make all four of them my friends."* He further added that he is generally content with what he has. When asked if he knows the reasons behind his mood swings, Participant 2 shared that he tries to understand the reasons. However, he jokingly shared that he will continue eating his brother's food despite knowing that it might cause conflict. Overall, this conversation highlights Participant 2's lack of confusion, emotional stability, and reflective yet humorous approach to interpersonal conflict, especially within the family.

Participant 3 expressed confusion about the topic of transformation, which led him to pass the eighth house instead of drawing a happy or sad emoticon. Under transformation, two main topics, namely, mood swing and confusion, were explored. However, while discussing the first house itself, Participant 3 had expressed that he is confused about his self-image, and he thinks the confusion has grown over the past few years. When we reached the eighth house of the Kundali chart, which represents transformation, various other information was gathered. Although all twelve areas were explained in the very beginning, Participant 3 mentioned he was still confused after the first task. Therefore, the topic of transformation was again explained as, *"Alright, so transformation basically means change, both physical and emotional. Here we will focus more on internal transformation."* After that, when asked about mood swings, Participant 3 mentioned that he experiences mood swings, and it has become more prominent lately. He could identify some triggers for his sudden anger and shared, *"So, I mainly get very angry suddenly when people tease me by saying that I am too short."* Similarly, when asked if he knows what makes him suddenly

happy, he shared, “*When I get to eat 'Dahi Bhat'⁹ and also when my aunt, uncle, and cousins come to my home, then I get suddenly happy.*”. He said that when people tease him because of his short height, he normally stays quiet. However, if the teasing does not stop, then he complains. Along with confusion related to self-image, he is also confused regarding academic contexts. Participant 3 struggles during the examination while attempting multiple-choice questions, as he gets confused about which question to answer. He thinks this confusion has impacted his academic performance negatively. Lastly, he shared that his classmates bully him when he tries to ask questions to the teachers, which leads him to be more confused about studies. He further added that this is the reason he cannot perform very well in studies.

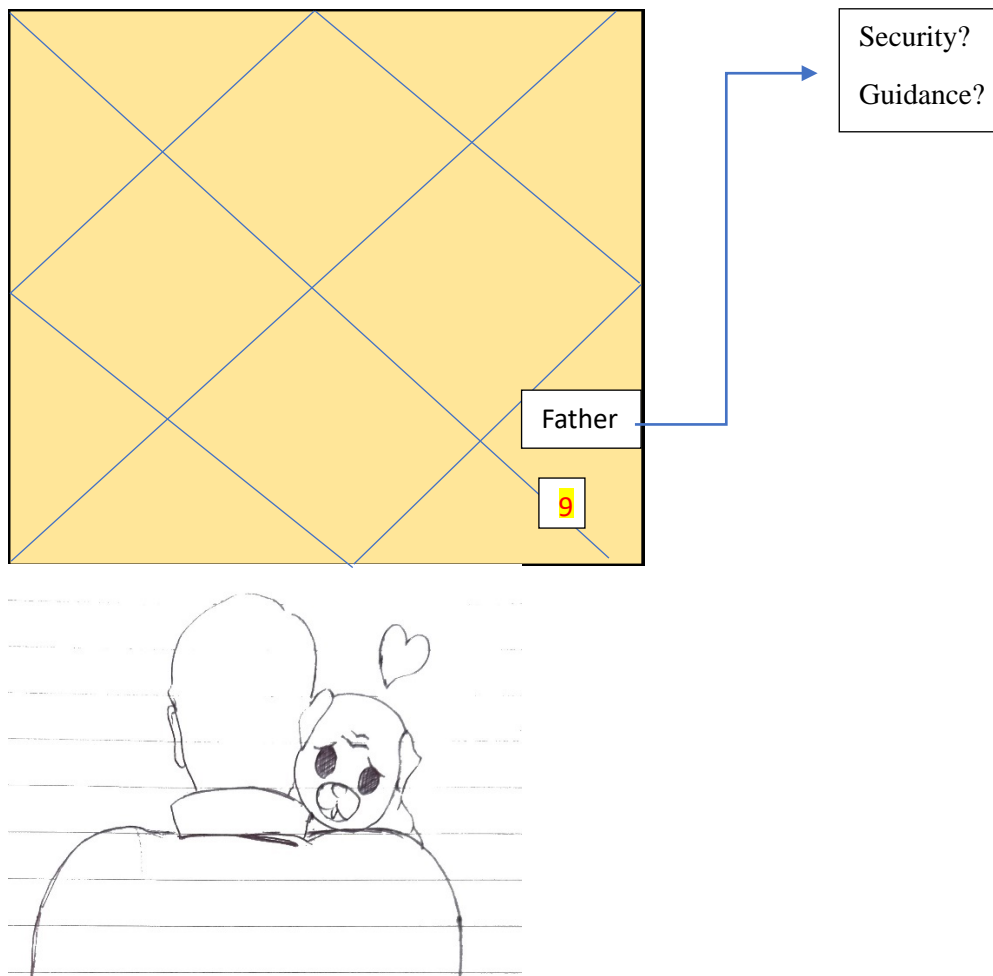
Participant 4 shared that she does not like transforming into an adult, as her mother has started hitting her and scolding her as she is growing older. This is the main reason she drew a sad face emoticon on the eighth house of the Kundali chart, which represents transformation. She mentioned that since turning ten, she has been experiencing mood swings frequently. When asked if she identifies the triggers, she said, “*Yes, I get angry suddenly when my friends tease me by attaching my name with the names of boys.*”. She also shared that her brother calling her a chimpanzee makes her very angry, too. Participant 4 reacts strongly when teased by either scolding or hitting the people who tease her. She also teases her classmates, who tease her by attaching her name to boys in a similar way by linking their names with girls. It’s mainly the boys in her class who tease her like that. Not only sudden anger, but Participant 4 also experiences sudden happiness. She shared that when others don’t tease her, when she gets to eat good food, and gets to play, in these situations, she feels suddenly very happy. Talking about confusion, she said that as she grows up, her confusion about various things is decreasing. For example, she does not feel confused about her needs and wants and has more clarity and understanding about herself. However, when it comes to academics, she shared that she often experiences confusion. Participant 4 shared that she is not confused about one subject, which is the Nepali subject, which is why she prefers studying only Nepali most of the time.

Father (9th House): Security and Guidance

Figure 11

Pug Heidi Shielded in Father’s Arms

⁹ Curd rice is called Dahi bhat in Nepali language



Note: Original artwork created by the author.

On the ninth house of the Kundali chart, which represents the father, Participant 1 drew a happy face emoticon. She said that her parents both live in a different city because of their work responsibilities. Her mother and father take turns visiting for a few days each week. But this setup means she and her siblings do not get to live with their parents full-time. In spite of this, Participant 1 said, “*I love both my parents.*”. Yet, she feels more comfortable communicating with her mother than with her father. When asked to describe her father, she selected the word “*Shakti*¹⁰,” reflecting her view of him.

Participant 2 drew a happy face emoticon on the ninth house of the Kundali chart, which represents the father, in the first task. During the conversation, Participant 2 spoke about the deep respect he feels for his father. He described his father as “*Ishwor*¹¹”, indicating his profound respect and admiration for him. He

¹⁰ Strength is called Shakti in Nepali language

¹¹ God is called Ishwor in Nepali language

stated that, *“My father works very hard. He makes and fixes pressure cookers, so he carries his bag and walks the whole day in search of work. He leaves the house at 6:00 am and returns at 8:00 am.”*. He understands his family’s difficult financial situation and has internalized his father’s words that if he does not work, they will have to struggle for food as well. He further shared that his father is strict, but he feels very secure and safe because he has a father. Participant 2 shared that he can easily hug his father, even though his father is strict. When asked if he could share everything with his father, he said

Yes, I can share everything with my father. One thing I can’t share or tell my father, and that is, I can’t demand things. Because we don’t have much money and he works very hard, we have also taken loans from many people, so he has to pay that first.

He mentioned that he has seen some people mistreat their parents when they grow old. So, he clearly said that he is determined to treat his parents nicely and give them love and respect. I asked him about how he plans to bring happiness to his father in the future, and he expressed that he will always love and respect his parents. Also, he shared that he will take care of them, give them timely food, and make sure that they live with him. Overall, he knows that his father is stricter than his mother, and he also shared that he sometimes gets hit by his father. However, he does not take it negatively as he thinks that his father is disciplining him for his own good. Family values are very important to him, and he also shared a strong desire to take care of his parents.

According to Participant 3, his father often checks his school bag to make sure that he has all the required stationery items like erasers, pencils, and books. He shared that his father immediately gets whatever is missing from his bag. Because of his father’s care and attention, Participant 3 feels happy and secure. He further showed this by drawing a happy face emoticon on the ninth house of the Kundali chart, which represents the father. Participant 3 showed his deep sense of love and respect for his father by describing him as “God” when asked to define him in one word. He feels that his father is his protector, as he shared.

About two years ago, my father and I went to get a cake as it was my birthday. He was riding his scooter, and I was sitting behind, but suddenly we fell as the scooter slipped. My leg got stuck under the scooter, so my father pulled me out, carried me, and took me home.

Participant 3 expressed that he feels very comfortable with his father and shares everything with him when asked about their emotional connection. He added that he hugs and shows affection towards his father without holding back. Additionally, Participant 3 receives academic guidance and help from his father, who particularly helps him with the Nepali subject homework. Along with that, he shared that his father always motivates him to participate in extracurricular activities. He remembered,

The scout had organized a hike programme, and I was a bit confused about going or not going, mainly because we had to pay three hundred rupees.

However, I asked for my father's advice and he said that I must go hiking as it will help me become fitter and also, I will be able to learn new things.

He shared that his father introduced and taught him basic yoga. This has led Participant 3 to do yoga even at a young age, as his father also encourages him and makes him understand that doing yoga will make him fitter and stronger. Overall, his father's love, guidance, protection, and support have been able to create a strong sense of security for Participant 3 and boost his emotional and social wellbeing. He shared, "Very safe, I feel very safe when my father is around."

Participant 4 equally loves both her mother and father, but through the discussion, it can be seen that she is much closer to her father. Although she is scared of her father the most, she described her father as her best friend. She mentioned that he keeps all her secrets to himself, unlike her mother, who shares her secrets with her father and brother. Participant 4 trusts her father completely and shared that he protects her. She mentioned, "Whenever my mother comes to hit me, my father does not allow her to do so. He keeps me in his room and does not allow my mother to enter. She gets very angry, but still, he protects me." Her father is a construction worker and is not educated, so Participant 4 does not get much guidance from her father regarding her studies. Although she cannot rely on him for studies, she relies on him for comfort and protection. She shared a vivid memory,

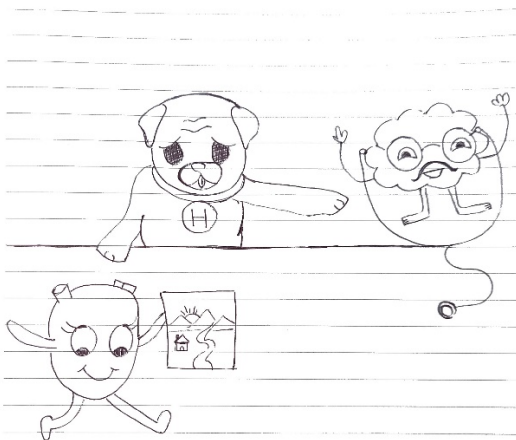
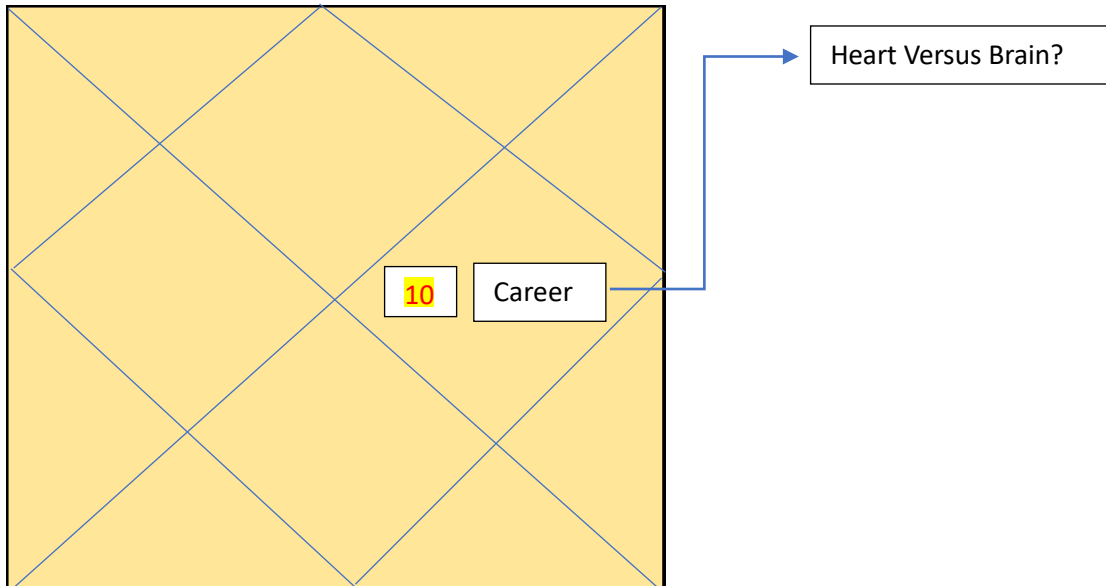
One or two years ago, when we were in the village "Gajuri", an uncle from a neighbouring village hung himself and died. We all went to his house, and when I saw his dead body, I started shivering and could not stand. My father carried me and brought me back to our house, and then I ate a few biscuits and fell asleep. After waking up, I felt fresh, and my father took me to the market.

During the discussion, Participant 4 also shared some challenges that she and her family face due to her father. She shared that her father struggles with drinking alcohol; to be precise, he is an alcoholic. She said that previously, only her father lived in Kathmandu as he had construction work here in the valley. But, as he used to spend a lot of money on alcohol, her mother, brother, and she had to move to Kathmandu in order to control their expenses. Even after joining her father, he did not stop drinking, and she recalled an incident, “*You know, last time my father got drunk and came home, after that, my mother slapped him. Then my father also kicked her, but my mother again slapped him, and finally he slept.*”. Lastly, she said that she would want to change her father’s drinking habit.

Career (10th House): Heart Versus Brain

Figure 12

Professional Dilemma for Pug Heidi



Note: Original artwork created by the author.

When asked how she plans to make her parents happy and proud, Participant 1 expressed,

I want to study nicely and, in the future, I would like to become successful and make my father and mother proud of me. I have seen them work very hard, so I want to take good care of them in the future.

Despite her determination, she drew a sad face emoticon on the house representing her career. When I inquired about this, she explained,

I made a sad face emoticon on “Career” because I am not clear about what I want to become. It is very confusing whenever I think about my career. For example, when I was a little girl, I aspired to be a teacher, but now I am unsure.

I then asked whether she would listen to her heart or her brain when choosing a career. To clarify, I shared a story about a cousin who loved fashion design but chose to study medicine due to parental pressure, leading to dissatisfaction despite becoming a doctor. After hearing the story, Participant 1 didn't specify whether she would follow her heart or her brain, but she did make it clear that there is no pressure from her parents or anyone else regarding her career choice.

While having a conversation about the career, Participant 2 shared some interesting insights. He had chosen to skip the tenth house of the Kundali chart, which stands for career. He explained later during the conversation that, *“I will choose my career based on my parents’ suggestion.”* I provided a hypothetical scenario in which I asked him, *“Let’s say your heart tells you to become a painter but your parents tell you to become a doctor. What will you do in that situation? Will you listen to your heart or your brain?”*. After listening to my question, he expressed, *“I will listen to both my heart and brain. However, in a situation where it is tough to balance the head and heart, one must listen to their brain.”*. At the moment, however, he expressed a desire to become a police officer and protect his society, showcasing a sense of duty.

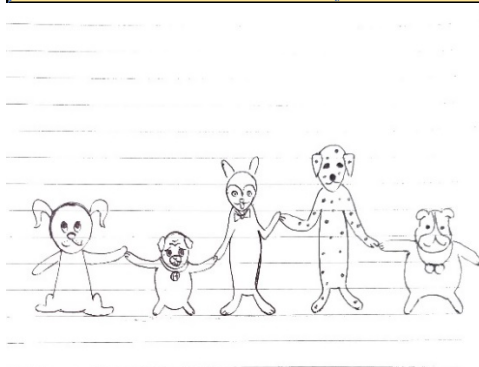
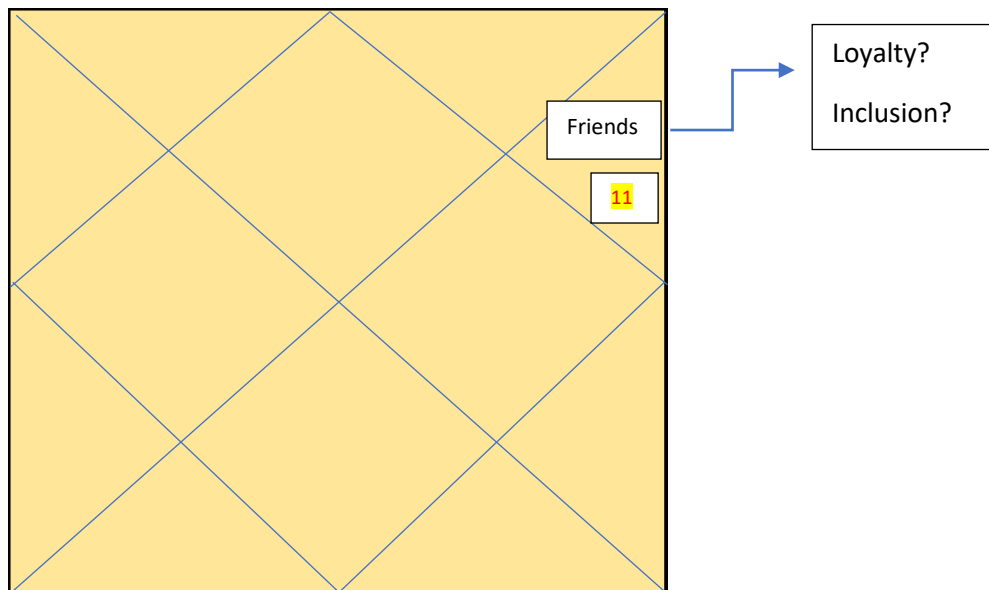
Participant 3 drew a sad face emoticon on the tenth house of the Kundali chart, representing career. He shared that he wants to become an army officer, but his peers tease him and tell him that he is very short and cannot become an army officer. This has made him anxious and stressed regarding his career, which is why he drew a sad face on the tenth house, which stands for career. However, he shared that his parents are extremely supportive; they always emphasize the importance of hard work, but they have told him to choose a career that they will truly enjoy. When asked whether he will listen to his heart or his mind while choosing a career, he shared, *“I will listen to my mind always while choosing a career path,”* showcasing a pragmatic approach towards career selection. Although his school does not provide any formal career counselling, his teacher sometimes discusses careers. When asked if he wants his school to provide career counselling, he said that it is not necessary for sixth graders and expressed contentment with the current situation.

Participant 4 expressed that she wants to become both a singer and a teacher. She drew a happy face emoticon on the tenth house of the Kundali chart, which represents career. When asked if it is possible to become both a singer and a teacher, she said, “*Yes, first I will become a teacher, and then I will become a singer.*”. She was excited while talking about her career aspirations. Participant 4 revealed that her heart longs to become a singer, as she is extremely passionate about it. However, her parents, mainly her mother, tell her to become a teacher as it is a stable career. Therefore, we can see some sense of conflict between following her heart and listening to her brain. Lastly, when asked about her choice between heart and brain, she said, “*I will choose my brain ultimately and become a teacher because although I love singing and my heart longs to become a singer, I don’t have the best voice, I guess.*”.

Friends (11th House): Loyalty and Inclusion

Figure 13

Pug Heidi and Her Friends



Note: Original artwork created by the author.

Participant 1 drew a happy face emoticon on the eleventh house of the Kundali chart, which represents friends. She was clear and excited when talking about this aspect of her life. Earlier, she had mentioned that although she experiences mood swings and confusion, they do not negatively impact her friendships. As the conversation progressed, it became clear that she has only one close friend, Ayesha, with whom she shares a deep bond. Talking about Ayesha brought out the happiest and most excited side of Participant 1. They have been friends since grade one, and they do everything together, like sitting in class, eating, and going everywhere side by side. When asked if she thinks Ayesha is loyal, she confidently replied, "*Umm... I think my friend Ayesha is loyal.*" Their friendship is marked by a strong sense of possessiveness; Participant 1 feels sad if she sees Ayesha talking with other classmates, and Ayesha feels the same when Participant 1 talks with others. When asked what happens if Ayesha is absent, Participant 1 quickly said that her friend is never absent. However, she mentioned that Ayesha stays alone whenever she herself is absent. Regarding seat arrangements, she shared that until grade five, the teachers decided where students sat, and luckily, she and Ayesha were bench partners. But midway through grade five, their classmates complained about their close bond, leading the teacher to separate them. Now in grade six, where students can choose their seats, they are sitting together again. I asked if other classmates invite them to join their groups, and Participant 1 explained that while they do get invited, she and Ayesha prefer not to join because they are not comfortable. As a result, their classmates now simply say, "*Don't call Ayesha and Yashu; they never join our group.*". To understand her sense of inclusion, I presented a hypothetical situation: "*Let's say a new student joins your class and is all alone. In that case, would you include that student in your group?*" She replied softly but with surety that she would include the new student, but added that "*the new student must make new friends soon and leave her and Ayesha's group.*"

Participant 2 joined this school last year, and he shared that initially, he struggled to connect with his classmates. He did not know their names and could not talk with them, but he mentioned that he overcame this challenge by learning their names during attendance. After learning their names, he gradually started talking with them. Participant 2 drew a happy face emoticon on the eleventh house of the Kundali chart, which represents friends. He expressed a strong sense of inclusion and loyalty while talking about friends. He expressed great loyalty towards his group of friends

and also shared that they are equally loyal towards him. With full confidence, he said, *“Yes, I am confident that my friends will never reveal my secrets, and also they share their secrets with me too.”* When I asked him about loyalty in friendship, he further added, *“I have a few loyal friends, but I talk with everyone in the class.”* Participant 2 shared that while making decisions related to friendship, he does not get confused. He said, *“If I have to choose one person to become my friend out of four classmates, I will make all four of them my friends.”* This represents his inclusive mindset, and throughout the conversation, it was evident that he is inclusive in friendships. Participant 2 showcased empathy when asked about including a new student in his group. He mentioned that even if his other group members resist, he will include the new student. He explained, *“I will make them understand that this new student is alone and we should help him/her to feel comfortable.”* This feeling of empathy has most likely stemmed from his experience as he shared, *“I was also very lonely on the first day of joining this school, but my friend Sandesh came up to me and included me in his group.”* He further shared that, as per his experience and understanding, the boys are more inclusive than the girls. He stated, *“I think boys are more inclusive and girls don’t make male friends generally.”* Having said that, he did mention four to five girls from his class who are very friendly with boys, too. As a whole, Participant 2 strongly values and respects loyalty and inclusiveness when it comes to friendships, and he also shared that he can maintain a long-term relationship with friends.

The eleventh house of the Kundali chart represents friends, and we mainly focused on loyalty and inclusion while discussing friends. Participant 3 expressed great satisfaction with his friends and chose to draw a happy face emoticon on the eleventh house, representing friends. He expressed that he values loyalty a lot and prefers having a small circle of friends who are loyal rather than a big one without loyalty. He shared, *“I believe in making a few but loyal friends. Actually, I just have two friends.”* When asked for the qualities one must have to become his friend, participant 3 clearly stated, *“One should be loyal, most importantly, and should not steal money from home. Many steal money from their home, even their family.”* He showcased a forgiving nature as he mentioned that even if his friends reveal his secrets to other people, he will not break the friendship; rather, he will just be angry with them. However, he confidently shared that his friends have never betrayed him and told the secrets he shared with them to anyone else. He said that most of his childhood friends are still his friends today, and he can easily voice his opinion in

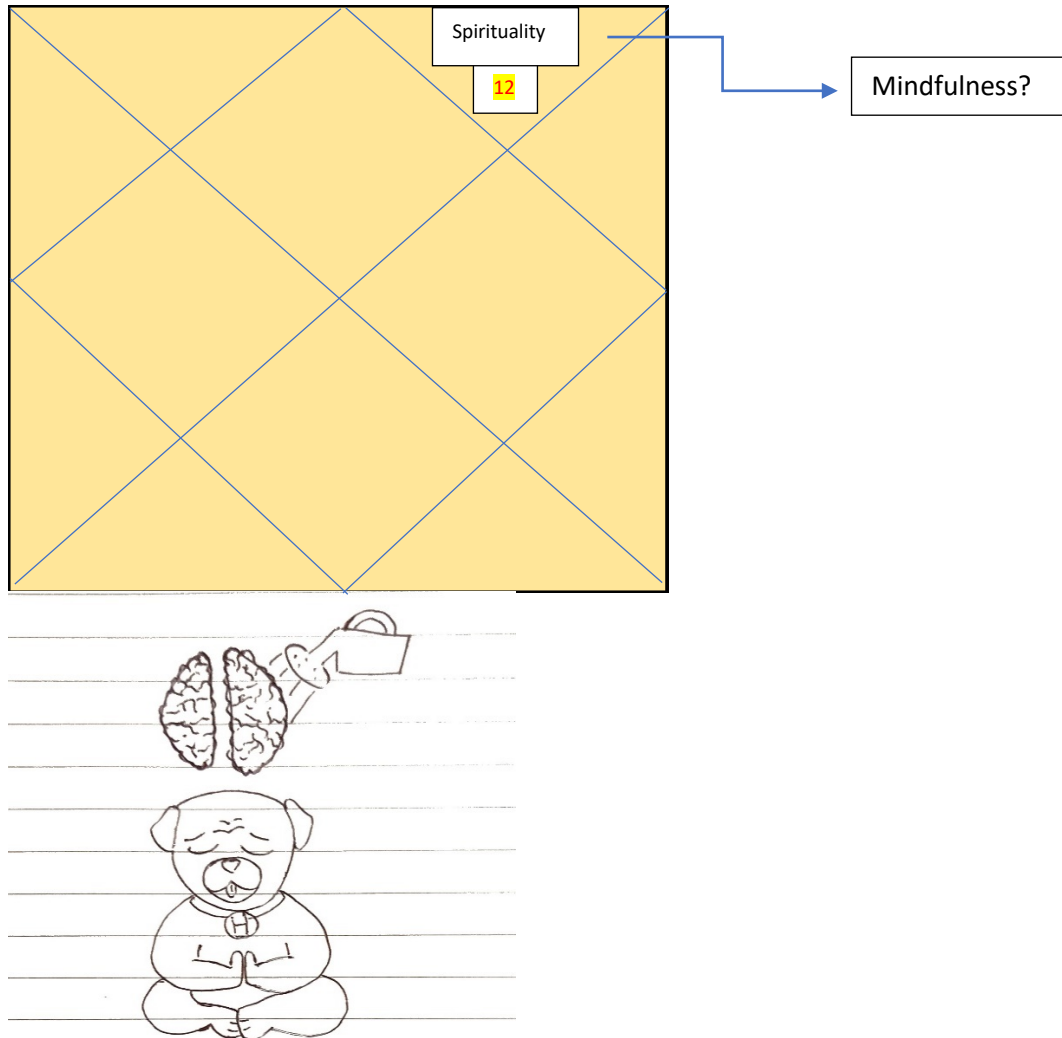
front of them. Despite the fact that his class already has well-established groups, he will not hesitate to include a new student in his group. He shared that mostly girls are not inclusive in his class, and it can be challenging to make new friends. However, he has a welcoming and inclusive nature, and he will easily extend an invitation to a new student to join his group.

Participant 4 confidently mentioned that she can easily make new friends within a short period of time. Although she has her own group consisting of a few loyal friends, which she values a lot, she always looks forward to interacting with a wide circle of friends. She drew a happy face emoticon on the eleventh house of the Kundali chart, which represents friends. Although she has an extremely friendly nature, there are moments when she has faced problems and even fought with her friends. She mentioned that she loses her temper quickly when her friends tease her. It's mainly the boys from her class who tease her by linking her name with the names of other boys. She shared that they also tease her by calling her various names based on her physical appearance. In these moments, she feels justified in hitting and teasing them back. Participant 4 showcased a sense of inclusion by mentioning that she makes friends across genders. When asked if she would include a new student in her group, she instantly said that she would. I asked her what she would do if her group members disagreed to include the new student in their group. To this, she answered, *“If my group friends resist, then I will tell them to stop being my friend as well.”*. She recalled her first day at this school as a new student and shared, *“I made friends quickly, and I actually made many friends. On the first day itself, I scolded boys who teased me”*. Lastly, she shared feeling uncomfortable around one particular group, which is the Newar people, who are the inhabitants of the Kathmandu valley. Participant 4 feels excluded from the Newar people in her school as well as society because she thinks that they are not friendly and inclusive. She shared that they speak badly about her in their language, which she cannot understand. This is the reason she does not make Newar friends.

Spirituality (12th House): Mindfulness

Figure 14

Pug Heidi Meditates on Mindfulness



Note: Original artwork created by the author.

Participant 1 believes she is a mindful person. While she does get stressed thinking about upcoming events, particularly examinations, and sometimes feels tense about past events like a bad test, even if it happened a month ago, she doesn't let these thoughts interfere with her present. When asked if thinking about the past or future hampers her present, she simply responded that it does not because she knows the present matters the most. Even though she experiences stress and tension regarding past or future events, she is aware that these feelings vanish when she needs to focus on the present moment. Her clarity about spirituality led her to draw a happy face emoticon during the first task.

Participant 2 firstly skipped the twelfth house of the Kundali chart representing spirituality, and later decided to draw a happy face emoticon. This shift indicates a positive change in attitude towards spirituality, after I briefly explained it. He showcased mindfulness towards his career when he shared that, *“I want to think about it later, and now I want to focus on my studies.”* He mentioned, *“I concentrate on my studies more,”* when asked if he worries about a past exam that went badly or if he gets anxious about an upcoming exam. He showcased a mindful attitude towards his studies as well, rather than dwelling on past failures or future anxiety. We also discussed his school, specifically related to the yoga classes provided by his school. He said that yoga class is a part of the curriculum, but he added, *“Girls don’t do yoga as they say that they feel shy.”* Overall, Participant 2 showcased that he is a mindful individual. Focusing mostly on the present and embracing it rather than worrying about the past or future.

Participant 3 drew a happy face emoticon on the twelfth house of the Kundali chart, which stands for spirituality. He shared that he drew a happy face emoticon on spirituality as he enjoys doing yoga every morning, which was taught to him by his father. His father played a major role in instilling this habit in him. He shared that his school also provides yoga classes, sometimes mainly in the health class. Participant 3 mentioned that he practices mindfulness and said, *“I try to practice mindfulness. Like, if I have a fight with somebody, I easily forget it and don’t get stressed by thinking about it.”* This showcases his ability to live and focus in the present without getting worried and stressed about the past or the future.

Participant 4 is happy and content in the area of spirituality. She drew a happy face emoticon here and shared that she is a mindful person. She mentioned, *“I actually don’t worry at all. I peacefully live, study, and play.”* Participant 4 believes in living in the present and not worrying much about the past or future. When asked about a past incident involving her grandmother’s suicide, she said, *“It’s of no use getting tensed and stressed thinking about it.”*

Awareness

After discussing all twelve areas of life with the help of the Kundali chart, consisting of the twelve different houses, I asked Participant 1 if she was aware of her emotional and social wellbeing. I further specified my question by asking if she had heard about adolescent emotional and social wellbeing. She responded that she had

never heard about it, and in fact, this was the first time she had heard about adolescent emotional and social wellbeing.

Participant 2 mentioned that he is unaware of the concept of social and emotional wellbeing. After listening to his reply, I introduced emotional wellbeing as, *When a person fractures his/her hand, he goes to the doctor and gets a plaster. Similarly, if you have a fever, you take medicine and you recover. These fall under physical health, as it can be seen and treated accordingly. However, emotional health is about our feelings and how we cope with positive and negative emotions. So many things are happening within, like some might have stress, anxiety, depression, etc, because of various reasons; these are the things related to emotional health or emotional wellbeing.*

He listened carefully and responded, “I see.”. After that, while discussing social health, he quickly identified the term in Nepali, “*Samajik Swastha*¹².”. I defined social wellbeing as, “*it includes how you deal and interact with people, form relationships, and maintain friendships. For example, can you maintain friendships for a long time or not?*”. Participant 2 confidently stated, “*I can maintain friendships for a long time.*”. Finally, when asked if he now understands emotional and social wellbeing, he stated that, “*Yes, I have.*”.

When asked if he was aware of emotional and social wellbeing, Participant 3 shared that he is unaware of it. Surprisingly, he also shared that he is unaware of his physical health. After listening to him, I decided to explain these terms to him and provided a brief explanation, starting with physical health. I described physical health as a state of one’s body and gave examples like, “*If you fracture your arm, you go to the doctor and get a plaster, if you have a fever, you take medicine, etc. That is physical health, it is a state of your body.*”. Following this, I explained about emotional health,

Emotional health is a state of your emotions and feelings. It happens within you and is difficult to identify, like it deals with your sadness, happiness, stress, confidence, etc. For example, let’s say someone is bullying you and you are extremely stressed, but unless you express it through your words, other people might not understand your emotional turmoil. Emotional wellbeing is

¹² Social health is called Samajik swastha in Nepali language

about effectively and efficiently dealing with those emotions and handling them.

Participant 3 carefully listened while I explained, and as soon as I finished, he stated, “*All the emotions that I feel within, I normally share them with my mother, and I also share them with my father right now.*”. Lastly, I explained social wellbeing as one’s ability to interact with other people, maintain friendships, and relations in school, society, etc. After listening to my explanation, Participant 3 simply replied, “*Oh, I see.*”.

After discussing all twelve areas of life, I asked Participant 4 if she was aware of emotional and social wellbeing. She candidly admitted that she was unaware and had never heard about it. Then I explained that the main purpose of discussing the twelve houses of the Kundali chart, representing the twelve areas of an individual’s life, was to find out about her awareness regarding emotional and social wellbeing. I then made her understand that emotional wellbeing is the state of one’s emotions, like anxiety, stress, confidence, vulnerability, happiness, etc, and deals with managing these emotions. On the other hand, social wellbeing involves the relationships we have and how we interact with others. I shared that, according to my understanding and experience, we generally tend to focus only on our physical wellbeing, but in order to have a well-rounded and positive life, we must prioritize our emotional and social wellbeing as well. When asked if these topics have ever been covered in her health class, she said that her health teacher, who is also her class teacher, has never discussed them. She further added that he never allows any student to ask questions in his class, and he is the only one speaking throughout. She also shared that he directly hits students if they ask something, and because of this, all the students are scared. The students also face difficulties understanding the things he teaches in his class. She shared that the students get bored because there is no interaction in his class, and they start talking with their bench partners instead of engaging with the lesson.

Suggestions

I explained to Participant 1 about emotional and social wellbeing, as she had stated that she had never heard about it. I mentioned that the twelve different houses representing different areas of our life are some important factors that determine an individual’s emotional and social wellbeing. I told her that emotional health, in simple words, focuses on our emotions and feelings, be it happiness, sadness, stress, anxiety, peace, satisfaction, etc, and how capable we are while managing these emotions and

expressing them. On the other hand, social health, in simple words, means our ability to make friends, maintain friendships, set boundaries, express our opinions, form meaningful relationships, etc. I also shared the twelve areas that have been studied in order to understand her emotional and social wellbeing, as well as to understand her awareness about emotional and social wellbeing. After my explanation, she replied, “*Yes, it is clearer now*”. Following that, I requested her to share any suggestions she may have with her school and teachers for ways to boost the emotional and social well-being of the sixth-graders. After reflecting for about five minutes, she said that her school and the teachers should often invite the parents of the students to the school in order to improve the emotional and social well-being of the sixth graders. Additionally, all three parties involved, parents, children, and teachers, must sit together. She further said that there was a need for more open conversations about emotional and social wellbeing. In order for the children to openly discuss any problems they are having with their parents and teachers, it is important that they feel heard and that their surroundings are comfortable.

Participant 2, when asked to give suggestions to their school to boost the early adolescents’ emotional and social wellbeing mentioned that,

I would suggest the school give more scholarships to the students, especially to the ones who struggle financially. It will definitely help to boost the emotional and social wellbeing of the students as a whole. Parents’ burden will also be reduced significantly.

Participant 3 suggested that, in order to improve the teacher-student relationship, there is a need to have two teachers in the classroom. He further added that if there are two teachers, then the classroom will be under control and students will be more attentive as well. Another suggestion he gave, which will improve his school overall, is to hire more qualified and nice teachers. He also mentioned that there is a necessity to increase the number of cleaners in order to keep the school clean and tidy. He also shared that he is happy with the food provided by his school. However, he mentioned that his school has a water shortage, which is a big issue. When asked to give suggestions to his school to boost the emotional and social wellbeing of adolescent students, to be specific, sixth graders, he suggested, “*They can boost the emotional and social wellbeing of sixth graders by providing support, especially if we have any fight or if we are sad. The teachers can be more supportive in these scenarios.*”. He shared that whenever he tries to ask something to his

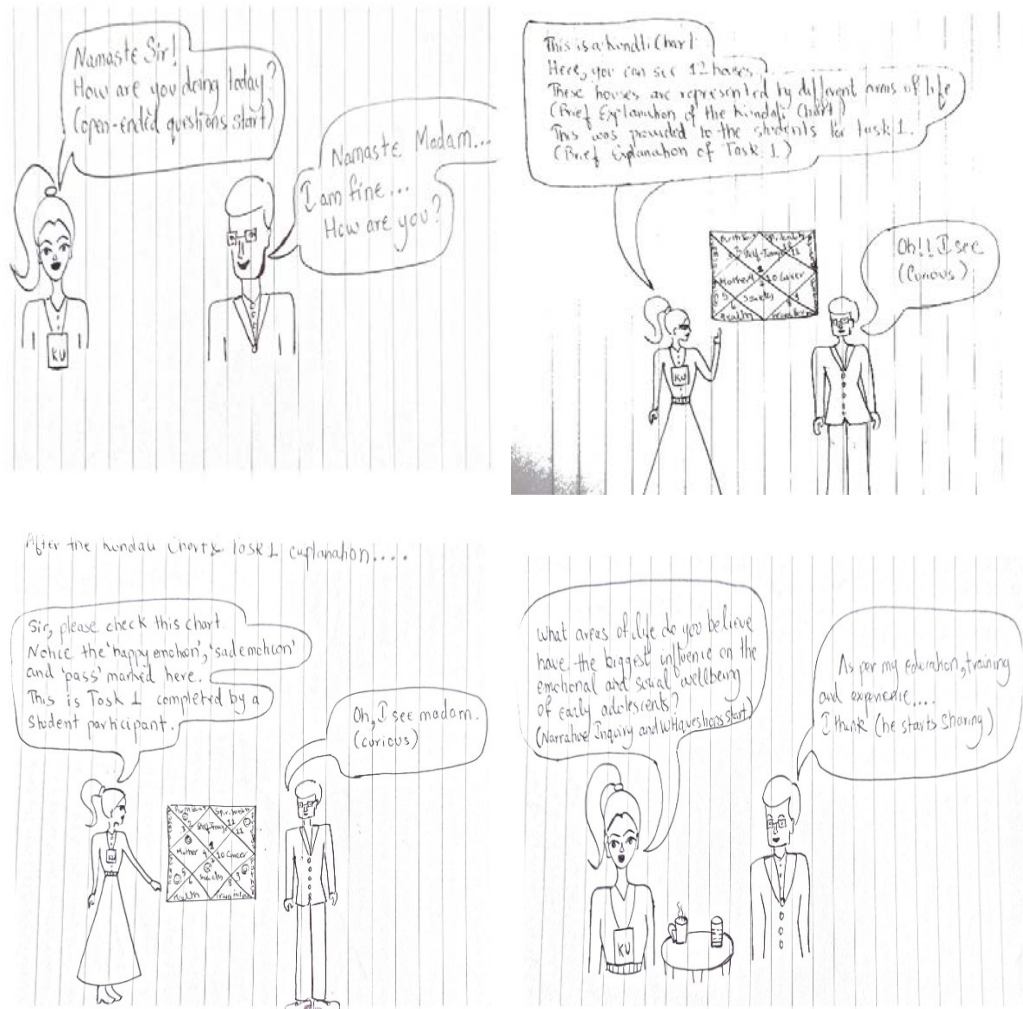
teachers, his classmates bully him, and this bullying negatively affects his emotional and social wellbeing. This creates confusion about his studies and hampers his academic performance. Therefore, he mentioned that, *“I think for this to stop, our teachers should be stricter when it comes to teasing and bullying. They should be more supportive towards the students who dare to ask things in the classroom.”*

Participant 4 provided some insightful suggestions to boost the emotional and social wellbeing of students in her school. She first mentioned that her school lacks clean toilets and that it is necessary to provide them to the students. She added that it is the basic need of each student to have access to cleaner toilets. She also suggested that her school bring back some former teachers she appreciated and liked. Talking about one of her former teachers, she shared, *“I wish we had more teachers like Katie ma’am (name changed). She was from America, and she used to make us learn things through games. Also, she never got angry and was always kind.”* After listening to her description of Katie, ma’am, I was concerned about maintaining discipline in such an environment. Through experience, I have seen that one of the challenges for teachers like Katie ma’am is to maintain discipline. She further suggested that there is a need for two teachers in a classroom and recalled that even when Katie, ma’am, taught them, another teacher used to be present in the class as well. She added that two teachers will be able to give attention to each student, and the students will not be able to make a lot of noise or misbehave. She suggested that her school should provide scholarships. However, she did not share much about her financial situation and worries. Lastly, when asked if there are any more suggestions, she said, *“I would suggest the school provide us with clean, fresh, and enough drinking water. Also, I would suggest the school have constant communication with our parents.”* However, she added that although she wants more communication between her school and her parents, she does not want more parent-teacher meetings as she thinks it is of no use. She added that during parent-teacher meetings, both the teachers and the parents continuously complain about the students.

Class Teacher's Narrative

Figure 15

Comic Representation of the Data Collection Process Used for the Class Teacher



This figure illustrates the key stages of the data collection process with the class teacher. In the first image, open-ended questions have been asked to make the class teacher feel more comfortable. In the second image, the Kundali chart is presented to the class teacher, and a brief explanation of the twelve houses and their associated areas of life is given, and Task 1 is given. In the third image, A Kundali chart consisting of Task 1 done by a student is presented to the class teacher. Following that, in the last picture, the main question is asked to the class teacher, and it shows the start of an in-depth conversation guided by narrative inquiry and a series of WH questions.

Note: Original artwork created by the author.

I met the grade six class teacher and showed him the Kundali chart, which is also known as the Vedic birth chart. Although he looked confused, he was very curious as well to know more about the chart. I explained that the Kundali chart is used in astrology, and it has twelve houses, each representing a different area of life. I further shared that the first house signifies “Self-Image”, the second house represents “Birth Family”, and so on. After explaining all twelve houses and their significance, I mentioned that this chart was provided to the student participants. I explained further to the class teacher that the students were given a task to go through the twelve houses of the Kundali chart and reflect on the twelve areas of their lives. In addition, find out the impact these areas of life have on their emotional and social wellbeing by choosing one of the three options, “happy face”, “sad face”, or “pass”. After explaining the task given to the student participants, I displayed one of the Kundali charts, which consisted of the choices made by a student. The class teacher listened to my words attentively and observed the Kundali chart, which was displayed in front of him.

I described the importance of the twelve areas represented by the twelve houses of the Kundali chart in order to understand the emotional and social wellbeing of an individual. I then asked, *“As you are the grade six class teacher, have you experienced any student talking about one of these areas. Or, have you seen any of these areas impacting, be it positively or negatively, a student’s emotional and social wellbeing?”*. As per the class teacher, the following areas of life impact students, specifically the sixth graders’ emotional and social wellbeing, the most.

Birth Family (2nd House)

The class teacher confidently stated, *“I think almost twenty-five percent of the students in a public school are affected by their birth family.”* Through many years of his teaching experience, knowledge, and observation, he clearly explained that a sixth grader’s home dynamics play a vital role in influencing their emotional wellbeing.

I was curious about the social wellbeing of the early adolescents and asked about it. The class teacher mentioned that a student facing problems at home experiences emotional distress, and it often impacts their interactions in the classroom as well. He shared,

In most cases, it is found that the root cause behind classroom fights is issues in the family that have affected the student’s emotional wellbeing, and this leads them to behave in certain ways in the classroom, which is not positive.

He emphasized that, *“Therefore, in many cases, especially in the sixth-grade, familial issues affect the student’s emotional wellbeing negatively and this further affects the student’s social wellbeing as well.”*

Mother (4th House)

The class teacher mainly focused on the mother and father of the students while discussing the birth family. He mentioned that,

The student’s emotional health is hampered, especially when their mother goes abroad and they are left alone. There are also cases where the parents’ divorce or the mother marries someone else, and this negatively affects the student’s emotional wellbeing.

Father (9th House)

The class teacher simultaneously talked about the ninth house of the Kundali chart, which represents the father. He shared that, *“The student’s emotional health is hampered, especially when their father goes abroad and they are left here alone.”* He also mentioned that if their father gets married to someone else in that scenario, as well as a sixth grader’s emotional wellbeing is negatively affected.

School (5th House)

The class teacher explained that the familial issues specifically related to a student’s mother or father negatively affect their emotional health. He shared,

There are cases where the father comes home drunk, and there is constant fighting. So, these kinds of issues in the family lead the students to be in a sad mood in the classroom. The students are also seen to not be able to concentrate on their studies because of these familial issues.

So basically, as per the class teacher, the emotional and social wellbeing of students is closely linked. He mentioned that,

School in itself is like a mini society, and I have seen that when the students’ emotional health is negatively affected, for example, due to familial issues. Then, this gets reflected in the classroom through the constant fights that students have with their fellow classmates.

When asked about bullying, the class teacher shared his observation that it has increased slightly compared to the past. He agreed with my view that the bullying might have increased because of the shift from a traditional and strict pedagogy to a more progressive pedagogy. He expressed that because the students are not scared as they used to be, things like bullying have increased.

The class teacher mentioned “Psycho-Social Counselling Training” which he had attended through his school. He excitedly shared that, “*School received a notice about the training and our headteacher selected me to take it. I was the focal person and I represented our school at the training as well.*”. Curious to know more, I asked him if this kind of training happens regularly and if other teachers also get similar opportunities to attend such training. The class teacher enthusiastically replied,

Some organizations like TPO Nepal are in touch with our school, and they sometimes come here to give us (teachers) training regarding improving students’ mental wellbeing. Also, they conduct research, especially focusing on improving the mental health of our students.

Towards the end, I asked him which area out of the twelve areas in the Kundali chart plays a major role in boosting the emotional and social wellbeing of the sixth graders, and he replied, “School”. He explained,

The school should be able to prepare such a schedule that includes the overall development of the students. For example, the school should have a schedule that gives different kinds of opportunities to all the students, such as science exhibitions, sports events, cultural shows, etc. If a school successfully includes all these activities along with studies, then each and every student will get at least one chance to showcase their talent.

Communication (3rd House)

I shared that all four student participants drew a happy face emoticon for “Birth Family”, “Mother”, and “Father”. Upon hearing this, the class teacher thoughtfully responded and explained that maybe the sampling based on performance did not include students experiencing emotional and social struggles in these four areas. I had asked the class teacher to select two high-performing and two low-performing students for this research. However, I expressed a surprising observation that although all four students drew a happy face emoticon on these three areas, during the discussion, they shared about familial issues affecting their emotional and social wellbeing. I added, “*Maybe, in the beginning, they were trying to hide and conceal issues that they were facing in their family.*”. The class teacher acknowledged this behaviour among his students and shared,

After the third grade, the students start becoming secretive about familial issues. I have noticed that even though they have many issues in the family,

because of their poor economic situation, they try not to expose them to anybody else.

I was curious to know more about these sixth graders' communication skills, so I asked the class teacher about their ability to express. The class teacher shared that,

It depends on the environment, meaning if the environment is comfortable, then they open up and communicate about their problems. On the other hand, if they feel that the environment is not friendly, then they do not communicate at all. They want to put forward their opinion, but in many cases they can't.

Friends (11th House)

The topic of inclusivity in the sixth-grade classroom was raised as the discussion moved ahead. The class teacher shared that,

Just yesterday, we had a parents-teacher meeting, and this issue came up. So, some of the students complained to their parents that they never get a chance to sit in the front row because of groupism. Many students only sit with their friends, and these groups have been formed in the sixth-grade classroom. Students who sit with their friends do not allow other students to sit at the same table as well. One parent directly told me to put her daughter in the first row, and when I tried doing that, I found out that two sisters were sitting in the first row. I told them to include this third girl, too, but they disagreed in front of me. They started giving excuses and said that it would be difficult for them to write if they included this girl at their table. The two sisters resisted not only in front of me but also in front of their parents.

Lastly, the class teacher shared his opinion that inclusivity is still a work in progress in the context of the sixth-grade classroom.

Awareness

As per the class teacher, the many case studies he has done and the Psycho-Social Counselling Training he took have helped him understand that familial issues often have a major impact on teenage students' emotional and social wellbeing. He shared that he has taken two stages of the Psycho-Social Counselling Training, which helped him immensely to understand his students' mental health.

The class teacher thinks that teaching has become much more challenging now than in the past. He added that now it is the responsibility of the teachers to understand their students on a deeper level. Whereas, in the past, the teacher did not

care about students' emotional and social wellbeing and often used strict punishments to handle any disputes. He shared the current teaching approach and said,

When these students complain after the fight, we do not directly give punishment. We try to calm them and make them understand that fighting is not a good way to express oneself. It's kind of like counselling rather than scolding when I deal with these students.

The class teacher recalled and shared,

So, as my major was education during my college and university, I did take up a subject called child psychology. However, most of it was theoretical knowledge, and when I started teaching, it was finally implemented practically as well. The training that I took definitely helped me enhance my knowledge about the topic. Time has changed, and with the change, we as teachers should also evolve, and that training helped me understand it. The training made me understand that the same kind of teacher's behaviour can positively motivate one student, whereas it can negatively motivate the other. I have been teaching for the last twenty-seven years, and when I started, the teaching approach was more traditional. During those days, the teachers were allowed to hit the students and give some really tough punishments. However, in the current context, after understanding the ground reality, I understand that we cannot use the same approach now. We must use a different approach while teaching students and dealing with them. The "Psycho-Social Counselling Training" that I received helped me understand these things better and also made me realize that we, as teachers, should change our thought process first.

He had studied child psychology in college but mentioned, *"It was mostly theoretical knowledge."*

When asked how he manages to understand his students on deeper levels, he shared that the regular parent-teacher meetings help him with that. He shared about the recent meeting and mentioned, *"Recently, in one of the parents-teacher meetings, a mother shared that she is going abroad for work, and she requested me to keep an eye on her three children studying in the fourth, sixth, and ninth grade."* He mentioned that, along with the parent-teacher meeting, his long teaching experience plays a crucial role in helping him understand the students easily. Lastly, he shared that, as he is a local teacher, most of the students live in the same neighbourhood. He

mentioned, *“And, because of this, I already have a lot of information about my students.”*

At the end of the discussion, I asked him, *“Sir, were you aware of the emotional and social wellbeing of early adolescent students?”*. He thought for a while and shared,

Yes, I was aware of it. Like, I know what kind of people reside in the society, and who are the newcomers, also, about the situation of women in the society. In addition, the psycho social counselling training helped me understand teenagers' emotional and social wellbeing.

Current Pedagogy

During the discussion, the class teacher shared his experience with the evolving nature of pedagogy. He acknowledged that when he started out his career in teaching around twenty-seven years ago, the pedagogy was a traditional one. He recalled how teachers often used corporal punishment to discipline the students back then. However, he mentioned that there has been a radical shift in the pedagogy now, specifically in how students are disciplined. He shared that the current practice to manage students' behaviour is more progressive. He mentioned,

Now, rather than hitting the students as a punishment, we direct them towards music, sports, etc. This is done in order to channelize their anger and frustration in a better way. I am a health teacher, so I use this method more. I have noticed that if these students are just made to sit in the class and listen to the teachers, then even those students who do not have any familial issues start acting weird.

I asked him if he thinks the current sixth-grade curriculum caters to the emotional and social wellbeing of the students. To this, he instantly expressed that though the current curriculum has been improved, it is still not enough to boost the emotional and social wellbeing of the students. He believes that it is a challenging task to find the right pedagogy for the sixth graders. In fact, he personally uses a mixture of different pedagogies while teaching the sixth graders. He validated his belief by sharing, *“I have a very long experience of teaching, and because of the various counselling trainings that I took, I have learnt that one style cannot be applied to all the students.”*. For instance, he uses a friendly approach with students

who are struggling, but if students are naughty, then he does not hesitate to punish them.

During the discussion with the sixth-grade students, they shared about the female students' hesitation to perform yoga due to shyness. I wanted to know the class teacher's view on this issue, as he teaches the health subject in the sixth grade. The class teacher acknowledged this hesitation and mentioned, "*Yes, the female students are a bit shy.*". He shared that the female students are specifically shy when it comes to certain yoga postures. However, he has set a rule in his health class that, regardless of gender, every student must go to the field. Only then can the students who are facing discomfort or health problems share their issues directly with him. Even after this, he has seen girls hold back and remain behind the boys during any sports or yoga activities.

I recalled my school days and shared a common practice where only the academically good students were put in the first row. Along with that, I also shared how the teachers always selected those same students for various other activities, leaving no opportunity for average and below-average students to shine. I then asked, "*Would you say that this situation has changed?*" to the class teacher. Upon hearing the question, the class teacher mentioned that the situation has changed significantly and shared that the number of extracurricular activities has increased compared to the past. He recalled,

I remember when I started teaching many years back, the only extracurricular activity that existed was Hajir Jawaf¹³. However, now there are many extracurricular activities, and this has given the opportunity to all kinds of students to showcase their talent, beyond studies.

He shared an example of an academically below-average student who participated in a poetry competition and won the first prize recently. The class teacher also clarified that he does not select the students; instead, he encourages them to voluntarily give their names.

Talking about the seat settings in his class, he admitted his mistake openly. He shared, "*So, I realized that as a class teacher I had missed doing an important task. Rotation! So, I had forgotten to check if the students are doing the rotation or not.*". However, after this issue was raised by the parents during the parent-teacher meeting,

¹³ Q&A is called Hajir Jawaf in Nepali language

he initiated the practice. He mentioned, *“So, with the help of two female teachers also teaching in the sixth grade, I started it recently.”*. Still, as per his observation, students in his class adjust their seating based on the teacher’s nature. For instance, they rotate as per his instruction in front of strict teachers but return to their preferred seats if the teacher is lenient. This is the reason he thinks that, rather than only giving them instructions, it is very important to explain the purpose as well.

Suggestions

The class teacher wants the school to provide more training, such as the “Psycho-Social Counselling Training,” as it has helped him immensely to understand his students’ overall wellbeing. While discussing the sixth-grade curriculum, he shared that there is a need to revise the curriculum. He shared his observation that the sixth graders are in a transformative and uncomfortable phase. The same students, when they were in fourth grade, were open and frank, but as soon as they reached the sixth grade, they started becoming quiet and reserved. The class teacher understands that the sixth graders are going through significant physical and emotional changes, which are difficult for them to cope with. Therefore, he mentioned that the curriculum should be revised, keeping in mind all these factors.

When asked about his opinion regarding the subjects taught in the sixth grade, he expressed strongly, *“For class sixth, I think moral education should be added again.”*. As per the class teacher, there used to be moral education classes earlier, but the government removed them. He emphasized the importance of moral education for sixth graders and shared that it will teach them self-discipline and respect for others. He added that, along with that, moral education classes will help make the students responsible citizens and develop effective communication skills. He shared, *“It will help the students to maintain a peaceful relationship with friends and family,”* and ultimately lead them towards performing better at school.

I asked him, *“In order to boost the emotional and social wellbeing of sixth graders, what kind of relationship should be there between a student and a teacher?”*. He suggested that in the current day and age, a teacher-student relationship must be open and friendly. According to the class teacher, the students spend the majority of their time at school, so there is a necessity to encourage transparent communication. He added that this type of teacher-student relationship will allow students to easily express themselves and put forward their worries. This will enable the teachers to

understand their students better, and they will be able to guide the students more effectively.

The discussion then turned to the classroom environment and the number of teachers present in the class during lessons. The class teacher shared that currently there is one teacher per class and added that in the past it was enough as the class sizes were smaller. However, now the class sizes have become bigger, so he suggested that it would be better if there were two teachers per class. He gave an example of the sixth grade, where there are forty-two students, and it is difficult for one teacher to teach them and maintain discipline at the same time. Therefore, he thinks that if there are two teachers in a class, then one can teach and the other can maintain discipline.

When asked what advice he would give to a new teacher, he mentioned, “*So, I have seen that students do not listen to the new teachers mostly.*”. He explained that new teachers are often pressured by the students to let them play instead of study. He has seen that it is a challenge for a new teacher to gain control over students, and because of his long teaching experience, there are many new teachers who ask for his advice. He shared, “*I keep all the sports equipment, so I suggest the new teachers not let the students play if they are behaving badly.*”. Drawing from his own experience, he advises the new teachers to give reasonable explanations to the students when denying them their playtime. For instance, he shared, “*I personally help the new teachers by informing their students that because of the rain, they will not be playing any sport.*”. The class teacher believes that it is very important to give reasons to the students, especially when denying them something; otherwise, if the teachers just blame them for their bad behaviour, then there is a high chance that the students will become more rebellious. He remembered,

A few years ago, I suggested that a new teacher tell the students to play on Fridays and study on the other days. The reason I told the teacher to tell was that even if the clothes get dirty on Friday, they can wash them on Saturday, so Friday was the best day for sports.

To his surprise, this simple reasoning worked, and the students agreed to play only on Fridays. We were reaching the end of our discussion, and I asked, “*Do you have any suggestions to improve the emotional and social wellbeing of the sixth graders?*”. The class teacher listened to the question carefully and shared that the sixth graders are mostly rebellious as they are going through a transformative phase.

As per the class teacher, if things do not go the way they want, then this group loses their temper suddenly. And he thinks that this can lead the students to lose interest and focus on their studies. He emphasized that this is the case, especially if the teachers fail to understand their students on a deeper level. Therefore, he suggested,

So, even if it's not possible to give attention to each student individually, I would suggest that it is extremely important to at least form groups and keep an eye on them on a regular basis. Only after that can we decide if they deserve appreciation, counselling, punishment, etc.

Lastly, he mentioned that,

The core subjects that the sixth graders are studying will remain the same until the eighth grade. Therefore, I would like to advise all the sixth graders to focus on their current subjects so that they will not have any problems in the future.

CHAPTER V

INTERPRETATION, MEANING MAKING, AND DISCUSSION

Students' Interpretation and Meaning Making

As per my understanding, based on the four student participants' narratives, there are some areas that seem to affect their emotional and social wellbeing more than the other areas. The areas are as follows:

Self-Image (1st House)

Participant 3 gets teased because of his short height, which makes him anxious. He wants to become an army officer, but his peers bully him and tell him that he is too short to become an army man. He gets angry suddenly when his classmates bully him and make fun of his short height. This negative comment from his peers about his self-image has led him to be underconfident and has also caused him stress, affecting his emotional and social wellbeing negatively. This evidence is also stated by Plckhardt (2011) (#see The Debilitated Fifth House at p. 1 para. 7)

The criticism Participant 4 receives on her appearance from her brother, who calls her "chimpanzee," has made her insecure. She drew a sad face emoticon on her self-image and shared her dissatisfaction with her looks. Not only her elder brother but also her classmates have been teasing her based on her appearance, which she finds stressful. Her dissatisfaction with her appearance is highlighted through her wish to be taller, have clearer skin, and longer hair. Singh and Manju (2022) mentioned that the rapid physical changes experienced by teens during puberty can lead them to view their own bodies negatively. Adolescents' self-image can be distorted when they compare themselves to others, such as celebrities, models, or adults. Such comparisons will also cause a mismatch between their actual and ideal body view. This distortion can lead to problems like lower self-esteem, depression, and various medical, mental, and social challenges. Although Participant 4 did not say it clearly, the criticism about her self-image might be the reason she likes to keep to herself in the classroom. Overall, we can see that these insecurities have caused her stress and anxiety, and it has negatively affected her emotional and social wellbeing.

Birth family (2nd House)

Participant 2 has a strong connection with his family members, including his relatives. But, through the responses, it can be found that he feels the need to set boundaries with his relatives who are older than him. He shared an incident when his uncle scolded him unfairly, which caused him emotional stress. However, that situation indirectly showcased his ability to voice his feelings clearly in such scenarios.

Participant 3's birth family has been a great source of encouragement for him. He clearly mentioned that he gets huge emotional support from his relatives and grandmother. He enjoys celebrating different festivals with his relatives, which enhances his social wellbeing. However, he is unable to set boundaries with his older cousins and does all the work that they tell him to do, even if he does not like it. Sitka (as cited in Haupt, 2023) mentioned that setting boundaries is clearly articulating what you want from the other individual and basically speaking up for yourself in such a way that allows you to accept responsibility for your emotions and deeds. Therefore, even though Participant 3's birth family is the biggest source of encouragement for him, both emotionally and socially, he still needs to work on being able to set boundaries with them in certain areas of his life.

Participant 4 struggles with setting boundaries with her relatives and cannot voice her opinion confidently in front of them. This is because she is scared of her relatives, as she has seen them hit their child. She has also been exposed to some unfortunate incidents, like her grandmother's suicide, which haunts her even now at times. She expressed that her grandmother's suicide has not overshadowed her positive feelings, but she feels vulnerable without her grandmother, as Kane (2024) shared a message to young survivors of suicide loss, as he also lost his father to suicide when he was just ten. He mentioned one day, such young suicide loss survivors will look back and realize the strength, support, and hope they've found within themselves. As someone who's been there, he promised they can overcome anything. Therefore, I believe with proper support and guidance, participant 4 can also overcome the grief caused by her grandmother's suicide. However, at the moment, such support and guidance are missing. Her birth family influences her emotional and social wellbeing greatly. In the current scenario, it has a negative influence on her emotional and social wellbeing.

Communication (3rd House)

Participant 2's communication is strong, especially it is seen that he is confident while voicing his opinion with his friends and relatives. This can be seen to have positively impacted his emotional wellbeing. As stated in Raising Children Network Limited (2024), confident adolescents are more likely to be optimistic, assertive, determined, enthusiastic, and engaged. Teenage is a challenging period, and during this phase, a strong connection with parents helps teenagers to become confident. Participant 2's mother always encourages him to speak up whenever he is wronged, and this encouragement from his mother has helped him build the ability to speak up with confidence whenever he feels wronged. In addition, he enjoys talking with his friends and classmates. This shows that his strong and confident communication skills have also helped boost his social wellbeing.

Participant 4 shared that although she cannot speak in front of her relatives, with others she can communicate confidently. During the discussion as well, it became evident that she does not hesitate while expressing herself. Despite being a reserved girl in class, she can very well stand up for herself if treated badly. She can make friends very easily in a short period of time, which is her strength, as Oktary et al. (2019) found that communicating effectively with others is associated with self-confidence and social support, which can improve one's capacity to create, establish, and maintain friendships. Participant 4 mentioned that she feels her communication skills are improving over time. She has a strong hold in this area, and it can be seen that communication is her strength. Her confident, clear, and transparent communication has been influencing her emotional and social wellbeing in a positive manner.

Mother (4th House)

Participant 1 understands and respects her mother's work, but it is clearly visible that she misses her mother's emotional nurturing and presence. The longing for her mother's presence, care, and nurturing can be seen through her responses, especially when her voice became shaky when asked if she wished her mother could stay with her. Mendolia (2014) mentioned that mothers working for extended periods might find themselves with less time to supervise their child's behaviour, give emotional support, and encourage participation in school and leisure activities. Therefore, mothers who work full-time can have a wide range of effects on teenagers' well-being. And, Participant 1's mother not only works full-time but also lives in a

different town altogether because of work commitments. This physical distance between them seems to have a significant emotional impact on her.

Participant 2's mother plays the most important role in his emotional and social wellbeing, as well as overall stability. She guides him and supports him in every aspect of his life. Right from motivating and encouraging him to speak up for himself while he got bullied, to deeply nurturing him, she has a strong influence on his life. Her existence and influence make him feel supported and guided, which can help boost his emotional wellbeing. Also, his respect towards his mother and reliance on her guidance regarding various areas of life, like conflict resolution, have been found to shape and enhance his social wellbeing. According to the research conducted by Dreidi et al. (2024), a close mother-child relationship is beneficial for the well-being of the child, whereas an unstable relationship contributes to emotional symptoms and behavioral issues. The findings of their study showed that the quality of the mother-child relationship has an influence on a child's emotional and behavioral well-being.

Participant 3's mother plays a major role in helping him boost his emotional and social wellbeing. She has helped him transform from a shy child to a confident communicator. She has provided him with enough emotional nurturing and care, even though she is a working mother. She has been able to balance her work and her home wonderfully. Participant 3 shares a deep bond with his mother, and he can easily share anything under the sun with her. She takes care of his diet, and even though she runs a small shop, she makes it a point to cook healthy food for him. In fact, participant 3 gets extremely happy when his mother prepares curd rice for him. Whenever he gets scared due to external factors, his mother provides him with emotional security by hugging him and making him feel comfortable. A working mother who feels a certain level of happiness and success might be a positive role model for her children. Mothers who effectively manage their job and family responsibilities promote ethical work attitudes in their children. Also, Children eagerly look forward to their time with their parents, and their mother's attention is something they value very much (Singh, 2018).

Participant 4 feels sad as her mother has become stricter now, as compared to the past. This is the primary reason she does not like growing up, as her mother has started hitting her, too. As Divecha (2022) mentioned, many parents who hit their children were hit by their parents as well. Hitting children, even for disciplining them,

can create a huge trauma that might last for a long time. There are many negative effects of this practice, such as harming children's mental health. Although Participant 4 mentioned that her mother is like the goddess Sita, she feels that her mother has anger issues as well. She feels her mother is biased towards her elder brother, especially while disciplining. Participant 4 expressed that her mother is actually scared to punish her elder brother, as he hit her once. Through the discussion, we can say that Participant 4 is much closer to her father than to her mother. Overall, the relationship she shares with her mother is complex, but she still loves her. She is thankful that her mother looks after her diet and guides her in studies when her brother isn't around. Therefore, this area has a significant influence, both negative and positive, on Participant 4's emotional and social wellbeing.

School (5th House)

Participant 3 has been going to the same school since he was a toddler. He has maintained long-term friendships at his school, and he enjoys meeting his friends as well as making new friends there. Because of his teacher's decision, he took part in a poetry competition, which boosted his confidence. School is a place that has positively as well as negatively affected his emotional and social wellbeing. On one hand, it has helped him socialize, make friends, maintain relations, learn new things, and develop an ability to voice his opinion confidently. On the other hand, he has faced bullying by his peers while asking questions to his teachers, which caused him stress and anxiety. This created confusion related to his studies and negatively affected his academic performance. Similarly, some teachers use physical punishment, which has led Participant 3 to be nervous to directly and transparently communicate with his teachers. Rimal and Pokharel (2013) mentioned that much research shows that the use of corporal punishment at home, school, or other places is linked to increased aggression, depression, substance abuse, poor academic performance, juvenile delinquency, and relationship conflicts in adulthood. Corporal punishment remains a significant issue globally, especially in developing countries like Nepal.

This area has been affecting Participant 4's emotional and social wellbeing positively as well as negatively. On one hand, she loves interacting with as many friends as possible. On the other hand, some of her classmates' teasing makes her angry, which leads her to react negatively. With some teachers, she interacts playfully, whereas with some other teachers, she feels neglected. She also feels frustrated because of the current teaching approach and classroom management. Like, she said

that she is stuck in the last bench because the teacher does not do the rotation, and this makes her annoyed. She gets bored in some classes and starts talking with her desk partner as the teachers do not interact with the students. Overall, school is a great place for Participant 4 to interact socially, but it has also caused her frustration, stress, and anxiety due to a lack of interaction with some teachers.

Health (6th House)

Adolescents who feel a lack of energy may have a wide range of physical and mental health issues (Findlay, 2008). Participant 1 expressed concern about her declining stamina and its impact on her studies as well as her overall wellbeing. Through the discussion, it can be said that she is aware of this decline; however, she is confused about its cause. This suggests that her health is a source of emotional stress.

Society (7th House)

Participant 2 has a preconceived notion and attitude about “in law” relationships, and this attitude has also been explained by Lal (2020) (# see Cognitive Consistency Theory of Attitude at p.19 para. 1). To be specific, he spoke about how a man starts avoiding his parents and mistreating them, influenced by his wife. This was shocking to hear, as he is just an early adolescent, and he already has such a strong point of view regarding this matter. However, it can be found that Participant 2’s thinking regarding this topic has been influenced by the society where he lived before coming to Kathmandu. As per his sharing, he has personally seen a lot of cases where sons have mistreated their parents after getting married. Although his current society is harmonious and supportive, the strong impact of the previous society is visible in his thought process even now. This has validated my understanding that individuals create preconceived notions about specific people, things, or events as a result of their experiences, and that this leads to the formation of an attitude. We can say that the previous society has been able to teach him what not to do, when he grows up, and has helped him to become more responsible towards his family. But it has also indirectly made him judgemental about his wife influencing her husband against his parents. Basically, this area has impacted his emotional and social wellbeing both positively and negatively. On one hand, the current society has helped him value the importance of diversity., On the other hand, the previous society made him form a strong negative opinion about women.

Participant 3 feels sad and uncomfortable about his society. He does not like the judgmental people of his society and feels uneasy around them. According to an

adolescent studying in the ninth grade (Thapa, 2023), the judgmental nature of people in our society often makes us feel insecure in many aspects. As a result, not just youth but individuals of all ages are increasingly struggling with feelings of depression, stress, and anxiety. Although Participant 3 acknowledges that his society is a diverse one, because of the constant fight and lack of peace, he feels sad. Therefore, his society mainly affects his emotional and social wellbeing negatively.

Participant 4 exclusively mentioned that society is the one area that has negatively affected her emotional and social wellbeing the most. She moved to Kathmandu last year from her village, and she misses her village a lot. She feels judged and excluded in her current society, and this is one of the primary reasons she cannot perform well academically. She has also seen the members of her current society make false accusations about her father's character. She was extremely stressed out, helpless, and angry when her father was physically assaulted. She clearly pointed out that she feels left out because of the Newar people's groupism in her current society. The hatred towards her current society is so great that she prefers her village, even though there are painful memories of her grandmother's suicide attached to her village.

Transformation (8th House)

Although Participant 1 mentions that her mood swings do not negatively impact her studies and her friendships, they cause her stress and nervousness. Participant 1's experience with sudden mood swings and the confusion surrounding them is a key factor affecting her emotional wellbeing. Along with that, the uncertainty about how to manage these mood swings adds to her emotional burden. According to Morin (2024), teenage mood swings are caused by various reasons, such as hormonal changes, gaining independence, identity exploration, stress, social pressures, and self-esteem concerns, with kids with ADHD or autistic children suffering more severe mood swings.

Participant 4 has been experiencing extreme mood swings since she turned ten. She identifies that people teasing her cause sudden and explosive anger. There are times she raised her hand in the moment of rage, and surprisingly, she is not sorry about it. She thinks her hitting people who tease her is justifiable. Through the discussion, it was understood that she is emotionally volatile. Participant 4 does not like her physical transformation, as she feels her mother has become stricter as she is growing older. Although the confusion about her needs and wants is reducing over

time, she thinks her academic confusion has increased. The area of transformation is not going smoothly for her, and it has a negative influence on her emotional and social wellbeing.

Father (9th House)

Participant 1 struggles to openly communicate with her father and depends on her mother to bridge this gap. Ye (2023) found that communication between parents and children greatly influences teenagers' emotional adjustment and the signs of depression. Therefore, in order to support adolescents' emotional and mental growth, we should emphasize the value of parent-child communication and work to enhance its quality. Participant 1's hesitancy in communication might contribute to a sense of emotional distance from her father and other mental health issues.

Participant 2 deeply respects and has great empathy towards his father's hard work. Although he respects his father greatly and feels safe because of him, there seems to be emotional complexity in their relationship. He avoids asking his father directly for things that he needs because he clearly knows the difficult financial situation of his family. This over exposure about the difficult financial situation of the family and his father's hard work can be seen to impact his emotional wellbeing. On the other hand, while talking about social wellbeing, it seems not to have affected his social wellbeing. As he shared that his mother has always taught him to value any kind of work, be it small or big.

Yarza et al. (2024) found that families' involvement in their child's education, creating bedtime routines, maintaining a peaceful study area at home, and talking about school experiences, did not directly influence children's social-emotional development. Therefore, home-based family engagement was not directly related to kids' social-emotional development. Contrary to the above findings, Participant 3's father plays a significant role in providing a sense of security and guidance in his life. Extremely attentive to his needs, his father checks his school bag regularly to see if Participant 3 needs school supplies. He has his own work, but helps Participant 3 to finish his homework and guides him about extracurricular activities as well. His father always puts Participant 3's safety above his own safety, which is why Participant 3 feels completely safe and secure around his father. His father introduced him to yoga, and ever since, he has encouraged him to practice it. This habit has helped Participant 3 in his overall wellbeing. Therefore, his father boosts his emotional and social wellbeing.

Participant 4's father plays a significant role in providing her with emotional, physical, and financial security. He works hard as a construction worker and takes care of his family's needs and wants. Along with that, he shares a special, friendly bond with Participant 4, where he shares his secrets and listens to her secrets as well. He is trustworthy, and Participant 4 is closest to him in the family. In fact, her father protects her from her mother's scoldings and beatings as well. He is the epitome of a protector and a saviour in her life. Despite some issues, like his drinking habit, he is always there for Participant 4.

Career (10th House)

Participant 1's confusion regarding her future career path is another area of concern. Although she feels no external pressure, her uncertainty about what she wants to become and her desire to make her parents proud might be contributing to her emotional stress. This evidence is also found in the study by The Live Love Laugh Foundation (2019) (#see Adolescent Students at p. 13 para. 2).

Friends (11th House)

Participant 1 shares a special and deep bond with her best friend, Ayesha. In fact, she was the happiest while discussing her one and only friend. This bond of friendship that she shares with Ayesha is a significant positive influence on her emotional wellbeing. One of the most recent findings from the Growing Up In Australia research states that adolescents with at least one close friend are better equipped to recover from stress (Whipp & Gasser, 2019). But the strong sense of possessiveness between them, which is leading them to isolate from other classmates, is limiting her social interactions, potentially affecting her social wellbeing.

Participant 2 showcased a strong sense of loyalty and inclusivity while talking about friends. He has a strong emotional intelligence, especially when it comes to friends and friendships. This can be seen through his empathetic and understanding nature. On top of that, because of his strong communication skills, he has been able to easily socialize. Therefore, this area can be seen to be positively enhancing Participant 2's emotional and social wellbeing.

Participant 4 is a social person, and she can easily make many friends in a short time. She values loyalty when it comes to her close friends and loves interacting with as many friends as possible. This relationship and interaction with her friends positively influence her social wellbeing. However, her friends, teasing her negatively

influences her emotional wellbeing. She gets very angry and reacts immediately to being teased by some of her friends, specifically the boys.

Spirituality (12th House)

The narratives of the four student participants revealed a lack of awareness and prior knowledge about the concepts of mindfulness and spirituality. Nonetheless, it is evident that the concept of spirituality focusing on mindfulness as living in the present was introduced both before and during the conversation. Since students are required to do yoga sometimes during health classes, all of the participants made happy face emoticons for spirituality and associated it mostly with the practice of yoga. The third participant is the only one whose father encouraged him to do yoga and introduced him to it, while others learned about it in a general way through the health class. However, it has been found that during the health class, the female students displayed discomfort when performing various yoga poses. Although all of the participants showed that they could embrace mindfulness and drew a happy face emoticon after learning about spirituality and mindfulness, their age and lack of exposure made it difficult for them to determine how mindfulness affected their social and emotional wellbeing. In conclusion, after being given an explanation, they did seem to understand the concepts of spirituality and mindfulness rather well, but still, in comparison to other aspects of their lives that were examined in the study, this area does not now seem to have a substantial impact on their well-being, either positively or negatively.

As per the above interpretation, I have prepared a rank list from most to least of the areas based on the count of students affected.

Table 2

Ranking of Life Areas by Student Impact Based on Kundali Chart Interpretation

Rank	Area	Participants Affected	Count
1	Mother (4 th House)	1,2,3,4	4
1	Father (9 th House)	1,2,3,4	4
2	Birth Family (2 nd House)	2,3,4	3
2	Society (7 th House)	2,3,4	3
2	Friends (11 th House)	1,2,4	3
3	Self-Image (1 st House)	3,4	2

3	Communication (3 rd House)	2,4	2
3	School (5 th House)	3,4	2
3	Transformation (8 th House)	1,4	2
4	Health (6 th House)	1	1
4	Career (10 th House)	1	1
5	Spirituality (12 th House)	None	0

Learning by Living: Adolescents' Awareness

Though Participant 1 mentioned that she is not aware of emotional and social wellbeing and that she had never heard about it before. Based on her response, she seems to have a growing awareness of her emotional and social wellbeing. However, it is seen that she cannot understand all aspects of it. She is able to identify and express the emotions she is feeling, such as the need for her mother to be there, the uncertainty about her profession and health, and the confusion and stress brought on by her mood swings. This demonstrates a certain degree of emotional awareness since she can identify her feelings and how they affect her life. While talking about her bond with Ayesha, she mentioned being possessive and exclusive. This just shows that she is aware of the social environment, as she also shared that her classmates always complain that she and Ayesha are not inclusive. She notices that her close bond with just one friend limits her connections with other classmates. Although at the moment, she does not think this situation is affecting her social wellbeing, she can identify that her social relations are limited. While talking about health, she seemed to have been able to recognize the link between her declining stamina and her reduced academic performance, as well as her overall wellbeing. Lastly, while discussing her career, she expressed her career concerns. She is aware of the uncertainty regarding her career in the future. And, though she is not entirely sure how to address it, her career concern shows that she is thinking about her long-term emotional and social wellbeing. She does, however, seem confused and lacking in clarity despite her awareness of certain factors related to emotional and social health. She doesn't know why her mood swings occur or why her stamina is declining, for instance. She is likewise unsure of her future career path. The confusions indicate that even though she is aware of certain

aspects of emotional and social wellbeing, she may not yet have the knowledge or skills to handle these challenges. She is definitely aware of certain aspects of emotional and social health, but she still needs further support and guidance to fully comprehend and manage them. In summary, Participant 1 is still in the process of developing her understanding of emotional and social wellbeing. As found in the Cleveland Clinic (2023), adolescence is an exciting and difficult period when an individual transitions from childhood to maturity. Because of the physical, psychological, and cognitive changes, the youngster will start to develop a feeling of belonging and self. Things don't always go smoothly during this time, as this is a period of major transition and development.

Participant 2 mentioned that he is not aware of emotional and social wellbeing. However, he mentioned the term "*Samajik Swastha*" when I asked him about social wellbeing. It shows that he could easily recognize the Nepali word for social wellbeing. Although he said he is unaware of the topic of emotional and social wellbeing, his responses tell a different story. As mentioned by Seslar (2023), students' mental health has a significant influence on their learning, academic performance, healthy relationships, physical well-being, and ability to manage stress. As per Participant 2's narrative, it is evident that he is able to identify certain areas influencing his emotional and social wellbeing. For example, he identifies that his mother's influence and support boost his confidence emotionally. Similarly, maintaining social interactions, loyal friendships, and avoiding conflicts gives him a sense of security and happiness at school as well as in society. However, this understanding about emotional and social wellbeing is more intuitive rather than formal. On the other hand, he was not able to identify the influences of some other areas, like school pressure and self-image, on his emotional and social wellbeing. In conclusion, Participant 2 has a basic knowledge and awareness of early adolescent emotional and social wellbeing, mainly through his mother's guidance and words. He has become an emotionally and socially intelligent early adolescent, to some extent. However, he lacks a more formal awareness and knowledge, and is seen to be interested to learn more about it.

Participant 3 does not have formal knowledge or understanding of the concept of emotional and social wellbeing. However, he perceives emotional and social wellbeing through a mixture of his personal experience, familial support, and social interactions. After discussing all twelve areas, I asked him if he was aware of

emotional and social wellbeing, and he simply said that he was not aware of it. So, I explained that we discussed the twelve houses of the Kundali chart, which represent the twelve areas of one's life, because these areas have either a positive or a negative influence on an individual's emotional and social wellbeing. I also explained the topic, and Participant 3 was able to understand the basic idea or concept of the topic. Although he shared that he had never heard about emotional and social wellbeing, through the discussion, it was found that he could identify various factors affecting his emotional and social health. He shared that his birth family positively influences, and his peers bullying him negatively affects his emotional and social wellbeing. He was also able to find out that his poor academic performance was a result of his peers bullying him. He shared that whenever he tries to ask something to the teachers, his classmates bully him, and that creates confusion related to his studies, which ultimately hampers his academic performance. He could easily identify the triggers that led to his mood swings as well. For example, he shared that his peers teasing him because of his short height makes him angry all of a sudden, whereas he knows that getting the opportunity to eat his favourite food makes him suddenly happy. He also knows that multiple-choice questions make him confused during exams. Talking about society, he understands that his society is diverse, but the people are judgemental, which makes him sad. Likewise, he believes in maintaining long-term friendships and values loyalty a lot. However, he showcased an inclusive nature as well when he shared that he will include a new student in his group without thinking twice. Surprisingly, even at such a young age, because of his father's guidance, he is aware of yoga and practices mindfulness as well. Overall, participant 3 does not have any formal education or training about adolescent emotional and social wellbeing. He has the ability to identify the areas affecting his emotional and social wellbeing clearly. I found Participant 3 to be more aware of emotional and social wellbeing as compared to Participants 1 and 2. In research done by Bhat and Chahal (2023), out of the four major findings, the first one indicated that adolescents' social and emotional knowledge and development levels varied greatly. Participant 3 could identify the areas influencing his emotional and social wellbeing easily and expressed it much more clearly than the previous two Participants. Having said that, we must not forget that none of the three Participants have had a formal education or training about emotional and social wellbeing.

Participant 4 mentioned that she was unaware and had never heard of emotional and social wellbeing. While discussing the twelve different areas of her life using the Kundali chart, she showcased unfamiliarity with managing her emotions, such as anger, happiness, stress, and anxiety. She could identify her mood swing triggers, but could not handle certain emotions like stress and anger properly. For example, she knows that people teasing her make her angry, but she also added that she directly fights and sometimes hits her friends who tease her. This shows that Participant 4 is not aware that maintaining healthy relationships with others is crucial in an individual's overall wellbeing. The concept of emotional and social wellbeing was explained to her, and she looked interested in learning about it more. She understood that emotional wellbeing includes an individual's ability to manage their emotions and feelings, such as sadness, happiness, vulnerability, anxiety, and stress, whereas social wellbeing involves an individual's ability to interact and maintain relationships with other individuals. She learned that in order to have a balanced life, it is important to prioritize not only one's physical wellbeing but also one's emotional and social wellbeing. Although she has a health class, the health teacher, who is also her class teacher, has never talked about emotional and social wellbeing. She mentioned that her teacher does not allow students to ask any questions in class, and the classroom interaction is very limited. After my explanation to her about emotional and social wellbeing, she thinks her classroom environment, specifically during health class, does not nurture emotional and social wellbeing. Overall, Participant 4 showed interest in developing her knowledge about emotional and social wellbeing, provided she receives enough support and guidance at home as well as in school.

Empowering Adolescents: Student Ideas for Emotional and Social Growth

Based on Participant 1's response, the current pedagogy used in her class is definitely a traditional pedagogy. As per her sharing, it is the teachers who decide most of the things in the classroom. For example, the teachers decide who participates in the classroom activities. Also, they have control over when students can speak or seek help. Another factor contributing to a traditional pedagogy is the formal relationship between Participant 1 and her teachers. She mentioned clearly that she cannot share everything with her teachers, which means that the communication is not transparent and open. This type of formal teacher-student relationship makes it difficult for the students to approach the teachers for academic or personal issues. Also, the curriculum is structured as per her response, where a set subject is taught,

and there are not enough extracurricular activities. Overall, when we look at her response, we can figure out that she is experiencing teacher-centered learning, a formal teacher-student relationship, and a structured curriculum. This has led me to believe that the pedagogy used in her class is a traditional one. This evidence is also found in the study by Education Reader (2022) (#see The Debilitated Fifth House at p.1 para.5).

Participant 1 is a high-performing student academically, and this means that the current pedagogy is helping her succeed academically. However, when it comes to her emotional and social wellbeing, it can be found that the traditional pedagogy has not been able to fully address her emotional and social needs. Mostly, she keeps her thoughts to herself and experiences mood swings, confusion, and lack of stamina. It seems that because of a formal and structured pedagogical approach, she is unable to openly share these experiences with her friends and teachers. As per my understanding, there is a need for such a pedagogy that will provide a supportive environment for her to express her emotions and problems without feeling uncomfortable. A suitable pedagogy to boost her emotional and social wellbeing might include parental involvement. Participant 1 had given a suggestion that parents should be invited to the school often. And she had further expressed that all three parties, in her case, her teachers, parents, and herself, must talk about emotional and social health openly.

This was as per her suggestion, but as per the discussion, a suitable pedagogy to boost the emotional and social wellbeing could also include open communication channels. Open communication with the teachers can help Participant 1 be more relaxed when it comes to sharing her thoughts and feelings. For open communication, the relationship with the teachers should be more approachable and friendly, which is not the case right now. As stated by Sehgal (2022), Teachers are not just responsible for academic enrichment, as the best teachers care about their students' wellbeing both inside and outside of the classroom. They build relationships with their students and make a sincere effort to engage with them on many levels. Because teenagers spend around eight hours a day in school, teachers have a significant impact on their lives. Teachers have a critical role in helping adolescents develop a well-rounded personality as they navigate the cognitive, social, and biological shifts associated with growing up.

A curriculum that promotes personalized learning can also help students like Participant 1 feel more engaged. In such instances, she will be able to explore music, dance, theatre, etc. To be specific, in her case, she will get an opportunity to learn the flute. This will reduce students' stress levels as they will feel less confined by a rigid curriculum. Overall, as per Participant 1's responses and suggestions, a suitable pedagogy must incorporate certain elements, like being more student-centric, parental involvement, open communication, and personalized learning. This will not only cater to Participant 1 and similar students' academic needs, but it will also boost their emotional and social wellbeing.

Based on the response by Participant 2, the current pedagogy used in his class focuses on nurturing and holistic learning. He linked the student-teacher relationship to that of a father-child relationship filled with nurture, care, and support. As per his response, teachers are easily approachable, and they encourage transparent communication. This makes the students feel comfortable, and they can easily express their doubts without getting scared of the teachers. This pedagogy has created a trusting environment in his class, and he feels emotionally and academically supported by the teachers. This supports the review of Nepal's new curriculum framework done by Srivastava (2023) (#see Research Problem: Balancing Head with Heart at p. 5 para. 4). Participant 2 seems to be satisfied with the curriculum, and as per his description, the curriculum appears to be balanced. Both academic subjects and extracurricular activities, such as yoga and art, are included in the curriculum. Along with focusing on intellectual and creative skills, it also seems to prioritize mindfulness. The presence of yoga showcases an understanding of the importance of both physical and mental health and wellbeing. Participant 2 recalled an incident where he mistakenly got involved in a fight, and his teacher used CCTV footage to clarify what happened. This one incident in itself showcases that the current pedagogy prioritizes problem-solving and discipline based on fairness, as mentioned in the twelfth point of the national aim of school education in Nepal by the Curriculum Development Centre (2021) (#see Policy Related to Socio-emotional Pedagogy in Nepal at p. 21 para. 7). The current pedagogy reflects a proactive stance on bullying. Although participant 2 experienced bullying, with the guidance and support of his mother and headteacher, he felt motivated and safe again. He saw that the boy who bullied him got punished and was held accountable for his wrong actions. This incident showcases that not just his classroom but his school as a whole places a

major importance on emotional wellbeing. Overall, as per Participant 2's responses, the current pedagogy encourages fairness, holistic learning, transparent communication, and emotional wellbeing. Both academic and emotional needs of the students are prioritized as per his narrative, showcasing the current pedagogy to be more student-centric.

Talking about the current pedagogy, as per Participant 2's sharing, it fosters a holistic learning environment. It provides a balanced curriculum including both academics as well as extracurricular activities. He feels the teacher-student relationship is transparent, and he shared that he can confidently communicate with the teachers about almost everything. Through the discussion, it can be found that this confident communication skill has been developed by the constant support and guidance of his mother.

Although Bartimote (2020) mentioned that balancing is one of the most difficult tasks, participant 2 shared that the current pedagogy that he is experiencing emphasizes both emotional and social wellbeing of students. He remembered that a year ago, he joined this school, and it was his teachers who provided emotional support to him on the first day. Later, he got bullied, and his mother encouraged him to complain to the headteacher about the bullying he was facing. He complained to the headteacher, and his bully was punished. Also, the headteacher assured him that he would be safe and motivated him further to continue coming to the school. As per his experiences, his teachers are able to balance their warm and strict energies while teaching and dealing with students, making them great teachers supported by Siragusa (2020) (#see Research Problem: Balancing Head with Heart at p.5 para. 9).

Participant 2 is a high-performing student academically, and through the discussion, it can be found that he is satisfied with his school and the current pedagogy. However, there is one thing he is not satisfied with in his school, and that is the lack of enough drinking water. He shared that because of this issue, the students have to always go to the staff room to fill their water bottles, which is a big problem and causes stress as well as inconvenience. This evidence is also found in the study by Sander (2022) (#see Socio-emotional Health in Previous Studies at p. 15 para. 1).

When asked to give suggestions to further boost the emotional and social wellbeing of early adolescent students, Participant 2 gave a suggestion related to financial support. He shared that in order to enhance the emotional and social wellbeing of early adolescent students, there is a requirement for thoughtful financial

support. He mentioned that providing scholarships to students going through financial difficulties will reduce a significant burden and stress from the students' as well as the parents' lives. The first objective of the National Education Policy 2019, as mentioned by Himalayan News Service (2019) (#see Policy Related to Socio-emotional Pedagogy in Nepal at p. 21 para. 6), is not supported by the above suggestion related to financial support. He further added that this reduction in stress and burden in the family because of financial help will create a more nurturing and emotionally stable environment for the students. This positive family setting will further help the student to interact and engage in a better manner with their friends and teachers, and perform better at school as well. As per his understanding, financial stability and home atmosphere are linked to a student's emotional and social wellbeing.

Based on the information provided, it appears that the current pedagogy at Participant 3's class is primarily traditional and teacher-centered. Traditional teaching methods often make students learn passively, overlook variations among students, focus more on theory than practice, rely on extrinsic motivation and punishment, and limit teamwork. These weaknesses may hinder the development of social skills, creativity, critical thinking, and practical problem-solving (Yue, 2024). Participant 3 shared that many students are scared to directly communicate with the teachers, showcasing a hierarchical structure. He also mentioned the teachers using physical punishment to discipline the students, which contributes to the pedagogy being a traditional one. While there are extracurricular activities, it's the teachers who decide which students will participate. Also, the inability of a teacher to provide attention to each and every student's needs in the classroom supports my belief that the current pedagogy is a traditional one. The students are getting teased and bullied while trying to ask questions to the teachers, and the teachers are able to identify that this is another factor contributing to a traditional pedagogy. It showcases that the teachers are only concerned about giving lectures, and the teacher-student collaboration is missing in the classroom. Maybe, because of a lack of interactive and collaborative sessions, the students easily get bored and start talking with each other, causing a lot of noise. Participant 3 mentioned during the discussion that he would suggest his school provide two teachers in a classroom, as one cannot control the class, especially because students make a lot of noise. Another reason I think that the current pedagogy is traditional is that Participant 3 mentioned that he gets confused because of multiple-

choice questions. It demonstrates a greater dependency on rote learning and less focus on critical thinking and problem-solving.

Participant 3 shared that his academic performance has degraded because of the bullying he faces from his classmates. Whenever he tries to ask something to the teachers, his classmates tease him, and he feels stressed and anxious. This stops him from asking his teachers to clarify his doubts, and it causes confusion related to his studies. The confusion starts growing, and it leads to his poor academic performance.

During the discussion, Participant 3 suggested that there is a need for well-qualified teachers to boost the emotional and social wellbeing of sixth graders. Therefore, a pedagogy that promotes emotional intelligence through teachers can be a suitable one in this situation. It can be seen that there is a need to educate children about kindness and empathy. In order to make the students feel safe in the classroom, the teachers must consistently intervene against bullying. Only if they feel safe, the students will be able to freely communicate and express themselves. This evidence is also found in the study by Hamilton (2023) (#see Research Problem: Balancing Head with Heart, p. 5 para. 1). The teachers can also include the students while establishing anti-bullying policies, which will educate and make the students more responsible and accountable. As suggested by Participant 3, two teachers in the class will provide more individual attention to the students suffering emotionally or socially.

A pedagogy that includes personality development courses or workshops can be of great help for Participant 3 and similar students. Participant 3's peers tease him and bully him about his short height, and they tell him that he will not be able to become an army officer. Becoming an army officer is his dream career, but because of the constant criticism he receives from his peers about his height, he has become underconfident about his career, and this has been affecting his emotional and social wellbeing negatively. Therefore, personality development workshops might help him regain his confidence and help him embrace his self-image. As mentioned in Bambinos Learning Solutions Pvt. Ltd. (2020), Teenagers face both positive and negative experiences. Personality development courses can help them stay motivated, confident, and focused on positivity while maintaining their mental well-being. I believe it might be able to make Participant 3 and students going through self-image issues realize that physical characteristics are not the only factors for success. Under personality development workshops, the school can invite successful people from

different areas of life as guest speakers. These workshops can also help students realize that they can transform their insecurities into strengths.

Similarly, parents can be provided with emotional and social wellbeing workshops at school so that they receive formal knowledge about the topic and are able to provide the right support. Such workshops can encourage parents, teachers, and students' collaboration, and they can talk openly about emotional and social challenges faced by adolescents. This will promote transparency and open communication amongst the stakeholders about the topic.

As per Participant 4's responses, the current pedagogy utilized in her classroom is a traditional and authoritarian one. During the discussion, she shared openly that there is limited interaction between the teachers and students. She specifically talked about her strict Nepali teacher and Class teacher. Through her sharing, it can be understood that her teachers employ a more teacher-centred approach. For example, Participant 4 shared that her class teacher never allows anybody to ask anything in his class, and he speaks throughout the class. This teaching approach has led the students to struggle to understand the lessons. Also, as per Participant 4's sharing, the students of her class, including herself, get bored as there is no interaction with the teachers, and they often resort to talking with their bench partners. Similarly, the class teacher showcases an authoritarian style as he even hits the students, and this has prevented students from asking questions or communicating openly. According to Peng and Huang (2024), the first practical implication suggested in this study is that, in order to promote students' wellbeing at the root, the teacher management style should be improved by adopting a sensible authoritarian management style and by giving expert training and guidance to the teachers on effective student management. It has been elaborated that a sensible authoritarian management style can be achieved by bringing a balance between strictness and sensitivity. It can be seen that the current teachers, specifically Participant 4's class teacher, lack the ability to adopt a sensible authoritarian management style. Therefore, the current pedagogy, which is extremely inclined towards strictness, has created a culture of fear among the students, affecting their overall wellbeing negatively. Later, Participant 4 expressed her preference for a more student-centered pedagogy and shared about two former teachers she misses now. She talked about Katie, ma'am, in particular with great adoration, as Katie, ma'am, was very nurturing and caring while dealing with the students. Participant 4 misses her

teaching style a lot, as she often incorporated games in her class, and she used many interactive methods while teaching. Overall, the current pedagogy, as per Participant 4's sharing, appears to be a traditional one that focuses on strict discipline and authoritative teachers. This pedagogy, which is being used in Participant 4's classroom, does not encourage interaction among the students and teachers; there is a lack of integration of creative teaching methods, and it fosters a culture of fear in the classroom.

Participant 4 has been the most transparent and vocal student participant in this research. She did not hesitate to talk about issues and challenges she has been experiencing in her classroom and with teachers. She clearly expressed her desire to bring back former teachers like Katie Ma'am, who prioritized student-centered learning. She believes that a suitable pedagogy to boost the emotional and social wellbeing of early adolescents should prioritize nurture, care, interaction, and inclusivity. She thinks that if the teachers involve creative teaching methods and make the lessons interactive, then the students will be able to flourish both emotionally and socially. This evidence is also found in the study by Coristine et al. (2022) (#see The Debilitated Fifth House at p. 1 para. 11). She does not like it when the students are mere passive listeners and wants them to actively engage in the learning process.

Main and Whatman (2023) studied six teachers to examine the success of a targeted social and emotional program designed and delivered by the same teachers in order to re-engage early adolescents who were beginning to exhibit symptoms of detachment towards school. It was qualitative research that used in-depth interviews to collect data and narratives to present the information. It was found through this research that this program, also known as TLC, was extremely beneficial in re-engaging the early adolescent students who showed disengaging behaviours before. Lastly, the authors advocated for teachers to be educated and equipped to incorporate targeted social skills into their curriculum preparation. As Participant 4 mentioned, due to strict teachers, there is less interaction, which has led the students to get bored and disengaged. Therefore, programmes like the TLC can be designed and delivered to re-engage these students.

She also emphasized having two teachers in a classroom, as she thinks it will provide personal attention to each student and better discipline. She believes that having two teachers can create a balanced environment, and students will feel heard and understood, which will boost their emotional and social wellbeing. Also, she

thinks that there must be better communication between the school and the parents. However, she does not suggest that the school conduct more parent-teacher meetings, as she thinks it is overly focused on complaining about students.

Participant 4 lastly suggested that the school should focus on providing certain basic needs like fresh and enough drinking water and clean toilets, which are important to students' overall wellbeing.

27 years, a Psychology Degree, and Training: Class Teacher's Awareness

The class teacher of the sixth grade highlighted a profound connection between a student's family dynamics and their wellbeing. His responses reveal that sixth graders' emotional wellbeing is shaped by their birth family, especially their relationships with their mother and father. He has observed that if students are facing any familial issues, then it causes them emotional distress. This emotional pain then affects students' behaviour in the classroom as well as their interactions with classmates in a negative way. As per his experience, one of the parents going abroad for work, parents remarrying, and a father's alcoholism are some common familial issues that negatively affect a sixth grader's emotional wellbeing and social wellbeing. Mphaphuli (2023) mentioned that children from dysfunctional families are subjected to poor communication, abuse, neglect, and disputes. Therefore, they may experience behavioural, social, and mental health challenges. In addition, children from dysfunctional households are unable to receive the emotional, psychological, social, and academic support they require.

It can be seen that, like Dewey (1897) (#see Theory of Progressive Pedagogy at p. 18 para. 1), the class teacher values the role of school in supporting the students' emotional and social health and considers it a mini society. In fact, it's the school where one can understand the emotional state of students, as he thinks that students' behaviour in the class reflects their emotional situation. It is visible that the class teacher recognizes a direct link between one's social and emotional wellbeing. According to the class teacher, bullying, groupism, and fights usually stem from students' emotional challenges. Although he is more inclined towards progressive pedagogy and claims to practice it, he shared one disadvantage of the said pedagogy. According to the class teacher, the shift from the traditional pedagogy to a progressive pedagogy has made the students feel less constrained by fear, contributing to a rise in bullying.

The class teacher has the understanding that sixth graders' communication skills depend on their surroundings. He perceives that in order to make the students feel more comfortable expressing their feelings, it is important to create a nurturing and safe environment. He has been observing that many students start becoming secretive, especially about familial issues, as soon as they become teenagers. And he knows the importance of providing an emotionally safe environment for students to help them communicate transparently about their issues and challenges. He highlights the importance of a teacher-student relationship built on open communication and trust so that the students feel comfortable sharing their problems. This perspective aligns with the findings of a longitudinal and correlational study conducted by Somersalo (2002) in Finland, which highlights the critical role of the school environment in children's mental wellbeing. The students' mental health is divided into internalizing and externalizing factors, and this study focuses on the school environment influencing these factors. It has been found that schools are an interactive social system, and it is about collaboration and relationships, demonstrating that, more than material resources, human resources are important for the mental well-being of students. Students from second grade participated in the research, and it was a four-year-long study. Similarly, teachers also participated in this research. The Rutter B2 questionnaire and Achenbach's Teacher Report Form were used to collect data from teachers. Whereas the Youth Self-Report form was used to collect data from students. Group size, students' academic achievement, etc., were analyzed to see the mental well-being of the students. By recognizing these factors, the class teacher mirrors the study's findings, focusing on creating a safe and collaborative space that prioritizes students' emotional and social wellbeing.

The class teacher's major in college and university was child psychology. He has been teaching for the past twenty-seven years, and because of this, as well as because of the psycho-social counselling training he received, he appears to be quite aware of the emotional and social wellbeing of the sixth graders. His insights about the sixth graders' emotional and social wellbeing are also informed by his connection and involvement with the students' families, as he lives in the same community where most of the sixth graders live. In fact, he confidently shared that even before we had this conversation, he was aware of the topic, especially about the emotional and social health of his school's sixth-grade students.

The Situational Teacher: Adapting Pedagogies to Student Needs

The class teacher explained the evolving nature of pedagogy. With an experience of teaching for nearly three decades, he has seen and experienced the change himself. As per the class teacher, in the beginning of his career, the traditional approach was used, whereas slowly it has changed to a more progressive approach now. With the change in pedagogy, there has been a shift in discipline practices as well. For example, in the past, corporal punishments were used, but now positive reinforcement and redirection are used to discipline students. To effectively channelize students' negative emotions, the teachers now engage them in various activities like sports, music, dance, drama, and so on, promoting a more holistic development. As I mentioned earlier, based on my experience, understanding, and insights from the literature review, a purely warm and friendly pedagogical approach may not always address the diverse needs of early adolescent students. Rather, finding a balance between warm and strict energies is needed. In other words, blending the strengths of traditional and progressive education might better enhance the social and emotional well-being of this group of students. The class teacher's interpretation adds further depth to this perspective. Although the progressive pedagogy has many advantages, he thinks that it has increased bullying, as many students are not scared of anybody anymore. Therefore, because of his educational background, long teaching experience, and training, he has understood that students' needs vary. However, he struggles to find one suitable pedagogy that will fulfil the needs of all the students. So, he personally uses a mixture of different pedagogies, like with naughty students, he is strict, whereas with students who are struggling, he is friendly and warm. By fostering both discipline and care, teachers can create an environment that nurtures holistic development while maintaining order and respect within the classroom.

According to the class teacher, the number of extracurricular activities has increased significantly in comparison to previous decades, and all sorts of students, including academically average and below average students, can participate and show their talents. In the past, teachers would only choose children who excelled academically for all other activities. Today, however, they encourage students who are below average academically to participate in activities like a poetry competition and witness them take home the top prize. He feels satisfied with the growth in extracurricular activities, but is dissatisfied with the curriculum. He believes that the current curriculum fails to adequately address emotional and social well-being. He

also believes it is insufficient to improve early teenage students' emotional and social well-being. The teacher acknowledged that there are certain activities, such as yoga, which make female students feel uneasy about participating due to the various postures. So, he tries his level best to create an inclusive environment by telling all students to walk to the playground rather than staying in the class, and then encouraging them to share their issues privately if they are not comfortable sharing them in front of everyone. However, he shared that even after his efforts, the female students are still shy, and overall, in yoga and sports, the male students' participation is higher. This showcases that there is a need for further strategies to address this issue.

He honestly confessed that, while he had forgotten about the seat rotation, he became aware of it when the parents brought up the matter during the parent-teacher meeting. Thus, this only shows that he takes responsibility for his shortcomings as a teacher. He then attempted to begin the seat rotation with a colleague's assistance, but discovered that many students preferred to sit with their closest friends rather than rotate. Additionally, it was observed that when the teacher was strict, students quickly rotated, but when the teacher was not strict, students did not rotate at all. Throughout the conversation, the class instructor highlighted the need to help students understand, especially if the teacher intends to implement a change that the students dislike. He explained that because the students are adolescents, they do not listen when teachers force them to do anything, but they do listen when teachers explain the reason.

Suitable Pedagogy: Class Teacher's Suggestions

The class teacher pointed out that the existing curriculum has to be updated and recommended that some of the lessons should be included that focus mainly on improving the emotional and social well-being of teenage students. For instance, in order to inculcate self-discipline and respect, he strongly advocated the reintroduction of moral education classes. He also emphasized the several possible advantages of moral education, including the improvement of students' interpersonal skills, which would help them maintain harmonious relationships with their friends and family. According to the class teacher, teaching moral education to adolescents also has the advantage of helping them develop the traits necessary to grow up to be decent and responsible citizens. It can be seen that by reintroducing moral education, the national aim of school education in Nepal, as mentioned by the Curriculum Development

Centre (2021) (#see Policy Related to Socio-emotional Pedagogy in Nepal at p.21 para. 7), can be achieved more easily.

He further discussed how important it is to foster an open and friendly teacher-student relationship. Because of his education, training, and years of teaching experience, he is aware that adolescence is a challenging time in life, and that many children who go through this stage are reserved and quiet. Therefore, making adolescents feel comfortable is crucial so they can openly talk about anything affecting them, both positive and negative, in order to improve their emotional and social wellbeing. The only way for teachers to successfully understand and mentor their students is through open communication. Therefore, he suggested that open communication is possible if there is an open and friendly interaction between teachers and students. This is supported by Lehman (2022), who found that to build positive teacher-student relationships, teachers need to engage with each student on a personal level. Some effective strategies are understanding students through individual dialogue, doing activities together, using humour, joining in their personal experiences, such as extracurricular activities, and adapting learning to align with their interests. Above all, teachers must show genuine care because when students feel seen and valued, it profoundly impacts them.

He recommended that it would be beneficial to have two teachers in a class, especially for large classes, so that one could focus on teaching while the other maintained discipline. New teachers often struggle to get students to listen, which makes it difficult for them to gain respect and manage the class. As a result, he advised novice teachers to seek support from experienced teachers in developing and carrying out techniques for successful teenage behaviour management. He mentioned that he had personally helped a new teacher by advising the teacher to offer reasonable justifications to children, particularly when cutting privileges.

As the class teacher has noticed, adolescent students frequently exhibit rebellious behaviour and mood swings as a result of internal and external transformation, resulting in a lack of attention and interest in their studies. According to the class teacher, all of this occurs when a teacher is unable to properly and deeply understand their students, as teachers cannot successfully and effectively determine when students require appreciation, counselling, or disciplinary action. As a result, he advised that even if the teacher is unable to provide individual attention to each student due to the large class size, the teachers may overcome this problem by

forming small groups, which allows them to more easily monitor students' behaviour and academic development. Lastly, he suggested that all the sixth-grade early adolescent students focus on the core subjects being taught in the sixth grade, as it is a foundation for upcoming grades and will remain unchanged till eighth grade.

CHAPTER VI

KEY INSIGHTS, DISCUSSIONS, AND IMPLICATIONS

This chapter includes key insights, discussions, and implications from the research. It is organized into numerous sections, beginning with a poetic representation of the difficulties encountered by adolescents. This study's two research questions are answered in the chapter. First, the students and their class teacher's awareness of emotional and social health, and second, their views on suitable pedagogy to improve adolescents' emotional and social wellbeing. These answers have been found through thorough conversations I had with all five participants, utilizing the Kundali chart. The chapter then discusses the contradictions in perspectives between the class teacher and the students on the current pedagogy used in the sixth grade. I then made two observations about the adolescent students and their class teacher. Finally, the Kundali Chart Pedagogy (KCP) is introduced as a potential framework to improve adolescents' emotional and social wellbeing. Its steps have been clearly discussed, and the importance of accountability, responsibility, and transparency in using this pedagogy effectively has been explained.

Adolescence

Expressing the Unexpressed

Who is she?

If I won't recognize myself in the mirror,

Will you be there to tell me.

'It's you, beautiful!' And become my confidence booster.

Where Am I from?

If the leaves of my tree will turn brown,

Will you check the stem and trace the root out of the norm.

Trim the redundant and make my tree sound.

How to speak?

If my voice will tremble out of fear,

Will you teach me the roar of the meek.

The power of word and stand near.

Dear Mummy!

Embrace me with your nurturing love and make my gloomy days sunny.

Hold my hand and help me find the solution,
In this phase of confusion.

School! Is it really a second home?
If yes, then why do I feel alone.
Dull classes, bullies, and teachers' unempathetic gaze,
Has led me to believe that school is actually a maze.

So many things in my mind,
Seems like I have lost my appetite.
Sports days were all about gold medal in the running,
But now there is no stamina even while walking.

Society! Why so judgemental?
Speaking about society I get a bit temperamental.
Diversity is swept under the carpet,
Uniformity nevertheless is the number one target.

One minute I'm happy the next I'm sad,
Is it normal or am I just mad.
Emotional metamorphosis is what I am going through,
Is it Art of Surrender that I should pursue?

Day and night, you work so hard,
With a solid determination to guard.
Taking on the world is a walk in the park,
Daddy! with your guidance which is a light in the dark.

Brain with all its logic orders 'Doctor',
Heart gently whispers 'Painter'.
In this battle between the brain and the heart,
Afraid that I might have to sacrifice my passion for art.

Blood is thicker than water they say,
Loyal friendships can keep such words at bay.
Breaking all the barriers and embracing inclusivity,
Good friends can teach us Unity in Diversity.

Unexplored and mysterious
Spirituality, now I learn can help the delirious
By focusing in the present
Mindfulness can work as an anti-depressant

Emotional and Social Health: Students' and Class Teacher's Awareness

Although Participant 1 initially expressed unfamiliarity with the concept, her sharing and reflections show an increasing awareness of her social relationships,

emotions, and future. She seems to be in the process of developing an understanding of emotional and social health. She is capable of recognizing and expressing emotions, such as the need for parental presence, concerns about her career, stress from mood swings, and the relationships between her health and academic performance. Also, while she may not yet understand its effect on her social wellbeing, her exclusive bond with her friend Ayesha shows her awareness of social dynamics. However, she still does not have the tools to effectively manage her emotional and social wellbeing due to a lack of clarity on how to deal with challenges and why certain feelings arise. This means that while adolescents such as Participant 1 have some awareness of emotional and social health, they need additional guidance and support to gain a deeper understanding and manage these aspects of their lives successfully.

Like Participant 1, Participant 2 also initially expressed unfamiliarity with the concept of emotional and social wellbeing. However, he was able to recognize the Nepali term for social wellbeing, “Samajik Swastha”, and demonstrated an understanding of certain elements influencing his emotional and social health. His responses indicate that he has a certain level of understanding of emotional and social health, primarily shaped by familial guidance instead of formal education. When discussing familial guidance, it is evident that his mother’s support enhances his emotional confidence and provides clarity in other aspects of his life. But as he lacks formal education about the topic, he struggles to find the connection between areas like self-image and school pressure to his wellbeing. Therefore, although early adolescents may have maternal wisdom and experience-based awareness of emotional and social health, a well-organized and planned course may be beneficial for them to enhance their knowledge and manage these components of wellbeing more successfully.

Like Participants 1 and 2, Participant 3 also expressed unawareness of the concept of emotional and social wellbeing. However, the discussion we had about the twelve different areas of life using the Kundali chart highlighted that he has a significant, experience-based understanding of emotional and social wellbeing. Although one thing is common among the previous participants and him, and that is the lack of formal education on the topic. He showcased clarity and could identify that his family’s support positively influences, and bullying from his peers negatively influences his emotional and social wellbeing. Not only that, he demonstrated a high

level of self-awareness by connecting these factors to his mood swings and academic performance. His inclusive nature, loyalty towards friends, and knowledge about yoga, which he learned from his father, exhibit an intuitive, paternal wisdom and experience-based understanding of emotional and social health. Participant 3, although lacking formal knowledge, through family influence, personal experiences, and social interactions, has developed some level of practical understanding of emotional and social health.

Like all three previous student participants, Participant 4 lacks a formal understanding and knowledge about emotional and social wellbeing, but showed an interest in learning about it once introduced to the concept. She has good social skills, as she shared that she was confident while communicating with anyone and could make friends easily. However, she showcased a lack of ability to manage her emotions, as at times she resorts to physical reactions when provoked. She recognizes certain triggers that cause her mood swings, but again lacks proper strategies to manage her responses. Although she can make many friends easily, she has a limited understanding of healthy relationships. Similarly, her not being able to manage her emotions showcases a limited understanding of the importance of emotional regulation. Out of all four student participants, Participant 4 was the one who openly talked about many things without hesitation, including her dissatisfaction related to her teachers. She noted that her class teacher, who teaches health subject, fails to encourage emotional and social wellbeing as he is extremely strict and never allows students to ask any questions. Her sharing showcases that adolescents like herself can develop and explore their emotional and social health if the classroom environment is supportive.

The class teacher's awareness of emotional and social health was shaped by his twenty-seven years of teaching experience, a major in child psychology in college, his strong community links, and the Psycho-Social Counselling Training he completed. He was able to clearly and confidently identify areas influencing the emotional and social health of teenage students. Based on his training, education, and experience, he feels that family relationships and experiences have a significant impact on teens' emotional and social well-being. Teenage students sometimes experience a great deal of emotional stress due to parental divorce, absenteeism, and alcoholism. Since students who are under emotional stress due to their families frequently act out in class, he has noticed a strong correlation between social and

emotional well-being. According to his perspective, it is therefore highly likely that a young individual is dealing with an emotional issue at home if they are acting out in class or interacting negatively with their peers. As a result, he sees the importance of school for boosting adolescent students' emotional well-being since he feels that school is a "mini society" in which students' behaviour in the classroom frequently reflects their emotional states. To encourage students to openly express their concerns, he has highlighted the necessity of promoting open communication between students and teachers. According to his understanding, teenagers will only talk openly if they feel safe and nurtured.

Boosting Emotional and Social Wellbeing Through Pedagogy: Students' and Class Teacher's Suggestions

Although Participant 1's current traditional, structured, and teacher-directed pedagogy promotes her academic performance, it falls short in meeting her emotional and social requirements, such as managing stress, mood swings, and the desire for open expression. As per her suggestion, a suitable pedagogy for improving the emotional and social wellbeing of early adolescent students would involve features other than traditional methods. Participant 1 suggests a pedagogy that fosters open communication channels between teachers and students, leading to a more pleasant and approachable teacher-student relationship. Similarly, a more appropriate pedagogy would include student-centred learning and parental involvement, which will strengthen the support system of the students. It will also promote a collaborative environment where all the stakeholders, such as the teacher, students, and parents, can talk openly about emotional and social wellbeing. Additionally, a pedagogy with a curriculum that provides creative outlets that will reduce students' stress by including personalized learning experiences like opportunities to explore dance, theatre, or music is regarded as a suitable pedagogy, as Participant 1 thinks that it will enhance students' overall wellbeing. Overall, Participant 1 believes that a pedagogy which is supportive, inclusive, and flexible will boost not only the academic performance but also the emotional and social wellbeing of early adolescents.

According to Participant 2's experience, the student-teacher relationship resembles a father-child dynamic. He shared his satisfaction with the current pedagogy, as he feels safe and valued in the classroom. This feeling of safety and trust has been created because of approachable teachers, open dialogue, and fairness in discipline, especially regarding bullying. However, there is one thing he is not

satisfied with in his school, and that is the lack of enough drinking water. On the other hand, he described the curriculum as a balanced one, including both academic as well as extracurricular activities. Participant 2 believes that a pedagogy prioritizing financial assistance, enough drinking water, open communication, and nurturing support can significantly boost the emotional and social wellbeing of early adolescent students. He prioritized the importance of scholarships for students facing financial difficulties, as he thinks that it will help immensely in reducing familial stress. This will also create a more stable environment at their homes, which will have a positive influence on the students' emotional and social wellbeing.

Participant 3, like Participant 2, suggested that the school solve the problem related to the shortage of drinking water, as he said that many students suffer due to that. In addition to that, he also suggested that his school bring in more cleaners to keep the school premises clean. Participant 3 believes that a suitable pedagogy to boost the emotional and social wellbeing of early adolescent students should promote empathy, emotional intelligence, and inclusivity. He is unsatisfied with the current pedagogy in his class, which is a traditional one and follows a teacher-centric approach with limited student interaction and a hierarchical structure. Presently, his teachers mostly deliver one-way lectures and frequently use physical punishment to discipline students, which has made the classroom environment fearful. The students are mostly reluctant to ask questions as they are scared of the teachers and are also bullied by their classmates for talking to the teacher. Therefore, he suggested that a suitable pedagogy must have well-qualified teachers who actively address bullying and should include the implementation of anti-bullying policies with students' input to encourage respect and accountability. Similarly, Participant 3 thinks that students who are suffering emotionally or socially can be supported by having two teachers in the classroom, as each student will get individual attention. He has faced many challenges emotionally and socially because of self-image issues, which is why, for him and similar early adolescents, personality development workshops can be beneficial. A suitable pedagogy in this case would include programs that will help build self-confidence among the students facing issues related to self-image. Lastly, including parents, teachers, and students in workshops on emotional and social wellbeing can act as a bridge between school and home and provide continuous support to early adolescent students.

Participant 4 showcased a desire for caring and nurturing teachers and expressed a preference for a student-centered pedagogy. She is unsatisfied with the present pedagogy that is being used in her class, which is a traditional, to be specific, authoritarian approach. Participant 4 misses two teachers who used to teach her in a previous class, and she remembers them with great admiration. She misses them because they prioritized inclusivity, interaction, and creativity. Therefore, she thinks that a suitable pedagogy to boost the emotional and social wellbeing of early adolescents should encourage student wellbeing and engagement. Participant 4 gave an example of how a former teacher, Katie Ma'am from America, whom she misses dearly, used to integrate games and encourage active participation while teaching, which made learning fun. Like Participant 2, she also suggested having two teachers in the class in order to maintain discipline and, most importantly, to ensure individual attention. She suggested that parent-teacher meetings should be less critical and more transparent, where parents, teachers, and students can communicate about everything. Finally, like Participants 2 and 3, she emphasized the importance of providing enough drinking water to the students. Along with that, she also suggested the school provide clean toilets to the students.

The class teacher believes that a pedagogy that includes traditional and progressive approaches, with an emphasis on fostering open and friendly teacher-student relationships, is most suited for boosting adolescent students' emotional and social well-being. He has discovered that adolescents communicate transparently about their challenges only when they feel safe, comfortable, and nurtured. Only through transparent communication will teachers be able to fully understand their students' social and emotional needs and give appropriate guidance and assistance. As a result, the most important part of a suitable pedagogy, which in this instance is a blend of traditional and progressive pedagogy, according to the class teacher, is an open and friendly relationship between teachers and their students. He talked about the current pedagogy and his own approach, noting that while he appreciates the shift towards progressive, holistic development through activities like music, sports, and theatre, he also feels moral education should be reintroduced to encourage traditional values such as self-discipline, structure, respect, and responsibility. The class teacher also mentioned that he adjusts his teaching methods depending on the situation and requirements of each student, for example, being strict with those who misbehave and kind toward those who struggle. His explanations of his practices reflect a stronger

inclination towards progressive pedagogy. This is illustrated by his emphasis on encouraging adolescents to take part in extracurricular activities, developing open and friendly teacher-student relationships, and working to create an inclusive classroom environment.

Contradictory Perspectives

After having a detailed conversation with all of the participants, which included four student participants and the class teacher, and after deeply analysing their narratives, interpreting their perspectives, and making meaning using previous research conducted by different researchers around the world, I discovered that all four student participants have unique experiences related to the current pedagogy being used in their class. The first, third, and fourth student participants demonstrated by their responses that the current pedagogy used in their class is more traditional. Even while discussing traditional pedagogy, the first, third, and fourth student participants had diverse experiences and perspectives. For instance, Participant 1 mentioned that in her class, traditional teaching methods are used, but she did not mention any cases of corporal punishment. Participant 4 emphasized that her class also uses traditional methods, with very strict teachers, specifically the class teacher, who often hit students. Participant 3 agreed that the teaching style in his class is traditional and mentioned that he used to be hit by teachers, though it doesn't happen anymore. On the other hand, Participant 2 described his class as following a progressive teaching style and saw his teachers as inspiring and motivating. This could be because the sixth-grade class teacher mentioned that he uses different pedagogies depending on the situation and students. During the conversation, he made it clear that he is strict with naughty students and friendly with those who are having difficulties in their academic, emotional, social, etc., lives.

Yet, we can see that three out of four students have displayed indications of having experienced traditional pedagogy. Therefore, one reason that the majority of students may be experiencing traditional pedagogy in their class can be because, while the class teacher might be using a variety of pedagogies, other teachers may just be using traditional pedagogy. Having said that, we cannot overlook the fact that Participant 4, a student with poor academic performance, specifically mentioned the class teacher and revealed the many times he hits her and other students, even when they attempt to ask a question in class. She said that she and many other students lose interest in the lesson since the class teacher never encourages student engagement and

speaks only one way. Similarly, the class teacher described a recent event where Participant 2, a high-achieving student and newly appointed captain, hit a classmate for making noise in class while the teacher was absent. Participant 4's confessions, along with his description of Participant 2, contradict the class teacher's claim that he is strict with naughty students but friendly with struggling ones. Despite her academic struggles, Participant 4 is treated strictly, which has a major impact on her emotional and social health. On the other side, Participant 2, a high-achieving student academically, was appointed class captain without understanding his temperament, leading him to become overconfident and attack a classmate.

My Observation: Masked Smiles, Hidden Struggles

Most students, except for Participant 4, were cautious about openly discussing their family, particularly their parents and their teachers. In the first task, all student participants drew a happy face emoticon for areas like birth family, mother, school, and father. However, it was only during later discussions that they gradually shared certain issues and challenges they face in these areas. Their sharings also differed greatly. For instance, Participant 1 and 3 described their curriculum as structured and their relationship with teachers as formal, yet they did not openly address issues like corporal punishment or restrictions on asking questions. Participant 4, on the other hand, was more vocal while expressing her dissatisfaction with the teaching methods. She pointed out negative practices, such as corporal punishment, teachers restricting students from asking questions, and ignoring the rotation of seating arrangements.

The class teacher frequently spoke of his long experience in teaching and claimed he understood his students well. He accepted his mistake that he had neglected seat rotation in the past, but mentioned that he has started it again. However, because he did not address the use of corporal punishment, it remains unclear whether Participant 4's statements about him are true. On my first visit to the sixth grade, I observed something that contradicts his claim of knowing his students. In a private request to name four students (two high performers and two low performers), he wrote "good students" and "bad students" on the board in front of the entire class. Even though all the students asked him to replace the term "bad students", he only agreed verbally and did not make the change. This incident indicates that although the teacher presents himself as understanding his students, his actions may not completely match this image.

Boosting Emotional and Social Wellbeing: Kundali Chart Pedagogy for Adolescents

These observations have made me realize that understanding the struggles of adolescent students is often difficult because they are usually reserved and hesitant to talk openly about problems in certain areas of their lives. Teachers need to provide a safe and comfortable environment that encourages students to talk openly about their experiences and struggles. Adopting the KCP pedagogy could be effective in accomplishing this. This approach focuses on using the Kundali chart to understand which areas of the student's life require warmth and which areas require strictness.

The conversation with all four student participants revealed that none of them have a formal education or understanding of emotional and social well-being and health. However, based on their life experiences in the twelve areas of life indicated by the Kundali chart, participants have developed varying levels of awareness of the topic. In research done by Bhat and Chahal (2023), out of the four major findings, the first one indicated that adolescents' social and emotional knowledge and development levels varied greatly. The poem that I shared (#see Adolescence at p. 139) was inspired by detailed conversations I had with all four student participants and the class teacher, using the Kundali chart that covers different areas of life. Through these discussions, I gained a better understanding of the challenges adolescents face, some of which are shared, while others are unique to each individual. The Kundali chart proved to be a valuable tool in helping me understand each student on a deeper level.

To raise awareness and boost the emotional and social wellbeing of early adolescents, I believe a Kundali-based emotional and social wellbeing pedagogy may be applied. So, I've decided to call this approach the Kundali Chart Pedagogy, or KCP, and inspired by the Public Policy Cycle or PPC as explained by Adhikari (2020) (#see Policy Related to Adolescent Mental Health in Nepal p. 24 para.1), the KCP cycle consists of the following steps;

Teacher Education & Training

This is the number one step while using the Kundali Chart Pedagogy. The teachers using KCP for emotional and social wellbeing must be well-qualified about the topic. For example, the class teacher I interviewed for this study majored in child psychology in college. Similarly, he has been teaching early adolescent students for the past twenty-seven years and has received training on students' emotional and social well-being, as well as overall health. His education, training, and experience

have given him a deep understanding of his students, as seen by his ability to swiftly identify the areas affecting the sixth graders' emotional and social health.

When he viewed the Kundali chart with the twelve various regions of life, he immediately stated that an early adolescent's emotional and social well-being is heavily influenced by his birth family, particularly his mother and father. To properly implement the KCP, instructors must be well-equipped, educated, and trained. Only then will they be able to understand their students on a deeper level. Only then will they be able to prepare effective probing questions. Only then will they be able to recognize the actual concerns and obstacles that students face in terms of their emotional and social health.

Kundali Chart Preparation

Teachers must be taught about the Kundali chart. Although it is simple to construct one, teachers must be properly trained. Each house of a Kundali chart represents various things, and teachers must be taught about their significance. Although in this research, I used a single area for each house, teachers should be free to examine additional areas. And this is achievable if they are properly trained and educated about each house and its many significances. For example, the fourth house of the Kundali chart signifies a variety of things, including mother, motherland, and home.

In this research, I chose one area, mother; but, with adequate understanding of the Kundali chart, teachers can choose other areas, such as home, to explore a student's family life. Therefore, it is important to educate teachers who are using KCP on the basic concepts of the Kundali chart so they can explore various areas of their students' lives.

Student and Teacher Conversation

In this step, the teacher refers to the Kundali chart to identify areas of interest. If a teacher is well-qualified, trained, and has a basic understanding of the Kundali chart, he or she will be able to instantly formulate probing questions during the conversation. For instance, I conducted extensive research on teenagers' emotional and social well-being, and I have been a Vedic astrology student for some years, because of which I have an in-depth understanding of the Kundali chart.

As a result, I was able to clearly identify the areas represented by the twelve houses in the Kundali chart. My extensive literature review on adolescent emotional and social well-being, as well as my knowledge of the Kundali chart, helped me to

choose the twelve areas I was interested in exploring about my student participants. It was also easy for me to use probing questions during the conversation since I was familiar with the topic at hand and understood what questions would help me get more information from the students. Likewise, an educated and well-trained teacher will be able to easily continue the conversation and gather a lot of important information from the students.

Analysis and Identification

After discussing the different aspects of life represented by the Kundali chart, the next step is to analyze and identify the areas that influence early adolescents' emotional and social health, both negatively and positively. If a teacher is well-equipped, educated, and trained, he or she will be able to recognize the areas that have a negative or positive impact on their students. When I reached this point in my study, despite the fact that I had no formal education in emotional and social well-being, my extensive literature review and talk with a psychiatrist made it simpler for me to analyze and evaluate the conversation. The majority of the student participants first said that everything was fine, particularly when discussing their families. However, because I knew from my research that adolescents tend to conceal negative experiences with their families, I used many probing questions and shared personal experiences, which eventually encouraged them to open up and share about the issues they are facing in their family and with their parents. Again, if a teacher is properly educated and trained, they will be able to see past the obvious and go deeper to obtain the real information when they are employing KCP.

Finding Solutions

Now, after analysing the conversation and identifying the areas influencing early adolescents' emotional and social well-being, the teacher may focus on finding solutions to the adolescents' difficulties. Let's talk about this research. There are many areas that have been influencing the student participants' emotional and social well-being both positively and negatively. It has been discussed in the interpretation and meaning-making chapter. But here, I will take one area for each student participant that, according to me, has affected the student participants' emotional and social well-being the most in a negative manner and recommend solutions accordingly. The Fritz Heider's Balance Theory can be used to address the inconsistencies in the participants' emotional and social states as this theory focuses on the importance of achieving harmony between attitudes, beliefs, and behaviours as explained by Kumar

(2022) (#see Cognitive Consistency Theory of Attitude at p.19 para. 5). According to the theory an imbalanced state creates disharmony, which can be resolved by changing attitudes or behaviour to restore equilibrium. Below, I will apply this theory to the solutions proposed for each participant.

KCP Solutions for Participant 1

In the case of Participant 1, the lack of consistent emotional nurturing from her mother, who lives in another town due to her work, has created an imbalanced state in Participant 1's emotional wellbeing. The absence of her mother's nurture and care, which has caused an imbalance, has further made her extremely shy and reserved, influencing her social wellbeing as well. This long-distance parenting has many challenges, like limited time between parents and children, and it has affected various other areas of participant 1's life as well.

Therefore, to restore balance, a solution based on KCP to boost the emotional and social wellbeing for her and students like her would prioritize parental involvement. Although her parents live in another town and come to live with her once a week, alternatively, her school can check her parents' availability and set a meeting accordingly. Parents can be involved through face-to-face meetings as well as virtual means. When meeting in person is not possible, phone or video calls can help bridge the gap by ensuring that parents and teachers maintain regular communication about Participant 1's emotional and social wellbeing. This aligns with the Balance Theory, as it focuses on creating a harmonious relationship among Participant 1, her parents, teachers, and school. To strengthen this balance, the school can hold workshops with Participant 1 and similar students, parents, and teachers, offering a platform for transparent and open discussion. These workshops must be collaborative and should allow the stakeholders to discuss the challenges faced by students. In this situation, KCP can help create a more nurturing environment both at home and school. Involving parents and encouraging transparent communication can help Participant 1 and other students with similar emotional and social struggles feel more supported.

KCP Solutions for Participant 2

Speaking about Participant 2, after discussing all twelve aspects of his life, it is clear that he is under a lot of stress as a result of his father's struggles. He explained that his father works tirelessly and walks all day in search of work repairing pressure cookers. Participant 2 first learned about his terrible financial position from his father.

His father has informed him openly that if he does not work hard enough, he will struggle to provide food for participant 2 and his family. This has placed a very heavy emotional burden on Participant 2 at a young age, creating an imbalanced state in his emotional wellbeing.

As per solutions based on KCP to boost the emotional and social wellbeing of Participant 2 and similar students, would put emphasis on providing financial assistance, such as scholarships for capable students. It would also prioritize transparent communication between parents and teachers. Conducting regular parent-teacher meetings and providing a platform to the parents to talk openly about financial difficulties with teachers rather than with their children can help alleviate the emotional weight on Participant 2 while still addressing the family's needs.

In addition, if the school starts providing scholarships or financial aid to high-performing students, then it will reduce the financial burden of the parents, and Participant 2 and similar students will not only feel less stress and guilt, but it will also allow them to be more focused on studies. These solutions aim to restore balance by reducing financial pressure on Participant 2. Also, as per the balance theory, these solutions, such as financial assistance and transparent communication between the stakeholders, will reduce the inconsistency between Participant 2's emotional state and his environment, allowing him to concentrate on his studies and social interactions without the extra burden of financial concerns.

KCP Solutions for Participant 3

Speaking of Participant 3, the conversation about all twelve aspects of life using the Kundali chart revealed that he has been most emotionally and socially affected by the bullying and teasing he receives as a result of his self-image, specifically his short height. This has created an imbalanced state and affected various other areas of his life, too, in a negative manner. He has experienced emotional stress as a result of these things, which have affected his self-confidence and comfort level with his appearance.

Therefore, in his case, a KCP solution using the balance theory would involve training and personality development workshops organized by the school and the teachers. Inspiring figures from various areas of life can be invited for mentorship, coaching, and positive affirmations to encourage him to feel confident in his skin. These steps, which build resilience and self-acceptance, would help Participant 3 handle teasing and also improve his emotional and social wellbeing by reestablishing

harmony between his self-perception and social interactions. I also strongly believe that it will encourage him to thrive in both personal and social contexts.

KCP Solutions for Participant 4

Finally, in the current context, an imbalance in Participant 4's emotional and social wellbeing has been created by the judgmental nature of her society. An incident where her father was falsely accused of entering a neighbour's house without permission and the neighbours hitting him afterwards has left her with a big trauma and anger. After this experience, Participant 4 perceives her society to lack fairness and inclusivity, which is why she has withdrawn from social interactions.

Therefore, in her case, KCP solutions, which will boost her emotional and social wellbeing would prioritize inclusivity, empathy, and foster diversity. By involving students, teachers, and members of society, community-based initiatives can play a key role in raising awareness about diversity and challenging social prejudices. Activities such as role playing, storytelling, and open dialogue can be included as a part of these initiatives to help Participant 4 and similar students feel a sense of belonging and to improve their emotional wellbeing. Such initiatives can contribute to a more empathetic and inclusive society as well. These KCP solutions, based on the balance theory, not only aim to restore balance by addressing the societal prejudices that have caused Participant 4's trauma, but they will also foster a harmonious relationship between Participant 4 and her society.

Implementation

Finding solutions alone is insufficient; rather, putting the solutions into action is crucial. Depending on the needs and requirements of each individual student, the solutions might range from merely including a 10-minute mental health session to trying to alter the curriculum as a whole to improve students' emotional and social well-being. Thus, the issue may arise that finding and implementing solutions for each student individually will be time-consuming and laborious. The great thing about KCP, though, is that it gives teachers a chance to get to know each student intimately. Knowing each student individually will help teachers form bonds with them, as well as place them into various groups based on their strengths and weaknesses more quickly and efficiently. For example, teachers may put together students who are suffering emotionally and socially as a result of familial troubles and then apply well-thought-out and researched solutions to them.

Feedback

We can occasionally utilize the Kundali chart to check whether the students are in a better emotional and social state than they were before. Again, examining the many aspects of life and inquiring about the efficiency of prior remedies taken is crucial. This allows teachers to not only receive feedback on the efficacy of prior solutions but also learn about current strengths and challenges in students' emotional and social health.

Accountability, Transparency, and Responsibility

For this pedagogy to work successfully, it is important to ensure accountability, transparency, and responsibility. All stakeholders, especially teachers and students, need to understand the importance of these qualities. Without valuing and practicing them, situations like those observed in this public school, particularly regarding the teaching approach of the class teacher, may continue to arise, creating confusion and hindering progress.

Implications for Stakeholders

These implications are mainly drawn from the research findings and suggestions, with special focus on the Kundali Chart Pedagogy (KCP) and the need to support adolescents' emotional and social wellbeing.

Teachers

Teachers should receive proper education and training because they play a vital role in using the Kundali Chart Pedagogy (KCP) to enhance the emotional and social wellbeing of adolescent students. Through education and training, teachers can understand the aspects of emotional and social health and comprehend how the Kundali chart can be used to identify areas of concern. Teachers should create a safe environment where teenagers feel comfortable expressing their problems by encouraging empathetic, transparent, and nonjudgmental communication. Additionally, teachers must be familiar with Fritz Heider's Balance Theory and use it to resolve inconsistencies in students' emotional and social states, since this theory highlights the importance of achieving harmony. Finally, teachers must maintain accountability, transparency, and responsibility to ensure KCP is implemented effectively and efficiently, thus improving the emotional and social wellbeing of adolescents.

School Administrators

In order to give students' emotional and social wellbeing top priority, school administrators must integrate KCP into the curriculum. They should additionally offer resources for the use of the Kundali chart and for teacher training programs that prioritize emotional and social wellbeing. In order to foster a supportive atmosphere for the kids' overall wellbeing, administrators at schools have to manage the infrastructure problems, such as providing adequate, clean drinking water and toilets. Workshops on diversity, empathy, inclusion, and personality development must also be planned by school administrators. It is important for school administrators to make sure students have access to extracurricular activities that foster creativity and stress reduction. School authorities should make sure that the anti-bullying measures are followed. Lastly, school administrators should foster collaboration between all the stakeholders to create a holistic support system for the adolescent student's wellbeing.

Parents

Parents have a crucial part to play in their children's emotional and social development. Parents must communicate transparently and clearly in order to actively participate in their child's education. Similarly, parents should attend meetings and workshops to better understand their child's emotional and social needs, as well as learn how to support them at home. The school must provide virtual contact channels for parents dealing with problems such as long-distance parenting. Similarly, the school must give financial support to parents who are in financial difficulties. Simply put, schools and parents should collaborate to provide a nurturing atmosphere that encourages children's emotional and social development.

Students

Students should feel comfortable discussing their emotional and social challenges with their parents and teachers. Parents and teachers have an important role in empowering students since they are the ones who spend the most time with them. Adolescent students, in particular, require encouragement and motivation at all stages. As a result, schools must give a variety of seminars, trainings, and opportunities to help adolescents feel encouraged, inspired, and confident. Adolescents should make an effort to participate in creative endeavours, sports, music, etc, since these activities will help in their overall growth and stress management. Students must be given the chance to participate in anti-bullying campaigns and seminars on inclusion in order to lessen bullying, since these activities

will foster in them a feeling of empathy, diversity, and respect. Lastly, students must be accountable and communicate honestly and transparently about their personal well-being, as well as fully participate in the KCP process, in order to get the most from it.

Policy Makers

The inclusion of emotional and social health education in the national curriculum should be advocated by policymakers. This is only possible if they acknowledge how crucial social and emotional health is to adolescent students' overall development. Therefore, conducting quality research should receive greater attention, and policies should be developed based on the findings of the research. Policies should be developed to address issues with infrastructure in schools, such as the absence of clean restrooms and safe drinking water, in addition to the emotional and social wellness of the adolescents. At the policy level, putting adolescents' wellbeing first will contribute to long-term benefits for future generations.

Pug Heidi Children's Book

It has been revealed through this research that sixth graders lack formal awareness of emotional and social health and wellbeing. And, their limited existing understanding stems primarily from parental guidance and experiences. Therefore, I propose developing a children's book called "Pug Heidi" (#see From Kundali to Pug Heidi: Creative Bridges to Wellbeing at p.44 para. 3) for a detailed explanation, which introduces these concepts early through the same twelve life areas of the Kundali chart used in this research under the Kundali Research Design, and also suggested under the KCP. This book will include pug Heidi's pictures along with simple stories that navigate challenges related to the life areas represented by the twelve houses. By introducing emotional and social health gradually through childhood, students would enter adolescence with baseline formal awareness. It will also normalize openly communicating about feelings and relationships before children reach adolescence.

Summary

This chapter begins with an introduction, and a poem follows that artistically showcases the emotional and social challenges faced by adolescents. The responses to the two research questions that followed are: "How do early adolescent students and their teachers perceive emotional and social health?" and "What pedagogies do teachers and students think will boost the emotional and social wellbeing of early adolescent students?". Even though the four students lacked formal education on the topic, it was found that their understanding varied widely and was shaped by their

parents, school, and societal experiences. The perspective of the class teacher, however, is based on his training, education, and experience.

While discussing suitable pedagogy, certain contradictions emerged and gaps were found between students' perception of their current pedagogy experience and the teacher's intentions. For instance, the teacher emphasized understanding his students thoroughly and using different pedagogical approaches based on the student and the situation at hand. He specifically stated being friendly and warm with struggling students while being strict with the naughty ones. However, it has been found that he may not have been able to distinguish between which students are struggling and which are naughty, as some students who are struggling expressed discontent with his strict teaching style. I also observed that adolescents are quite reserved and hesitant to talk about their issues, particularly regarding family and school. All of the students drew a happy face emoticon on the second, fourth, fifth, and ninth houses of the Kundali chart representing the birth family, mother, father, and school, in the first task. However, during the conversation, their struggles in these areas were disclosed.

As a result, Kundali Chart Pedagogy (KCP) has been introduced in this chapter as an innovative approach inspired by Vedic astrology, with the aim of boosting the emotional and social wellbeing of adolescent students. Each step of KCP - such as teacher education and training, Kundali Chart preparation, student-teacher conversation, analysis and identification, finding solutions, implementation, and feedback- is explained in detail. I have also included the personalized solutions for their specific issues under the KCP's finding solutions step as an example, based on the conversation I had with the student participants utilizing the Kundali chart for this study. Open Communication marked by transparency, accountability, and responsibility among all stakeholders has been stressed in order to successfully and efficiently apply the KCP to boost adolescents' emotional and social well-being. Lastly, this research has inspired the future development of "Pug Heidi," a children's book designed to introduce emotional and social health and wellbeing concepts through engaging storytelling, with the goal of building foundational awareness before adolescence and enhancing the effectiveness of programs like KCP.

Conclusion

The research began with a personal reflection on my sixth-grade experience, metaphorically linked to a debilitated fifth house principle of Vedic astrology, highlighting the mental strain caused by traditional pedagogy. Initially, based on this

experience, I believed that a warm and friendly pedagogy would best support adolescent mental health. However, as I delved deeper into the topic, it was revealed that this view needed re-examination. Uncertainties regarding current mental health awareness among adolescent students and teachers, and a lack of knowledge about the current pedagogy, gave rise to the research problem. Therefore, I decided to conduct qualitative research to explore early adolescent students' and teachers' perspectives on mental health, specifically emotional and social health, and to identify a suitable pedagogy to enhance the emotional and social wellbeing of adolescent students.

The literature review section is divided into thematic, empirical, theoretical, and policy sections. The key themes that were explored under the thematic review were: emotional and social health and wellbeing, adolescent students, and pedagogy. Some International researches were explored under the empirical review section. Under the theoretical review, two theories, namely progressive pedagogy and balance theory, were examined, and lastly, Nepal's education and mental health policies were analyzed. Through the literature review section, conceptual, contextual, and methodological gaps were identified.

The research methodology section began with an explanation of my positionality as an outsider. It has then explained in detail about the philosophical framework grounded in multi-reality ontology, rapport, and creative use of the Kundali chart as epistemology, and a value-laden axiology. It has also explained how a multiparadigmatic approach, including interpretivism and postmodernism, has guided the study. The innovative Kundali Research Design was introduced and explained in detail as well. Using the Kundali chart's twelve houses under the Kundali Research Design, narrative inquiry and WH-question interviews were conducted to explore the participants' understanding of emotional and social health and suitable pedagogy for adolescents. Quality standards were ensured through sociality, temporality, place, resonance, design justification, triangulation, etc. Consent was obtained, and participants were treated with dignity and respect.

First, this study explored sixth graders' and their teachers' awareness of emotional and social health in a public school in Kathmandu, Nepal. Second, suitable pedagogy for boosting adolescent students' emotional and social wellbeing was examined as well. The findings showed that while students' knowledge of the subject has grown over time, it is still inconsistent because teenage students mostly rely on informal sources such as their experiences and family. However, it has been

discovered that education, experience, and training are the main sources of teachers' high awareness.

All students had different views and firsthand knowledge of the current pedagogy. Some described the current pedagogy as traditional and strict, while others described a more progressive pedagogy. According to the teacher, he employs situational pedagogy and is strict with naughty kids while remaining friendly with those who are struggling. However, it has been observed that the teacher may not have been able to distinguish between naughty and struggling students, as the students who are struggling have stated that the class teacher employs traditional pedagogy and corporal punishment. As a result, an important realization has emerged from this, that is, in order to allow adolescents to freely discuss their emotional and social challenges, there must be an open and friendly relationship between teachers and students.

The Kundali Chart Pedagogy (KCP) was created and suggested as an interesting method for promoting comfort and communication through organized but creative participation. For long-term impact, emotional and social health education should be properly integrated into curricula, with teacher training emphasizing compassionate, adaptable approaches. In Nepal's changing educational context, a balanced pedagogy that combines strictness and warmth is critical for promoting adolescent well-being. However, this study reveals that before choosing any pedagogy, we must really understand each student's life and their unique needs. The same student might need kindness in one part of life but firmer rules in another.

For example, this research shows Participant 1 clearly needs warmth when it comes to the fourth house of the Kundali chart representing the mother, because her mother works far away and she deeply misses that maternal emotional nurturing. At the same time, she actually requires more strictness in the eleventh house, which represents friends, since she refuses to make new friends, sticking only to one close friend. This is causing several problems, such as her resistance to seat rotation in class, limited social diversity, reduced inclusive behaviours, and an unhealthy emotional dependence on just that one friend.

This shows that simply saying "we need a balanced approach" isn't enough, and real solutions require a deeper understanding. The Kundali Chart Pedagogy (KCP) was developed as a solution to address this critical need, with its primary focus on establishing open communication as the essential foundation for understanding

each student's unique circumstances. As the creator of this approach, I developed KCP so that teachers could first fully grasp students' varied emotional and social needs, identifying which areas require warmth and which need firmer guidance. Only after these open communications can teachers figure out where a student needs kindness and where they need firm rules. With this understanding, they can then find solutions for the students more effectively and bring harmonious balance to their lives, which will, in turn, boost their emotional and social wellbeing.

This study has inspired me to create a children's book in the future named "Pug Heidi," which will introduce the concept of emotional and social health and wellbeing to young readers. This will familiarize young readers with emotional and social wellbeing through engaging stories of the playful pug navigating different challenges tied to the same twelve life areas as per the kundali chart. By introducing these concepts early, the book aims to equip children with baseline awareness, thereby enhancing the effectiveness of later interventions such as the Kundali Child Pedagogy (KCP).

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APPENDICES

Appendix A: Site Visit Experience

New School

First Visit

21/05/2024

Tuesday

12:20 pm

As I did not get a positive response from the first school, my supervisor suggested me to quickly look for a new school. With the help my supervisor, I got hold of a new school and he helped me fix a meeting with the head teacher of this new school. I left at about 11:50 a.m. for Jana Uddhar Secondary School with a heart full of wonder and curiosity. For the previous several days, I had been in contact with Mr. Hareram Khatri, the principal of this school, in order to schedule a meeting. I share a platform with Mr. Hareram Khatri; more precisely, we are classmates in the MPhil Educational Leadership course. Even though we are classmates, I chose to contact him about allowing me to conduct research at his school in a more formal manner. I started out by sending an email, and in this manner, a few days later, he approved my request. He had asked me to come to his school before 1:00 p.m. on this specific day since he had work after that. I arrived at the school around 12:20 p.m. It took me a bit longer because this was my first visit, and I was confused about the location, but after I reached the school, I discovered that it was actually pretty close to my home.

The school's setting was breathtaking, surrounded by serenity and nature. It reminded me of British-built schools in India's highlands, such as Mussoorie. There was a large gate that was open, so I entered the school, and immediately at the entry, on the right-hand side, there was a small, well-maintained play area, most likely for young children. The first thing that came to mind as soon as I entered the school was that it has great infrastructure. There were a few students here and there, and I could see some adults as well; they were busy with some preparation, maybe a festival. I walked to the front desk and told the lady I had a meeting with the principal. The person at the reception informed me that the principal was in a meeting and asked me to wait in the waiting room for a while. I had a great opportunity to observe the school

environment as I waited, and I saw that students seemed happy and confident. At that time, almost every student I encountered gave me a smile and namaste. There was a bulletin board with several announcements about extracurricular activities, such as handwriting lessons, library hours, and explanations of PT exercises.

The head teacher eventually became available, and we were able to meet after about twenty minutes of waiting. Upon entering his office, I noticed two large CCTV monitors. Nearly every class was monitored, allowing us to watch both the teachers' teaching and the students' activities. Hareram Sir greeted me pleasantly and said he would appoint an instructor to assist me with my field work. In order to introduce me to the teacher, he then requested me to accompany him. The teacher was already there when we arrived in the library on the first floor. As Nirmal Adhikari, he introduced himself and said that he teaches science and optional math in addition to being the secondary level coordinator. After giving a brief overview of my research, Hareram Sir arranged for Mr. Adhikari to work with me on future coordination. He went after that since he had some important work to do. I then gave Mr. Adhikari a thorough explanation of my study.

Since my research involves early adolescents, I had the consent form with me, so I asked him whether it would be okay to share it with the students. He assured that it was perfectly fine to give them the consent form, but he also mentioned that the children would only be able to bring in the completed consent forms on Monday due to the school being closed for a few days because of a local festival. Then I asked him to help me find my participants for my research, by explaining further that I will be including four early adolescent sixth graders. Out of the four, two are going to be male, and the other two are going to be female. Out of these participants, one female student and one male student are showing great performance at school, and one male and one female are struggling at school.

The teacher then asked me to wait while he went to inquire with the class teacher for assistance in locating such students. We introduced ourselves after he brought the class teacher, Mr. Buddhi Chandra Shrestha, after approximately 10 minutes. The class teacher additionally told me that he would visit each subject teacher to find out which students are doing well and which ones are having difficulty. After a short while, he returned with a list, and we proceeded to the sixth grade. As lunch break was about to start, I shared with the teachers that, because I didn't want to bother the children, I could drop by the school the next day. I chose to stay

nonetheless because both of the teachers assured me that students would not face any difficulties.

All four of the children were called upon by the teacher, and the other students were puzzled as to why they had been singled out. Among the four, a female student even gave me a funny look and said that I was frightening her. Therefore, we walked to the meeting space with the students and Mr. Adhikari, and we all sat down on the chairs. I gave a brief introduction and asked each of them to do the same. The consent form was then handed out, and I gave a quick explanation of my research. Next, I instructed them to collect their parents' or guardians' signatures on the consent form, which I had previously given to them and explained in Nepali. Given that all four of them had stated that they reside with their parents, I advised them to sign only if their parents are OK with their child's involvement. If not, they may prevent their child from participating. Adolescents have the freedom to decline participation, I informed them as well.

All four of them responded that they had no trouble taking part in my study. I then wished them a pleasant holiday and informed them that I would see them on Monday. Following that, I expressed my gratitude to Mr. Adhikari for his help and collected his email address in order to submit my timetable for the field visit. I said goodbye to them as it was break time and bumped into the headteacher again as I made my way to the front gate. He inquired as to how things were progressing at this point, and I again thanked him for his great support. Finally, I questioned about the school's confidentiality, but he surprised me by saying, "We are an open book, so it is fine if you want to reveal the name of our school and the participants, as well as my name as a head teacher in your research paper". I thanked him, and on the way back, I decided to take some photos of kids enjoying their lunch break.

So, at 13:21 pm, I ended my first visit to the school, and I must say that it was a really productive day. I'm looking forward to my second visit, where I'll collect the consent form and then present the kundali chart to all four students, the class teacher, and the secondary level coordinator. I wanted to involve the principal, but he said that because of his busy schedule, he would not be able to devote much time, so he advised that I put Mr. Adhikari in his place. I also believe that because the principal is a classmate, there may be some bias, thus it is best to avoid involving him.

Second Visit**27/05/2024****Monday****10: 30 am- 12: 45 pm**

I emailed Mr. Nirmal Adhikari the day before to let him know that I would be visiting the school the following day. He replied to my email and said he was excited to see me the next day. The purpose of my visit was to converse with one student and get consent forms from each of the four students. My prediction was that the conversation would last around an hour. I left my home for school at 10:00 a.m. and arrived at approximately 10:25 a.m. When I arrived at the school, every student was in class, so I made my way to the reception to ask for the head teacher. I was told to proceed straight to the head teacher's cabin by the receptionist. So, I went to his cabin and was greeted with a warm smile and Namaste. I greeted him back and told him about my agenda for the day. He listened closely and asked me to proceed with the plan I had. After that, I went to the sixth grade and noticed that the class teacher, Mr. Buddhi Chandra Shrestha, was busy teaching the students. I knocked on the classroom door after the head teacher gave me permission to take one student for a conversation. All the students began waving at me since they had previously seen me when I went to their class to hand out the consent form.

I smiled and said Namaste to the class teacher, and he returned the greeting. I informed him briefly about my agenda for the day, and he immediately began shouting out the names of the students he had picked. Only two of the four had brought the signed consent form; one female student had forgotten and promptly informed me that she would bring it the next day. I had no idea who the high and low performers were until now. But, as I was ready for a conversation with one of the students, I decided to ask the class teacher for the names of the high and low performers. I expected the class teacher to tell me the names in private, but instead he went to the board and wrote each student's names and classified them as "good students" and "not good students." As soon as he wrote it, children in the classroom started telling him not to use the words "not good students". The teacher agreed, but didn't remove the names and the categorization.

One male student was absent and one female student had forgotten, so I only got two signed forms: one from the high-performing male student and one from the high-performing female student. After that, I asked the class teacher if I might take the female student with me for research purposes. He asked the female student to accompany me, and I asked her to bring a pencil and an eraser. We headed to the nearby science lab, which was vacant and seemed like a suitable spot to have a long conversation.

The female student was nervous, so I attempted to make her feel lighter by cracking a joke. She smiled, and we both sat down on the chair. We chatted briefly about the consent paperwork, and I handed her the Kundali chart. I described the twelve different houses and the topics that we would explore further. The entire talk lasted two hours and was somewhat exhausting because the student was extremely shy and hesitated to speak unless I asked probing questions. I recall she froze for a second when I started the audio recording. Then I had to pause and explain to her that everything would be kept confidential, and that this audio recording would only be with me. She then felt more at ease and began to share her thoughts and stories. She was quite cautious while discussing her parents and the school. She appeared enthusiastic and open when discussing her friends. During the conversation, a few children peeped through the door, making my participant uncomfortable, so we changed seats and I closed the door. Mr. Nirmal Adhikari entered the room while the conversation was coming to an end and he asked me if everything was going well. I informed him that everything was fine and told him that I would meet him later.

Finally, the conversation ended, and I thanked the female student for her participation. I immediately checked my watch, and it was exactly 12:30 p.m. She left for lunch since the break time had just begun, while I packed my bag and walked to the reception. There was no one there, so I searched for Mr. Nirmal Adhikari and the head teacher for a while but could not locate them. After that, I decided to leave school. The fresh morning had turned into a scorching afternoon, and I was also exhausted. However, since I also had an in-person meeting with my supervisor later, I buckled up and went on.

Third Visit

29/05/2024

Wednesday

10: 30 am- 12: 00 pm

I had completed transcribing and translating the first conversation manually just the day before. It was laborious, but because I did it manually, I felt more connected to the subjects we covered throughout the conversation. The conversation with the first participant was taxing since she was really timid and did not open up. I had to ask her a lot of probing questions to make her feel comfortable and open. So, this time, I decided to focus even more on making the second participant comfortable and at ease. I was also concerned about what would happen if this participant did not talk like the prior one. I arrived at the school at 10:25 a.m. and met the head teacher in his cabin. He was as friendly and cordial as always, and asked whether I was having any difficulty with my research work at the school. I assured him that everything was great and quickly explained my plans for the day. I had previously emailed Mr. Nirmal Adhikari the day before, describing briefly my agenda, and the email was also marked by the head Sir. So, he urged me to keep on with my studies. After that I went to the sixth grade and saw the class teacher in the class.

He was teaching, so I knocked on the door, and he noticed me. As usual, all of the children were eager and curious to meet me. The class teacher immediately began calling out the names of students who were unable to submit the completed consent form on the previous meeting. There were two who had not submitted, and this time they both brought the signed papers and handed them over to the head teacher. The class teacher then handed me the forms, and I asked him to allow me to take one student for a further conversation. He agreed, and I noticed Lakhan, seated on the first desk, appeared quite eager, so I invited him to join me. We walked to the nearby science lab as it was empty like the day before and we both sat down for a conversation.

This participant was the exact opposite of the first. I was delighted by his passion when discussing the various subjects. I asked probing questions, yet he was quite open when expressing his thoughts and stories. He was fully engaged in the conversation and eager to learn about emotional and social well-being. It was a wonderful and fruitful talk with my second participant. Because he was so open, the conversation lasted 1 and a half hours. After the conversation, he returned to his class, and I headed towards the head teacher's office. While walking to the office, I walked past class six and overheard Lakhan eagerly discussing emotional and social well-being with his desk partner. As the head teacher was not available there, I decided to return home.

Fourth Visit**10/06/2024****Monday****10: 14 am- 12: 14 pm**

When I arrived at the school at 10:05 a.m., I went straight to reception as usual. I asked the woman seated at the reception desk for permission to meet the head teacher, as I could see him sitting in his office through the glass wall of the reception area. She said that because he was free, I could go straight to his office. I then went to the head teacher's office, where he greeted me as usual with a pleasant smile. We spoke for approximately five minutes, during which I told him about my initial impressions of his school. After that, I went to class six and saw the same teacher teaching. As soon as he saw me, he greeted me and announced the name of the third participant. Again, a boy participated, and he was smiling. All the other students were interested, and some of them waved at me. The male participant, with whom I had previously conversed, greeted me and was quite attentive. The first female participant appeared shy and kept her head down throughout.

The third participant and I walked to the science lab, but were surprised to see it full of older children. Then we decided to go to the second-floor library, which I had seen previously. Luckily, the library was vacant, so we decided to sit there for further conversation. As we sat down, I noticed that the student did not have a pencil or an eraser, so I asked him to bring both, as well as his water bottle. He swiftly brought the pencil and eraser but did not bring his water bottle, stating that he did not want to drink water during our conversation. After that, I gave him the Kundali chart with the twelve houses and asked him if he could read what was written there. In fact, he was very confident and pronounced the majority of the words. I explained the meanings of the words he hadn't understood and assigned him the first task: draw the emoticons. Again, he finished the first task quickly. Then we began discussing each house, and while we were in the fifth house, several students entered the library, leading us to search for a new location. We walked down and approached the guard, asking him if he could help us find a new place. He then directed us to the meeting room, mentioning that it is typically used for training sessions.

There were many chairs in the meeting room, and the walls were covered with awareness posters about mental health, physical health, and other topics. We sat down and began the conversation, and the student remained calm throughout. He was a

happy-go-lucky boy who seemed very close to his father. I could see he made an extra effort to share his stories and experiences. He was proactive throughout the talk and gave some fascinating information as well. However, toward the end of the chat, he appeared sleepy, but he attempted to show that he was aware. Overall, this session was also extremely fruitful because of the supportive participants. After completing the discussion, he went back to his class, and I returned home.

Fifth Visit

9/07/2024

Tuesday

10: 30 am- 11: 41 am

This visit happened a month after my previous visit since I had an end term examination. I felt lighter now that my MPhil coursework had been completed. I had sent the coordinator an email the day before informing him that I would be visiting the school tomorrow. I arrived at the school around 10:20 a.m. and went to the reception area, but there was no one there, so I walked out. Suddenly, I noticed the head teacher approaching his cabin and greeted him. He welcomed me and we had a little conversation. Then I went to sixth grade and found the same teacher teaching. All of the students were pleased to see me after such a long time, as was the class teacher. We greeted each other, and he announced the name of the fourth participant. She was the same student who had requested me to take her when I initially visited the school.

She appeared excited, and I told her to bring a pencil and eraser. I also reminded her to carry her water bottle, but she didn't. Then, as we were about to leave the classroom, a few students, mostly girls, informed me that they would be having an exam during third period. So, they told me to send the participant to class for the exam. I agreed and thanked them for letting me know about their exam. After that, we walked to the library, where I presented her the kundali chart. I explained the meanings of the majority of the words and gave her the first task: draw the emoticons. The conversation began after that, and she was quite candid. I would say the most transparent of all the students. She was a little mischievous, though, because she would make up stories and then become confused when I queried her about what she had already said. Overall, she was quite vocal about her feelings, even toward those who taught her. This participant has revealed some of the most mind-blowing and

shocking experiences and stories related to the twelve areas as well as the influence they had on her emotional and social well-being.

So, while we were going through the seventh house, which represents society, the bell rang, signalling the start of the third period. I informed her that I would visit the school the next day and that we would continue. I then told her to return to class for her exam, but she refused to do so. Perhaps she wanted to miss that class in order to avoid taking the exam. However, I made her understand that she needed to return to class to sit for her exam, and she ultimately agreed. Following that, I came home.

Sixth Visit

12/07/2024

Friday

10: 41 am- 11: 26 am

This visit was brief because I only had to finish the remaining chat with the fourth participant. When I arrived at the school, I tried to meet with the principal but learned that he was already busy. As a result, I went to sixth grade without delay, and the teacher was conducting the class as usual. I told him that the last time I had to cut the session short because the student had an exam. So, I asked him to allow me to talk again with the same student. He immediately called her name, and she came running. As it was a Friday, all of the students wore school t-shirts instead of shirts. We both walked to the library and started our conversation.

The student was as transparent as ever, sharing numerous interesting stories. She was in a light mood and occasionally joked that she would not disclose anything. However, she did eventually share a lot of information, including some surprises. She was slightly mischievous, but she was also confident, cheerful, and smart. I'd rather say she was street smart and knew how to express herself without hesitation. Finally, our discussion came to an end, and we both shook hands. She went to her classroom, while I headed to the main gate.

Seventh Visit

16/07/2024

Tuesday

10: 45 am- 11: 30 am

I had a successful conversation with all four sixth graders, and it was now time to speak with the class teacher. As I stated in my email to the coordinator, I arrived to the school at 10:20 a.m. During my previous visit, I discussed this meeting with the

class teacher, who suggested me to meet with him at 10:45 a.m. He explained that he had a free period after 10:45 a.m. and that he could easily communicate with me during that time. As usual, I spoke with the head teacher and informed him that I was going to meet with the class teacher that day. However, I also asked him to assist me in finding a teacher in a leadership position as my next participant. I wanted the next teacher to be female so that I could get a perspective from both genders. So, when I clearly laid out my plan, he quickly called a female teacher to his office.

He explained that she taught classes four and five and was also the coordinator for classes one to five. She arrived in the office, and the head teacher introduced us. We exchanged greetings, and the head teacher informed her about my research and encouraged her to participate in an interview with me. She agreed to it, gave her email and phone number, and left, saying she had a class to take. Then I thanked the head teacher and headed on to sixth grade, hoping to see the class teacher. He was in fact teaching and the bell rang, and he noticed me. All of the students were screaming and waving at me, and some of them even said they wanted to join. I smiled, waved back, and said maybe next time. Then the class teacher and I headed to the library, which was vacant. So, we decided to sit there.

I showed him the kundali chart and explained how I used it to assess students' understanding of mental health specifically emotional and social wellbeing. He seemed to be extremely interested, so I asked him to express his thoughts on those topics and the student's overall well-being, particularly emotional and social. He was attentive and talked from experience, as he had been teaching for a long time. He provided many examples and very helpful suggestions for improving the emotional and social well-being of sixth-grade or adolescents. During our conversation, I noticed other teachers looking through the door with curiosity. Finally, we finished the chat, and he thanked me for leading such a session on students' mental health. Then he walked to the staff room, and I went home.

Eighth Visit

29/07/2024

Monday

13: 30 pm- 15: 00 pm

I tried to set up a meeting with the female coordinator, but she said she was too busy with training and exams. Finally, she messaged me that she would be unable to participate due to a hectic schedule, so I had to decide on another participant at the

last minute. I realized that the coordinator who had been assisting me since the beginning could be my next participant. Though he is a senior coordinator, he has been responsible for students in grades six and up. As a result, I emailed him the day before, and he agreed to participate. I arrived at the school around 13:15 p.m. and suddenly met the head teacher as I walked towards the reception. We greeted each other and I told him about the female coordinator. He was puzzled because he had asked her to be my participant, but she dropped for a number of reasons. So, I informed him that the male senior coordinator had consented to participate. The head teacher then directed me to a new office space on the second floor, as the participant was on duty in one of the classes. The students were taking their term exam that day. So, the head teacher and I sat in this new meeting space for a while, discussing the students' well-being.

Suddenly, the male senior coordinator entered the room and greeted the head teacher and myself. Then the headteacher asked me to carry out my interview, and as he was ready to depart, a teenage student entered the meeting room. She had a bandage over her wrist, and the head teacher and senior coordinator appeared to be aware of the situation. The head teacher then directed the senior coordinator to speak with the female student regarding something I couldn't hear. The senior coordinator then left the room and spoke with the girl for a while. He then entered the room and prepared to begin the conversation. I requested him to go to the library or the science lab as it had desks and chairs and it would be easier rather than sitting on the sofas of the meeting room. We went to check the library first and found it vacant so we decided to sit there. I showed him the kundali chart and described how it was used to assess sixth-graders' viewpoint of emotional and social well-being. He seemed quite interested, so he began by introducing himself. He also claimed that he is interested in students' mental health and counsels them, particularly teenage kids, as needed. He appeared to be well-informed and aware of teenage mental health and wellbeing, including emotional and social well-being. Despite lacking a formal qualification, he had gained experience working with adolescents through school trainings and his own research on mental health. He spoke about many experiences and accounts in which he boosted the emotional and social wellbeing of his students by utilizing particular techniques and approaches. Though at times it seemed like he was straying from the core topic, I was eventually able to assist him in staying on it. The topic of discussion

concerns to his awareness of the emotional and social wellbeing of sixth-grade adolescents in particular.

My 45 minutes of planned talk with him ended up lasting an hour and thirty minutes since he was so eager and shared so much. In this same discussion, he expressed his opinions regarding a suitable pedagogy to improve the social and emotional health of teenage children. After carefully translating, transcribing, coding, and analyzing all the information gathered, I will lead a dialect session. The six participants in the dialect session will comprise the senior coordinator, the class teacher, and the four sixth graders. To find an answer to the final query, which is figuring out a suitable pedagogy to boost the emotional and social well-being of adolescent students, we will all gather together. However, a great deal of information about the main question was already gathered from this conversation. In particular, this participant in the conversation provided some significant details about his perspective on suitable pedagogy. We both thanked each other when the meeting came to a conclusion. I headed towards the main gate to return home, while he headed towards the staff room.

Appendix B: Student Participant Consent Forms

This appendix consists of four consent forms which has been signed by the parents and the sixth grade early adolescent student participants. The four early adolescent sixth grade students took part in this study.

Participant 1 Consent Form

Research Study Consent Form

Title of Study: Pedagogy to Boost the Emotional and Social Wellbeing of Adolescent Students in Kathmandu

Principal Researcher: Shritima Shah

Dear Parent/Guardian and early adolescent students,

You are invited to participate in a research study that aims to explore the viewpoints of early adolescents' students and teachers on the subject of mental health focusing on emotional and social wellbeing. From there to dig out a suitable pedagogy to improve early adolescent students' emotional and social wellness in Nepal. Your participation in this study is voluntary and you have the right to withdraw at any time without penalty.

Study Procedure:

- You will be asked to go through a kundali chart consisting of twelve different areas of life.
- Ask for further explanation if necessary.
- Draw a smiley emoticon, sad emoticon or pass on each house representing the twelve different areas.
- Explain about your choice in detail and answer some open-ended questions.
- Lastly, have a group discussion with other participants.
- The study will take approximately 5 days in total for each participant.

Confidentiality:

- All information collected during the study will be kept confidential. No personal identifiers will be linked to the data collected.

Consent:

- By signing this form, you are giving consent for your early adolescent to participate in the study.
- If your child is under the age of 18, they will also need to provide assent to participate in this study.

If you have any questions or concerns about the study, please contact the Principal Researcher at [9869744942].

Thank you for considering participating in this study.

Sincerely,
Shritima Shah
Department of Educational Leadership, Kathmandu University

I hereby consent to allow my early adolescent to participate in the research study as described above:

Parent/Guardian Signature:

Team Assent (If under 18 years old):

Date: _____

Participant 2 Consent Form

Research Study Consent Form

Title of Study: Pedagogy to Boost the Emotional and Social Wellbeing of Adolescent Students in Kathmandu

Principal Researcher: Shritima Shah

Dear Parent/Guardian and early adolescent students,

You are invited to participate in a research study that aims to explore the viewpoints of early adolescents' students and teachers on the subject of mental health focusing on emotional and social wellbeing. From there to dig out a suitable pedagogy to improve early adolescent students' emotional and social wellness in Nepal. Your participation in this study is voluntary and you have the right to withdraw at any time without penalty.

Study Procedure:

- You will be asked to go through a kundali chart consisting of twelve different areas of life.
- Ask for further explanation if necessary.
- Draw a smiley emoticon, sad emoticon or pass on each house representing the twelve different areas.
- Explain about your choice in detail and answer some open-ended questions.
- Lastly, have a group discussion with other participants.
- The study will take approximately 5 days in total for each participant.

Confidentiality:

- All information collected during the study will be kept confidential. No personal identifiers will be linked to the data collected.

Consent:

- By signing this form, you are giving consent for your early adolescent to participate in the study.
- If your child is under the age of 18, they will also need to provide assent to participate in this study.

If you have any questions or concerns about the study, please contact the Principal Researcher at [9869744942].

Thank you for considering participating in this study.

Sincerely,
Shritima Shah
Department of Educational Leadership, Kathmandu University

I hereby consent to allow my early adolescent to participate in the research study as described above:

Parent/Guardian Signature:

Team Assent (If under 18 years old):

Date: _____

Participant 3 Consent Form

Research Study Consent Form

Title of Study: Pedagogy to Boost the Emotional and Social Wellbeing of Adolescent Students in Kathmandu

Principal Researcher: Shritima Shah

Dear Parent/Guardian and early adolescent students,

You are invited to participate in a research study that aims to explore the viewpoints of early adolescents' students and teachers on the subject of mental health focusing on emotional and social wellbeing. From there to dig out a suitable pedagogy to improve early adolescent students' emotional and social wellness in Nepal. Your participation in this study is voluntary and you have the right to withdraw at any time without penalty.

Study Procedure:

- You will be asked to go through a kundali chart consisting of twelve different areas of life.
- Ask for further explanation if necessary.
- Draw a smiley emoticon, sad emoticon or pass on each house representing the twelve different areas.
- Explain about your choice in detail and answer some open-ended questions.
- Lastly, have a group discussion with other participants.
- The study will take approximately 5 days in total for each participant.

Confidentiality:

- All information collected during the study will be kept confidential. No personal identifiers will be linked to the data collected.

Consent:

- By signing this form, you are giving consent for your early adolescent to participate in the study.
- If your child is under the age of 18, they will also need to provide assent to participate in this study.

If you have any questions or concerns about the study, please contact the Principal Researcher at [9869744942].

Thank you for considering participating in this study.

Sincerely,
Shritima Shah
Department of Educational Leadership, Kathmandu University

I hereby consent to allow my early adolescent to participate in the research study as described above:

Parent/Guardian Signature:
Shritima Shah

Team Assent (If under 18 years old):

Date: _____

Participant 4 Consent Form

Research Study Consent Form

Title of Study: Pedagogy to Boost the Emotional and Social Wellbeing of Adolescent Students in Kathmandu

Principal Researcher: Shritima Shah

Dear Parent/Guardian and early adolescent students,

You are invited to participate in a research study that aims to explore the viewpoints of early adolescents' students and teachers on the subject of mental health focusing on emotional and social wellbeing. From there to dig out a suitable pedagogy to improve early adolescent students' emotional and social wellness in Nepal. Your participation in this study is voluntary and you have the right to withdraw at any time without penalty.

Study Procedure:

- You will be asked to go through a kundali chart consisting of twelve different areas of life.
- Ask for further explanation if necessary.
- Draw a smiley emoticon, sad emoticon or pass on each house representing the twelve different areas.
- Explain about your choice in detail and answer some open-ended questions.
- Lastly, have a group discussion with other participants.
- The study will take approximately 5 days in total for each participant.

Confidentiality:

- All information collected during the study will be kept confidential. No personal identifiers will be linked to the data collected.

Consent:

- By signing this form, you are giving consent for your early adolescent to participate in the study.
- If your child is under the age of 18, they will also need to provide assent to participate in this study.

If you have any questions or concerns about the study, please contact the Principal Researcher at [9869744942].

Thank you for considering participating in this study.

Sincerely,
Shritima Shah
Department of Educational Leadership, Kathmandu University

I hereby consent to allow my early adolescent to participate in the research study as described above:

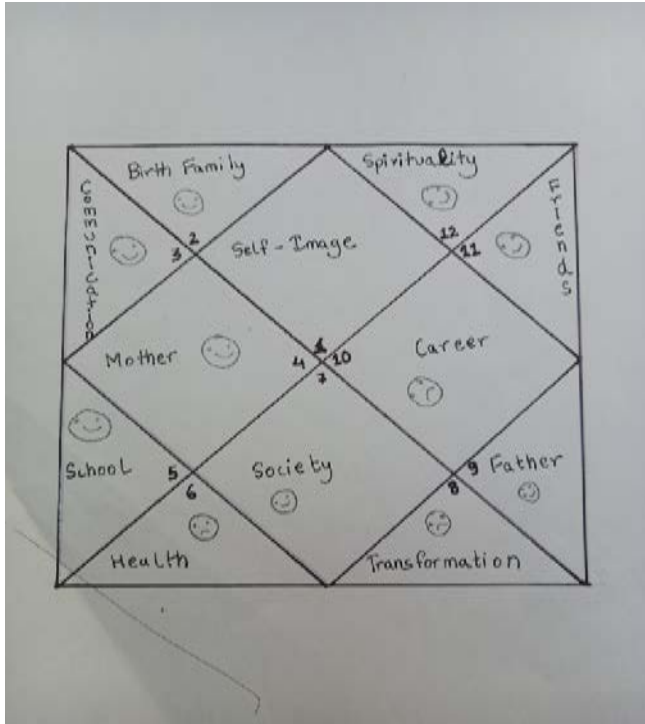
Parent/Guardian Signature:
Shritima Shah

Team Assent (If under 18 years old):

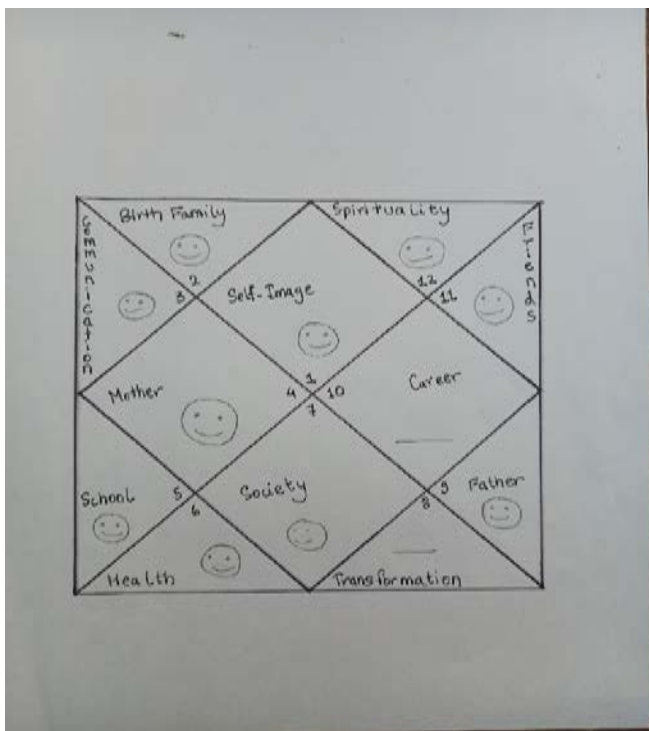
Date: _____

Appendix C: Task 1 By Student Participants

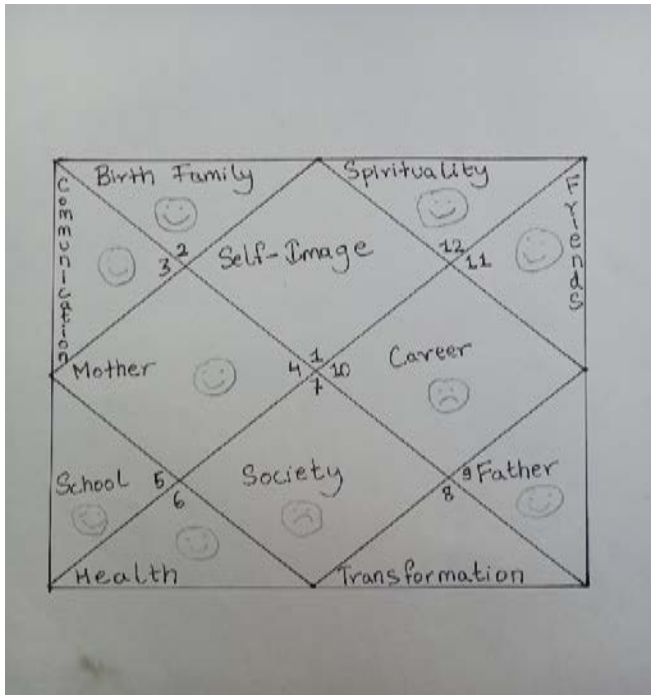
Task 1 done by Participant 1



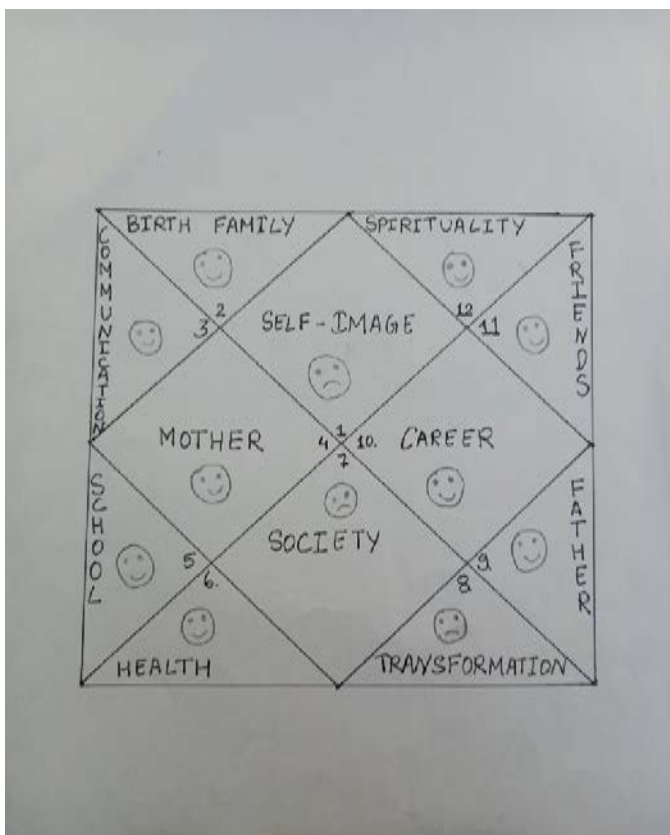
Task 1 done by Participant 2



Task 1 done by participant 3



Task 1 done by Participant 4



Appendix D: Translate, Transcribe and Coding

Name: Kalpana Sunar (Pseudonym)

Age: 11

Class: 6

Low performing student as per the class teacher and subject teachers

Conversation duration: 1 hr 11 minutes (10:30 am- 11:41 am)

Location: Library

Date: 9/ 07/2024

Tuesday

Researcher: Hello Kalpana, how are you?

Participant 4: I am fine ma'am.

Researcher: Alright, have a look at this kundali chart.

Participant 4: Yes, ma'am.

Researcher: I will quickly make you understand the meaning of the terms written.

Participant 4: Sure ma'am.

Researcher: Have a look at the first house, "Self-Image" is written here. It means the way you look physically. For example; your hair, height, weight etc. Similarly, the second house represents "Birth family". Do you know what is a birth family?

Participant 4: No ma'am.

Researcher: Your birth family means the family in which you are born it includes your immediate family as well as your extended family members like your grandparents, uncles, aunts and cousins.

Participant 4: Oh, I see.

Researcher: the third house stands for "Communication". Your ability to voice your opinion. Similarly, the fourth house stands for "Mother".

Participant 4: I understand "Mother" and "Health" ma'am.

Researcher: I see so let's have a look at the seventh house which represents "Society". It consists of different people it basically means "Samaj" in Nepali.

Participant 4: Oh, I understand ma'am.

Researcher: Have a look at the next house which means "Transformation". It means change and like you have transformed into an early adolescent from a child.

Participant 4: Oh, ok ma'am.

Researcher: Now have a look at the ninth house which represents “Father”.

Participant 4: I understand ma’am.

Researcher: Alright then let’s have a look at the tenth house which stands for “Career”.

Participant 4: Umm (confused).

Researcher: Career means the profession or work that you will be choosing in the future.

Participant 4: I see.

Researcher: Now, let’s have a look at the eleventh house which stands for “Friends”. Your friends can be from school, childhood, society etc.

Participant 4: Alright.

Researcher: The last house or the twelfth house represents “Spirituality”.

Participant 4: Spiri... (tries to pronounce it).

Researcher: “Spirituality” it involves activities like yoga, meditation, mindfulness for peace of mind.

Participant 4: I see, I have heard about yoga.

Researcher: Alright then have you understood the meaning of these twelve terms?

Participant 4: Yes, ma’am.

Researcher: Now, I will give you a few minutes to go through these houses. Also, you have three options a happy emoticon, a sad emoticon and pass. Try to identify if these areas are giving you happiness, sadness or confusion. You can draw your choice of the emoticon.

Participant 4: Okay ma’am. (starts the task).

Self-Image (1st house) = Sad

Happy and Confident

Birth Family (2nd house) = Happy

Setting Boundaries

Communication (3rd house) = Happy

Ability to voice one’s opinion

Mother (4th house) = Happy

Emotional nurturing =

School (5th house) = Happy

Student-Teacher Relationship

Curriculum

Bullying

Health (6th house) = Happy

Stamina

Society (7th house) = Sad

Judgmental

Diversity

Transformation (8th house) = Sad

Mood swing

Confusion

Father (9th house) = Happy

Security

Guidance

Career (10th house) = Happy

Heart Versus Brain

Friends (11th house) = Happy

Loyalty

Inclusion

Spirituality (12th house) = Happy

Mindfulness

Researcher: Well, done Kalpana! You have completed the first task and I can see that you have drawn a sad face in the first house representing “Self-Image”, a happy face in “Birth-family”, “Communication”, “Mother”, “School” and “Health”. Whereas, a sad face in “Society” and “Transformation” again a happy face in “Father”, “Career”, “Friends” and “Spirituality”.

Participant 4: Yes, ma’am (enthusiastic).

Researcher: Alright, so as you have drawn a sad face emoticon on the first house representing “Self-image”. Would you like to explain your choice?

Participant 4: I don’t like the way I look ma’am.

Researcher: Why has anyone criticized your look?

Participant 4: Yes, ma’am. My elder brother who is in the seventh grade always teases me by saying (stops as she felt ashamed).

Researcher: You know when I was your age many people around called me a giraffe as I was too tall.

Participant 4: My brother also calls me a chimpanzee.

Researcher: Oh, I see, and what is your reaction?

Participant 4: I complain to my mother.

Researcher: Since when has your brother been calling you a chimpanzee?

Participant 4: Since we shifted to Kathmandu.

Researcher: Oh, where did you live before?

Participant 4: We lived in Gajuri.

Researcher: I see and when did you come to Kathmandu?

Participant 4: Last year.

Researcher: How do you feel when your brother calls you a chimpanzee?

Participant 4: I get very angry.

Researcher: Has your confidence to face people decreased because of your brother's criticism about your looks?

Participant 4: No, not really. Because I know that he does not mean it.

Researcher: When you complain about it to your mother does she take any action?

Participant 4: No, she does not

however, my father scolds him.

My mother on the other hand tells me to ignore it.

Researcher: I see. Let's say God himself appears and tells you to ask for any change in your appearance. What changes would you wish for?

Participant 4: I would want a skin without pimples (shows to some pimples on her face). Also, I want a long hair and a tall height.

Researcher: Do you get tensed or stressed because of the way you look. And, does it affect your confidence while interacting socially?

Participant 4: Yes, ma'am it does. However, not many people like talking with me as I am "Chucchi" ("Chucchi" means rude).

Researcher: Really, but why?

Participant 4: Especially, if someone teases me then I either hit that person or scold loudly.

Researcher: Do you do that in the class or school as well?

Participant 4: No, not in the school.

Researcher: Alright, in "Birth family" you have drawn a happy face emoticon. Do you have grandparents?

Participant 4: I only have maternal grandparents. My paternal grandmother committed suicide.

Researcher: Really, when did that happen? Is your paternal grandfather still alive?

Participant 4: It happened when I was three years old. We had all gone to “Mama Ghar” (“Mama Ghar” is maternal uncles’ house). She was also with us but she had returned a little early and when we reached home, she was already dead.

Researcher: How do you feel when you remember that incident?

Participant 4: I feel very sad.

Researcher: But you have drawn a happy face, right?

Participant 4: Because I feel happy when I am surrounded by my mother and father.

Researcher: Do you have uncles and aunts?

Participant 4: Yes, many.

Researcher: Did you come to know about your grandmother’s suicide now?

Participant 4: No, I knew it even back then because me and my mother returned home and we saw her dead body on the ground.

Researcher: Alright, how is your relation with your aunts, uncles and cousins?

Participant 4: It’s nice ma’am.

Researcher: Ok. Let’s say your relatives order you to do something that you don’t want to do like going to the shop to get a packet of chips while you are studying. In that case, what do you do?

Participant 4: Even if I don’t like it, I will do it because at the end of the day they are my relatives.

Researcher: Do you normally say it out loud if you don’t like something to your relatives?

Participant 4: No, I can’t. However, I can say it to my parents.

Researcher: I see.

Participant 4: My uncle and aunt live on the ground floor and we live in the first floor so I always go there. They also always ask me to help them out but I do it even if I don’t like it. I actually do every work that anybody tells me to do.

Researcher: I see. But, why can’t you say no?

Participant 4: Because they scold otherwise.

Researcher: Do they also hit you?

Participant 4: No, they just hit their daughter.

Researcher: I see. Now let's have a look at the third house of "Communication". I can see that you have drawn a happy face. Can you confidently voice your opinion Infront of everybody?

Participant 4: Yes, I can.

Researcher: But you said that you can't say no to your birth family, right?

Participant 4: Because I am scared with them.

Researcher: I see, whom are you most scared with?

Participant 4: I am most scared with my father.

Researcher: I see and do you normally move ahead and express your dissatisfaction?

Participant 4: Yes, If I am not satisfied with something I generally express it directly.

Researcher: How about voicing your opinion in the classroom?

Participant 4: I keep to myself in the classroom but if someone comes to me and tries to talk with me then I definitely talk with them. But if someone teases me then I tease them back. Like generally while walking with my friends some boys from my classroom always tease me by calling me "Kunga". There is one specific classmate with whom I fight a lot in the classroom and he started calling me "Kunga" and now, all his friends also class me that.

Researcher: Do you know the meaning of "Kunga"?

Participant 4: No, ma'am I don't know.

Researcher: I see and what do you do?

Participant 4: I complain it to my father

and mother and tell them to complain to the teachers but if my parents don't do that then I go to the office and complain.

Researcher: Why don't you complain to the teachers directly?

Participant 4: Because, I am scared as maybe they also have certain complaints about me and maybe if I complain to the teacher, they will also complain about me. You know there is a parents-teacher meeting at the end of this month and my mother has told me that she will complain to the teacher about my classmates in that meeting.

Researcher: I see, and in the classroom can you confidently raise your hand and request your teachers to clarify your doubts?

Participant 4: Yes, I can (softly).

Researcher: Do you think your ability to voice your opinion is increasing or decreasing as you are growing?

Participant 4: I think the ability to voice my opinion is increasing now as compared to the past. My elder brother always tells me to not talk with anyone but I don't listen to him and I talk with everyone and I can easily make many friends within a short time (smiles).

Researcher: Oh, so do you have many friends?

Participant 4: Yes, I have many friends.

Researcher: But, why does your brother tell you to not talk with anyone?

Participant 4: Because, he does not talk with anyone and he does not have many friends as well. Also, he gets very angry easily.

Researcher: Alright, now let's have a look at the fourth house which represents "Mother". I can see that you have made a happy face here. Can you describe your mother in one word?

Participant 4: My mother's name is Sita and I think she actually is like Sita Mata. I love my mother

as well as my father a lot.

Researcher: Is there any special memory that you would like to share about your mother.

Participant 4: Not a memory but my mother always cooks for us. She used to work before but now she is a home maker.

Researcher: Does your mother love you or your brother more?

Participant 4: She loves us both but she scolds and hits me more than my brother for sure.

Researcher: Don't you ask her why does she scold and hit you more?

Participant 4: Yes, I fight with her and ask her but she tells me to shut my mouth and hits me again.

Researcher: Why do you think your mother only scolds and hits you and not your brother?

Participant 4: Because, my mother is scared of my brother as he is big and once, he had also kicked her. Actually, my brother had sprained his hand and my mother was tying a band aid and while doing that unintentionally she moved his hand. This hurt him and he kicked her.

Researcher: What did your mother do?

Participant 4: My mother also hit him after that.

Researcher: I see. So, can you share everything with your mother?

Participant 4: No, I don't think I can share everything with my mother. Like, I know that my mother will hit me if I tell her that I have not done my homework. So, even if I have not done the homework, I tell her that I have already done it (smiles).

Researcher: Does she believe you?

Participant 4: No, she does not trust me.

Researcher: I see, and what about other things like if someone is troubling you. Do you share that with your mother?

Participant 4: Yes, I can share those things. If someone is troubling me at school, my mother tells me to complain to the teacher. Whereas, if someone from the society is troubling me, my mother herself goes and scold them.

Researcher: Can you freely hug your mother and kiss her?

Participant 4: I hug my mother a lot.

Researcher: I see, now let's move to "School" which is the fifth house. You have again drawn a happy face here.

Participant 4: Yes ma'am.

Researcher: What kind of student are you?

Participant 4: I am a very good student (smiles).

Researcher: I see, and what kind of relationship do you share with your teacher?

Participant 4: I share a friendly relationship with all my teachers. I am often in a playful mood with them except my Nepali teacher.

Researcher: Oh, but why not with the Nepali teacher?

Participant 4: Because, she is very strict and she also scolds.

Researcher: Are you satisfied with the subjects being taught?

Participant 4: I wish we also had library classes, computer classes. After coming to the sixth grade, we have just been brought to the library once. Talking about computer, there are computers in our school but no books.

Researcher: Are there any students who tease and bully in your class. Or maybe have you ever bullied or teased someone?

Participant 4: No, ma'am.

Researcher: I see, have you seen any students fighting in the school?

Participant 4: Yes, when I was in fifth grade. That time the tenth-grade students were taken for a picnic and there they had a gang fight. Later, they were taken to the office and they were punished.

Researcher: I see, can you give two suggestions to make your school better?

Participant 4: First suggestion is to provide cleaner toilets and second suggestion would be to bring back the old ma'am's. (**Suggestion**)

Researcher: Why did these ma'am's leave?

Participant 4: One ma'am left because her visa expired as she was from America and another ma'am went abroad. They loved us so much and also taught us nicely and kindly.

Researcher: I see, now let's have a look at the sixth house which stands for "Health". Are you happy with your health?

Participant 4: Yes, I am happy with my current state of health.

Researcher: Do you think your stamina is increasing or decreasing with every passing day?

Participant 4: I think it is increasing.

Researcher: Do you normally eat home-made food or junk food?

Participant 4: I eat both kinds of food.

Researcher: What is your favourite food?

Participant 4: When it comes to home food, I like daal, bhat and achar. When it comes to junk food, I like chowmien.

Researcher: Can you eat junk food whenever you like?

Participant 4: No, actually my mother scolds me if I eat it too much.

Researcher: Do you like the food you get at school?

Participant 4: I only like few things like fried rice and rajma and rice.

Researcher: I see. Do you exercise?

Participant 4: Yes, ma'am. I used to go for karate classes but I have left it now as I could not focus on my studies. I had to go to the karate classes twice in a day and it was too hectic.

Researcher: Will you join it again?

Participant 4: I will not join the karate classes but I am thinking of joining the taekwondo classes.

Researcher: Do you fall sick often?

Participant 4: I generally fall sick once in six months.

Researcher: Alright, now let's have a look at the seventh house which represents "Society". You have drawn a sad face emoticon here. Would you like to explain.

Participant 4: I don't like my society (serious). I liked my society in village but not here.

Researcher: Is there any reason behind it?

Participant 4: Yes, there is a reason. Few days back my father was coming from the city and as he wanted to go to the toilet very badly, he parked his bike and asked the aunty who was sitting in her shop to let him use her home's toilet. She allowed my father to use her toilet but as soon as he came out the uncles from neighbourhood hit him and slapped him as they thought he went inside the house without taking the permission of that aunty. My father's hand was bleeding as well. The aunty also told the neighbourhood uncles that my father is like her brother but they did not listen.

Researcher: As, now you have a test, you go back to your class and give your exam. I will come next day to discuss about the remaining houses alright.

Participant 4: But ma'am has not come so you can continue (she did not want to go to the class).

Researcher: Alright, but you have to be there in the class right, so we will have further discussion later.

Participant 4: Oh ok.

Name: Kalpana Sunar (Pseudonym)

Age: 11

Class: 6

Low performing student as per the class teacher and subject teachers

Conversation duration: 45 minutes (10:41 am- 11:26 am)

Location: Library

Date: 12/ 07/2024

Friday

Researcher: How are you, Kalpana? I hope you are doing well and today we will finish discussing about houses eight to twelve.

Participant 4: Hello ma'am, I am fine (excited).

Researcher: I can see that you have drawn a sad face in "Transformation". Would you like to explain further?

Participant 4: Because, when I was a child, my mother did not hit me but now she hits me and I don't like that I have grown older.

Researcher: I see, so do you experience mood swings where you suddenly get angry or suddenly become extremely happy?

Participant 4: Yes, after I turned ten-year-old, I have started experiencing mood swings.

Researcher: Would you like to share any story related to your mood swings?

Participant 4: No, ma'am (softly).

Researcher: Are you sure, you don't want to share anything? (encouraging)

Participant 4: Actually, I get angry very fast and I hit my brother.

Researcher: Just your brother?

Participant 4: No, even in the class, I have mood swings.

Researcher: Do you also hit your friends when you are angry?

Participant 4: Yes, of course, because they also hit me so why should I not hit them.

Researcher: Do you have fights in the class Infront of your teachers?

Participant 4: No, not Infront of teachers.

Researcher: I see and do you complain to teachers?

Participant 4: No, because everyone is at fault (smiles).

Researcher: Do you know what triggers your mood swings especially your anger?

Participant 4: Yes, I suddenly get angry when my friends tease me by attaching my name with the names of boys.

Researcher: Oh, I see.

Participant 4: I also tease them by attaching their names with the names of girls (laughs).

Researcher: I see, and is it the boys who tease you more or the girls?

Participant 4: The boys tease me more, if the girls tease me then I will obviously hit them (smiles).

Researcher: I see, since when did this teasing start?

Participant 4: Since we were in fifth grade.

Researcher: Alright, and what makes you suddenly happy?

Participant 4: I get suddenly happy if people don't tease me, give me good food to eat and allows me to play. Otherwise, I am mostly angry.

Researcher: I see, now talking about confusion. Do you think you get confused about your needs and wants or are you clear about it?

Participant 4: No, I don't get confused about my needs and wants.

Researcher: What about getting confused about your studies?

Participant 4: I actually just study Nepali as I am confused about English.

Resaercher: If you are confused about these subjects, do you freely ask to your teachers?

Participant 4: Yes, I do mostly I ask my English teacher(female) openly with some other teachers I am a bit scared to ask.

Resaercher: Did you have more confusion when you were younger or are you more confused now?

Participant 4: I was more confused when I was younger.

Researcher: I see, now let's have a look at the ninth house which represents "Father". I can see that you have drawn a happy face emoticon here. How would you describe your father in one word?

Participant 4: I will use the word "Best Friends" for my father because whenever I buy something, if my father finds that out, he never tells it to my mother and brother.

On the other hand, if my mother finds that out first, she tells it to my father and brother.

Researcher: Oh, so your father does not reveal your secret to anybody right?

Participant 4: Yes, because I also keep my father's secret to myself (smiles).

Researcher: Do you love your mother more or your father?

Participant 4: I love my father more.

Researcher: Do you feel safe and secure when your father is around? Would you like to share any incident related to it?

Participant 4: Yes, whenever my mother comes to hit me, my father does not allow her to do so. He keeps me in his room and does not allow my mother to enter. She gets very angry but still he protects me.

Researcher: I see.

Participant 4: When my grandmother was alive, she never allowed anybody to hit me (sad).

Resaercher: Oh, I see. Whenever you are confused about things like your studies or anything else. Does your father guide you and help you find the solution?

Participant 4: Regarding my studies, if I need guidance and help, I generally ask my elder brother because my father is not educated. He just studied till first grade and my mother studied till third grade.

But my elder brother always goes out to play so in that case my mother helps with my home works a little.

Regarding guidance about other areas, my father is very busy at work as he is a construction worker so he does not have much time.

Researcher: I see and do you ask for your father's advice while attending picnics or any other events?

Participant 4: No, I directly ask for money if I want to go otherwise, I don't ask for money and I don't go. I just inform my father that school is taking us for a picnic, that's it.

Researcher: I see. So, you take the decisions independently, right?

Participant 4: Yes (smiles).

Researcher: Is there any story or event that you would like to share when you felt protected by your father?

Participant 4: Yes, one or two years ago when we were in the village "Gajuri", an uncle from a neighbouring village hung himself and he had died. We all went to his house after that and when I saw his dead body I started shivering and could not stand. My father carried me and brought me back to our house and then I ate few biscuits and fell asleep. After waking up I felt fresh and my father took me to the market.

Researcher: I see and are there a lot of people who commit suicide in your village?

Participant 4: Not a lot I think two or three have committed suicide. In this case we heard that the uncle was an alcoholic and he had a big fight with his wife. His wife then ran from the house and was crying loudly, she then went to a nearby forest and did not return till the evening. Finally, in the evening when she returned home, she saw her husband hanging. Their little son who was around three or four years old was also there in the house and everybody said that he was sitting near the hanging body of his father.

Researcher: I see and did the police come after that incident?

Participant 4: I don't know but when my grandmother had hung herself that time the police had come. I cried a lot during that time (sad). Also, after she died, she came in my mother's dream as well. Everybody said that she became a ghost and I also never went to our village house where she had died. All my cousins go there but I don't as I am scared.

Researcher: Is that the reason you and your family shifted to Kathmandu?

Participant 4: No, that is not the reason. We shifted here in order to save money because if we stay in the village my father will spend a lot of money here. In the past my mother, brother and I stayed in the village whereas my father lived here alone for work. However, as he was alone here, he spent a lot of money. To control this, we also shifted here.

Researcher: I see and if you could change one thing about your father. What would that be?

Participant 4: I would want to change my father's habit of drinking alcohol. You know last time my father got drunk and came home after that my mother slapped him. Then my father also kicked her but my mother again slapped him and finally he slept.

Researcher: I see and if you could change one thing about your mother. What would that be?

Participant 4: I would change her aggressive nature. Also, I would change the freckles on her face as I want my mother to look beautiful. I think my mother would look beautiful without the freckles.

Researcher: Alright, now let's move to the tenth house of career. I can see that you have drawn a happy face here. What would you like to become when you grow older?

Participant 4: I want to become a singer and a teacher (excited).

Researcher: Do you think you can choose two careers?

Participant 4: Yes, first I will become a teacher and then a singer.

Researcher: Have you received any career counselling at school? Or do your teachers ask about your views and thoughts on career?

Participant 4: Umm not career counselling but in the class, teachers sometime ask about it. However, we never get the opportunity to share our views as we are in the last bench.

Researcher: But why do you always sit in the last bench?

Participant 4: Because no one does the rotation ma'am (frustrated).

Researcher: And your class teacher does not do anything?

Participant 4: No, he does not do anything. When we were in fifth grade Asha ma'am used to always do the rotation.

Researcher: Don't you think you should tell your class teacher about this issue?

Participant 4: If we speak or ask anything our class teacher hits us. He is very strict.

Researcher: Really, is he the only one who is strict or are there other teachers like him as well?

Participant 4: He is the only one who is strict.

Researcher: Which subject does he teach?

Participant 4: He teaches us "Health" and "Budhanilkantha".

Researcher: Do you wish your school provided career counselling lectures or classes?

Participant 4: No, it's boring and I would not want to stand and listen. Best thing is to put my head down and relax.

Researcher: So, if I ask you what does your heart tell you to become and what does your brain tell you to become. Can you identify?

Participant 4: My mother has told me to become a teacher whereas, my heart tells me to become a singer.

Researcher: So, can we say that your brain tells you to become a teacher and your heart tells you to become a singer?

Participant 4: Yes, actually my father and mother both tell me to become a teacher but I want to become a singer.

Researcher: Would you choose your heart or brain?

Participant 4: I will choose my brain and become a teacher because I like singing but I don't have the best voice, I guess.

Researcher: Oh ok, now let's move to the eleventh house which represents "Friends". You have again drawn a happy face here.

Participant 4: Yes ma'am.

Researcher: Do you believe in making few but loyal friends or many friends?

Participant 4: I like making loyal as well as many friends. It does not take much time for me to make friends. I can make many friends easily and in a short period of time.

Researcher: I see, do you make friends from all genders?

Participant 4: Yes, I make friends from all genders.

Researcher: I see and in your class are there many groups or everyone is friends with everyone?

Participant 4: There are many groups.

Researcher: Do you also have a group?

Participant 4: Yes, I have a group which includes four members.

Researcher: Do you have a best friend?

Participant 4: Yes, Sakshi, Deena, Swathi these are my best friends (names changed).

Researcher: Oh, you have many friends, right? Do you have friends in your society?

Participant 4: Yes, except Newar I have friends from all the other castes. (Newar are mainly the inhabitants in Kathmandu valley)

Researcher: Oh, why not Newar?

Participant 4: Because I don't like those people (stern face). They tell bad things about me in their language. I never talk bad about them but they are the ones who always talk bad about me.

Researcher: Are there a lot of Newar people in your society?

Participant 4: In my village all the people were from my caste but here majority are Newar.

Researcher: I see, let's say tomorrow a new student joins your class and he/she is alone. Will you make him/her your friend even if your group friends do not agree?

Participant 4: Of course, I will make him/her my friend and if my group friends resist then I will tell them to stop being my friend as well.

Researcher: Were you alone as well when you joined this school?

Participant 4: No, I made friends quickly and I actually made many friends (laughs). On the first day itself, I scolded boys who teased me (confidently).

Researcher: Do your teachers encourage inclusivity? As in do they tell all of you to be friends with everyone?

Participant 4: Yes, they do and our English teacher also asks us to do the rotation but no one does it.

Researcher: Alright, now let's move to the twelfth house which stands for "Spirituality". You have again drawn a happy face here.

Participant 4: Yes ma'am (confused look).

Researcher: Are you a mindful person for example can you concentrate in the present without worrying much about past or future?

Participant 4: Yes, I actually don't worry at all. I peacefully live, study and play.

Researcher: I see and you talked about an incident that took place in the past regarding your grandmother. Does that give you stress, anxiety etc in the present?

Participant 4: No, it does not, it's of no use getting tensed and stressed thinking about it.

Researcher: Alright, now that we have completed discussing about these twelve areas of life. I will explain to you the reason behind it. Are you aware about physical wellbeing?

Participant 4: umm (confused).

Researcher: Physical wellbeing or health is the state of your body. For example; if you fall sick you go to the doctor, if you have a fracture, you again go to the hospital and get a plaster.

Participant 4: Oh ok.

Researcher: Now, are you aware about emotional wellbeing and social wellbeing?

Participant 4: No. (**Awareness**)

Researcher: Emotional health is the state of one's emotions like anxiety, stress, confidence, vulnerability, happiness etc. Whereas, social health involves the relationships we have and how we interact with others. We generally give a lot of attention to physical wellbeing which is absolutely important. However, we should also prioritize emotional and social wellbeing in order to live a well-rounded and positive life. Did you hear about emotional and social wellbeing before?

Participant 4: Never. (**Awareness**)

Researcher: What about in the health class?

Participant 4: In the health class our class teacher does not allow us to ask anything. He is the only one speaking and we don't understand anything that's why we spend the time by speaking with our desk partners.

Researcher: If I ask you to give any suggestions to the school regarding boosting the emotional and social wellbeing of sixth graders. What would that be?

Participant 4: I think school should provide scholarship. Also, I wish we had more teachers like Katie ma'am (name changed). She was from America and she used to make us learn things through games. Also, she never got angry and was always kind.

(**Suggestion**)

Researcher: How was she different from your current teachers?

Participant 4: She was friendly, kind, loving and most importantly she taught us through games. Whereas, our current teachers are strict and they are the ones speaking throughout the class time. They never include any activity or game while teaching.

Researcher: But do you think every student will listen to a teacher like Katie ma'am. Maybe the students will become naughty.

Participant 4: No, there must be two teachers in the classroom. (**Suggestion**)

Even when Katie ma'am taught us, Sharmila ma'am (name changed) also used to be present in the class. Therefore, students did not make noise and they did not do anything naughty.

Researcher: I see. Is there any other suggestion?

Participant 4: Yes, I would suggest the school to provide us with clean, fresh and enough drinking water. Also, I would suggest the school to have constant communication with our parents. (**Suggestion**)

Researcher: Do you have parents-teacher meetings now?

Participant 4: Yes, once in three months.

Researcher: Would you suggest to have parents-teacher meetings more often?

Participant 4: No, not at all. Both the teachers and parents just complain about us in the parents-teacher meetings.

Researcher: Lastly, out of the twelve areas that we have discussed which areas do you think affects your performance in the class negatively or positively.

Participant 4: "Society" has negatively affected my performance in the class.

Researcher: Alright, then Kalpana thank you for such an open and informative conversation. Have a nice day.

Participant 4: Namaste ma'am.

Teachers' interview starts

Name: Bikas Shrestha (Pseudonym)

Age: (Ask the teacher)

Class Teacher: 6th Grade

Conversation duration: 45 minutes (10:45 am- 11:30 am)

Location: Library

Date: 16/ 07/2024

Tuesday

Researcher: Namaste Sir, kindly have a look at this kundali chart also known as Vedic birth chart. (I showed one chart with the emoticons drawn by one of the students anonymously)

Class Teacher: Sure, ma'am (curious).

Researcher: I am sure you can see the twelve different houses here and various things written. Now, this is a kundali and it has twelve houses which stands for different things such as the first house represents "Self-Image", second house represents "Birth Family" and so on. (explained about each house in detail)

Class Teacher: Oh, I see.

Researcher: I gave this chart to the student participants and asked them to go through each house after explaining in detail about each area. Then I gave them three options, "Happy face", "Sad face" and "Pass". After that I told them to choose one of the options for each house based on the impact of these twelve areas individually in their lives. This chart which I have presented here showcases the choices of options of one of the students.

Class Teacher: Oh, ok ma'am.

Researcher: I think these twelve areas are important to understand one's emotional and social wellbeing. As you are the grade six class teacher, have you experienced any student talking about one of these areas. Or, have you seen any of these areas impacting be it positively or negatively a student's emotional and social wellbeing?

Class teacher: I think almost twenty five percent of the students in a public school are affected by birth family. The student's emotional health is hampered especially when their mother goes abroad and they are left here alone

or father goes abroad and they are left here alone.

There are also cases where the parents' divorce or either the mother marries someone else and this negatively affects student's emotional wellbeing.

Or father marries someone else and this also negatively affects the student's emotional wellbeing.

I have done many case studies and have found that these kinds of issues related to family mostly affects a student's emotional health and wellbeing. I have also done two stages of "Psycho-Social Counselling Training" and what I have found is that in grade six students more than society the family driven issues hamper the student's mental wellbeing. **(Awareness)**

Researcher: How does it reflect in the classroom?

Class teacher: So, when the students are facing issues in their family like I mentioned above and also, I would like to add that there are cases where the father comes home drunk and there is constant fight. So, these kinds of issues in the family leads the students to be in a sad mood in the classroom. The students are also seen to not being able to concentrate in studies because of these familial issues.

Researcher: I see, so as you mentioned that the familial issues mainly affect the emotional wellbeing of the sixth graders. What about the social wellbeing?

Class teacher: School in itself is like a mini society and I have seen that when the student's emotional health is negatively affected for example due to familial issues. Then, this gets reflected in the classroom through the constant fights such students have with their fellow classmates.

Now, I think teaching has become quiet challenging as compared to the past because it is the responsibility of the teachers to understand their students in a deeper level. When these students complain after the fight, we do not directly give punishment. We try to calm them and make them understand that fighting is not a good way to express

oneself. It's kind of like a counselling rather than scolding when I deal with these students. (**Awareness**)

Later, in most of the cases it is found that the root cause behind classroom fights is issues in the family which has affected the student's emotional wellbeing and this leads them to behave in certain ways in the classroom which is not positive.

Therefore, in many cases especially in the sixth-grade familial issues affects the student's emotional wellbeing negatively and this further affects the student's social wellbeing as well.

Researcher: It is surprising as the four sixth graders I interviewed drew a happy face emoticon in the "Birth Family", "Mother" and "Father".

Class teacher: Maybe, it is due to the sampling. So, you had asked us to provide two low performing and two high performing students. So, maybe as the sampling was done on the basis of performance in the class, you did not experience such students as I explained.

Researcher: Maybe, that's the reason. However, another interesting thing is that though in the emoticon drawing task all four drew a happy face. However, later in the conversation there were problems related to family that they shared which was affecting their emotional as well as social wellbeing. Maybe, they were trying to hide and conceal issues that they were facing in their family. What do you think?

Class teacher: After the third grade, the students start becoming secretive about familial issues. I have noticed that even though they have many issues in the family, because of their poor economic situation they try to not expose it to anybody else.

Researcher: Sir, you had mentioned about the "Psycho-Social Counselling Training" that you had taken. Was it provided by the school?

Class teacher: School received a notice about the training and our headteacher selected me to take it. I was the focal person and I represented our school at the training as well.

Researcher: Does this kind of training happen regularly and do other teachers also get the opportunity to take the training?

Class teacher: We think that this type of training is necessary but unfortunately, we have not received any further opportunity to attend such trainings. (**Suggestion**)

However, some organizations like TPO Nepal are in touch with our school and they sometimes come here to give us (teachers) training regarding improving student's

mental wellbeing. Also, they conduct research especially focusing on improving the mental health of our students.

Researcher: I see, Did the “Psycho-Social Counselling Training” That you received help you to understand about students’ emotional and social wellbeing?

Class teacher: So, as I am in the education field during my college and university, I did take up a subject called child psychology. However, most of it was theoretical knowledge and when I started teaching then it was implemented practically as well. The training that I took definitely helped me enhance my knowledge about the topic. Time has changed and with the change we as teachers should also evolve and that training helped me understand it. The training made me understand that same kind of teacher’s behaviour can positively motivate one student whereas, negatively motivate the other. I have been teaching since the last twenty-seven years and when I started the teaching approach was more traditional. During those days the teachers were allowed to hit the students and give some really tough punishments. However, in the current context after understanding the ground reality I understand that we cannot use the same approach now. We must use a different approach while teaching students and dealing with them as well. The “Psycho-Social Counselling Training” that I received helped me understand these things better and also made me realize that we as teachers should change our thought process first. **(Awareness)**

Researcher: As you mentioned that in the past, we had a traditional pedagogy whereas now it has changed to a more progressive one. Would you like to elaborate?

Class teacher: There has been a radical change, especially regarding punishment. For example, now, rather than hitting the students as a punishment we direct them towards music, sports etc. This is done in order to channelize their anger and frustration in a better way. I am a health teacher so I use this method more. I have noticed that if these students are just made to sit in the class and listen to the teachers, then even those students who do not have any familial issues start acting weird. **(Current Pedagogy)**

Researcher: Let’s have a look at the fifth house, it represents “School”. Do you think sixth grade curriculum is fine for the emotional and social wellbeing of the students?

Class teacher: Though there have been some changes but still it is not enough, I guess. **(Current Pedagogy)**

There are so many problems caused by migration within the country. Therefore, the curriculum should be prepared keeping this factor in mind. I teach classes four, five, six, nine and ten. What I have noticed is that students in the sixth grade are not as

frank as students in the fourth grade. This is mainly because of the physical changes that they experience as sixth grade students are in a transformative stage. They are neither little children nor a complete adult. Therefore, I think the curriculum should be changed a little by keeping in mind these factors. **(Suggestion)**

Researcher: There are seven subjects being taught in the sixth grade, right Sir?

Class teacher: Yes, ma'am.

Researcher: Do you think it is enough?

Class teacher: For class sixth, I think moral education should be added again. The government removed moral education subject but I think it is important for class six. This is a very important subject mainly because it teaches the students about self-discipline and respecting others. It also teaches the students to become a responsible person in the society and country. Also, it helps the students to maintain a peaceful relation with friends and family. Finally, this subject helps the students to develop a good communication skill which I think, will ultimately lead towards their better performance at school. **(Suggestion)**

Researcher: Do you think the sixth-grade students can confidently communicate?

Class teacher: It depends on the environment, meaning if the environment is comfortable then they open up and communicate about their problems. On the other hand, if they feel that the environment is not friendly then they do not communicate at all. They want to put forward their opinion but in many cases they can't.

Researcher: Now, in order to boost the emotional and social wellbeing of sixth graders. What kind of relationship should there be between a student and a teacher?

Class teacher: Before the student and teacher relationship used to be very formal and limited to teaching and learning. Now, you know majority of the time students are in the school therefore, the student-teacher relationship must be open and friendly. If it is open and friendly then it will encourage transparent and clear communication as well. For example, students who share an open and friendly relationship with their teachers, honestly put forward their issues and the teachers also help them to find out the solution. Whereas, there are cases where because of lack of proper teacher-student relationship the teachers are not able to understand their students better. **(Suggestion)**

Researcher: I see, Sir, talking about classroom environment. How many teachers are there during a class is going on?

Class teacher: There is one teacher in the class.

Researcher: Do you think that's enough?

Class teacher: Before, when there were fewer number of students in a class it was enough. But, now the number of students has increased in each class. For example, in class six we have forty-two students and it's quiet a lot.

So, in order to maintain silence in the classroom while teaching, it would be great if there were two teachers during each class. One for teaching and the other one for maintaining silence. **(Suggestion)**

Researcher: What about bullying cases in sixth grade and in the school as a whole?

Class teacher: Earlier, it was close to none but now I have witnessed, not many but few cases.

Researcher: You had mentioned that in the past because the traditional pedagogy was practiced, the environment in the classroom used to be strict. However, as currently it is more inclined towards progressive pedagogy as you mentioned. So, do you think this has resulted in more bullying cases because the students aren't scared of anyone?

Class teacher: I think one of the primary reasons is that.

Researcher: It is quiet confusing as to which pedagogy should be used for the sixth graders. Would you like to share your view?

Class teacher: I am personally using a mixture of different pedagogies while teaching the sixth graders. I have a very long experience of teaching and because of the various counselling trainings that I took, I have learnt that one style cannot be applied to all the students. For example, if a student is actually struggling then I use a more friendly approach while teaching and dealing. On the other hand, if the student is naughty, then I do not hesitate to give punishments. **(Current Pedagogy)**

Researcher: How are you able to understand each student in such a deep level?

Class teacher: The number one reason is the parents-teacher meeting that we have.

These meetings really help me to understand the students on a deep level. Recently, in one of the parents-teacher meeting, a mother shared that she is going abroad for work and she requested me to keep an eye on her three children studying in the fourth, sixth and ninth grade. Another reason is that as I have been teaching since many years, I can understand the students well. Finally, as I am a local teacher which basically means that my students live in the same neighbourhood. And, because of this I already have a lot of information about my students. **(Awareness)**

Researcher: What advice would you give to a new teacher so that he/she can understand their students better?

Class teacher: So, I have seen that students do not listen to the new teachers mostly. Like, they pressurize the teacher to let them play while he/she is teaching. Also, I have seen that the new teachers struggle to control the students. That's the reason, every now and then the new teachers come to me and ask for advice as I have a long experience. I keep all the sports equipment so I suggest the new teacher to not let the students play if they are behaving badly. However, we as teachers should give them reason for not letting them play otherwise there is a chance that the students might become more aggressive. But I suggest the teacher to give some other reason rather than directly telling them that they are not allowed to play because of their bad behaviour. For example, I personally help the new teacher by informing his students that because of rain they will not be playing any sport. Rather than that I suggest the new teacher to tell the students to play during Fridays and study on the other days. The reason I tell the teacher to say is that even if the clothes get dirty on Friday, they can wash it on Saturday so Friday is the best day for sports. Amazingly, in most of the cases the students agree. **(Suggestion)**

Researcher: Out of all the twelve areas in the kundali chart. Which area according to you plays a major role in boosting the emotional and social wellbeing of the sixth graders?

Class teacher: I think "School", this area plays a major role in boosting the emotional and social wellbeing of the sixth graders and all the other students too. Most of the parents are extremely busy now. Personally, I also cannot give much time to my child because of my busy teaching schedule.

Researcher: As you are a health teacher, do you also teach anything about spirituality to the sixth graders such as mindfulness, yoga etc?

Class teacher: In health subject both physical health and creative aspect is included. For example, yoga is included in this curriculum.

Researcher: While talking with the students, I figured out that female students are a bit shy to do Yoga. Would you like to share your view?

Class teacher: Yes, they are a bit shy. But I have a rule that in the health class whenever we have a sports or yoga then every student must go to the field. They can share their problems of not taking part in the field. Like, many students might be facing some issues physically or maybe they are ill. So, they can share that in the field. But I have also notice that girls hesitate and remain behind the boys especially

during sports and yoga. In yoga, they hesitate mainly because of the different yoga postures. **(Current Pedagogy)**

Researcher: Is there just a male health teacher?

Class teacher: Yes.

Researcher: Do you think a female health teacher is necessary as well.

Class teacher: Not exactly because, I have planned everything, keeping in mind the challenges of students. For example, on Wednesday, Thursday and Friday the students' uniform is track suit and on the remaining days it is skirt and shirt. So, I make it a point to make them do the yoga during the track suit uniform days.

Researcher: Oh, I see. Do you think there is inclusivity in the classroom specifically in the sixth grade?

Class teacher: Just yesterday we had a parents-teacher meeting and this issue came up. So, some of the students complained to their parents that they never get a chance to sit in the front row because of groupism. Many students only sit with their friends, and like this groups have been formed in the sixth-grade classroom. Students who sit with their friends do not allow other students to sit on the same table as well. One parent directly told me to put her daughter on the first row and when I tried doing that, I found out that two sisters were sitting on the first row. I told them to include this third girl as well but they disagreed in front of me. They started giving excuses like they said that it will be difficult for them to write if they will include this girl on their table. These sisters told these things not just in front of me but also in front of the girl's mother.

Researcher: How did you find a solution?

Class teacher: So, I realized that as a class teacher I had missed doing an important task.

Researcher: What is that Sir?

Class teacher: Rotation! So, I had forgotten to check if the students are doing the rotation or not. So, with the help of two female teachers also teaching in the sixth grade, I started it recently. Also, if a teacher is strict, they rotate and sit as per the teacher's arrangement. However, if another teacher is a little lenient then in his/her class they go back to their groups. So, we as teachers should give them proper explanation and reason.

Researcher: So, the inclusivity aspect is a work in progress in the sixth grade, right?

Class teacher: Yes ma'am.

Researcher: Sir, were you aware about the emotional and social wellbeing of early adolescent students?

Class teacher: Yes, I was aware about it. Like, I know what kind of people reside in the society and who are the newcomers. Also, about the situation of women in the society. Plus because of the psycho social counselling training helped me understand about teenagers emotional and social wellbeing. **(Awareness)**

Researcher: Do you have any suggestion to improve the emotional and social wellbeing of the sixth graders?

Class teacher: So, as the sixth graders are in a transformative stage, most of them are rebellious. They easily get angry if things do not happen as they want. This leads them to not focus on studies as well. Especially, if the teacher neglects their changes, then it becomes a major problem as they become more and more reclusive. So, even if it's not possible to give attention to each student individually. I would suggest that it is extremely important to at least form groups and keep an eye on them on a regular basis. Only after that we can decide if they deserve appreciation, counselling, punishment etc. **(Suggestion)**

Researcher: It basically means that the teachers must be educated and aware about the topic as well as their students. So that they can take a proper decision about a suitable pedagogy required by the students. Am I correct?

Class teacher: Yes, ma'am. Also, while dealing with students we must understand them properly. One way of dealing might not work for all students. **(Suggestion)**

Researcher: Alright Sir. Do you think the emotional and social health of a high performing student is different than that of a low performing student?

Class teacher: Recently, we selected a high performing male student as a class captain. Well, I think you interviewed him as well for this research. So, he became the captain but while controlling the class he hit a girl with a bottle. He is a high performing student specifically regarding studies but he is a bit aggressive. So, I think we cannot say that if a student is high performing than he/she also has a strong emotional and social wellbeing or health. This boy is very good in studies but emotionally he does not have much tolerance. **(Link)**

Researcher: What about emotional and social wellbeing of low performance students?

Class teacher: In their case as well, I don't think we should generalise by saying that such students' emotional and social wellbeing is always bad. There are many low

performing students who participate actively in other activities like sports, poetry, painting, singing etc. **(Link)**

Researcher: In the conclusion what would you like to share?

Class teacher: In the conclusion, I would like to say that different student has different strength and capability. Due to some opportunities and situation, they can showcase some of it. For example, if a student is weak in studies but is great in sports and if the school prioritizes only studies, then in this case this student will not be able to showcase his/her strength to the fullest.

Researcher: When I was in school, I remember only the students who were good in studies were kept in the first row. Similarly, the teachers also selected those students for every other activity as well. This never gave the opportunity to average or below average students. Would you say that, this situation has changed?

Class teacher: Yes, this has changed a lot ma'am. Basically, the number of extracurricular activities has increased rapidly as compared to the past. I remember when I had started teaching many years back the only extracurricular activity that existed was "Hajir Jawaf" ("Hajir Jawab" means "Q&A" in English). However, now there are many extracurricular activities and this has given the opportunity to the students to showcase their talent other than studies as well. Even if there is any kind of extracurricular related competition then we ask them and encourage them to participate. We do not select the students but we tell them to give their names. For example, last Saturday on Bhanu Jayanti a boy who is not that good in studies became first in the poetry competition. **(Current Pedagogy)**

Researcher: Who or what can give the most encouragement to the students that are not good in studies?

Class teacher: I think school plays the most important role in encouraging the students that are not good in studies. The school should be able to prepare such a schedule that includes overall development of the students. For example, the school should have a schedule which gives different kinds of opportunities to all the students such as science exhibition, sports events, cultural shows etc. If a school successfully includes all these activities along with studies, then each and every student will get at least one chance to showcase their talent.

Researcher: All right, thank you so much for your time. I had this conversation with you in order to understand about your awareness about the emotional and social

wellbeing of adolescent students. It was a pleasure talking with you. Do you have any message for the sixth graders?

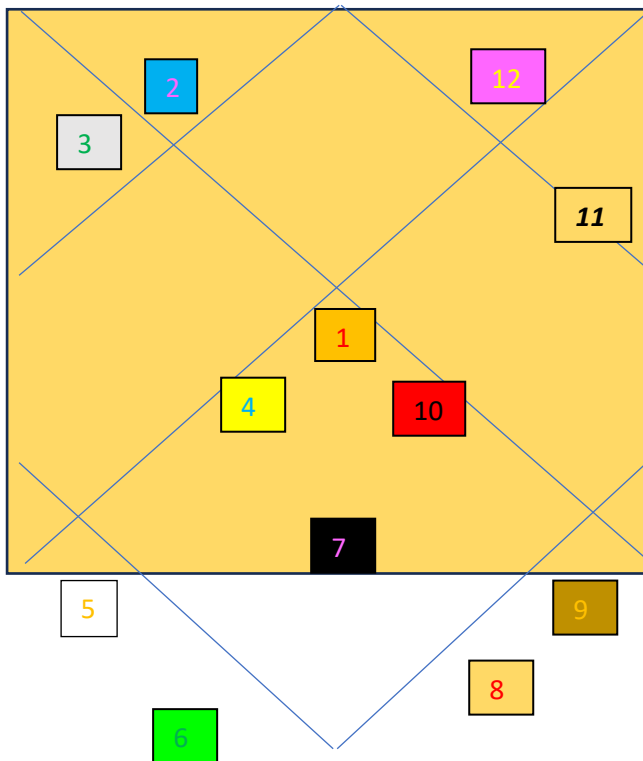
Class teacher: The subjects that the sixth graders study in the sixth grade continues till grade eight, only the content changes. Therefore, I would advise the sixth graders to focus on the subjects so that there is no problem in the future. **(Suggestion)**

Researcher: Thank you, Sir.

Class teacher: Thank you ma'am.

Appendix E: Coding Explained

For coding I have used these colours and the reference here is again Vedic astrology. As I am using a Kundali chart also known as a Vedic birth chart in my research, I have again integrated the teaching of Vedic astrology here. As you can see below a Kundali consists of twelve different houses and each house is ruled by a zodiac sign.



In Vedic astrology there are all together twelve zodiac signs as following;

1. Aries (Mesha)
2. Taurus (Vrishava)
3. Gemini (Mithun)
4. Cancer (Karka)
5. Leo (Simha)
6. Virgo (Kanya)
7. Libra (Tula)
8. Scorpio (Vrishchik)
9. Sagittarius (Dhanu)
10. Capricorn (Makar)
11. Aquarius (Kumbha)
12. Pisces (Meena)

Firstly, as my research title is “Pedagogy to Boost the Emotional and Social Wellbeing of Adolescent Students in Kathmandu”. I decided to focus on exaltations of planets as the study is about uplifting the emotional and social wellbeing. So, in Vedic astrology each of the twelve houses is ruled by the above-mentioned zodiac signs and every sign has its “Swami Graha” or Lord Planet. The Lord Planets for the twelve zodiac signs are as following;

1. Aries= Mars
2. Taurus= Venus
3. Gemini= Mercury
4. Cancer= Moon
5. Leo= Sun
6. Virgo= Mercury
7. Libra= Venus
8. Scorpio= Mars
9. Sagittarius= Jupiter
10. Capricorn= Saturn
11. Aquarius= Saturn
12. Pisces= Jupiter

So, Rahu and Ketu are regarded as shadow planets that is the reason they do not hold the lordship of any sign. But we can see that Mars, Venus, Mercury, Jupiter and Saturn hold the lordship of two signs each. Now, all the planets including Rahu and Ketu is associated with different colours.

Mars= Red

Venus= Pink

Mercury= Green

Moon= Blue

Sun= Orange

Jupiter= Yellow

Saturn= Black

Rahu= Grey

Ketu= Brown

In the sign of Aries, the Sun is exalted. Mars is the lord of Aries and its colour is red whereas, the colour of Sun is orange. That is the reason, I have used these two colours for the first house representing “Self-Image”. As the first house represents “Self-

Image” I have used the colour of Mars which is red as a font colour. And, as Sun is exalted here, I have used the colour of Sun which is orange, as a highlighter.

In the sign of Taurus, the Moon is exalted and Venus is the lord of Taurus. The colour of Venus is pink and that of Moon is blue. Therefore, I have used these two colours for the second house which represents “Birth Family”. For “Birth Family” I have used pink font colour as the second house’s lord is Venus. Similarly, as the Moon is exalted here, I have used the colour blue as a highlighter.

The third house is ruled by Gemini zodiac sign whose lord is Mercury and its colour is green. Therefore, as the third house represents “Communication” I have used green font colour for it. Similarly, I have used grey highlighter because in the third house ruled by Gemini whose lord is Mercury, the shadow planet Rahu is exalted. Grey is the colour associated with the Shadow planet Rahu.

Moon is the lord of Cancer which rules the fourth house and the colour of Moon is blue. So, I have used blue font for “Mother” representing the fourth house. I have used yellow highlighter in this case because Jupiter is exalted in Cancer and the colour of Jupiter is yellow.

Leo is the ruler of the fifth house and its lord is the Sun. In Leo sign no planet is exalted or debilitated. Therefore, I have just used orange font colour for “School” which represents the fifth house. The orange colour has been used because it is the colour of the Sun which is the lord of Leo. No highlighter has been used as none of the planets are exalted or debilitated here.

Virgo is the ruler of sixth house and its lord is Mercury. The colour associated with Mercury is green. In this case, Mercury itself is exalted in the sign of Virgo. So, I have used green highlighter as well as green font colour for “Health” which represents the sixth house.

The seventh house is ruled by Libra and Venus is the lord of Libra and pink is the colour of Venus. In Libra, planet Saturn is exalted that is the reason I have used the black highlighter as Saturn’s colour is black. Whereas, for “Society” which represents the seventh house, pink font colour has been used as the lord of the seventh house is Venus.

For the eighth house which represents “Transformation” I have used only the red font colour and no highlighter. Because, the eighth house is ruled by Scorpio and Mars is again the ruler of Scorpio. However, no planet is exalted in Scorpio and as the colour of Mars is red only the font colour has been used as red here.

The ninth house is ruled by Sagittarius and its lord is Jupiter. In Sagittarius Ketu is exalted and the colour of Ketu is Brown whereas the colour of Jupiter is Yellow.

Therefore, I have used yellow colour as the font colour for “Father” as it represents the ninth house. On the other hand, I have used brown highlighter as Ketu’s colour is Brown.

The tenth house represents “Career” and this house is ruled by Capricorn sign. Saturn is the lord of Capricorn and its colour is Black. In the sign of Capricorn planet Mars is exalted and the colour of Mars as we know is Red. Therefore, I have used Black colour as font colour and red colour as highlighter here.

The eleventh is ruled by Aquarius zodiac sign and again this sign’s lord is Saturn. In Aquarius sign no planet is exalted. Therefore, here I have just used the black font colour for “Friends” which stands for the tenth house and no highlighter has been used.

For the last one which is the twelfth house, I have used yellow font colour and pink highlighter. The twelfth house is ruled by Pisces sign and its lord is again Jupiter. As we already know that Jupiter’s colour is Yellow so I have used this colour as font colour for “Spirituality” which stands for the twelfth house. Similarly, as Venus is exalted in the sign of Pisces and as Pink is the colour of Venus, this has been used as the highlighter.