EXPLORING IN-SERVICE TEACHERS' BELIEFS ABOUT HAPPINESS

Aprajita Narula[1], Dr.Mani Bhasin Kalra[2]

[1]Research Scholar, Department of Human Development and Childhood Studies, University of Delhi, New Delhi, INDIA, Email: aprajitanarula@yahoo.co.in

[2]Ph.D., Associate Professor, Department of Education,, Lady Irwin College, University of Delhi, New Delhi, INDIA, Email: manibkalra@yahoo.com

Abstract

Metaphors are an interesting way to capture the implicit beliefs of humans and functions as a potent research tool to gather data on substantial thoughts and conceptions as theorized by individuals. How one makes meaning of the world can be found latent in the metaphoric linguistic underpinnings of individuals across various life domains. With respect to teachers, metaphors can be insightful in exploring the latent beliefs that guide their interactions with students and significant others bearing an impact on the teaching learning processes. The present research, which is a part of the larger study is aimed at exploring the beliefs of teachers on 'Happiness' and 'Happiness Curriculum' launched in state-run schools of Delhi, India. The sample for the study comprised fifty in-service school teachers taking 'Happiness' classes in schools apart from their own teaching subject. The tool of data collection constituted a questionnaire containing a total of seven items to gather metaphoric responses (Questions 1-6) that describe teachers' beliefs about the construct of 'Happiness' and the 'Happiness curriculum'. Further, one question required the teacher-participants to pictorially project their idea of the Happiness Curriculum, followed by a brief description, which further lent insights into their thoughts about the curriculum. The responses were subjected to content analysis.

Keywords: metaphors, teacher beliefs, happiness, Happiness Curriculum

1. INTRODUCTION

Beliefs are the foundation of human existence. Human actions and interactions with self, others and the larger world are guided by the beliefs held by individuals (Shealy,2015). Shealy (2015), purports that the beliefs and values held by humans are determined by the complex interaction of developmental, affectual, cognitive, cultural as well as the contextual factors and individual encounters. Equating to Bandura's theory of triadic reciprocal determinism, Fives and Buehl (2012), defined beliefs as conceptualisation of individuals resulting from a continuous and reciprocating relationship with the context and experiences. Shealy (2015) stated that individuals have a propensity to defend the credibility of their beliefs and are motivated to convince self and others about their 'version of reality' (VOR). The individuals 'version of reality' as delineated by Shealy (2015) covers a broad array of topographies of human existence from thoughts to actions, their convictions and perceptions, presentation of self to the world around and to their notions about the functions and structures of the world they are a part of. The individuals with opposing VORs are inclined

to validate their VORs as true and good and also superior to those of others (Shealy,2015). Newberg and Waldman (2006) stated that the beliefs that are once instituted are seldom lent to scrutiny even when the evidence is at variance with one's belief system (cited in Shealy,2015). Metaphors, like beliefs have been suggested to play a fundamental role in making up our conceptual system suggesting that our thinking, experiences and actions are governed largely by metaphors (Lakoff, G., & Johnson, M. 1,980). Defined as 'understanding and experiencing of one thing in terms of other' (Lakoff & Johnson 1980) metaphors are observed to be existing in the linguistic expressions of people in everyday conversations (Lakoff & Johnson 1980). Metaphors act as cognitive models that enable interpretation of complex educational phenomena in terms of previous experiences (Botha,2009).

Kovesces (2010) described the cultural variations found in metaphorical linguistic expressions, however, he also pointed at the universality of conceptual metaphors. He purported that the universality feature of metaphors can be attributed to the similarity of physiological, behavioural and expressive reactions across cultures referred to as universal embodiment. The cultural differences can however, be attributed to the 'differential experiential foci' that is the cultural variations in attending to certain aspects of the embodiment features and not others (Kovesces,2010). Further, the contextual factors such as the physical, social, cultural, etc also play a role in shaping the use of metaphors (Kovesces,2010). An interrelation between metaphors and beliefs have been established such that beliefs are echoed in the linguistic metaphoric expressions of individuals (Yero, 2002) and a change in metaphors has been implicated to bring about a change in teacher beliefs (Tobin, K.,1990). A great deal of recent research has been devoted to studying the linguistic expressions of humans to understand the metaphorical underpinnings that underlies and shapes individuals' beliefs, thoughts, behaviours and actions.

2. REVIEW OF LITERATURE

Considering the steady disposition of beliefs and its influence in guiding the behaviour of individuals, studying beliefs can contribute to providing answers to the complex nature of human beings. In context of school education, studying teachers' beliefs can be insightful in understanding what goes on in the classroom and the impact teachers' beliefs can have on classroom teaching learning process. Teachers hold various beliefs regarding aspects concerning school and students, such as students' academic abilities, the role of education, and it is these beliefs that they bring to the classrooms that guide their classroom endeavours (Raths, 2001). The ideologies inconsistent with their beliefs are often shunned as idealistic and unviable (Kennedy, 1997 cited in Raths, 2001). Fives and Buehl, (2012), based on their review of literature identified teachers' beliefs to include beliefs about self, students, context, knowledge, teaching practices, as well as approaches to teaching.

Ajzen's (1990) theory of planned behaviour suggests that it is possible to predict behaviour based on individual's belief system (cited in Giorgi, Roberts, Estepp, Conner & Stripling ,2013). In their study on teachers' beliefs and teachers immediacy behaviours, Giorgi, Roberts, Estepp, Conner & Stripling (2013) found that teachers beliefs about inclusive learning environment were predictive of their use of inclusive behaviours. Teachers who had inclusive beliefs were more likely to exhibit behaviours both verbal and non-verbal that were perceived as giving a feeling of closeness such as using humour in class, addressing students by their names, moving around the classroom, smiling at students, etc. In his five-link model for teaching expertise, Agne (1992) underlined the linkages between teachers' beliefs, teacher behaviour, students' beliefs, student behaviour and student achievement. In his study he found superior teachers to be more democratic and flexible in their approach to teaching. He further proposed that such teachers appreciated close association with students and exhibited a belief system that was driven by the element of 'caring'. He found that students who had teachers who were friendly and caring were themselves more responsible, likely to help others and found joy in others happiness.

Further, a review of 40 years of teacher self-efficacy research was suggestive of positive linkages between teachers' self-efficacy beliefs and academic adjustment of students, teacher behavioural patterns, classroom teaching learning practices and teachers' psychological well-being (Zee & Koomen,2016). A study by Kesen (2013) to understand the conceptualization of teaching experience and roles adopted by an EFL teacher over a period of 24 months revealed that the metaphors used to describe the role of teacher changed from being autocratic and democratic in the first 12 months to a more democratic view over the next twelve months. The changing conceptions indicate that experience in classrooms can alter the perceptions about teachers' roles which can further influence their actions and interactions in the classroom. Fives and Buehl, (2012), in their review found beliefs to possess some degree of malleability, however, the long held and deeply integrated beliefs were more resistant to change. Considering that the beliefs are pliable, documenting teachers' beliefs and further reassessment can lead to adaptation of beliefs that can lead to enhancement of teacher efficiency as well as improve teacher satisfaction. Teachers can be regarded as

both agents of change as well as obstacles to change in bringing about educational reforms in school owing to the belief systems (Prawat,1992), researching teachers' beliefs is thus a promising field of study.

3. BELIEFS AND METAPHORS

In the study of beliefs, metaphorical linguistic expressions can be insightful and can contribute to reassessment of beliefs for guiding the classroom pedagogies (Tobin, 1990). It is also suggested that metaphorical expressions can bring to surface the entrenched beliefs enabling reflection and revision (Michael, Kasoutas and Katerina, Malamitsa, 2009). Metaphors play a significant role in shaping the thoughts and actions of teachers and guide their interactions with students and influence the classroom pedagogies (Mahlios, D. Massengill-Shaw & A. Barry (2010). Khodadady, Moghaddam & Azar (2012) in their study with Iranian learners and English teachers found that while both learners and teachers used metaphors for students indicating students as 'passive recipients and compliants', the metaphors differed in regard to teachers. The teachers viewed their roles to be that of a 'counsellor' while the students viewed them as 'facilitators and scaffolders'. A study by Zhang (2016) exploring conceptualisations of students about the English language teacher revealed seven conceptual metaphors, with *teacher as an instructor* the most prominent one, seconded by *teachers as a nurturer*. The metaphors were suggested to reveal the dominant position of the teacher in the classroom.

Saban (2010), suggested the use of metaphor analysis with prospective teachers to enable them to assess their beliefs regarding teaching and learning. Buaraphan (2011), studied pre-service teachers' beliefs and observed a change in metaphorical construction of 'teacher as a nurturer/cultivator' to 'teacher as a knowledge provider' after one semester's participation in the standard-based programme suggesting a change in the beliefs and the corresponding metaphorical representation. In another metaphorical study by Cephe (2009), a change in the teacher trainees' beliefs from behaviourist to constructivist was indicated on completion of the reflective approach-based methodology course. Similar findings were revealed in the study by Seung, Park, & Narayan (2011), who analysed preservice teachers metaphorical writing to study beliefs about role of a science teacher and science teaching and change in the beliefs during an elementary science methods course. The participants developed a more constructivist view at the end of the course. In a study involving thirty-three physical education preservice teachers at the University of Queensland, Australia found that metaphors are a useful tool to make explicit one's beliefs about teaching which in turn helped them to further reflect on the influence of their beliefs on their teaching practice (Carlson, 2001). Kalra and Baweja (2012), in their study unveiling the metaphorical images of knowledge, learning and learners found that teachers' unconscious construction of metaphors formed the basis of their conceptualisations. DeBraak 2011), in his study indicated core internal metaphors as internalised conceptualisations shaped by history, past events, ideas and values that are influential in defining the unique characteristics of the individual. They determine their experience of the world and regulate their behavioural outcomes. Research indicates that metaphors can be an effective tool to bring to awareness implicit and explicit beliefs of the individuals. Studies have also indicated on the malleability feature of the beliefs. Considering that teacher beliefs influence their interactions and behaviour with students as well as the pedagogies they use, gaining insight into teachers' beliefs can be useful in guiding programs and interventions that can be beneficial in enhancing the teaching learning processes. The present paper is an attempt to understand in-service teachers' beliefs by analysing their metaphors about Happiness and Happiness curriculum in state run schools of Delhi.

Happiness classes were initiated in government-run schools of Delhi w.e.f. July 2018. A one-hour orientation session was held for all in-service teachers in the month of July, 2018 followed by occasional on-site visit of Happiness experts. For conducting happiness classes in schools, a daily period of 35 minutes is scheduled for grades Nursery to VIII. The activities during the happiness period comprise mindfulness practice, story-telling, outdoor group activities, self-expression exercises etc.

3. OBJECTIVES

The objectives of the study are to explore in-service teachers' beliefs about 'Happiness' and 'Happiness curriculum'; to study teachers' perception about contributing to others' happiness and to investigate and document the experiences of educators about the influence of Happiness classes on students

4. METHODOLOGY

This research is the part of a larger study aimed at understanding the 'need for Happiness Curriculum and its relationship with school ecology'. The present paper to study teachers' beliefs about happiness and happiness curriculum, employed a questionnaire comprising seven questions. The questionnaire was administered to fifty in-service teachers taking 'Happiness classes' in addition to their own teaching subjects in state run schools of Delhi. For the first six statements the teachers were required to produce metaphorical

responses. A last question required the teachers to draw an illustration depicting the present happiness curriculum. The teachers were given thirty-five minutes to complete the questionnaire.

5. ANALYSIS

The data was analysed keeping in view the objectives of the study. The data being qualitative was subjected to content analysis. Emergent Coding Technique was employed to formulate categories following the preliminary examination of the collected data, that is, the metaphorical data obtained were fitted into broad categories based on the beliefs expressed and the underlying rationale. A miscellaneous category was created for questions to include data which did not fit into any category. The metaphors were analysed one by one along with the rationale elucidated and categories formulated were listed on data sheets created using Microsoft Excel for each question. The invalid metaphors were identified and removed from the final sheets. During later revision some of the data emerged as distinct categories. Regrouping, redistribution and relabelling was done during subsequent revision of data. The data thus tabulated was read category-wise and the trends were noted down with respect to the study objectives. The final data that remained after the removal of no-response data or ambiguous data, for questions 1,2 and 6 were 47 metaphors each, for question 3, 41 metaphors and question 4 and 7, 44 metaphors and 45 illustrations. 50 metaphors were obtained for question 5. The metaphorical responses were coded, categorized and analysed.

The responses revealed that the teachers construed Happiness as a positive phenomenon. The sentence "Happiness to me is like …" generated most metaphorical responses indicating happiness to be symbolized as celebration and freedom, while few teachers equated it with success and mindfulness. The teachers responses regarding their beliefs about happiness are discussed below.

Happiness is a celebration:

Laughter (▢▢▢▢▢ ▢▢▢▢▢ ▢▢ ▢▢▢▢) , innocent chuckling of children (▢▢▢▢▢▢ ▢▢ ▢▢▢▢▢▢▢▢▢ ▢▢▢▢▢ ▢▢ ▢▢▢) , child's innocent smile (▢▢▢▢▢ ▢▢ ▢▢▢▢▢▢ ▢▢▢▢▢▢), dancing carefree like a peacock (सब ▢▢▢▢▢▢▢▢▢▢ ▢▢ ▢▢▢▢▢▢▢▢▢ ▢▢▢ ▢▢▢) , advent of monsoon (▢▢▢ ▢▢▢▢ ▢▢▢ ▢▢), droplets of rain, music to the ears, a cute baby dancing on music, smiling eyes, jumping in puddles, hot chocolate fudge, are indicated as symbolising happiness. Participants related happiness to being carefree, content and in an elated state. 'Child's innocent smile', 'laughter', innocent giggles and chuckles of children indicate innocence, joy, contentment and pleasure. To dance in a carefree manner and jump in joy are signified by the phrase 'a cute baby dancing on music' and 'dancing like a peacock'. 'Music' indicates losing oneself completely in the moment and moving with the flow. 'Droplets of rain' symbolise freshness, calmness and relief. 'Hot chocolate fudge' is conceptualised with indulgence and pleasure seeking. 'Jumping in puddles' indicates joy derived from engaging in meaningless activities, being carefree and stress-free. India in olden times was primarily an agricultural society, with scanty irrigation facilities. In those days' monsoons were welcomed as they provided irrigation necessary for good field output, further, it provided relief from the scorching heat of the sun. So, the arrival of monsoons was considered favourable and greeted with utmost zeal. People engaged in outdoor activities with friends and relatives, prepared delicacies, laid swings onto the trees and sang songs and danced. Thus, happiness here is being compared to the 'advent of monsoons' (▢▢▢ ▢▢▢▢ ▢▢▢ ▢▢), to indicate the favourable festive environment that signalled the monsoon season.

Happiness is freedom:

Surmounting societal expectations and pressures, stressors of daily living and negative thoughts were perceived as hindrances to happiness. The participants felt that a release from all the stressors and frustrations and pursuing a life that was akin to one's desired way of living constituted happiness for them. The freedom to pursue the interests and desires that have been ignored and not pursued owing to work and familial obligations, were considered as leading to happiness. Some of the metaphorical responses, 'free bird in the sky' (गगन ▢▢▢ ▢▢▢▢▢▢▢▢ ▢▢▢▢ ▢▢▢▢), 'flying butterfly'(▢▢▢▢ ▢▢▢▢▢), 'birds flying in the sky' (▢▢▢▢ ▢▢▢ ▢▢▢▢ ▢▢▢▢), 'open blue sky', 'free flowing air' (▢▢▢▢ ▢▢▢ ▢▢▢▢▢▢▢▢ ▢▢▢) , 'to have a field day', 'clouds as they elope each other', 'limitless horizons', represented freedom to live a life yearned for. 'Free flowing air' implies feeling light and stress-free. Further, symbolising freedom from recurrent thoughts of the mind, the participants mentioned happiness to be analogous to 'peace' and 'peace of mind'.

Happiness is mindfulness/ being mindful:

Equating happiness with flowers emerged as one of the prominent features in this category. The responses such as 'a planted rose', 'smell hidden in a flower', 'a rose blinking, brimming, beauteous on its bough', 'a flower', 'blossomed flowers'(▢▢▢▢ ▢▢▢ ▢▢▢), 'flowers in the garden' (▢▢▢▢▢ ▢▢▢ ▢▢▢▢ ▢▢▢),

'fragrance of flowers' (□□□□□ □□ □□□□□), were some of the responses given by participants. Conscious awareness and appreciation of the natural beauty around self was perceived as giving immense pleasure to the senses. The flowers, its blossoming and the fragrance were comprehended as lending wonder, cheerfulness and delight. Further, one participant equated happiness to 'greenery', the meaning of which was discerned as giving calmness and freshness. The 'eternal moon' (□□□□□□□□ □□ □□□□□□□□) was considered to provide serenity and relaxation to the senses. The diverse natural phenomenon appeared to trigger various positive moods in the participants which were considered as symbolic of happiness.

Happiness is success:

'Shining stars', 'rising sun', 'to be on the seventh heaven', 'self-contentment', 'to be in heaven'(□□□□□ □□□ □□□□□),'doing exercise', the metaphorical responses were equated with achievement of goals. Emerging as a 'shining star' indicates an exaltation experienced when the individual attains what is aimed for and is recognised and appreciated for his/her accomplishments; the 'rising sun' indicates growth and development while 'to be on the seventh heaven' again is an expression of a high experienced with the attainment of what is wished for. The experience of 'self-contentment' is satisfaction experienced as a result of appreciation of what one has attained in life. 'Doing exercise' is associated with the satisfaction and benefits one derives from being physical fit.

Happiness is a bond:

'Spending time with family', 'keeping self and others happy' and 'sweet smell of my mom' represented happiness for a few teachers. Engagement with family members can be perceived as lending a security net to fall back upon where one finds trust, support and unconditional love and care.

Miscellaneous:

Happiness as 'oxygen' is likened to giving life and a new beginning; 'a diamond', indicates happiness is valued, desired to be preserved and rare in today's world. 'Moon-like glow on face' suggests beauty and radiance which is observed one is happy.

On being asked, what metaphor they would use to describe themselves when happy, thirty six percent participants used metaphors to symbolise freedom, while another twenty four percent equated it with success. One of the teachers' mentioned 'being on top of the world'. Another teacher equated herself to a 'kite' high above in the sky yet grounded firmly.

When I am happy, I am free:

About 36% participants associated being happy with freedom. The metaphors used to symbolise freedom included birds, butterflies and squirrels. Reference to 'free like birds' was made on 13 occasions. Responses such as 'like a bird I wanna fly away', 'free bird' (□□□□□□□□ □□□□□, □□□□ □□□□□), etc were used to represent freedom from beliefs, thoughts, societal pressures and expectations and liberty to pursue what one desires. 'Flying like a butterfly' (□□□□□ □□ □□□□□ □□□□ □□□), indicates freedom to move from one place to another, being carefree and pursuing activities of interest; 'a chirpy bird' singing and flying, is suggestive of pursuing joyful activities as one desires. 'Squirrel' is actively running around, playful and cheerful. Metaphorical representation of 'cotton ball' implies being light and stress-free as well as it is associated with free movement.

When I am happy, I am successful:

Being happy was associated with elation that accompanies accomplishment. Expressions such as 'being on top of the world', 'on the seventh heaven', are indicative of extreme happiness resulting from an accomplishment longed for and the one involving a great deal of effort and challenges. Motherhood is similarly symbolic of extreme jubilation and the expression 'a satisfied mother who has fulfilled all desires of her child', explains the euphoric state of the mother when she caresses her child. Teachers equated being happy to being 'at my best', and 'doing all work with a positive smile' (□□□□□□□□ □□ हर □□□□□ कर □□□□ □□□), which is symbolic of efforts towards progress and development while holding a positive attitude. Being like a 'king' is understood as enjoyment of the wealth, power and luxuries possessed by a king. 'Kite' symbolises an upward movement while at the same time grounded by the string that holds it. To remain grounded while moving the ladder of success is an appreciated aspect of a mature and stable individual. 'Eagle' implies the attributes of strength, focus, motivation for the attainment of target.

When I am happy, I am evolving:

Teachers associated happiness with growth and evolution as they equated happiness with metaphors of flowers and youthfulness. 'Blooming rose' (□□□□□ □□□□□), 'flowers in the garden' (□□□ □□□□ □□□

□□□□□ □□□□□), and 'blooming of flowers' (□□□□□ □□□ □□□), indicate beauty, growth, flourishing and youthfulness. The 'lotus' flower as responded by one participant is symbolic of inner growth, purity and piety. Further, one participant likened 'being happy' to being 'young and beautiful', which implies growth, vigour and dynamism associated with youthfulness. 'Writing poetry' is equated with emergence of thoughts from the inner core of the self.

When I am happy, I celebrate:

Metaphors such as 'listening to songs' and 'singing songs' (□□□□ □□□□ □□□), 'child', 'bloating with joy' (□□□□ न □□□□□), 'being dramatic' (□□□□□□), 'thanking God and singing praises' (□□□□□ □□ □□□□□□□ □□□□ □□□□□□□□□ □□□) are equated with gestures which are an outcome of a happy state. Singing songs expresses elation, and cheerfulness. 'Bloating with joy' implies extreme delight which may be associated with an achievement or meeting a loved one. 'Being dramatic' and animating oneself to add humour to a situation and doing things for fun is equated to the state of happiness. Similarly, 'child' implies being carefree and engaging in innocent acts that bring joy to self and others. 'Thanking God and singing praises', is comprehended as being greatful to almighty for the blessings.

When I am happy, I am streaming:

To be happy was likened to waterfall, river, and fresh breeze which symbolize motion. The response 'like a waterfall' (एक □□□□ □□ तरह) can be symbolised as being continuous, unstoppable, malleable and pure. 'Splendid river that flows night and day' (□□□□□ □□□□□ यश □□□□ □□□□ □□ अब□□ □□□□ □□□□) indicates the glory of the river as it flows towards its destination to become one with the wide ocean. Happiness here is distinguished from a transitory experience of positive affect to the everlasting joys and pleasures of life. 'Fresh breeze' implies calmness one experiences from a break from routine tasks and relief from the pressures of daily life. When things are moving smoothly and there is harmony and approval of significant others, one is 'in sync with the flow' indicating a state of equilibrium where the senses are in congruence and the mind is relaxed.

Miscellaneous:

Some of the metaphors such as, 'giving water to thirsty person' (□□□□□□ □□ □□□□ □□□□□□ □□ □□□□), 'a live wire', 'a filled barrel' were also used. 'Giving water to thirsty person' implies a feeling of contentment and engagement in acts of benevolence and compassion. 'A live wire' implies a flow of current of happiness and indicates spreading of smiles and bringing joy to self and others. 'A filled barrel' implies contentment.

To gauge into teachers' beliefs regarding what it means to them to make others happy, teachers were asked, "For me making someone happy is like…". The responses that emerged were divided into five categories – compassion, achievement, contentment, bliss and generosity. One of the teacher responded making someone happy is like 'giving water to a thirsty person' while another teacher expressed it as, 'burning oil lamps' which symbolised joy over triumph. A few teachers believed making others happy as blissful and something that brought happiness and peace to themselves. One teacher used the metaphor 'music' stating that it is gratifying both to the singer and the listener. The responses generated are discussed below.

For me making someone happy is being compassionate:

'Giving directions to one's energy' implies that working for the happiness of others is best utilisation of one's energy. 'A mother feeding her child' is represented as a desire to fulfil the needs of a loved one and the care, protection and unconditional love one bestows on the other. 'Serving food to a hungry person' and 'giving water to a thirsty person' (□□□□□□ □□ □□□□ □□□□□□) indicates sympathising and alleviating the pain of others and bringing joy to others. 'Making God happy' (□□□□□□□□ □□ □□□□□□□ क□□□), was suggested to indicate that all individuals are God sent and making them happy is equal to serving God. 'Devotion to lord' (□□□□□ □□□□□) is comprehended as leading one to God. 'Giving wings to a butterfly' (□□□□□ □□ □□□ □□□□ □□□□) implies giving freedom and empowering the other person to enjoy his/her life. 'Making them like a flower' and 'blossoming of flowers' (□□□□ □□□□□ □□ □□□□□) is perceived as being able to empower others by providing the necessary resources for development.

For me making someone happy is like an achievement:

'Splendid eyes', 'a big smile on the face' are gestures indicative of pride and accomplishment. 'Walking on sunshine', 'to be over the moon' represents thrill and success. 'Burning oil lamps' (□□ □□ □□□ □□□□□) indicates moments of joy and triumph. It is also indicative of a new beginning, festivity and bonding. 'Flying bird on the top of the hill' indicates progress and growth. 'Bird finding its nest' (□□□□ □□ □□□□□□ □□□□□) indicates success in attaining what is valued and desired. 'A Salvatore Mundi' one of the world's

most expensive painting by Leonardo da Vinci is indeed a great achievement. It further represents exclusivity and eloquence. 'Painting a blank canvas with bright and nice colours' indicates beautifying the lives of others. 'A dream come true', 'finding a real pearl' (□□□□□ □□□□ □□□ □□□□) are delightful instances when what is cherished and aimed for is attained. 'Embellishing happiness with four moons' (□□□□ □□□ □□□ □□□□ □□□□) is represented as gaining more than what is expected which brings ecstasy and delight.

For me making someone happy is contentment:

'Rain falling on dry earth' as one of the metaphorical responses indicates the fulfilment of the most valued and desired need. It further indicates an opportunity for growth. The metaphorical phrases 'getting tree shade to protect from the scorching heat of the sun' (□□□□ □□ □□□□□ □□ □□□□ □□□ तन □□ □□□ □□□ □□□□□ □□ □□□□) and 'Cool as ice' have been used to indicate comfort, relief and relaxation from the scorching heat (pain). 'Tree' (□□□) lends shade and comfort. It is also symbolic of life, growth and protection. 'A perfect chocolate cake' with all the ingredients in the right amount is satisfying to the senses, similar to making someone happy as responded by one of the participants. 'Sipping a hot cup of tea on a rainy day' indicates both pleasure and contentment. 'My own happiness' (□□□□ □□□□ □□□ □□□□) is self-contentment that one feels when one contributes towards other's happiness. 'Mouth filled with sweetness' (□□□□ □□□ □□□□□) a sensory experience which is pleasurable is equated to making others happy.

For me making someone happy is Ethereal/bliss:

Metaphorical responses such as 'music', 'a white lily',' godliness', 'treasure of wisdom', 'cuckoo bird' were obtained. 'Music' was described as pleasurable both to the listener and the singer similar to how making someone happy is gratifying to both self and the other. 'A white lily' symbolises purity and piousness, and is used as an offering to God, making others happy is similarly equated as a service to God. Further, 'godliness' is understood as doing acts of kindness as one is considered as a representative of God. 'Treasure of wisdom' is interpreted as doing deeds for the welfare of the society which in turn brings joy to self. Like the melodious voice of 'cuckoo bird' (□□□□ □□ □□□□), making someone happy is implied as giving pleasure to the senses and calmness to the mind.

For me making someone happy is like generosity:

'Being generous' (□□□□□□ □□ □□□□□□) represents magnanimity and love. Helping others with open arms, sharing and pouring unconditional love for the other is what represents generosity in the above phrase. Granting the wishes and desires to make others happy is suggested by use of metaphorical responses such as 'being a fairy' and 'being an angel'. Like fresh flowers lend beauty and fragrance, the metaphorical responses 'spreading fragrance like flowers' (□□□□□ □□ तरह □□□□□ □□□□) implies spreading unconditional love and happiness unto others.

Miscellaneous:

The metaphorical response, 'positive thinking' implies encouraging and motivating people in stress to help them overcome challenges. Making others happy was also represented as 'dancing in the rain' which signifies a state of ecstasy.

To understand teachers' beliefs about the Happiness Curriculum two questions were designed. In the first question the teachers were asked to complete the statement, "Happiness Curriculum is like…", while the other question required the teachers to give a pictorial representation of the Happiness Curriculum. About twenty six percent teachers believed the curriculum to have an empowering effect on the students. Nineteen were hopeful that the curriculum will lead to improvement in the current scenario. A few teachers also believed that the curriculum will bring harmony and create conditions for growth and peaceful co-existence.

Happiness Curriculum is empowering:

Happiness curriculum has been equated to giving guidance to the students for the development of their future, expressed as 'giving directions to a flying bird' (□□□□ □□□ □□□□ □□ □□□□ □□□□). Further, it is seen as contributing to the development of 'concentration and stability like that of a Heron' (□□□□□ □□□□ □□□□□□□□ □□□□□□□). The expression 'key to self-understanding' can be interpreted as generating awareness about one's potential and working towards development of the strengths. 'Like a flower', the curriculum can be perceived as enhancing the beauty and vivacity of the students. The expressions, 'it makes them blossom like flowers', 'opening bud' and 'growing plants with flowers waiting to bloom', represents students whose potential shall be optimised through the curriculum. 'Adding fertilizer to give life to the plant' (□□□□ □□□ □□□ □□□□□ □□□□ □□□□□□□□ □□□□), signify growth and nourishment, i.e.

providing the resources essential for reaching optimum potential. Further, 'colouring a black and white picture' indicates that the curriculum has the potential to inspire students to explore the various opportunities while guiding them to choose the best suited path. 'Wandering of birds in the sky' (गगन ___ _____ __ _____), is understood as fearless exploration of the opportunities for self-growth and contentment. Happiness curriculum has been equated to the metaphor "plant giving oxygen", which is interpreted as the most essential element of human life. Happiness curriculum is equated to 'play' which signifies development of creative potential of the students to express themselves freely and fearlessly. The happiness curriculum has provided enabling condition for students to explore the various opportunities for self-growth as illustrated by a 'butterfly'. 'From being clueless to confident', as shown in one pictorial, happiness curriculum is understood as giving opportunities for making progress. Another pictorial shows various 'stakeholders joining hands' to provide for enabling condition for the child. 'A bud blooming into a flower' and a 'flower' are described as providing nourishing conditions for optimum growth. Happiness curriculum is depicted as a 'bird flying towards its goal', indicating the role of happiness curriculum to empower students to be confident and independent and provide them with guidance to reach the goal. Like a 'bird', the students are empowered to explore new territories and enrich themselves with the limitless opportunities. 'Clothes drying in sun with wind blowing' is represented as provision of the optimum conditions for accomplishment of the goals.

Happiness Curriculum is a ray of hope:

Happiness curriculum has been equated to giving hope for a better tomorrow. Various metaphorical responses such as a clear sky, cold breeze in hot summer, sun rising, the only beam of light in the dark (_____ ___ _____ __ एक _____ _____), ray of hope, rain clouds (____ __ _____), a magic bag (एक _____ _____), have been ascribed to the represent Happiness curriculum. The metaphorical response, 'clear sky' indicates clarity on issues concerning happiness and happiness curriculum, it also indicates vastness as well as resourcefulness. 'Cold breeze in hot summer' symbolises relief from existing conditions towards betterment. The curriculum is understood as giving energy and freshness to pursue the school activities with enthusiasm. 'Sun rising', symbolises new beginning, growth and progress while the expression 'the only beam of light in the dark' and 'ray of hope' indicates optimism. The students are stressed by the increasing burden of studies, the curriculum is seen to bring joy in their lives. 'Rain clouds' signals the likelihood of downpour of rainfall with calming and cleansing effects while 'the magic bag' is seen as a bag of pleasant surprises. The pictorial representation gives further insights into the understanding of happiness curriculum. Depicted as 'rising sun', the curriculum is perceived as giving opportunities for growth and success. Depiction of a 'tree with branches of values' such as trust, gratitude, co-operation, etc., creates hope that the curriculum will bring about happiness and meaningfulness in human lives. The illustration of a 'tortoise contemplating of happiness' implies slow-paced progression of the curriculum, however, with hopefulness for a happier future ahead. Like the 'rays of sun' (pictorial), the rays of happiness bring positive energy and hope. 'Sun shining through the clouds and birds flying high' gives hope for liberation through education.

Happiness Curriculum is success:

'Shining star' (____ ___ _____ _____), 'fulfilment of ones wishes' (मन __ _____ _____ _____), 'crossing the rugged forest and into the garden' (____ _____ ___ _____ _____ ___ ___), 'precious gem', 'to be the king of the world', 'sea pearl' (_____ ___ _____), 'sailor's boat', 'full moon', 'an eagle in the sky', are the metaphorical phrases ascribed to Happiness Curriculum. 'Shining stars' are likened with high achievements of students. Similarly, 'realisation of one's wishes' is indicative of accomplishment. 'Crossing the rugged forest and into the garden', represents overcoming challenges and attaining success. The expressions 'precious gem' and 'sea pearl' are indicative of attaining something cherished and valued. It also signifies rarity and uniqueness. 'To be the king of the world' is interpreted as attaining the powers to lead one's life on one's own terms. The expression 'sailor's boat' indicates progress towards the goal. 'Full moon' (_____ __ ____) implies completion of a cycle, in reference to happiness curriculum, it is comprehended as progression towards accomplishment of goal of happiness. Children have been likened to 'an eagle in the sky', which implies development of confidence and competence to make best use of the opportunities for accomplishment of goals. The pictorial representation of 'pearl in the ocean' is interpreted as attainment of a difficult task. Happiness is considered a difficult task but once attained the pleasure is immense. 'Boat sailing' indicates goal orientation and the curriculum acts as guide for accomplishment of goal. In another pictorial the children appear to be elated and celebrating their achievements. 'Students holding stars' is described as upliftment of children to the real pleasures of life, the curriculum is seen as a medium to enhance the levels of happiness among children. 'Like sun is essential for blooming of a flower', happiness curriculum is crucial for children to prosper. Happiness curriculum is seen as a 'journey of a seed to a full-grown tree' which gives fruits of pleasure. It is something not built in a day and requires support, nourishment and optimum conditions for growth. Like 'air balloons',

the children are soaring high in the sky, indicating that they are moving towards higher levels of personal as well as academic achievement.

Happiness Curriculum is contentment:

'Attainment of God' (□□□□ □□ □□□□□□ □□□ रतन धन □□□□), like God showers his blessings on people, the happiness curriculum is perceived as giving utmost pleasure and joy to children. 'Walking in a peaceful place' indicates calmness and an opportunity for looking at things from an open mind, the happiness curriculum through its activities develops abilities in children which are necessary for making correct decisions in life which are fulfilling and helps them to mature as good human beings. Literally translated as 'sea in a vessel', □□□□ □□□ □□□□, implies that the curriculum encompasses vastness of a sea in a small vessel. The curriculum with a range of activities has the capacity to build the characteristics and strengths that shall help individuals to lead content and happy lives. The 'smiling faces of children' indicate contentment, the aim of Happiness curriculum is to bring about such contentment in every student's life. In another illustration, the children are depicted as stress free and enjoying themselves. One of the respondents has illustrated happiness curriculum as 'smiling faces and flowers'. The curriculum has the aim of spreading happiness the way flowers spread their fragrance. Playful gestures of 'children in the rain' imply enjoying the present in a carefree and stress-free environment. 'From being stressed and clueless to attaining happiness and contentment', the happiness curriculum is considered as having led to a revival of the lost innocence of childhood. Like natural beauty gives pleasure and contentment, the curriculum illustrated as a 'flower' is comprehended as the pleasure and contentment experienced by both students and teachers in engaging in activities that are a part of the curriculum.

Happiness Curriculum is Harmonising:

Like 'a garden full of fragrant flowers' (□□□□□ □□□□□ □□ □□□□□), the curriculum spreads out to reach all children and nurture them to grow into mature and contributing members of the society. Like various elements of 'nature' thrive together, happiness curriculum is seen as building flourishing conditions for co-existence. The pictorial representing (a) birds flying in the sky, butterflies sucking nectar and flowers blooming, (b) fish swimming in the river, rain, flowers, birds in the sky, and other similar illustrations depicted harmony within the various elements of nature. In a similar way the curriculum is an effort to harmonise the school environment by involving various stake holders for attainment of goal of happiness. Like the various elements of nature are free to express themselves, the students through the medium of curriculum have gained the liberty for free expression. Illustration of a 'hand emphasising the variation in fingers' representing unity in diversity symbolises the harmonious relationship that is fostered through the medium of the curriculum. To build harmony, in one of the drawings the teacher is depicted as teaching values essential for living together. Happiness curriculum is portrayed as coming together of children and joining hands. It is through the fun activities the students have been able to build stronger relationships among themselves.

Happiness Curriculum is compassion:

Happiness curriculum is perceived in positive light as something that was much desired for the upliftment of students. It is seen as a 'band-aid for the problem'. Problem implies the challenges children experience due to ever increasing academic and life pressures. The curriculum is perceived as a means to bring about a positive change (by inculcating positive values) in the lives of children to enable them to live a healthy and happy life. Happiness curriculum has been illustrated as a 'mother' showering her unconditional love, care and affection towards her child.

Miscellaneous:

The Happiness curriculum is believed to be lacking clarity and direction as one of the participants mentions the curriculum to be a 'directionless boat'. The pictorial representation of the 'boat without a steersman' is indicating the lack of guidance and proper planning and implementation of the program. The teachers lack proper orientation and training to take the programme in the right direction.

The curriculum is seen as 'ice cream', 'sweet candies', 'sweet' and 'ice cream of different flavours', which are adored by children. Children eagerly wait for the happiness classes, are active participants and enjoy it thoroughly. Like 'perfumes' have different fragrances, students are perceived as having varying talents and happiness curriculum is perceived as catering to and nourishing the latent talents of the students. A respite from the textbooks and pressure of performing to opportunities for free expression and enjoyment, the illustration shows a 'switch from textbooks to no text book zone'.

When asked how they believed the students were like in happiness classes, most teachers stated the students were progressive and displayed interest in classroom activities. Teachers stated that students were

cheerful and freely expressed themselves. The responses produced are discussed below.

Students in the happiness class are progressive:

The teachers found the students in Happiness class to be more participative and actively involved in enhancing their skills and knowledge. The teachers believed that the curriculum provides the opportunities for growth and development of students. Various metaphors used to describe students in happiness class include 'shining stars', 'on the seventh heaven', 'on top of the world', 'stars on earth'(धरती तारे पर), 'branches of a sapling', 'seeds eager to grow', 'buds', 'flowers', 'opening bud', 'buds which have to bloom upto its fullest', 'blooming flowers', 'flowers blossoming', 'owl', 'curious owls', 'curious eyes', 'tender flowers', 'sailor' and 'blank slate'. Students have been compared to 'sailor' who is progressing towards his/her goal overcoming the hurdles and challenges to reach the destination. Students have the potential to improve themselves and emerge as 'shining stars' through happiness class. Students are 'buds' who have the potential to attain their optimum development. They are 'seeds eager to grow', they look forward to the happiness class and participate in the activities. Students in the happiness class are compared to 'branches of a sapling' which shall grow to bear fruits i.e. they shall be able to develop their strengths and attain their potential. They are 'in the seventh heaven' indicates immense joy attained resultant of one's successful endeavours. The students have been compared to 'owls' who are curious to know and learn and become knowledgeable and wise. They are 'stars on earth' who are twinkling with joy as they celebrate their accomplishments. Students are compared to 'talking tom' as they are actively seeking opportunities to learn by observing and participating in various activities during the happiness classes. Students are like 'tender flowers' they need care and nurturance to realise their potential, happiness curriculum is perceived as fulfilling the purpose.

Students in the happiness class are cheerful:

About 20% teachers felt that their students had a cheerful demeanour while in the Happiness class. The responses include 'Blooming of rose' (फूलों का खिलना या गुलाब जैसा खिलना मुस्कुराना), 'Beauty of mustard field in bloom' (सरसों फूलों से भरे हुए खेतों की सर भूमि), 'butterflies', 'birds', 'smileys', 'happy, delightful and energetic' (प्रसन्नचित्त, आनंदित व ऊर्जावान), 'comfortable and happy'(सहज रूप में प्रसन्न रहते हैं), 'fountain of delight', 'very happy, joyful, cheerful', 'free and happy' (स्वतंत्र औरमुक्त महसूस करते हैं), 'bubbly' and 'birds chirping with joy'. The students have been compared to a 'fountain of delight' indicating the intense joy children experience in the classes. Students are like 'flowers', blossoming, spreading fragrance impliying that students engagement in activities make the environment positive and cheerful. They are compared to 'birds chirping with joy' who have the liberty to fly sky high and have fun with no restrictions. They are like 'smileys', stress free and joyful. Students have been compared to ripe mustard field with full bloom flowers lending fragrance, cheer and beauty all around. They are like 'shining stars', their eyes twinkling with delight. Students feel 'on seventh heaven', they are extremely delighted and joyous, they find happiness in little things of life. One of the teachers explains her students as 'dust of snow' who experience a change of mood during happiness classes and are more joyous and optimistic.

Students in the happiness class are free:

Students in the happiness class were observed by the teachers as free beings. Teachers described students as 'free birds', 'butterflies', 'like a bird flying in the sky' (जैसे एक पक्षी आसमान में उड़ता है तरह बच्चे हैं), 'fawn' (एक हिरण), 'free and happy' (स्वतंत्र हैं आत्मविश्वास व खुश महसूस करते हैं), 'free' (स्वतंत्रता), 'like birds wandering in the sky' (जैसे एक पक्षी खुले आसमान में घूमता है), 'like birds flying in the sky' (जैसे एक पक्षी खुले आसमान में उड़ता गगन हैं), 'Einstein set free' , 'chatter box', 'feel free' (स्वतंत्रता महसूस करते हैं). The students in the happiness class are like a 'fawn' who is free to pursue activities as it wishes, is cheerful, fearless and active and explorative. They are like 'butterflies' who move from one flower to the other, suck nectar (knowledge) and nourish themselves. 'Birds flying in the sky' is interpreted as freedom of exploration and expression in a stress-free environment. Students as 'chatter box' interact freely in classes and can express themselves without any inhibitions. The teachers believe the interactions have increased manifold with the advent of the happiness curriculum. Students have been compared to 'Einstein' implies provision of a platform for free expression and nurturance of inherent abilities through the happiness curriculum.

Students in the happiness class are content:

The metaphorical responses 'feeding a thirsty person with water' (प्यासे को पानी से भरना जैसा) and 'calm water' are interpreted as giving comfort and calmness. They feel content as they engage in learning during the classes. Further, the practice of mindfulness is perceived as helping students to relax

themselves and calm their minds.

Students in the happiness class are diverse:

Students are like 'bunch of flowers', diverse and distinct and exude vibrance and cheerfulness. Similarly, students like 'colours of a rainbow' exhibit variety and diversity in the activities they engage in and the interpretation and learning they arrive at. They are referred to as 'fruit basket' for their preference to engage in different activities.

When asked whether the happiness class influenced students behaviour after the class, most respondents believed that the students were cheerful and displayed readiness for school activities, while a few of them believed that students are liberated. One teacher expressed that students after the happiness class are like a 'bird who is free and joyful'. The responses obtained are discussed below.

Students after the happiness class are cheerful:

The teachers felt that the students exuberated a cheerful demeanour after the happiness class. They were energetic and radiant. Among the metaphors used, students have been compared to 'duck in the water' enjoying a swim, navigating through the daily activities cheerfully. They have been compared to 'flowers' on twelve occasions, the vibrance of flowers, its beauty, blooming and blossoming. The students feel stress-free, contended and joyous after the class. They are like 'chirpy birds', lively and energetic. Like a 'peacock' (□□□□), they are dancing with joy, expressing themselves freely. Teachers felt the students 'feel bloated' (□□□□ न □□□□□), an expression used to represent extreme elation. The students have been compared to 'grass which looks greener after the rain' symbolizing freshness, positivity and delight. Like 'ballroom dancers floating across the dance floor' they are gracious, charming and celebrating their joy. Students were believed to carry a 'bubbly personality', and were energetic and cheerful and happy after the class.

Students after the happiness class are progressive:

40% of the teachers felt the students were more participative and took keen interest in academic and non-academic tasks post the Happiness period. Students were compared to 'shining stars' who are gaining recognition and appreciation on showcasing their talents and skills. They exhibit, 'enthusiasm for life' and enjoy the various school activities. The students have been compared to 'flowers' - fresh, blooming, budding and blossoming. The Happiness curriculum is seen as providing the nourishment for progressing towards maturity. The students after the happiness class were believed to be 'stress-free' who can express themselves freely. They feel 'above the skies' (□□□□□ के ऊपर □□□□□ □□□□ □□□), they feel ecstatic for their accomplishments. Students feel 'sky high', they are enthusiastic, energetic and happy. 'I am above the sky' (आज□□□ ऊपर □□□□□ □□□□) symbolises elation over achievements. They were energetic and creative' (□□□□□ और □□□□□□□□). Happier students are more participative in class activities and are creative problem solvers. The students are compared to 'lightning fire' (□□□□□ की □□□□□ □□□□□□□□□□), such that the students are energetic and joyous, are better able to follow their interests and make continuous progress in those areas. Like a 'river' they are continuous in their efforts and goal oriented. Equating students to a 'blank state', the respondent referred to learner readiness for school activities. As a 'gas balloon' the students aim high and make efforts to attain new heights. The students find themselves energetic and creative. They are dynamic, willing to take risks and create novel solutions to their problems. Like a 'king' they take initiative, are goal oriented and take responsibility for their acts. Like 'flowers in concrete garden', they are overcoming the hurdles and challenges to emerge as winners. The 'perfectly brewed coffee' is considered as lending energy to move forward and explore. One 'candle' possesses the ability to light a thousand other, the students similarly through the capabilities built through happiness curriculum have developed the potential to engage in acts of benevolence and are helpful to others. The students have been compared to a 'magnanimous river' (□□□□□ की □□□□□□□ और□□□□), the students are malleable and exhibit a readiness to learn. The students have been compared to a 'soft tender tree', which has the strength to fight all storms, the students develop the strength to face the difficulties (academic challenges).

Students after the happiness class feel free:

The students are like 'birds in free sky' (हम □□□□ □□□□□□□□ गगन □□), they are away from all anxiety and freely express themselves. Like a 'bird who is free and joyful' (उस □□□□ की तरह □□ □□□ □□ □□□□□□ □□) the children are happy and at liberty to pursue their desires and engage in activities that interest them. Metaphorized as 'free bird' (□□□ की □□□□ □□□□□ की तरह), the students freely share their thoughts and are free from any restrictions. Students like 'cotton balls' move around freely without stress and pressure.

Miscellaneous:

They feel a 'bond between the teacher and themselves' (शिक्षक और विद्यार्थी के बीच रिश्ता बनता है), which helps them to strive in a comfortable environment. They exhibit good values and become, 'icon of good students'.

6. DISCUSSION AND CONCLUSION

The present study aimed to explore in-service teachers' beliefs about happiness and happiness curriculum in state-run schools of Delhi. The study revealed that teachers' perceived happiness as a positive construct. They described the phenomenon as primarily a state of celebration of favourable conditions expressed in bodily gestures. The description of happiness as freedom emerged predominantly in teachers' responses. The teachers believed that happiness brings freedom to pursue desired activities. Being mindful and valuing what nature has offered was thought to release stress and calm the mind. Further, happiness was associated with attainment of goals, which was thought to bring recognition and meaning in life. When experiencing happiness, the teachers described themselves as being free. The expression 'free bird', 'flying like a butterfly' symbolised teachers' state of happiness. Linkages between freedom of personal choice and happiness have found support in previous research (Haller & Hadler, 2004). Verme (2009) found evidence that the perceived degree of control of choice determines how one values freedom of choice which in turn has a relation to the experienced life satisfaction. Teachers' also described themselves as successful and evolving when happy. Happiness was associated with self-growth and flourishing. They felt they were more flexible yet attuned when happy. Being happy was associated with celebration of moments and associated with bodily gestures of singing and dancing.

Bringing joy to others was considered a valued gesture by the participants. Acts of kindness and compassion towards others were treated as highest forms of work equated to 'serving God' as indicated by a few respondents. It gave participants a sense of achievement and contentment to bring smiles to others faces. They felt blissful on being able to contribute to others' happiness. The Happiness Curriculum implemented recently (July,2018), was considered to be a desirable endeavour to improve students' lives. The teachers expressed hope for the curriculum to bring joy and happiness in students' lives and provide enabling conditions for them to flourish and succeed. Described as 'giving directions to a flying bird' and the development of 'concentration and stability like a heron', the happiness curriculum was perceived as empowering students to take life decisions for a better tomorrow. It was described as finding a 'pearl in the ocean', implying attainment of something most desirable and valued. It was indicated to bring contentment to the lives of the students and a revival of childhood. The curriculum was perceived to bring about harmony to create conditions for peaceful co-existence. Regarding their experiences with students during the classes the teachers believed students to be more cheerful and progressive. As stated by the teachers', the students expressed themselves freely and were more participative in class activities. They felt the students experienced contentment through the activities such as practicing mindfulness exercises. They felt that the cheerful demeanour of students remained even after the class and they were more energetic and joyful while pursuing other school activities. They took keen interest in activities and exhibited improvement in their work. In conclusion, it can be stated that teachers' construed happiness as bringing about meaning and positivity to life. Their own happiness and that of others was cherished and valued. Teachers' conceded that Happiness curriculum is a desired move to bring about positivity in the lives of children and shall go a long way in helping them lead happy and successful lives. A positive change was observed by the teachers both during and after the classes. The students were observed to be more cheerful and prospering. They were energetic and exhibited readiness for school activities.

The research work delineated in this paper is indicative of teachers' beliefs of happiness as a phenomenon that can be acquired through activities such as mindfulness, co-operative learning tasks, nature-walks, story-telling and reflective exercises to build values of gratitude, respect, kindness, courage, humility, etc. It is further suggestive that these activities lead to student readiness for academic and non-academic pursuits in school. With regard to teachers' role, it may be inferred that they view themselves in the role of facilitators, guiding and enabling students for pursuing the goal of happiness.

7. DIRECTIONS FOR FUTURE RESEARCH

Educational interventions to improve student outcomes have become a norm in educational setups across the globe. However, very few studies have been devoted to study beliefs teachers' hold about such interventions and whether their beliefs have an impact on the successful implementation of the interventions. As teachers play a significant role in the foundational years of a student's life and considering that teachers beliefs impact student behaviour and outcome, it is of significance that more research is carried out on teachers' beliefs to ensure the effectiveness and sustainability of the intervention programmes. Further,

research on elasticity of happiness beliefs; teachers' beliefs about happiness and its influence on student well-being; and role of teachers' own sense of well-being on student happiness are suggested areas of future research which can contribute to designing effective interventions both for teachers and students.

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