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Pedagogical Viveka: A Sankhya-based Psychological Framework for Teacher Formation

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ABSTRACT

Traditionally, Sankhya philosophy explains the transition from the *unmanifest (Prakriti)* to the *manifest* structures of cognition and embodiment. This paper examines Sankhya's tattva framework as a psychological model, which has traditionally been understood as cosmology. The study interprets, the emergence of *Buddhi* (discernment), *Ahamkara* (identity formation), *Manas* (cognitive coordination) and the *Indriyas* (perceptual-action faculties) as dimensions of human consciousness, pertinent to teacher development starting with Prakriti as latent psychological potential. The study states - teacher education in its current form primarily emphasizes behavioral and cognitive competencies, which correspond to the lower manifest layers of experience using qualitative philosophical analysis based on Sankhya and other Indian psychologists. On the other hand, the framework informed by the Sankhya, keeps teacher as the progressive aspect of discernment (*Buddhi*), ethical self-understanding and identity awareness (*Ahamkara*), that ultimately focuses on the reflective consciousness of one. The study works and promotes on epistemic expansion: *a Viveka-based framework that cultivates the inner cultivation along with the skill development,* instead of keeping indigenous knowledge against contemporary psychology. The paper provides the conceptual foundation for future empirical and curricular researches that suggests Sankhya's interpretation from the unmanifest to the manifest, that might serve as the structural paradigm for re-imagining teacher education in contemporary India.

Keywords: Sankhya, Indian Psychology, Teacher Formation, Pedagogical Viveka.

Introduction: The Real Character of the Vedic Gods

In modern contexts, teacher education has been framed around the development of cognitive skills, reflective practice and competency-based frameworks. By focusing on improvement and iterative self-evaluation models, such as competency-based teacher education (CBTE); reflective practitioners emphasizes observable behaviors and quantifiable results (Schon, 1983; Zeichner, 2012). Similar to this, cognitive frameworks that emphasize the hierarchical development of thinking skills, include Bloom's Taxonomy (Bloom, 1956; Anderson and Krathwohl, 2001). While these approaches have contributed to pedagogical effectiveness, they remain confined to behavioral and cognitive domains.

All of these models have one drawback: *they do not adequately address the internal factors that influence pedagogical action*. Teaching is more than just putting strategies into practice; it also entails ongoing interpretation of complex classroom realities such as emotional dynamics, moral dilemmas and contextual ambiguity. This complex aspect has been recognized by researches on teacher cognition, that emphasizes the influence of identity, decision-making processes and beliefs on instructional practices (Borg, 2003; Kelchtermans, 2009). Even so, these viewpoints typically operate within cognitive and socio-constructivist paradigms, failing to provide an organized explanation of the real-time interactions between various layers of internal processes including perception, identity and discernment.

According to Rao and Sharma, in the Indian context, where policy frameworks like *the National Education Policy 2020* highlight the incorporation of the *Indian Knowledge System (IKS)* into teacher education. This gap becomes pertinent. Although, interest in indigenous epistemologies has grown as a result of IKS initiatives, their integration has stayed at the level of content inclusion rather than conceptual transformation. There is a lack of theoretically grounded models that translate classical Indian philosophical insights into

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psychologically coherent frameworks for teacher formation.

Sankhya, which is traditionally understood as a cosmological system, offers a thorough explanation of the development of experience via a hierarchy of tattvas, such as Indriyas (sensory action faculties), manas (cognitive coordination), Ahamkara (identity formation) and buddhi (discernment). The result of this system is discriminative awareness or "*viveka-khyati",* which makes it possible to distinguish between different experience levels with clarity. Psychologically speaking, this framework can be viewed as a structured model of *how human identity perception and cognition are structured and controlled* (Rao & Paranjpe, 2016; Cornelissen, Misra & Varma, 2014).

In order to address, a major shortcoming in teacher education is the lack of a model that takes into account the internal organization of pedagogical action, this paper builds upon this re-interpretation. It suggests that *understanding how teachers relate to their own cognitive sensory and identity processes is necessary in order to fully explain teacher formation as skill acquisition alone is insufficient*. In this way, the Sankhya Framework facilitates the transition from an additive model of development to a discriminative disentanglement process that leads to pedagogical clarity.

Objective of the study

To develop a Viveka-based Teacher Formation Model grounded in the psychological interpretation of Sankhya to re-think teacher development as a process of discriminative disentanglement.

Research Question

How can Sankhya tattva framework be re-conceptualized as a psychological model to explain teacher development as a process of discriminative awareness (viveka)?

Methodology

This study adopts a qualitative philosophical research design, drawing on interpretative and analytical methods within Indian psychology and educational theory such as cognitive domain theory of Bloom's.

Research Approach

The paper uses a text-based conceptual analysis, based on classical Sankhya sources- Sankhya Karika, along-with the various Sankhya-bhashyas and Indian psychology's interpretations. The approach includes re-interpreting the tattva framework as a psychological architecture of human functioning, instead of metaphysical attributes.

Method of Analysis

The study uses:

I. **The Hermeneutic Analysis -** to interpret key Sankhya concepts (Buddhi, Ahamkara, Manas, Indriyas).

II. **Conceptual Mapping** - to map the concepts into pedagogically relevant constructs.

III. **Theoretical Synthesis** - to construct the Viveka-based Teacher Formation Model.

Scope and Delimitation

The study is conceptual in nature and does not attempt empirical validation. The purpose is, to establish a theoretical foundation for future research, particularly in developing measurable constructs such as identity flexibility, pedagogical viveka and attentional coherence.

Sankhya as Psychological Architecture

According to some interpretations, Sankhya is the dualist metaphysical system that explains how the manifest world evolved from Prakriti. Beyond its cosmological formulation, it provides an organized explanation of how the human experience is constructed, which can be understood as a *psychological architecture*. The series of tattvas which span from sensory abilities to higher order discernment, illustrates the multi-layered processes that make up perception, cognition, identity and judgment.

The *Indriyas* or *sensory action faculties* mediate interactions with the outside world at the level of lived experience, producing behavioral and perceptual reactions. *Manas* which serves as the focal point of attention, selection and cognitive processing coordinate these inputs. Manas is important to control attention and manage cognitive load, as it arranges sensory data into an experiential stream, rather than producing knowledge on its own.

Ahamkara, as the concept of individuation and self-reference identity, functions above manas. In pedagogical contexts, this layer becomes crucial as teaching actions are filtered through identity constructs like authority, competence and self-evaluation. It structures experience in terms of *"I"* and *"mine"* shaping how perception and cognition are appropriated into a sense of self.

The highest functional layer in this architecture, *Buddhi* symbolizes the capacity for discernment, judgment and decision-making. Differentiation, evaluation and contextual understanding are made possible by it. *Buddhi discriminates in contrast to Ahamkara which appropriates and Manas which coordinates*. As a result, it plays a crucial role in clearing up confusion and directing behavior in difficult circumstances.

This system is summed up in *viveka-khyati* or discriminative awareness which makes the distinction between awareness and its cognitive-affective processes evident. Psychologically speaking, this means re-arranging internal processes, so that lower-order functions (such as identity-driven responses, cognitive fluctuation and sensory reactivity) are controlled under discernment rather than withdrawing from action.

Sankhya can be viewed as a diagnostic model of psychological entanglement from this angle. Different levels of identification with sensory input (*Indriyas*), cognitive processing (*manas*) and identity structures (*Ahamkara*) define human functioning. Reactive fragmented or ego-driven behavior is the outcome of a lack of discrimination. *Conversely, a change toward controlled, context-sensitive and non-reactive functioning is made possible by buddhi activation*.

Again, thinking in this way, the Sankhya framework offers a foundation for comprehending teacher behavior as a result of *how these internal layers are structured and controlled rather than just as a function of learned skills*. Therefore, rather than just being the application of pedagogical techniques, teaching can be understood as an expression of the relative dominance of various psychological processes. The conceptual basis for the Viveka-based Teacher Formation Model put forth in this study is formed by this interpretation, which permits the shift from a *metaphysical system to a psychological architecture* relevant to teacher formation.

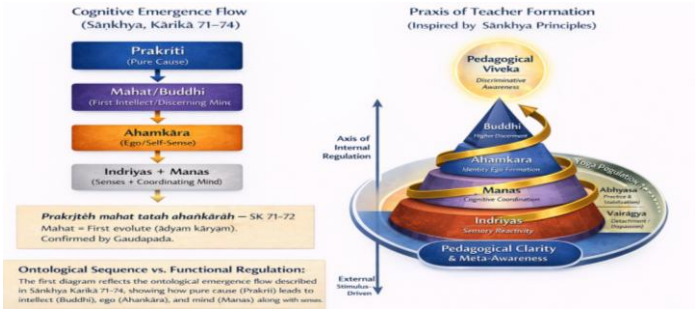


Figure 1: Viveka-based Teacher Formation Model

From Development to Disentanglement

The developmental paradigm that underpins modern approaches to teacher education, *defines professional development as the gradual acquisition of knowledge, skills and reflective abilities*. While reflective models concentrate on enhancing practice through experience and self-evaluation, competency-based frameworks place an emphasis on quantifiable teaching behavior. The fundamental premise of all these methods is the same: *teacher effectiveness rises with accumulation*.

Although this paradigm has helped to standardize and enhance pedagogical practice, it is still unable to fully explain how teaching action is internally organized. Without adequately addressing, how teachers relate to their own perceptions, thoughts and identity structures during practice, the developmental model assumes that adding competencies results in better teaching. Teachers may therefore learn new skills while continuing to function in a state of reactivity, cognitive fragmentation and ego-involvement.

A conceptual shift from development to disentanglement is suggested by the current framework. It is believed that teacher formation is a re-configuration of internal processes where the locus of regulation gradually moves toward discernment (buddhi) rather than an additive process. The significance of knowledge and skills is not diminished by this change, rather it places them in a more comprehensive framework for psychological functioning.

According to Sankhya, the relative dominance of various levels of experience shapes teaching action. Teaching at the Indriyas level is motivated by sensory inputs which lead to reactive reactions to classroom circumstances. Teaching becomes cognitively mediated at the manas level but it may still be fragmented marked by overload and divided attention. At the Ahamkara level, self-concepts like competence, authority or insecurity shape behavior, and teaching is organized by identity.

The process by which these layers are no longer mistakenly identified as the foundation for action is known as disentanglement. It entails engaging identity without rigid identification, coordinating cognitive processes without fragmentation, and identifying sensory impulses without being controlled by them. The result of this process is the activation of buddhi in which discriminative awareness as opposed to reactive or ego-bound processes directs teaching action.

Table 1: The difference between development and disentanglement can be clarified as follows:

Developmental Paradigm	Disentanglement Paradigm
Growth through accumulation	Clarity through differentiation
Focus on external competencies	Focus on internal regulation
Improvement of performance	Re-organization of processes
Reflection on action	Discrimination within action

In this framework by the researcher, the teacher preparation is not defined by the quantity of acquired competencies, but by the quality of internal regulation governing their use. In this, the *disentanglement does not remove cognitive, sensory or identity processes; rather, it re-orders them under the guidance of discernment*. As a result, teaching shifts from being reactive or habitual to becoming context-sensitive, stable and ethically grounded.

This conceptual shift provides the foundation for the Viveka based Teacher Formation Model (VTFM), where the central question is no longer what teachers know or do, but how their internal processes are organized and governed in action.

Vivek-based Teacher Formation Model

Model Overview

The *Viveka based Teacher Formation Model* understands teacher development as a hierarchy of organization for the psychological processes, interpreted from the

Sankhya framework and oriented towards discriminative awareness (*Viveka*). Unlike, developmental models, that emphasize the accumulation of competencies; the VTFM understands *teacher formation as a process of progressive disentanglement*, wherein the regulation of pedagogical action shifts toward higher-order discernment *(Buddhi) and to Pedagogical Viveka*.

The model does not reject existing pedagogical skills or knowledge but situates them within an underlying psychological architecture. Teaching is thus, interpreted not merely as the execution of learned strategies, but as an expression of how internal process - sensory, cognitive and identity based, are organized and governed.

Structural Organizations of the Model

Table 2: The VTFM is structured across four inter-related layers, each corresponding to a distinct mode of pedagogical functioning:

Layer	Dominant Process	Pedagogical Condition	Distortion	Transformation
Indriyas	Sensory Reactivity	Stimulus driven teaching	Impulsiveness	Regulation
Manas	Cognitive Coordination	Fragmented attention	Overload	Coherence
Ahamkara	Identity Structuring	Ego-driven teaching	Defensiveness	Role awareness
Buddhi	Discernment	Judgement and evaluation	Bias/error	Viveka (Clarity)

These layers are not just any stages, but are simultaneously active processes, with varying degrees of dominance, shaping pedagogical behavior. Thus, the quality of teaching depends on the layer that primarily governs the action.

Core construct: Pedagogical Viveka

At the center of the model lies the construct of *pedagogical viveka*, defined as: *the capacity of a teacher to discriminate between sensory impulses, cognitive processes and identity driven responses and to act with context-sensitive clarity.*

Pedagogical viveka is not an additional competency but an emergent regulatory quality. It arises when buddhi effectively governs the operations of manas, Ahamkara and the Indriyas. In its absence, teaching remains reactive, fragmented, ego-driven even when supported by formal training.

Mechanism of Transformation

The VTFM proposes a central mechanism for teacher formation:

A progressive shift in control from lower-order processes (Indriyas, manas, Ahamkara) toward higher-order discernment regulation (buddhi), resulting in increased pedagogical viveka and adaptability.

This mechanism operates through disentanglement, involving:

I. **Regulation of Sensory Reactivity** (Indriyas)
II. **Integration of Cognitive Processes** (Manas)
III. **Identity flexibility (reduced attachment to rigid self-structures)** (Ahamkara)
IV. **Activation of Discriminative Judgement** (Buddhi)

As this shift occurs, teaching transitions from being driven by immediate stimuli, cognitive overload or identity concerns to being guided by discernment and contextual appropriateness.

Pedagogical Interpretation

Within this model, teaching is understood as a function of internal regulation rather than external performance alone:

I. At the **Indriya level**, teaching is reactive and situation bound.
II. At the **Manas level**, it is cognitively active, but potentially fragmented.
III. At the **Ahamkara level**, it is shaped by identity and self-concept.
IV. At the **Buddhi level**, it becomes discriminative, stable and context sensitive.

Thus, effective teaching is not merely the result of better techniques but of clarity in the organization of internal processes.

Scope and Positioning of the Model

The VTFM is a conceptual model, not an empirically validated framework. Its purpose is to provide a structured way of understanding teacher formation through the lens of Indian psychological thought. It does not replace existing pedagogical models, but extends them by introducing a consciousness-regulatory dimension.

The model also offers a basis for future research through the operationalization of constructs such as:

i. Pedagogical Viveka
ii. Sensory Regulation (Indriya)
iii. Attentional coherence (Manas)
iv. Identity flexibility (Ahamkara)

Operational Definitions

Pedagogical Viveka: *The capacity of a teacher to differentiate between sensory inputs, cognitive processes and identity-driven responses and to regulate action based on appropriate contexts.*

Indicators:

i. Reduced impulsive reactions.
ii. Alignment between intention and action.
iii. Context-sensitive decision making.
iv. Ethical consistency in classroom responses.

Indriya Regulation: *The degree to which a teacher can modulate immediate sensory and situational reactions in classroom environments.*

Indicators:

i. Reduced emotional impulsivity.
ii. Stability under classroom disturbances.
iii. Response Latency (Pause before reaction).

Manas Coherence: *The capacity - to coordinate, sustain and integrate cognitive processes during teaching activity.*

Indicators:

i. Ability to manage multiple demands without breakdown.
ii. Instructional continuity.
iii. Reduced cognitive fragmentation.

Ahamkara Flexibility: *The extent to which a teacher can engage identity roles, without rigid attachment to self-concepts (authority, competence, validation).*

Indicators:

i. Role fluidity across contexts.
ii. Reduced Defensiveness.
iii. Openness to student feedback.

Buddhi Dominance: *The degree to which higher order judgement governs pedagogical decisions over identity-driven or reactive impulses.*

Indicators:

a. Error-correction in real time.
b. Non-reactive decision making.
c. Contextual appropriateness of responses.

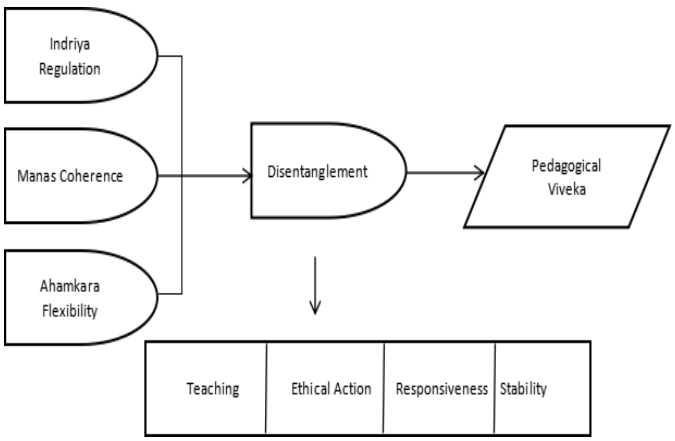


Figure 2: Nomological Network of the Viveka-based Teacher Formation Model

Comparison with Teacher Education Model

Pedagogical practice has benefited from modern teacher education frameworks, particularly in the areas of standardizing teaching competencies, improving reflective capacity and organizing cognitive development. These models, however, only partially engage with the internal organization of the teacher as a psychological agent, because they function within behavioral and cognitive paradigms. By adding a consciousness regulatory dimension and highlighting how teaching action is controlled rather than just carried out, the Viveka-based Teacher Formation Model (VTFM) expands on these frameworks.

Competency-based Teacher Education (CBTE)

Competency based models, define *teaching effectiveness* in terms of *observable skills, behaviors and measurable outcomes*. They give importance to clarity, standardization and accountability in teacher preparation.

While being effective in specifying performance benchmarks, CBTE frameworks works primarily at the level of *Indriyas* and *Manas*, thus, focusing on what teachers do, rather than how their actions are internally regulated. As a result, teachers may demonstrate competencies, while remaining reactive to classroom stimuli or cognitively overloaded.

In contrast, the VTFM keeps competencies within a broader psychological architecture, arguing that, performance is contingent upon the regulation of internal processes. It introduces the role of *buddhi* in governing action, thereby addressing the conditions, under which competencies are applied.

Reflective Practitioner Model

The reflective practitioner model, emphasizes learning through *reflection-on-action* and *reflection-in-action*, enabling teachers, to adapt and improve their practice (Schon, 1983). It foregrounds awareness, and iterative self-evaluation as central to professional growth.

However, reflection operates, within the domains of manas and Ahamkara, where cognitive processing and identity-based interpretation shape understanding. Without a framework for discriminative awareness, reflection can remain limited, by bias, defensiveness or rationalization.

The VTFM extends the model, by introducing a *pre-reflective layer of discernment (buddhi)*. Instead of reflecting after action, the model emphasizes, the capacity to discriminate during action, enabling more immediate and context sensitive response.

Cognitive Frameworks (Bloom's Taxonomy)

Cognitive models such as Bloom's taxonomy, organizes learning into hierarchical levels of thinking - from basic recall to higher-order evaluation and creation (Bloom, 1956; Anderson & Krathwohl, 2001). These frameworks have been instrumental in structuring curriculum and assessment.

They are still limited to cognitive functions, which correspond to the manas and partially buddhi domains. They fail to take into consideration how identity structures

(Ahamkara) and sensory reactivity (Indriya) shape teaching behavior.

By adding pre-cognitive and identity-based components, the VTFM expands this viewpoint and proposes that the organization of attention, perception and identity affects cognition itself.

Constructivist Approaches

Constructivist models place a strong emphasis on how students actively construct knowledge, via, interaction and experience. Although, they have had an impact on classroom pedagogy, their main emphasis is still on learner cognition with less attention paid to the teachers' internal organization.

By shifting the analytical focus to the teacher and examining how the teachers internal processes influence knowledge, construction in practice, the VTFM enhances constructivist approaches.

Table 3: Summary of Conceptual Differences

Dimension	Contemporary Models	VTFM
Primary Focus	Skills, cognition, reflection	Consciousness regulation
Teacher Role	Performer of competencies	Discerning agent
Core Process	Learning and reflection	Disentanglement (viveka)
Level of Analysis	Behavioral and cognitive	Psychological and Ontological
Limitation	External performance focus	Addresses internal structure

Theoretical Positioning

The goal of the Viveka-based Teacher Formation Models is not to supplant current frameworks for teacher education. Rather, it broadens their purview by adding an internal component of discernment and regulation. The VTFM addresses how teachers relate to their own cognitive sensory and identity processes during action, whereas modern models improve what teachers know and do.

The model provides a more thorough explanation of pedagogical functioning, by integrating performance with internal clarity, through the central construct of discriminative awareness (viveka). This presents - the VTFM as a theoretical enhancement, that deepens the explanations of current frameworks, rather than as an alternative to them.

Implications for Indian Classrooms

By managing the emphasis between external performance and the internal regulation of teaching action, the Viveka-based Teacher Formation Model (VTFM) directly affects classroom practice. Teaching often becomes reactive, fragmented and identity-driven in many Indian classroom contexts, which are marked by large class sizes, curricular pressure and little instructional flexibility. The model focuses on how teachers work within these conditions rather than suggesting structural changes.

Teaching, generally functions as a reaction to immediate classroom stimuli, such as student behavior, noise and time constraints at the level of sensory engagement (Indriyas). As a result, pedagogical responses become inconsistent. The model allows for a decrease in such reactivity, by focusing on regulation at the Indriya level, resulting in more stable and consistent classroom interactions.

At the cognitive level *(Manas)*, teachers handle several demands at once, which leads to attentional fragmentation and instructional discontinuity. The focus on manas, as a coordinating function, draws attention to the necessity of attentional coherence, enabling educators to keep explanations consistent, enhance instruction clarity and handle transitions more skillfully without adding to cognitive load.

Authority-based roles, play a major role in shaping classroom practice at the identity level *(Ahamkara)*, where teaching takes on the roles of control validation and self-perception. As a result, students responses may become defensive, inflexible and individualized. Thus, the model introduces a shift toward role-awareness, by addressing *Ahamkara* as a structuring principle, allowing teachers to interact with students more flexibly and lessen the ego-driven reactions.

The activation of Buddhi, as the governing layer of pedagogical action, is what is implied here. Teaching becomes context-sensitive and adaptive, when it is guided by discernment, rather than habit or rule compliance, enabling teachers to react appropriately to a variety of unpredictable classroom situations. The transition, from procedural instruction to discriminative action, improves the efficacy and responsiveness of instruction.

Viveka cultivation also encourages more moral coherence in instructional strategies. By learning to make decisions, based on perception and clarity, rather than merely institutional norms or rules, teachers can reduce bias and make sure that their actions are consistent with their intentions. These implications indicate that practices involving internal regulation like structured reflection, attention training and critical analysis of teacher identity should be added to the current competency-based approaches in teacher education. However, current institutional priorities, such as standardized assessment and syllabus completion may limit the adoption of such practices. Therefore, it is best to think of the VTFM as a

supplementary framework, thus improving existing systems, rather than replacing them.

Scope for Future Research

The Viveka-based Teacher Formation Model (VTFM) aims to offer a theoretical basis for further empirical and methodological advancement. Converting, its fundamental elements into operational constructs and assessing their applicability in teacher education programs, future studies can expand this framework. The approach towards the empirical research for this framework is, to create measurement scales for the constructs, that formed the model. These include - identity flexibility (*Ahamkara level processes*), attentional coherence (*manas-level regulation*), sensory reactivity (*Indriya level responses*) and discriminative awareness in teaching (*pedagogical viveka*). By combining quantitative scaling techniques with qualitative tools like classroom observations and reflective narratives, mixed method approaches can be used to investigate these constructs.

The second approach, focuses on the empirical verification of the main mechanism of the model, which is the change in regulatory dominance in favor of Buddhi. Pre-service and in-service teacher education programs can conduct longitudinal studies - to look at how contemplative interventions, attention training and reflective practices affect this change. These kinds of studies would assist in determining whether observable changes in classroom behavior, decision-making and instructional coherence are correlated with heightened discriminative awareness.

Thirdly, the model makes it possible for teacher education programs to incorporate changes in the curricula. Self-regulation, identity awareness and discriminative judgment modules can be introduced using experimental designs and their effects can be evaluated in comparison to traditional training techniques. This would make it possible to assess the models pedagogical applicability.

Comparative research can also be done to look at how the VTFM works with other frameworks like competency-based and reflective models. Instead of comparing these methods, studies could look into how the addition of a consciousness-regulatory component modifies or improves their results.

Lastly, there can be theoretical development in Indian psychology, especially through discussion with other philosophical systems like Yoga and Vedanta, which also deals with identity awareness and cognitive processes. The creation of a more comprehensive integrative model of teacher preparation based on Indian Knowledge Systems may benefit from such work. Instead of claiming empirical validation in its current form, the VTFM creates a conceptual framework that encourages methodical research. The degree, to which this model can be operationalized, tested and incorporated into modern teacher education, will depend on future research.

Conclusion

Through, the lens of Sankhya, as a psychological architecture, this paper has argued for a re-conceptualization of teacher formation, that moves the emphasis from the acquisition of competencies to the control of internal processes. The study has suggested the Viveka-based Teacher Formation Model (VTFM) as a structured explanation of how pedagogical action is arranged and controlled by interpreting the tattva framework in terms of sensory reactivity (Indriya), cognitive coordination (manas), identity structuring (Ahamkara) and discernment (buddhi).

The model's main contribution is to re-frame teacher development as a discriminative disentanglement process that culminates in pedagogical viveka. By adding a consciousness-regulatory component that addresses how teachers relate to their own perceptions, thoughts and identities in practice, this change challenges the predominance of behavioral and cognitive paradigms in teacher education. By positioning them within a more profound psychological framework, the model thus expands on already-existing frameworks such as competency-based and reflective approaches. This change has consequences for both internal re-organization of the teaching action and for the external reform. When discernment (*Buddhi*), starts governing pedagogical processes, rather than reactivity or identity, teaching becomes more stable, context-sensitive and morally consistent. As a consequence, the teacher is positioned, not only as a performer of instructional techniques, but also as a perceptive agent who navigates complexity.

The model as a whole, is still conceptual and needs to be further developed empirically. It's worth comes from offering a theoretical framework encouraging more research into the function of discriminative awareness in teacher preparation. The paper contributes for the integration of Sankhya into Indian Knowledge Systems in a way that is both pedagogically and intellectually significant by bringing him into conversation with modern educational theory.

In the end, the significance of the Viveka-based Teacher Formation Model rests in a straightforward but essential change: *instead of focusing on what teachers do, it looks at how their actions are internally controlled*.

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