ENACTING THE EDUCATIONAL WORLD IN COMPASSION: A REFLECTION AND POSITIONING OF HOW TO TEACH AND LEARN THE ART OF COMPASSION

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Abstract: *This reflective position paper explores teaching and learning of compassion in educational institutions following the theory of enaction proposed by Varela, Thompson, and Rosch (2016). In the* enactive *view, information processing and cognition are situated in the dynamic relationship between the embodied organism and its environment. Following such a theoretical premise, the paper reviews the stories of two compassionate educators to propose that they enact their teaching space, indirectly transforming it into a learning space of universal compassion. A new model of teaching and learning of compassion, namely, the enactive modelling through non-egocentric responsiveness-embedded stories is suggested through the paper. The study utilizes the multimodal discourse analysis methodology for the investigation of the proposed model.*

Keywords: compassion, *enaction*, groundlessness, enactive compassion

Introduction

The Latin word for compassion, *compassio* comes from two root words, namely *com*, meaning "with," and *pati* meaning "suffer" (Barad, 2007 p. 12). Together these words will mean "to suffer with". The words—empathy, caring, sympathy—are related to the word compassion, but what keeps the word compassion unique is "its intrinsic motion-generated effect" (Schantz, 2007, p. 51), which compels a person to act to alleviate suffering. Goetz, Keltner, and Simon-Thomas (2010) defined compassion "as the feeling that arises in witnessing another's suffering, and that motivates a subsequent desire to help" (p. 351). A similar definition is in Nussbaum (2001), who has an elaborate explication of compassion following the Aristotelian tradition of pity. Lilius, Worline, Dutton, Kanov, and Maitlis (2011) defined "compassion capability as the reliable capacity of members of a collective to notice, feel, and respond to suffering" (p. 874). Darwin viewed compassion as the "strongest of human's evolved instincts" (as cited in Goetz et al., 2010, p. 354). In the earliest Buddhist tradition, the Sanskrit word *anukampa* (comes from the prefix *anu* [alongside] and *kamp* [to tremble]) stood for compassion (Shogo, 2015), and the subsequent Buddhist traditions replaced it with the word *karuna* [both in Pali and in Sanskrit] (Kristeller & Johnson, 2005).

The Western philosophical exploration of compassion has been formulated in a dualistic worldview of the self and the other and is considered a self-centred emotion (Carr, 1999; Parattukudi & Melville, 2019). When appraisal of another by the compassionate subject is the basis for compassion, it can be biased, ill-informed, and influenced by the environment or presentation of the object. Such compassion can be narrow or wide according to the preference of the compassionate subject. When compassion depends on the presenting

picture of the individual object, it causes grades of compassion and fading of compassion (Västfjäll, Slovic, Mayorga, & Peters, 2014) from a friend to foe and neighbor to the stranger. Compassion conceived in this manner may provoke us to agree with the critiques of compassion for whom it is not a reliable moral construct and not good for teaching and learning (Batson, Klein, Highberger, & Shaw, 1995; Verducci, 2000). However, from a wider Buddhist understanding of *karuna* (Sanskrit word for compassion), compassion is both unlimited and universal. Considering that as non-self, living beings do not have substantial permanent selves but rather are impermanent products of conditions. Thus, all beings are suffering and that is the interdependent ground of compassion/karuna (Analayo, 2015; Makransky, 2012). The individual appraisal will not affect the quality of karuna as karuna is a product arising out of the awareness of the nature of suffering. Hrincu (2017) stated that in Aristotelian view of pity, "one's circle of moral regard" (p. 34) is just limited to a small group. However, the Buddhist understanding expands to every living creature. Kupperman (1995) observed that the "limited altruism" of the West has deep roots to its philosophical construct of "individualized self" (p. 131) and in contrast Buddhism insists that the relationships (the five aggregates–*Khanda*) which makes the perception of individual self (person) is something that one must escape from to attain *nirvana* (liberation). Schopenhauer (2005), who was influenced by the Eastern philosophy, considered that the Western dualistic understanding is not helpful in compassion. According to him compassion overcomes the separation between self and the other and helps one to perceive the other as oneself. Against this background, the non-self-based compassion may be considered a universalized emotion, as Mirguet (2017) puts it, and this notion of compassion can be confidently introduced in education and research.

Buddhist tradition considers compassion both as Buddha's nature and as something that can be cultivated through meditation (Analayo, 2015). With the emergence of Mahayana Buddhism, compassion came to the center stage as a trainable experience. Neuroscientific researches have shown that compassion can be cultivated through training and has had positive physiological effects (Engström & Söderfeldt, 2010; Klimecki, Leiberg, Lamm, & Singer, 2013; Klimecki, Leiberg, Ricard, & Singer, 2014; Lutz, Brefczynski-Lewis, Johnstone, & Davidson, 2008; Pace et al., 2010; Weng et al., 2013). Compassion training altered altruistic behaviours and the activity in areas of neural response to suffering (Weng et al., 2013), and cognitively based compassion training reduced salivary C-reactive protein in foster care program adolescents (Pace et al., 2010). Lutz et al. (2010) indicated regulation of neural circuitry of emotion in compassion meditation by experts as compared to novices. Mongrain, Chin, and Shapira (2011) studied the effect of practicing compassion towards others for one-week period with 719 participants who were divided into a compassion group and control group. The study revealed increased happiness and decreased depressive symptoms in the compassion group. The benefits through compassion training and its effects on amygdala can be transferred to the non-meditative mental state in a person (Desbordes et al., 2012). Many such neuro-scientific experiments on compassion have made use of the Buddhist meditative practices in their study. Specifically, the study conducted by Klimecki et al. (2013) found that distinct, non-overlapping brain regions are engaged during the empathic response and compassionate response. In their study, the subjects who showed

empathic response stimulated a particular area of the brain with negative affect and similarly subjects who exhibited compassionate response had brain activity in a different non overlapping area, which also represented positive affect. They also observed that training in compassion was able to override the negative affect induced by empathic distress.

My experiences as a mental health therapist crossing over to the field of education with an Eastern upbringing and Western higher education facilitated a simultaneous philosophical and pragmatical approach to the teaching and learning of compassion. My initial literature research on the phenomenon of compassion (Parattukudi & Melville, 2019) together with my clinical experience and study of compassionate presence paved way for this reflective project. This reflective positioning work incorporates clinical, pedagogical experiences, and neurological research on compassion with the latest studies on cognition as *embodied action* or *enaction* (Varela et al., 2016).

Enactivism in Teaching and Learning

Inspired by the phenomenology of the French philosopher Marleau Ponty (1908-1961), Varela et al. (2016) developed the theory of enaction using the 1980 work of Maturana and Varela on *autopoiesis* and the Buddhist idea of codependent arising as elaborated in their book. They stated that every organism maintains its internal organization through constant interaction with its environment or world through sensorimotor and metabolic requirements (Caracciolo, 2012). Colombetti and Thompson (2008) summarized

> In enactive approach, the human mind is embodied in our entire organism and embedded in the world, and hence is not reducible to structures inside the head. Meaning and experience are created by, or enacted through, the continuous reciprocal interaction of the brain, the body, and the world. (p. 14)

Begg (2013), in his attempt to introduce *enactivism* in teaching and learning, proposed that the idea of enactivism is contradictory to the traditional ways of teaching and learning and the separation between the learner and the world. For Davis, Sumara, and Kieren (1996) in the enactive process the distinction between the learners and learned are "mere conveniences" (p. 157), and they are co-emerging in the process. The teacher and the students are considered "part of their context (rather than in a context)" (p.157), and learning is an act of "bringing forth" (p. 158), which happens within the enactive process. Sumara and Davis (1997) following embodied cognition, argued that learning is "occasioned" rather than "caused" (p. 412). Accordingly, learning "co-emerge with complex webs of experience" (p. 412), and we cannot speak of a particular direct outcome of any action. Accordingly, Davis et al. (1996) said that this way of understanding of learning refutes the two assumptions regarding schooling, namely: we can pre-define the skills and attitudes that individuals need to be successful in society and the assumption that learning can be controlled to suite a particular desired outcome. Many of our learning happens at a non-conscious level as an "emergent process" (Begg, 2013, p. 89) like that in non-human beings. For them, learning is not "coming to know" (p. 84) of the learner and the learned; it aims at "co-solving and co-implicating" (p. 84).

An Enactive View of Compassion

As explained by Varela et al. (2016) in the enactive philosophy, compassion is contextualized in the circulatory movement of cognition and experience, as two

phenomenological axes of the same coin. Cognition, as the "embodied action" or "enaction" (pp. 172-180) shatters the myth of absolutism or a pre-given state of affairs through the introduction of groundlessness, which propels the enactive process. The doing away with the myth of absolutism can cause possible disillusionment and threat of another extreme position of nihilism. Therefore, it necessitates a transformative action rooted in groundlessness to perpetuate the circulatory movement and face the challenge of nihilism in existential lines. This axis of experience is taken care of by compassion as an embodiment of groundlessness in a scientific culture. They summarize the two phenomenological axes of compassion in the following statement, "If planetary thinking requires that we embody the realization of groundlessness in scientific culture, planetary building requires the embodiment of concern for the other with whom we enact a world" (Varela et al., 2016, p. 245).

The enactive view of compassion was first proposed in health care research by Halifax (2012) who argued that compassion is an emergent process, involving attentional, sensory, and cognitive faculties, which are interconnected and situated in and responsive to the living context of a human person. Halifax (2013) introduced the GRACE protocol for training nurses and health care professionals in compassion. GRACE stands for **g**athering attention, **r**ecalling attention, **a**ttuning to self/other, **c**onsidering, and **e**ngaging. Similar to several Buddhist meditative practices, Halifax (2012) placed the idea of groundlessness in the intention/insight axis as a subject and object in her model. As I understand, the prescriptive approach of GRACE is essentially a sequential learning and experiencing project, which does not seem enactive, rather gives a picture of many parts creating the whole. Di Paolo, Rohde, and De Jaegher (2010) also hold a similar view that in an enactive process, many parts together does not create autonomy, rather it is the resultant identity emerging out of interactions happening in an operationally closed system.

According to Varela et al. (2016), compassion "is not derived from an axiomatic ethical system nor even from pragmatic moral injunctions. It is completely responsive to the needs of the particular situation" (p. 248). According to them, groundlessness is manifested by "non-egocentric responsiveness" (p. 252), and the process needs to engage in a training of mind in groundlessness of reality.

Beyond Teaching and Learning: Discovery of Compassion in and Through Enaction

According to Varela et al. (2016), the awareness of "groundlessness as non-egocentric responsiveness" (p. 252) guides us to connect with the other with whom "we dependently co-originate" (p. 252). In the final analysis, it appears to me that the non-egocentric responsiveness as the manifestation of groundlessness is the doorway to the learning and teaching of compassion. I would base my argument for an enactive process in compassion training on the discussion by Varela et al. (2016) that the very nature of compassion is not pre-determined but rather emerging responsive "to the particularity and immediacy of lived situations" (p. 250).

According to the proposed enactive model of compassion as graphically presented below, in the emergent and dynamic process of enactive modelling, the educators are supposed to be exemplary through the practice of modelling (Burack, Irby, Carline, Root, & Larson, 1999; Conklin, 2008) and

need to prefer real-life situation as it facilitates better emotional attunement (Hutto, Ilundain-Agurruza, & Sanchez-Garcia, 2015). Mutual participatory sense-making (Varela et al., 2016) happens between the teacher and student or students through the use of "story worlds" (Caracciolo, 2012, p. 368) with "nonegocentric responsiveness" (Varela et al., 2016, p. 252) as its content and prime motivator, which is aimed at alleviating suffering. Each story world emerges as a new story world with nonegocentric responsiveness in content and action. Nonegocentric responsiveness continues to create content through the story world and it in turn, brings forth nonegocentric responsiveness. This continuous process of mutual participatory sense-making can involve new individuals and environments continuously evolving and emerging as autonomous systems. Learning and teaching of compassion happen simultaneously within the framework of a self-organized system of mutual participatory sense-making, which is operationally closed, meaning "whose primary effect is its own sustained production" (Di Paolo et al., 2010, p. 49).

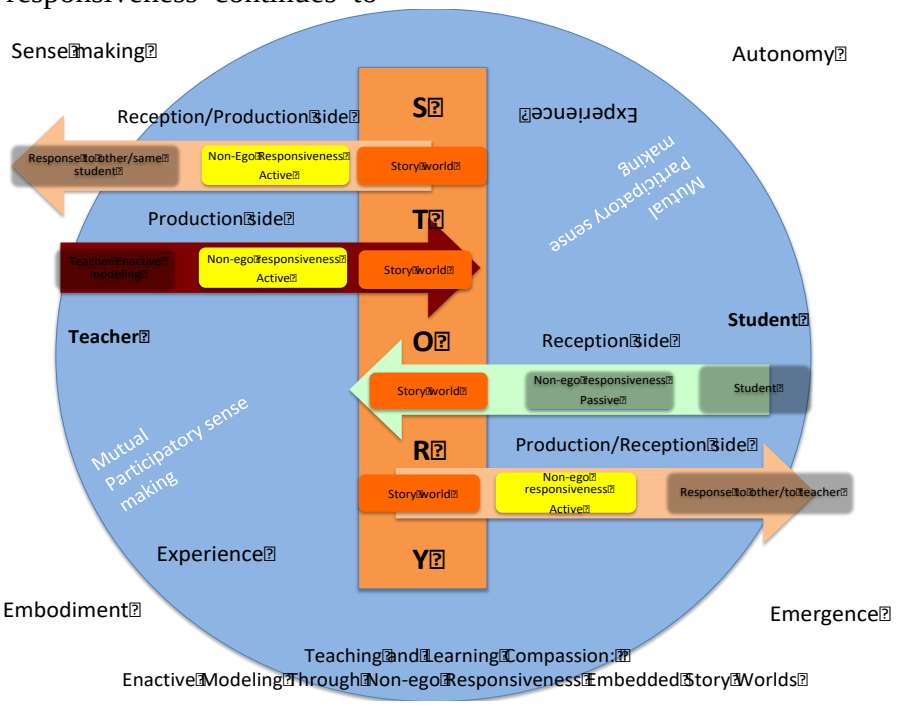


Figure 1: Graphic presentation of *enactive* compassion in teaching and learning

In the enactive view, compassion is not a single system experience but rather involves mutual participatory sense-making of multiple systems as explained by Rosch (2016). The word mutual stands for a system-based experience; participatory refers to the fact that individuals are actively participating in creating a system that is changing; and sense-making is the continuous emergence of roles, values, and meanings. Di Paolo et al. (2010) spoke of "participatory sense-making" (p. 71) as an extension of individual sense-making in a social situation in an enactive view. According to them, this is in agreement with the five interrelated ideas of the enactive approach, namely, "autonomy, sensemaking, emergence, embodiment, and experience" (p. 37). In the above given model (Figure 1) a compassionate educator through enactive modelling (explained below) using

the non-egocentric responsiveness embedded stories (explained below) interacts with the student who enters into it from a passive non-ego centric responsiveness state. The student re-enacts and re-creates the story-world brought in by the educator, which in turn propels an active non-egocentric responsiveness in the student which has the potential to repeat a similar circle.

The following section elaborates on some of the concepts like emotional attunement, enactive modelling, use of the body, and story-world, which are useful in understanding the proposed model called the *enactive modelling through non-egocentric responsiveness embedded stories* for teaching and learning of compassion.

Emotional Attunement

Hutto et al. (2015) argued that the only way for the training of a virtue or a second nature is "to embed emotional attunement directly within the training of specific skills" (p. 1). They back this claim with a study by Oudejans (2008) involving 27 Dutch police officers in which half of the group practiced shooting at cardboard targets and half gained training by shooting each other with soap cartridges. The officers who practiced with each other showed better levels of accuracy immediately after the training and after a few months of training. They also speak about the affective learning design (ALD), which is employed in sports like using human context instead of a bowling machine aimed at the emotional attunement between the bowler and the striker in cricket. The training model is not through explicit instruction but by changing the environment like the size of the ground, the distance between players, and working on the player's mental fatigue.

Enactive Modelling

Burack et al. (1999) said that empirical evidence suggests that modelling becomes more effective when the teachers are explaining to students about what they model. According to Conklin (2008) through modelling, that is "demonstrating in action the very practices one advocates" (p. 660), the teachers need to live the pedagogy and unpack the pedagogy with students. It is for the students to know as to what is behind the teacher's practice, experience it themselves and gets to know it as their teacher experiences it. Di Paolo et al. (2010) spoke of enactive modelling of a value. The value system is understood as already included during the embryogenesis as a result of natural selection. According to them, the "value system for reaching would become active if the hand comes close to the target" (p. 52). They extended the use of this model to non-neuronal processes. Di Paolo et al. suggested the viability of enactive modelling in social interaction through a number of simulation experiments and based it on the available literature on such experiments like that of "perceptual crossing" (p. 66, a term coined by Auvray, Lenay, & Stewart, 2009), which had blindfolded human subjects as participants who interacted in a limited virtual context. According to them, these studies reveal the "importance of timing in interaction" (p. 69). Di Paolo et al. referred to the timing of the interactional coordination as "*interaction rhythm*" (p. 69, emphasis in the original), which is a necessary component of the enactive modelling process. This kind of a coordinated interaction that is emergent of the particular situation and embodiment makes the process of enactive compassion self-organized, self-sustained, and autonomous.

Use of Body

Barnacle (2009) elaborated on learning by using the body within the concept of social norms, which was introduced by Dreyfus (2006). Dreyfus explored ordinary human interactions where an individual understands how close he or she can stand in front of another individual. This kind of learning is not the same as institutionalized rules, which can be perpetuated by linguistic interventions, rather, it needs to be negotiated between two bodies and the environment. Barnacle (2009) thus promoted the need for the educational process to listen to a "sensibility of what is being learned" (p. 31) as it is experienced in the gut.

Enacting the Story World

Caracciolo (2012) said that through stories we "enact a world of significance (on the production side)-or we imaginatively enact the 'story worlds' generated by other human beings (on the reception side)" (p. 368). Resultant of this process is the human ability to meaning making where the recipient can experience detachment from the here and now and engage in possibilities, which may be beyond the regular habit of thinking and living. This ability is possible through the imaginative re-enactment of the story by the recipient by entering into the world of significance created by the author of the story. Any regular interaction between individuals embedded with meaning becomes a story, and the story may be expressed in language, which is a powerful tool in second-order sense-making (Froese, 2012). Language as an alternative cultural medium can control and guide enactive experiences "instead of letting the physical world 'decide' on what should be lived by humans" (Bottineau, 2010, p. 278). The basic intentional realm of non-egocentric responsiveness enters into the story world in the interaction between the compassionate educator and student. The outcome of such an interaction is what we call the non-egocentric responsiveness embedded stories in the model.

Enacting the Educational World in Compassion: Exploration Using Multimodal Discourse Analysis

The model of enactive compassion (Figure 1) is further investigated through two exemplars. For this purpose, I have selected two video documentaries depicting compassionate educators, one from Arunachal Pradesh, India and the other from San Diego, California, United States. I shall explore the exemplars utilizing the multimodal discourse analysis process as elaborated in Norris (2004). Multimodal discourse analysis investigates various interlinked and interdependent interactions in communication that a person engages simultaneously beyond just speech and action. Multimodal discourse analysis considers an integral part of its analysis what is usually considered the context in conventional discourse analysis like the layout and environment. According to Norris (2004), an individual uses embodied modes like speech, gaze, gesture, and posture as well as disembodied modes like the layout of the classroom. Each mode of communication is utilized in correspondence with different degrees of awareness and attention by the communicator. When an individual uses complex, interlinked communicative modes we can speak of modal density. Modal density "refers to the intricate interplay of various modes of communication or intensity of a certain mode that a social actor employs" (Norris, 2004, p. 102). Modal density does not depend on the multiplicity of modes rather how intricate and complexly connected or intense a mode or modes are. In a focused communication some modes are present

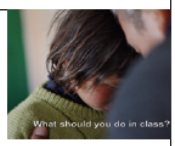
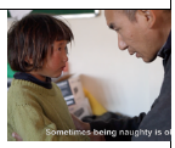
while others are in the background. Thus Norris (2004) spoke of a "foreground-background continuum" (p. 104) in interactions. Accordingly, focused actions are happening simultaneously with higher-level actions happening in the background of the interaction. Thus, multimodal discourse analysis facilitates analysis of all identifiable communicative modes including that of the current higher-level action of an individual.

Documentary 1

Lobsang Phuntsok, born of an unwed mother, went to a Buddhist monastery and trained under Dalai Lama to become a Buddhist monk. As a monk he spent years teaching about Buddhism in the United States, then in 2006 moved to Arunachal Pradesh in India under the foothills of Himalaya and founded a residential school for children from families struggling with poverty and other similar issues. He established *Jhamtse Gatsal* (love and compassion in Tibetan), a residential community with 85 children who live and learn in the community. The documentary *Tashi and the Monk* (Hinton & Burke, 2014) tells the story of Tashi, a five-year-old who is the youngest and newest member of the community and who tests the teachers and children with her tantrums and disturbing behaviour. The following is a short scene from the documentary depicting the powerful enactment of compassion between the teacher and the student (both the Monk and Tashi speak in the local dialect. I am narrating the story using the subtitles in English as it is seen in the documentary. The pictures are still shots from the documentary, which is available online).

The scene begins with Tashi picking a fight with another child in the room. She almost pokes a pencil into the ear of the other child. An adult teacher assistant tries to get her to the Monk's (principal) room in spite of her tantrums and cries to not do so. Finally, she meets with the Monk, Lobsang Phuntsok, in his small office.

Time		Transcription	Tashi	Monk	Story world	Modal density	Screen shot
5.15	5.16	M. Did someone beat you? Look at me, did some one hit you?	Eyes closed, crying/weeping, head down, hand covers face	Sits at same level as T, looks at her bending forward, tries to remove her hand from covering face and establish eye contact, trying to lift her face	M. invites T to the story of the presence of a caring person	T. Low (posture, speech, gesture) M. High (gaze, posture, gesture, speech, proxemics)	
	5.28	Don't you want to talk to me? You have to stay here until you stop crying	Keep weeping, wiping tears with her hands	Trying to listen her bending ears to her face, leaves the room for a little while	M. Invites T. to the story of the presence of one who cares but emotionally regulated/detached	T. Low (gesture, speech) M. Medium (gesture, speech, posture, layout)	
5.42	5.52	Have you calmed down	T alone in the room not crying, looking at the window Looks at the door, sobs a bit and goes close to M	Opens the door and comes in, sits down. M extends his hands in embrace	T. participates in M.'s story world by ability to calm down/regulate, reach out to the caring one	T. high (layout, gaze, speech, posture, gesture) M. High (layout, gesture, posture, speech, gaze)	
5.56	5.58	Did you beat Maling? Did you spit on him? Have you done something wrong? What did your teacher tell you?	Her eyes are open, looks at M's heart area, She nods her head sideways in disagreement, she weeps and repeats side way node	His eyes are focused on to her face	M. invites T. to the story of the presence of a person who is the truth seeker/the judge	T. medium (gaze, gesture, speech) M. low (speech, gaze)	
	6.08	Give me your hand. You have a wound on your finger. How did you get it?	She keeps weeping	He holds her hand in his left hand and touches the wounded finger with his right hand. He looks at the wounded finger holding her hand.	M. Invites T. again to the story of the presence of a person who deeply cares, seeing suffering, wanting to alleviate it	T. Low (speech, posture) M. high (gesture, posture, gaze, speech, layout)	
6.15	6.15	Does it hurt? Did you get some ointment? Is it painful?	T is not weeping as before	He touches and inspects her wound	M. invites T. to the story of the presence of someone who nurses the other	T. low (posture) M. high (speech, gesture, posture, proxemics)	

Time		Transcription	Tashi	Monk	Story world	Modal density	Screen shot
6.20	6.24	Look, I have one too.	She looks at M's finger	His head downward to T, inspecting the wound, total focus on her hand He looks at his hand, finds a wound on his finger and shows it to her	M. invites T. to the story of someone who is wounded and need care T. participates in the story by looking at his wounded finger.	T. low (gaze, posture) M. high (speech, posture, gaze, gesture, proxemics)	
	6.32	Mine hurts, does yours?	She looks at M's finger	He takes her right hand and holding it, he shows his wounded finger, then signals to her wounded finger, touches it	M. invites T. to the story of fellow travellers who share their sufferings to each other.	T. Low (gaze, posture) M. high (speech, gaze, posture, gesture, proxemics)	
6.34			She looks at her finger and nodes up and down in agreement.		T. responds to it by entering into the story world of the one who needs care by acknowledging her pain.	T. medium (gaze, gesture, posture) M.	
6.36	6.37	Are you happy here?	T nodes her head up down in agreement	Holding her right hand with both his hands, he gestures his right hand in re-assurance, looks at her eyes	M. invites T. to the story of a child who is happy T. responds to it by agreement	T. medium (gesture, posture) M. high (speech, gesture, gaze, proxemics)	
	6.41	Nobody beats you here.	T nodes her head sideways	He asks her something (not in transcript)	M. invites T. to the story of a child who is safe	T. medium (posture, gesture, gaze) M. medium (speech, gesture, gaze)	
6.44	6.47	M. What should you do in class? T. **Study** M. That is right, study.	T looks down **For the first time T speaks out.**	He holds her close to him by her shoulders and looks at her face	M. invites T. to the story of a child who is motivated to study. She participates in the story world by speaking out the answer	T. medium (gaze, speech) M. high (speech, proxemics, gaze, gesture)	
6.50	6.51	Sometime being naughty is ok. But the rest of the time you have to study and listen to	T looks into to M's eyes (first time) She keeps the gaze stable and nodes her head up and down a few times in agreement.	He holds her by the lower armpit and looks at her. He gestures (growing up) with his hands as he speaks. He again holds her on her shoulders.	M. invites to the story of a child who is fun loving yet responsible and respectful	T. high (gaze, gesture, posture, new gesture) M. high (speech, gesture, posture, proxemics)	

Time		Transcription	Tashi	Monk	Story world	Modal density	Screen shot
		your elders. When you grow up like me you will be very happy.	Her hands are busy playing with her clothes' ebbs.				
7.05	7.06	Now you have to stop crying and smile.	Her head is initially down but lifts to look at him, she looks away for a few moments, looks around and looks out	He places both his hands on her cheeks (affection) He gestures like wiping her tears and removes his hand.	M. invites T. to the story a child who is regulated and happy	T. medium (gaze, gesture, posture, layout) M. high (speech, gesture, posture, proxemics)	
	7.12	M. Shall I walk you to your class? T. Yes	She looks at him, nodes her head in agreement, says "yes"	He once again places his hand on her cheek. And holds her hand to take her to classroom	M. invites T. to the story of the presence of someone who respects her and ready to go an extra mile with her	T. high (gaze, gesture, speech, posture) M. medium (speech, gesture, posture)	
	7.23	M. (at the door) where are your shoes? …You don't have any shoes?	Her hand is his hand and she follows him	He holds her by hand and walks with her. He opens the door and takes her out of the room. The room is closed	M. invites T. to the story of the presence of someone who notices her suffering and wants to alleviate it	T. low (gesture, layout) M. high (speech, gesture, posture, proxemics)	
46.50	47.15	M. You like fighting or you like to be friends? T. I like to be friends	T is excited, smiles, looks at his face	M bending forward, engaging his hands gesturing fight and friendship. He nods in agreement at her answer	M. invites T. to the story of a child stopping fights and building friendships T. responds to the story by participating in it by expressing desire to be a friend	T. high (speech, gesture, posture, proxemics, layout) M. high (speech, gesture, posture, proxemics, layout)	
47.44	47.49	M. What should you teach them? T. First eat your food, go to your class, don't fight with each other, listen to your elders,	T sitting very close to him with other two kids, she rocks herself with him and looking at his face answers his questions counting in her hand And then stands up and sticks a sticker on his forehead.	He sits with T and other two kids in the open ground, distributing stickers to them. He holds her close to him, rocks with her, looks at her eyes, listens and responds to her answers.	M. invites T. to the story of a good older sister to other troubled children. T. participates in the story world by agreeing to live as an older sister teaching and supporting younger kids.	T. high (speech, gesture, gaze, proxemics, body movement, layout) M. high (speech, proxemics, gesture, posture, body movement, layout)	

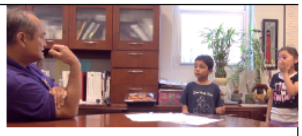
In the above given exemplar, the non-egocentric responsiveness of the Monk rooted in an enactive modelling process (the right response at the right time), holds the hand of Tashi (emotional attunement), and emerges into a story world (the story of the Monk and the story of Tashi emerges into a new story). We can see how the little girl is getting consoled and does not feel the need to defend her point. The Monk continues to emerge into another enactment of non-egocentric responsiveness with the new story

world through the question: shall I walk you to the classroom? and the subsequent noticing and inquiry about Tashi's footwear. The last part of the documentary as explained in the above tabulation (time 46.50-47. 49) shows how Tashi responds spontaneously to a situation with non-egocentric responsiveness as explained in the enactive compassion model (Figure 1).

Documentary 2

Godwin Higa was the principal of Cherokee Point Elementary School in San Diego, California. The school is located in an area consisting of only 1.5% of the geographical area of San Diego, but has a reported violent crime rate of 15 %, total murder rate of 25 %, and had the highest domestic violence in the city of San Diego. Cherokee Point Elementary School became the first trauma-informed school in San Diego under the compassionate leadership of Mr. Higa. In a 2015 short documentary titled *Creating a Culture of Compassion in Schools*, (Andrews, 2015), Mr. Higa in his monthly chat with students and staff says, "So, when students come to school, and they are not feeling well, or they are acting out, it is not about going to Mr. Higa, it is about what is happening with you? What can I do to help you? We lead with compassion".

Below given is a short scene from the video showing two children in his office who have been fighting over something. The young girl is complaining about the young boy. Principal Higa intervenes. (The pictures are still shots from the documentary which is available online).

Time		Transcription	Higa	students	Story world	Modal density	Screen shot
7.30	7.31	I thought…, you guys are friends? , Ok…You will have to… friends don't fight. Friends are nice to each other, isn't it?	He sits on a chair, looking at the students, gesturing with his hands	The boy responds to Higa, "yea Ok", looking at him, gesturing Standing near to the boy is the girl who is looking at Higa and wiping off tears from her face. She also nodes her head in agreement	Mr. Higa invites the students to a story world of friends who are nice to each other. The question, challenges the children to explore a world where they don't need to fight	Higa. High (gaze, gesture, speech, layout, posture) Students. High (gaze, posture, gesture, proxemics, layout)	
7.46	7.46		He listens to them, as the boy is talking	The boy turns to the girl and give a hug She receives the hug and wipes off teas from her face	Encouraged by the story world of friends being nice to each other, the children enact a compassionate gesture of accepting each other	Higa. Medium (gaze, posture, gesture) Children. High (speech, posture, gesture, proxemics, layout)	

The children, after having some more conversation, finally embrace each other to show that they are no longer fighting but ready to support and show compassion to each other. Here again, the non-egocentric responsiveness inspires Principal Higa to ask a creative and challenging question to the children who were fighting, namely, whether

they were friends? Further, he becomes instrumental in evoking a story world where everyone is participating through the statement that friends do not fight. The story world guides the children to respond in non-egocentric responsiveness, which is manifested in their mutual hug and re-establishing friendship.

Conclusion

Varela et al. (2016) think that any learning process that facilitates the letting go of the ego-centred behaviour pattern is helping spontaneous compassion to be self-sustaining. Both the above-given exemplars show how the non-egocentric responsiveness is intertwined with a story world of the same content that furthers the movement of compassion in both the educator and the student. There is no blame or defence but enacting of non-egocentric content as and when determined by the autonomous emergence in the context, which has the potential to be operationally closed, repeatedly producing non-egocentric responsiveness. In both the exemplars, the compassionate educator and students are charged with non-egocentric responsiveness, which is potential for the emergence of further enactments of non-egocentric responsiveness embedded stories and thus, the operationally closed process can continue self-sustained. The proposed enactive modelling through non-egocentric responsiveness embedded stories is aimed at creating an organic, sustainable, and pedagogically self-sufficient process to the teaching and learning of compassion. Compassionate educators can intentionally be oriented towards this spontaneously occurring method or process of enactive modelling in their efforts to be more grounded in groundlessness in a scientific culture. This investigation continues to affirm the idea that compassionate educators enact their teaching space, indirectly transforming it into a learning space of compassion. While some of the educators may have already been practicing compassion in teaching and learning just as the compassionate educators in this paper, others may benefit from a model like as they can use it in their own pedagogical reflection and practice.

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