

"SA VIDYA YA VIMUKTAYE":
CHANGING PERCEPTIONS ON IN/FORMAL EDUCATION
MY JOURNEY FROM A WAITER TO A RESEARCHER

Rajan Binayek Pasa

A Dissertation

Submitted to

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in Partial Fulfillment of the Requirements for the Degree of
Master of Philosophy in Development Studies

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DECLARATION

I hereby declare that this dissertation has not been submitted for candidature for any other degree.

Rajan Binayek Pasa
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31 July 2014



विद्या ददाति विनयम् विनयात् यति पात्रताम् ।
पात्रत्वाद्धनमाप्नोति धनात् धर्मः ततः सुखम् ॥
– (हितोपदेश)

Trans: Education gives humbleness and humbleness makes person as a personality.
Personality earns capital (i.e. socio- economic, cultural and symbolic), and capital stimulates self-satisfaction and happiness that is also called one type of liberation.

DEDICATION

To the loving memory of my father Badan Kumar "Santosh" and my loving mother
Shree Shanti Shrestha "Prem" who have always provided me with thoughtful
parenting.



My Inspiring Father and Loving Mother

Master of Philosophy in Development Studies in Education dissertation of Rajan

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AN ABSTRACT OF THE DISSERTATION OF

*Rajan Binayek Pasa for the degree of Master of Philosophy in Development Studies
presented on 31 July 2014*

*Title: "SA VIDYA YA VIMUKTAYE": CHANGING PERCEPTIONS ON IN/FORMAL
EDUCATION: MY JOURNEY FROM A WAITER TO A RESEARCHER*

Abstract Approved.....

Associate Prof. Bal Chandra Luitel, PhD

Associate Dean and Dissertation Supervisor

This dissertation portrays my heartfelt-lived-experiences on changing perceptions on in/formal education in ever-changing cultural contexts. I have reflected those cultural contexts as an activities rather than only a means of structural instruments (Holder, 2008, p.8). My changing perceptions have relatively contributed to improve my socio-economic conditions that encourage me to achieve higher educational status for establishing my identity and happiness. The main purpose of my dissertation is to explore the journey of changing perceptions on in/formal education during my working life in ever changing work place. In so doing I reflect the major turning points in my life by raising the question, how could I become a researcher who was a waiter at some point of my life?

In this dissertation, I have recalled my thirty six years of lived experiences on inspiring and frustrating interactions with self and others (i.e. my parents, relatives, teachers, local intellectuals, national and international friends, guests and intellectuals) during my in/formal education and working life. In some point of my

life, I understood them (Others) differently and by writing personal story and perhaps, apologizing to them (Engel, 2001, p. 28). Exploring my past, I was ambitious and reflective actor, and again it might be a reason that the existing social structure could not shape my feeling and beliefs. I might have rejected the reproduction of my occupational and educational status while at the same time planning to pledge against stratified socio-economic and cultural structures.

To understand or for understanding of my changing perceptions towards self and Other, I have applied multi-paradigmatic research design (i.e. criticalism, postmodernism and interpretivism). I have applied critical paradigm for critical outlook that allowed me to understand socio-economic, cultural and educational hierarchical structures where I wanted to see the gap between theory and practices. Likewise, I have applied postmodernist paradigm to construct multiple genres from self-reflection for cultivating different aspects of my experiences to claim my experiential reality on changing perceptions as a quality of my study. Similarly, I have applied interpretivist paradigm to understand my changing perceptions within a cultural contexts and constructing new knowledge from interpretation.

Within a multi-paradigmatic research design, for exploring my reactions of the interactions with self and others, I have used autoethnography as a methodology. I used narrative imagination as a method for recalling my past/present interactions to construct multiple form of genres and writing as inquiry as a method for making those genres more rigorous. I apply theoretical referents from socio-cultural, psychological and cognitive learning theories for best foot forwards. The meanings show that due to changing socio-economic status (moderate to poor) and changing parenting (quality to poor) and dis/empowering cultural structures, I missed some portions of my formal education. While at the same time, I applied vocational rehabilitation therapy and

resiliency against my frustration and engaged in working life. It was due to transformation of my identity and empowered socio-cultural relationship with self and others; I again embarked on higher educational voyage. Finally, I have come to see myself as an agency and continuing my student life for educational benefits to self, society and nation as an outcome of my higher education life. Hence, during my MPhil study, possibly, I began to see myself as a new potential organic intellectual to play institutional agentic role for betterment of the society.

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Rajan Binayek Pasa

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ABBREVIATION AND ACRONYMS

B.COM	:	Bachelor in Commerce
BA	:	Bachelor in Arts
BLS	:	Bureau of Labor Statistics
CBOs	:	Community Based Organizations
CBS	:	Central Bureau of Statistics
CDRD	:	Central Department of Rural Development
CEDA	:	Center for Economic and Development Academy
CMA	:	Community Medicine Auxiliary
CRC	:	Children Right Convention
CTEVT	:	Center for Technical Education and Vocational Training
DFID	:	German Development Cooperation Organization
ECED	:	Early Childhood Education and Development
EFA	:	Education For All
F&B	:	Food And Beverage
GER	:	Gross Enrollment Rate
GPI	:	Gender Parity Index
HP	:	Himanchal Pradesh
HSEB	:	Higher Secondary Educational Board
IA	:	Intermediate in Arts
ICESCR	:	International Conference on Educational ,Social and Cultural Rights

INGO	:	International non-government Organization
J&K	:	Jammu and Kashmir
KTC	:	Kathmandu Training Center
KU	:	Kathmandu University
M.COM	:	Master in Commerce
MA	:	Master in Arts
MBBS	:	Master in Medicine and Bachelor in Surgery
MPhil	:	Master in Philosophy
MQA	:	Malaysian Qualification Agency
NCED	:	National Curriculum and Educational Division
NGO	:	National Non-government Organization
NNEPC	:	Nepal National Educational Plan Commission
NPC	:	National Planning Commission
NRDS	:	Nepal Rural Development Society
OECD	:	Organization of Economic Cooperation and Development
OJT	:	On the Job Training
PGDE	:	Post Graduate Diploma in Education
PHC	:	Police Head Constable
PhD	:	Doctor in Philosophy
RBDS	:	Rapti Basin Development Society
RD	:	Rural Development
RQs	:	Research Questions

SLC	:	School Living Certificate
SSRP	:	School Sector Reform Plan
TITI	:	Technical Institute for Training Instruction
TU	:	Tribhuvan University
UGC	:	University Grand Commission
UNDHR	:	United Nations Declaration on Human Rights
UNESCO	:	United Nation Education Science and Cultural Organization
UNICEF	:	United Nations international Children emergency Fund
UNWTO	:	United Nation World Tourism Organization
UP	:	Uttaranchal Pradesh
UP	:	Utter Pradesh
USA	:	United States of America
VDC	:	Village Development Committee
VMGO	:	Vision Mission Goal and Objectives
WTB	:	World Tourism Barometer
ZPD	:	Zone of Proximal Development

PREAMBLE

"Sa Vidya Ya Vimuktaye"

Let me begin with the educational crux of Vedic Philosophy, "Sa Vidya Ya Vimuktaye" that emphasizes the liberating role of education. I can say that my life has transformed from an anger-driven thinker to hopefully a sensitive person with inner dispositions for happiness-oriented actions and interactions through education. Through this transformation, I am trying to explore my changing perceptions on in/formal education, that I also experienced a radically altered state of being through the fusion of thought, willing and feeling (Luitel, 2012). Here, I agree with Plotinus (C 205-270 CE) who said "vision is the highest moment of life and getting something from nothing is impossible (Moore & Bruder, 2005). Owing to this statement in my life, what I have come to realize that I got my transformative life from the contribution of my in/formal teachers.

Gururbrahma Gururvisnu Gururdevo maheshwarah!

Guru Sakshat Parambrahma Tasmai Shree Gurave Namah!!

(Nitya Stotrawali: 13 [a collection of everyday prayers])

The rhyme emphasizes that Guru is Brahma (i.e. creator), Guru is Vishnu (i.e. preserver), Guru is Shiva (i.e. destroyer of evil forces), and Guru is real supreme godhead, to whom everybody must bow. Replicating this rhyme in to my life struggle, I can say that my cognition, creativity, and will power have been created and preserved by my in/formal teachers. My negative feeling, perceptions, attitude, and behavior were being rubbed out while changing into new hopes, humble and happiness. During my life-struggle my in/formal teachers have cropped my creativity,

preserved my cognition and motivation while also reducing my ignorance and negative attitude. During my in/formal educational journey and involving experiences towards my working life¹, I hope to have developed my resiliency for becoming capable enough to cope with my challenging circumstances and for managing my vulnerable situations into self protection (Maddi, 2005). And, by applying resiliency, I saw positive relationship between my education life and working life and building my social relation with others. That stimulated my feeling of high self-esteem and self-belief, fostered my ability to reframe adverse experiences. Perhaps, I have learnt life skills from my experiences that made my-self capable enough to face with difficult circumstances (Davidson, Payne, Connor, Foe, Rothbaum & Hertzberg, 2005). Basically, from my experiences I have been learning physical life skills (e.g., taking a right posture), behavioral life skills (e.g., communicating effectively), or cognitive life skills (e.g., making effective decisions) (Danish & Donohue, 1995).

During my education life, being a post-formal thinker ²(Kincheloe, et al., 1999), I hope to have used my post-formal thinking for sensing, feeling, believing, envisioning and storytelling to understand my emotional and educational perceptions which are interrelated to each others. Besides, I remember that I conversed with oppressed and suppressed students and youths due to poor socio-economic and cultural status who were detached from educational opportunities and facilities. I used to remove myself from larger socio-cultural and inter-personal norms and structures.

¹ I worked as a volunteer, private or government job and currently working in Nepal Rural Development Society, Lalitpur (A Non Government Organization).

²Post-formal thinker are those who do not only use inductive and deductive analytical logics but they also use other forms of reasoning such as poetic, narrative, dialectical and many other forms of thinking.

Perhaps, I was interested to unpack my post-formal strategy and planned to express my autobiographic impulses for presenting my critical self-reflexivity for problem detection and came to realize the value of education (Kincheloe, 1995). I began to appraise my increasing inner ability and cognition that has been nourishing due to secondary level education and informal education. Afterwards, I have come to understand liberating and transformative (i.e. for myself, my family and community as an example for part time change) role of education.

Moreover, in ancient period, religious and informal education had given a high emphasis in Vedic philosophy (i.e. an oriental philosophy) because it was designed to bring peace and happiness in individual life (Yogi, 2012). I knew that the aims of life, according to the Vedas, are acquiring dharma for gaining knowledge of this world, acquiring artha for making money and material gains, attaining karma for fulfilling desires by action and obtaining moksha for ensuring liberation from the world (Gyani, 1997). Owing to my study, my in/formal education life becomes means for controlling my mind that helped to develop my higher level aspiration and determination capacity, inner ability and lost my pride, ego, greed and falsification that help to determine the position of my self-actualization (Ghimire, 2013). In this context, I am telling you (my readers) to embark on a journey of reading and reflecting with my inner self. During my formal school days, I missed my higher educational opportunity after I passed SLC (School Leaving Certificate). I appraised challenging to enroll in higher education from different perspectives and began to think, that could become an opportunity in my life and planned to manage emotionally (Vikashanand, 2012).

I started working in many Nepalese and Indian cities. In Nepal, I worked in Nepalgunj, Butwal, Pokhara, Narayangardh, and Kathmandu. In India, I worked in Goa, Mumbai, Surat, Bhopal, Agra, Mathura, Delhi, Kurukchhera, Govindagarh,

Ludhiana, Chandigarh, Sundarnagar, Kullu, Manali, Sri Nagar, Kargil, and Leh-Laddakh. During my working life, I got ample opportunities to acquire informal education in which I have been reading my experiential world and socio-cultural knowledge as a text and context (Kincheloe & Steinberg, 1998). Perhaps, I might have been compelled by socio-cultural system to involve in different livelihood activities rather than I enrolled in higher education. During my livelihood activities, I got motivation and suggestions from national/international friends and guests who have added energy in my life. Perhaps, their energy has encouraged me to involve in formal education so that I could change my occupational status and social identity.

I have also come to realize that many parents wanted to raise a hope that their children would "became a dragon³" during their life struggle. But, I agree that the conflict over being a loose versus a vigilant parent is not an instrumental choice (Kuan, 2011, p.100). Though, my parents could not fulfill my educational expectation, but I wanted to fulfill their hope and dream emotionally. As I reflected emotions are conceptually rich engagements with the changing environment, was I emotionally committed to perform and produce something during my life struggle?

Similarly, I have come to realize that my life has a meaning that I have to make my life meaningful through my happiness and general wellbeing. Owing with the idea of "living well and doing well" by enjoying goods of the mind for stimulated wisdom, moral virtue and pleasure and also enjoying goods of the body for maintaining physical beauty, health and pleasure. I also have been enjoying external goods for gaining wealth and adequate material resources, proving good parenting and feeling peace and humility that have been helping me for becoming capable to be an

³ In Tibetan culture dragon an amazing animal is known as a symbol of power, courage and competent that can survive even in land, water and sky.

adaptive in changing contexts. By applying living well and doing well concept in my life, I can say that I have been applying my in/formal knowledge for the betterment of the mind, self and society (Aristotelian *eudaimonia*, as cited in Michalos, 2007).

Here, I must have to say that my in/formal learning has been improving my education life qualitatively. Reasoning that, I have been replicating to now and then through which I am able to change myself from a waiter to a researcher though being a ambitious student I informally began my research since my childhood.

CHAPTER I

INTRODUCTION

Overview of the Chapter

In this chapter, I have presented background information of my research study. Thereby I have presented my wonderful education life, my thoughtful working life, changing perceptions, rationale of the study and research agendas. I have also presented purpose of my study, my research questions, delimiting to my study and structuring to my study too. By limiting my study in changing perceptions on in/formal education and delimiting with my personal experience the purpose was to present various turning points of my transformative life.

My Wonderful Education Life

Low morale, depressed, feeling unfairly blamed for the ills of society? You must be a teacher.

-Times Education Supplement (1997, p. 1)

During my school life, though I was regarded as a sincere, obedient and smart student, but I could not get positive orientations and guidance from my teachers. I could not get opportunities to learn about productive and liberating role of education, so that I could envision education as a means and ends for life satisfaction and personality development. Whatsoever, I came to realize that social inequalities and deteriorating social condition can be addressed through changing role of education and teachers (Jayasuriya, 2010).

From a practical perspective I came to know that education (cf. schooling) could be means and ends of self-satisfaction, self-esteem and self-respect. It could

uplift socio-economic condition of the individuals and leads to personality development of each individual, establish good social relationship, economic efficiency and grooming civic knowledge base and responsibility (Dhakal, 2003). But, it is impossible without democratic role of school teachers. Philosophically I reflected that education could make human being disciplined, rational and enhancement of civilization and key to development of individuals (Kanz, 1993).

Pragmatism educational philosophy has been envisioned that teachers are known as a symbol of facilitator as like friends. But, during my schooling life, if my teachers suppose to encourage and motivate my interest, capacity, and capability, there would have been a chance to be skilled human resource for my country. I would be a transformative agency for my society in my earlier stage of life; I need not wait this long. My teachers might have followed traditional culture of given high emphasize to teacher-student relationships in the school but given less emphasize to apply improving social connectivity, academic engagement, and achievement as a means for improving quality education in schools (Davis, 2006).

I passed SLC in 1990 with district second position from Buddha Secondary School (name changed) Pyuthan district. I was quite happy at the time when I felt my educational dream will get miracle one day. But fortunately or unfortunately, my parents asked me to join one year Community Medicine Auxiliary (CMA) short term course instead of enabling me to pursue my interest in Science in general and Astronomy in particular. I could not convince to my father that I have to enroll in my interested subject. While replied to my request, my father made me clearer that only economically well students can enroll in natural science subject. Thereby, my father gave me final remarks that he could not afford to my higher education. Arriving at this point, I perceived that students from upper socio-economic status get a chance to

enroll in natural science subjects. Similarly, students especially from poor socio-economic background compelled to choose short training program with more explicitly vocational education even in developed country like, Sweden (Berggren, 2006). In Nepal, there is also similar condition especially for socio-economically backward youths like me. Here, I can say that my higher educational problem during choosing my subject has been representing similar problem to the socio-economically backward students' of the globe.

Here, I realized that my parents' socio-economic condition could not afford my higher education in Astronomy that is why my parents had chosen CMA course for my future career. Perhaps, my parents wanted to continue our occupational status as a medicinal service provider in the village. By the way, for a moment I began to expect that my relatives, teachers, and local intellectuals would take seriously in my father's decision, suggest, and support to fulfill my ambitious higher education life.

Could I say that one of the purposes of school was to find out smart student in the class or help students to become transformed individuals? Did my teachers realize their role while socializing me and express my values through our action and interactions during my school life (O'Connor, 2010). Owing to my study, I can say that my teachers failed to play their changing role (i.e. educational role to societal role) for practicing social support system to fulfill my educational expectation as for developing their moral values and productive cultural styles (Brint, 1998). But, nobody took care in my academic future even my teachers, who taught me for a long time who were familiar with my critical condition have never came for playing social support role that could make positive effects in my education life, balance to my stress and encourage my expected education life and recovery (Wong, Matejkowski &

Lee, 2010). After I experienced my poor socio-economic condition and poor social support system, I was worried that condition could be repeated with my children.

In such a situation, I compelled to plan for improving socio-economic condition of my family. I had had a high expectation from my productive life along with my socio-economic condition; I had to unpack my hidden competency, intelligence, and bright dream to sustain my future life. It might be reasoned that I abandoned my goals for joining higher education from my mental image and undermined my parent's decision. Perhaps, I could not lose my educational dream so easily and could not agree with my parents for acquiring forceful knowledge and skill. Neither I was able to get CMA degree nor was I able to become an Astronomer but very interestingly I had to see off my higher education life momentarily.

By the way, I started another journey during my almost frustrated and hopeless part of life. I was in love with my neighboring friend; she was student of Grade X. She believed on my capacity, ability, and skill even she was ready to venture in to our plan. I wanted to get marry with her and enroll CMA course after her SLC result only to fulfill the expected desires of my parents. But fortunately or unfortunately, I got another obstacle, because of rigid socio-cultural and caste system we could not get married and we were compelled to forget each other. Neither I could enroll in Astronomy nor could I enroll with my beloved in CMA training course. That has produced double shocks in me; thereby I was compelled to choose a different course in my life journey.

Then, I left the family including my beloved wife, friends, village, as well as home country, and went to India in 1991 only to improve my socio-economic situation. I spent more than sixteen years in various states that included famous tourist destinations and cities throughout the country. I got opportunities to earn and learn

from international, Non/resident Indian, Indian and Nepalese guests. Arriving into this point, I came to realize the empowering and liberating role of education that could nourished my horizon of knowledge and ideas that could I possess and generate during my professional journey and I could have accumulated my human capital (Crocker, 2002). Owing to philosophical knowledge about Samurai people (C1100-1900), “Human life is short affair it is better to live doing the things that you like” (Moore & Bruder, 2005, p.529), perhaps, I began to make my long term vision and plan related to my higher level educational journey.

It might be reasoned that my perception on in/formal education was completely changed and I rejoined in higher education in 2002 after a long time (i.e. after twelve years of SLC pass). During my retained education journey, my neighboring friend helped me for fulfilling College’s administrative works for my admission. He informed me about exam routine yearly. Without going single day in college and with waiter job in India, I passed Intermediate in Arts (I.A.) in 2004 and Bachelors in Arts (B.A.) in 2007 from Tribhuvan University (TU), Mahendra Multiple Campus, Bharatpur, Dang, Middle Western, Nepal.

I also got good rank and marks in major subjects though I only came to attend my yearly exam from India. Does it mean that our higher education system promotes knowledge that is gained by work-in-context or it is a confidence? When I passed BA in sociology, I was able to get additional knowledge about socio-cultural structures and functions that provoked me to migrate to Kathmandu Metropolitan city with my family. I enrolled MA (Master in Arts) in Rural Development in Central Department of Rural Development (CDRD), Kirtipur, Tribhuwan University (TU) and became a topper ranked student in 2011. As a result, to nourish my horizon of educational and developmental knowledge and for becoming competent in technical skills, again I got

a chance to enroll in Master of Philosophy (MPhil) degree in Development Studies in Kathmandu University (KU) in 2012.

In this consideration, I am also thinking of investing on education to form of human capital at the same time it does not only benefit the individuals but also benefits society, nation and the globe (Colm, Walker & Wester-gaard-Nielsen, 2001). But, without thinking critically in educational system, could an individual get benefits from their education life? Coming in to this point, I come to realize that critical thinking on my working life helped me to appraise my in/formal learning activities that might be crucial for exploring my understanding on changing meaning of education (Fullan, 2007). I might have become successful to make sensitizing my socio-economic and cultural contexts and self-correcting through analytical process, good thinking and reasonably reflective thinking (Bailin & Siegel, 2003). Therefore, my level of critical thinking skills, ability, dispositions and changing perception helped me to make independent decisions in my personal life and livelihood. It has been fostering my rational thinking and struggle with personal effort against dominant nature of socio-cultural structures in my society.

I perceived that learning and critical thinking is a key component in education, and education is an instrumental good for promotion of individual well being in the society and preparation for adult life. It is an intrinsically worthwhile that can foster good life and autonomy of the individuals and also for society at large (Tooley, 2000). I would also like to say that my higher education life has been nourishing my horizon of knowledge and understanding capacity on my intellectual skills and moral virtues and habits, my imaginative and self-reflective capacity that has been developing my personal and social skill (Tooley, 2000).

Arriving at this stage, I can say that for producing critical thinkers from educational system teachers need to change their relationship with students. Teachers can be better off by following individual change from where they may see personal dissatisfaction, inconsistency in their current situation. Teachers are transmitter of knowledge either in school or in outside the school. During transmitting knowledge in school teachers can foster their positive attitude, knowledge, skill and understanding and new approach to pedagogy. Similarly, outside the school or in society teachers can establish their relationship with socio-cultural groups. In such a situation, teachers can interact to generate subjective understanding of educational system, policies that can develop contextual and transformative educational program (Fullan, 2007).

I vividly remember that my schooling was tied with a community school which represent a formal democratic institution in terms of policies, but anti-democratic in its practices. I experienced various discriminatory practices during my student life (see Chapter III of this Dissertation). I closely observed and practiced caste-based discrimination and untouchability practices while children from different ethnic group were behaved differently during socio-cultural and religious functions and even in school premises. Children from Dalit and deprived ethnic groups used to misbehave even from educated persons. I can say that these cases might have contributed to my critical thinking on cultural structures. Now and then, I have been making my contact with different institutions from which my horizon of learning and meaning making is carried on from various perspectives like socio-economic, cultural, and educational. Perhaps, I have begun to see dialectical relationship between education and development. It is because in my case I can say that my inner personal and socio-economic development process have been affected by my improving level of higher education life. Arriving into this point I thoughtfully agree that with

critically understanding on transformative role of education, educated person can play key role on advocating social/development policy by promoting international understanding on policies/practices and peace building (Wagley & Parajuli, 2010).

My Thoughtful Working Life

During my lower secondary level school days in 1987, I could not get to know about social stratification and social identity. But, I raised a question myself that what might be reason behind migration of my family to change their working life? Could I say that my parents wanted to establish their social identity through their livelihood? I knew that my father was popular due to his multiple skills and government job. My father wore different hats; he was known as a singer, comedian, dancer, artist, painter, public servant, as well as a health worker and a social worker, known by many people throughout our district. My mother was also a health worker, a teacher and a skillful woman. She still makes various types of embroidery goods during her leisure time.

During livelihood struggles, my parents migrated to more than seven different destinations in six (i.e. Salyan, Jajarkot, Banke, Rolpa, Dang and Pyuthan) districts. Bangesal, Pyuthan was the last destination where we have been living since 1977 with a close relationship with multi lingual and multi-cultural groups. I got a chance to appraise changing working life of my father. When he was free from government job, he started medical service in the village. I came to realize that my father might have wanted to establish himself in a business sector so that he could continue to maintain the occupational status of Newar community in Pyuthan. It is said that Newar Community has been perceived themselves as businessmen since historical era throughout the country.

I witnessed that my father was failing in his occupation due to his frustrated view on decreasing socio-economic condition and perhaps decreasing self-identity

and social identity. I felt that my father could not control himself from psychological and behavioral stress and began to be frustrated from his life struggle. He wanted to put his frustration in our schooling and future life that is why I got a chance to assess changing socio-economic condition of my parents as well as changing behavior, attitude, responsibilities and of their way of parenting. My father wanted to run his medicinal service through me because due to frustration he used to provide his service almost in free of cost but he equally wanted to improve our socio-economic condition through my struggle. I came to realize that my father became lunatic due to losing social identity and decreasing socio-economic condition. He might have been frustrated from the struggle for better life. I involved in a job in India instead of attaining higher education after I passed SLC examination. I was sure that I would not be able to improve my socio-economic condition by becoming an uneconomic medical service provider in my village. I might have planned to start working to improve my socio-economic condition and to increase my level of cognition and other life skills through different types of jobs. During my working life as a hotel/restaurant waiter, I spent more than sixteen years (i.e. since 1991 to 2006) in major tourism centers of India where I got a chance to acquire knowledge and learn from my new guests, new space, and new colleagues. I learned the important skills for positive thinking, life skill, and personal development and those knowledge and skills relatively changed my socio-economic condition. I realized that I have been educating myself from informal education through my working life. I also got a chance to acquire knowledge and skills from informal education though I could not get any degrees or diplomas (Dib, 1988, p. 6). Now to then, I have been spending my daily life with positive hope and feelings that I could become a productive agency for my society one day. I began to feel that I have to alter my rigid socio- cultural and

educational structures by replicating my workplace learning that have undermined my capacity, ability and educational and cultural rights. Perhaps, I knew the reason behind realizing workplace as a legitimate environment for learning new skills and knowledge that enable co-workers to better participate in everyday, work-related activities for supporting, valuing and developing opportunities (Clus, 2011, p. 357).

In this consideration, I came to realize that along with my changing perceptions on education and working life I became interested to change my role as a researcher and I aimed at researching on myself so that I can address my genuine, researchable problem. As a researcher, I have been sharing my personal voice of experiences and searching truths through my lived experience, my conscious-reasoning and particularly this research (researching on self and society). Therefore, I have written my personal story from my heart. It is related to worth turning point in my life that might have transformed my life.

My Changing Perceptions

“Everything must change at one time or another”-Heraclitus

I can say that my parents’ changing socio-economic conditions (i.e. moderate to poor) were root causes behind changing my perceptions on education. During my school life, up to Grade VII my parents provided me with good parenting and orientation for my learning and performing. In that period, my father was a government employee and my mother ran a general grocery store for livelihood. Being a government employee and a local shopkeeper, my parents had good socio-economic status in my society.

Meanwhile, my father experienced a memorable and unexpected event that changed his habit and behavior (see detail in chapter III, part II [turning points of my father]). Perhaps, that event made him humiliated and frustrated during his valuable

life journey. His frustrations in life slightly increased his veil of ignorance when my father was expelled from his job three years before he would qualify for his pension. He then started to run the first medical store in our village. Being an elder son, I experienced that his changing socio-economic condition lead to changes in his parenting style (i.e. quality to poor) and behavior. Due to my father's changing behavior (passive for economic gaining) and huge amount of bank loan at that period my mother became weaker and serious day by day. Thus, instead of planning about my higher secondary level study, I was compelled to plan for the improvement of my socio-economic condition.

Arriving at this stage, what I have come to know is that, my will has translated my feeling and believing into changing perceptions on in/formal education and socio-economic status. In that consideration, my blind will⁴ transformed into my impersonal will in which I planned to achieve peace, prosperity and happiness in my family life through my self-struggle by understanding will-in-itself (Moore & Bruder, 2005). My changing perception on in/formal education have developed my views on interpersonal effectiveness through inside-out principle⁵ that has helped me to bring transformative perceptions during my life struggle (Covey, 1990).

Owing to my study, inside-out principle has developed my proactive (i.e. taking initiatives) habit that began to develop my self-awareness, imagination, conscience and independent will related to my personal vision on in/formal education (Covey, 1990). In this consideration, I reflected on my changing perceptions that have been dominantly affected within a social action, interaction and mutual behavior

⁴Blind will in which without knowing my socio-economic condition I wanted to become a dragon in my higher education.

⁵Inside-out -principle gives more focus on beginning from the self while knowing on any particular things.

among peer/social group and organizational members (Brewer, 2007). During vulnerable life time, my mental image of improving my socio-economic status began to make meaningful sense of life creating through hearing, observing and reflecting various experienced socio-cultural environment to satisfy my core goal, dream, and expectation (Ritzer, 2000). Due to the constant changes in my age, time, space, diverse socio-cultural settings and my experiences, my inner perceptions on education has continuously been changing. Moreover, I have realized that physical environment and objects are essential for changing perceptions of the individuals. Hence, I conclude (just for now) that my knowledge of existence of physical objects is mind-dependent and I have been experiencing evolutionary and revolutionary development of perceptions in my life rather evolutionary development (Brewer, 2007, p. 87).

My changing perceptions on in/formal education, thus has reshaped my cognition, knowledge and skills. Therefore, I am able to interpret and understand my past, present, and future and more specifically within my surroundings. I prefer to see any events differently because of my vigorousness, my general intelligence, my unique (and not so unique) and unforgettable past experiences, unique (and not so unique) innate capabilities-learned multiple skills and thirst for learning, my values and attitude to see events and objects critically. I have become curious enough to adopt particular stance for my self-reasoning and self-understanding towards my highly expectation aspiration and transformative goals and against counter social structures I have faced in my life.

My changing perceptions and actions can be understood as a product of my social process that has created new perspective on my mind. Possibly, I began to think that socio-cultural process of my community can be changed into more transformative (Knoblich & Sebanz, 2006). I would say that my actions and interactions were always

social in nature and dedicated to social interactions just for a shaping my changing perceptions, actions, and cognition simultaneously (Smith & Semin, 2004 as cited in Knoblich, & Sebanz, 2006). Perhaps, I was quite interested to understand the educational, socio-economic and cultural perceptions of my family members, relatives, teachers, local people and intellectuals for some time in 1990. During that period there were only 30 people who completed School Leaving Certificate (SLC) level, 17 people completed Intermediate in Arts (IA) level and 6 people completed Bachelor in Arts (BA) level and only two members earned Master in Arts (MA) level from my Village Development Committee (VDC).

As of now, I am interested to understand my changing perceptions of in/formal education and comprehend varying phenomena, their mutual relationships to each other, theoretical interpretation, self (my)-interpretation based on sociological and cultural perspectives that shows how and why my perception of education was changed and is still changing. Since then, I have given high priority to education and realized the necessity of higher educational studies for increasing my socio-economic, educational and symbolic capitals in my society. After twelve years of passing secondary school since when I could not continue my educational journey from 1990 to 2002, I got retained in formal educational journey with the main purpose of transforming my life and cultural structures in which I wanted to change occupational status shopkeeper into any other forms of productive and transformative working life (Bourdieu & Wacquant, 1992).

Arriving at this stage, I have understood that I might have been guided by 'love' and 'becoming' that emphasizes love which begins with the experience of lacking something (Moore & Bruder, 2005). Since, I have always been in the state of a lacking something by my thoughtful reflection of in/formal education life and

working life. Being a reflective in my life, it could help me towards self-realization for my and reflective knowing, understanding and being. My thoughtful reflection of in/formal education and livelihood struggle has been transforming my world of ignorance, illusion and dark in to a world of knowledge, truth and reality. That helped me in becoming emancipated, self-conscious and self-reflective (Moore & Bruder, 2005). During my education life motivation and suggestions (i.e. from self and others) have been given to me and energy to enroll in higher education. Therefore, arriving at this point, in my experiential life I knew that education is motivation; motivation is energy; energy is engagement; and engagement is life (Fullan, 2007, pp. 303-305).

Rationale of My Study

“More likely to a person is perform their action- more value to a person is result of their action”- (Homnas, 1997, p. 25).

To me, the key goal of education system is to help individuals to learn essential skills and critical thinking from in/formal learning process. Such skills help them to realize functional and beyond functional (i.e. liberatory, technical, communicative, emancipatory and change agent) role of education. Hence, it is very important to know how an individual learns from socialization process i.e. from their family members, peer groups, schooling and own socio-cultural contexts and changing environments. Then, developing perception, habit, behavior and actions and interactions of individual would be continued throughout his or her life and is reflected on the society during their day to day interactions and actions. This research study has reflected my voice of lived experiences that has helped me to develop my potential thought on the role of education in my life. I could not forget my past and present life-struggle that has given to me both happiness and stressful events. Slightly, a painful question arose in my mind that my transformative life could be affected by

recalling my past events. Even recalling my past events may change into my frustrating habit and it might reduce my concentration capacity. Therefore, to learn from my past events and to respect my transformative life I am trying to apply writing as a therapy because during my study I felt happier and physically and mentally healthier (Pennebaker, 1997).

This research study has also elaborated my personal journey from being a hotel/restaurant waiter to a researcher. Further, it reveals that how a high level academic degree of an individual encompassed high level of individual and social benefits. Therefore, I am trying to unpack my biographic information to my readers because my autoethnography genres intersect with my larger socio-cultural issues and personal issues for self are part of others and vice versa (Pena, 2000, p.7 as cited in Spry, 2011, p. 507). This research study has not only focused my individual problem, struggle and turning points, but it has interpreted my socio-cultural contexts through the different theoretical stand points. First of all, my research study gives a various insights into my personal life and helped me to transform my past memories into knowledge in context. Similarly, the study has stimulated me to play transformative role and has encouraged me for becoming individual agency in my society. That may encourage many Rajan Binayek Pasa like me who are re/thinking to continuing or retaining in their higher education life either from working life or from education life.

I have shared my feelings and reflections related to self-struggle and learning opportunities. I got ample opportunities for perceiving important role of in/formal education in my life in diverse socio-cultural context. I got various insights and learning from my experienced thunder of obstacles spent my purposeful wandering life in India. I relatively improved my socio-economic condition in the society relatively with compared to my parents changing socio-economic condition and social

status. I started resuming my academic journey and became a role model student for others. There might be limited individuals who have similar stories with me and who skillfully controlled his or her socio-economic and academic status as well. Thus, what I have intended from my research study is that individual who were compelled to dropout from their school life could again retain their education life. They could become a productive, transformative and skilled member who could play particularly agency⁶and advocacy role in the society. Furthermore, this study hopefully provides a message for those who need to realize the role of higher education for achieving private as well as social rate of returns. They could reflectively know education is both private and public product and investing in education can bring externalities.

Finally, though I got positive transformation from my in/formal education life but my present experiences have been encouraging me to remove my different understanding that has perceived to my parents, relatives, teachers and local intellectuals in my past life. In this consideration, I have come to realize that I am trying to be an apologetic to them whom I understood differently in some point of my life (Engel, 2001, p. 28). However, during my school life, I loved and respected them but as I grew older and become engaged in working life, maybe, I judged them and understood them differently. Was I become critical towards them or I wanted to apologize via my experiential texts and contexts?

⁶Agency (e.g. individual, self help group and institution) is a willful nature with willingness to change and capacity/ability to change the existing socio-cultural structures in the society.

My Research Agendas

“A world is suffering from problems and there are causes of problems”- Lord Buddha

I have experienced changing socio-economic condition (i.e. moderate to poor) and changing parenting (i.e. quality to poor) up to my secondary education. I came to envision that due to good parenting, motivation and my positive aspiration and self-determination, I secured district second topper position in SLC. But due to poverty and poor parenting I could not continue my higher education in my interested subject that was insurmountable and provocative problem in my research study. And due to poor social support system I could not get a chance to counterbalance to my stress, frustration and subjective quality of life and recovery which were suffering to me because of public discrimination, lack of confidence, and insufficient financial resources (Wong, Matejkowski & Lee, 2010).

Since then, I planned to improve socio-economic condition of my family and involve in higher education life simultaneously. I planned to marry with Kalyani Poudel (name changed) so that I could enroll her in CMA training to fulfill my parent's expectation. But, due to rigid socio-cultural structure I had to forget her. My parents, relatives, my teachers as well as local intellectuals could respect my voice, choice and educational right collectively but what I felt that they differently understood my educational life. My parents could support my dream of accessing higher education, if they got freedom in accessibility of student loan system, and philanthropy support from any institution (Tooley, 2000). Thereby, due to the poor socio-economic condition, unequal educational opportunities and disempowering cultural structures, I lost my voice, choice and educational right after my school life.

At that period I began to feel that one day I will establish financial trust in own village for supporting socio-economically backward but exceptional students

like me in higher education. Perhaps, such kind of social support system from local intellectuals may help to diffuse their civic role and responsibility. But in reality still there were no opportunities as such in my village. Arriving into this stage, I felt that local intellectuals (i.e. teachers, politicians, and social worker and business holders) have to get knowledge from global- wake up-call. In global-wake up-call it has been emphasizing that state only could not assure educational opportunities for all thus, involvement of private sectors with reinforced civil society lead by local intellectuals is very much essential (Tooley, 2000).

In that consideration, I have come to realize that my educational voice, choice and rights were neglected by my poor economic opportunity and weak social and institutional support system. I can say that still there is an unequal higher educational opportunities to the socio-economically back warded youth like Rajan Binayek Pasa. Among them some are being depressed, some are compelled to suicide and apathy towards government and local intellectuals. It makes clearer that in general there is not equity and democracy in our educational system (Tooley, 2000).

In constructing this problem statement, I have come up with the notion that comparatively low socio-economic and culturally tailored occupational status were primary mounting blocks for dis/continuing my education in my interested subject. Instead of higher education life I made plan to involve in working life not in hurry but it was a part of a longer process of appraising educational system, cultural structures, informal learning and educational/ occupational status of my parents and their earnings (Tyler & Lofstrom, 2009). During my school days, I was not less creative. I may claim that I was critical than many other students. I used to appraise educational system and cultural structures critically and what I felt that I was a radical thinker during my school life (Richmond, 2007). At that period, I might have raised the

question: Is our educational system affordable for only elite people to reproduce their taken-for-granted cultural structures? I believed that educational system was made inappropriate for the needs of the socio-economically backward students and was not for stimulating development for the nation as a whole (United nations Education, Science and Cultural Organization [UNESCO], 1989). I was compelled for a wandering in the space of twelve years (i.e. since 1990 to 2002) of higher educational interval. Owing to my study, I knew that it was /is a non-equitable, and affordable education system and practical problem like funding and accessibilities, the economically backward students like me from all class, caste and ethnic group could not get higher educational opportunities (Barnett & Standish, 2003).

Purpose of My Study

The main purpose of this study is to examine the nature and feature of my changing perceptions as a basis for envisioning my future endeavors. My perceptions have been gradually changing due to my personal aspiration and self-determination of education life and working life. Therefore; I am also going to review my changing perceptions through retrospective, introspective and prospective view (Belbase, 2013). Similarly, my purpose of study is to review my past and present experiences from various aspects like economic, social and educational. At the same time, the purpose of the study is also to encourage my readers for becoming an imaginative and reflective during their education life and working life.

My Research Questions

I begin with the following research question in order to form a basis for my research study: “How and why my perception on education as liberation has been changing during my professional and educational journey in my life?” Before moving further, I wanted to make clearer that in my study education represented my personal

in/formal education as liberation represented my increasing level of happiness and satisfaction. In my perception, some overarching research questions necessitate to conduct an in-depth study. More specifically, who (i.e. both self and others) does what kind of motivation in what ways or on in what ways and why my perception has been changed?” Based on these assumptions, I have developed some specific research questions (RQs) that were employed for expanding my central arguments and presenting discussions during chapter constructions.

RQ 1. How and why my changing socio-economic condition and dis/empowering cultural structures were compelled to miss my formal education?

1. How did my parents’ educational status affect my childhood and school life?
2. Why did my parents’ socio-economic condition affect my formal education?

RQ 2. How did my experiences on diverse socio-cultural contexts encourage me to retain in higher education?

1. How did my self-struggle/determination help me to increase my educational status?
2. How did motivation and suggestions play supportive role for my education life?

RQ 3. How and why have I perceived an empowering/liberating role of education?

3. How and why have I been in the process of empowerment of self and others?
4. How have I got dis/satisfaction from my formal and informal education life?

Delimiting to My Study

My changing perceptions on in/formal education has been given me transformative understanding to liberation and empowerment. Thereby, I have reflectively compared my past dis/empowering and present powering relationship with self and others. Hence, I began to seek my pleasures and liberation by highlighting both egoistic hedonism (i.e. just for personal pleasure) and universalistic hedonism (i. e. also for seeking pleasure to others) during my empowering

relationship (Moore & Bruder, 2005). As, I have reviewed my transformative life on the limelight of my lived experiences, I have delimited my study only in my personal experiences that has given me lessons to learn and I saw the connection between my lived experiences and social injustice, and larger socio-cultural structures.

Structuring of My Dissertation

I have structured my research study into six chapters. First chapter deals with introduction; it has included over view of the chapter, my wonderful education life, my thoughtful working life, my changing perceptions, rationale of the study, research agendas, purpose of the study, research questions, delimiting to the study and structuring of my dissertation. Second chapter deals about research methodology; it has included philosophical consideration, research paradigm, research design, data sources, representational approach, quality standards and ethical consideration, theoretical referents and situating me in the study.

Similarly, the third chapter deals on the title "Dropping in and dropping out". It has presented my journey within and journey without, journey of motivation and perception building, journey of oppression and suppression and journey of involving in power game. Fourth, chapter deals on the "Dropping out and again dropping in". It has presented my journey of livelihood struggle, journey of learning by travelling and journey of self-reflection and self-evaluation. Similarly, fifth chapter deals on the title "Becoming a humble man from higher educational voyage". It has presented my journey of becoming, journey of interdependent leadership and journey of empowering and liberation. Final chapter sixth revolves around the beginning of the end; it has included genesis of the research, creating conceptual basis, generating understanding, conclusion, possible insights and future direction.

CHAPTER II

RESEARCH METHODOLOGY

Overview of the Chapter

In this chapter, I have presented my understanding on philosophical consideration, research paradigms, research methodology and methods. I have described the reason behind choosing evocative autoethnography as a research methodology and narrative imagination and writing as inquiry as research methods. I illustrated the way in which I generated my data-texts and their representational approach. I also included quality standards, ethical consideration and theoretical referents as for claiming my experiential reality. For situating myself in the study, I have also tried to present my reflection on socio-economic and cultural contexts, international /national policy instruments and religious/philosophical views.

My Philosophical Consideration

Before choosing my philosophical lens, I became suspicious that how could I understand my changing perceptions. I agree with Plato who said “Wonder is a feeling of philosophy and philosophy begins with wonder”. I have also controlled my wondering feeling and believing and began to see my experiential reality through subjective (without denying the usefulness of objectivity) perspectives. I saw the bigger picture of my past, present and future life from a non-positivist philosophical consideration by rising an overarching question, how and why my perception on education has changed?

My Ontology

During my school life, I used to raise various questions related to socio-cultural truths. In this context, I felt I might have conceived and perceived realities through my self-conceptions. Why I used to see the nature of existence and socio-cultural reality from my expressions? Perhaps, I could not agree with single truth on any socio-cultural phenomenon like social norms, values, cultural and occupational status. I wanted to view my experiential socio-cultural knowledge or reality from different perspectives.

Thereby, I might have sensitized and conceptualized my in/formal educational struggle from transformative point of view. For the time being or reflecting to Plato's metaphysics; the existence of two worlds, my education life transformed from first world (i.e. related to world of changing appearances where ignorance, illusion and darkness were existed) into second world (i.e. related to world of form where I got knowledge, truths and brightness about socio-cultural realities) during my life struggle (Moore & Bruder, 2005). In my study as I already mentioned that it was about my changing perceptions hence my ontology was primarily based on nominalism (without rejecting universalism). I conceptualized my existence of life, belief and reality from relativist (without rejecting certain universal values, such as human rights, democratic principles, individual freedom) perspective and believed on the dialectics of one- and-many. I judged my socio-cultural contexts through subjectivist principle and came to understand social reality and my researching phenomena (Cohen et al., 2007). Therefore, the major contribution of ontology in my study is that it has provided multiple perspectives in the time of interpreting my narrative genres related to my changing perceptions on in/formal education.

My Epistemology

As I have come to understand epistemology connotes to the origin of knowledge, nature of knowledge and limitation of knowledge. It might frequently ask the normative questions: What is knowledge? How can knowledge be acquired? Where we can acquire knowledge? What do people know? How do we know what we know? In my understanding, knowledge can be gained from lived experiences, nature of knowledge might be softer, more subjective and spiritual or transcendental kind. Therefore, by using my personal free-will, intangible and soulful information, I used to see the socio-cultural knowledge from subjective point of view and used to understand any phenomenon from particular point of view.

As I am trying to understand my researching subject from subjectivist approach, thereby I applied non-positivist epistemology and inductive reasoning to excavate my experiential knowledge from volunteerism nature in which as a researcher I appraised my personal understanding on changing perceptions freely and voluntarily (Burrell & Morgan, 1979 as cited in Cohen et al., 2007, p. 9). I came to realize that different people understand the same matter differently. I am much familiar with the multiple subjective expressions on any phenomenon. I knew that how I grasp the meaning of my life and changing perception on education might differ from other individuals. It could be reason knowledge is hard, objective and unique but notion of an objective world is due to one's observational and theoretical stances for explaining the nature of reality (Luitel, 2003).

My Axiology

I am trying to present my experiential cultural knowledge by applying my personal value through self judgment. My personal values and judgment are subjective in nature that helped me to understand my changing perceptions during

study. I believe that knowledge is interpreted and constructed rather than received and transferred. For constructing subjective knowledge on my changing perceptions, I have included personal value, judgments and trust worthiness. I feel that by uncovering my past and present experiences on my education life, I could create my faithful and worthy future. I had to present my trustworthy and rigorous stories to excavate subjective knowledge on my researching phenomenon.

Denzin (1992) stated that trustworthy ethnography can be presented via semi-fictive stories by realizing the role of ethics and gravity of the issue under consideration. Therefore, I consider with the issue of memory to recall my past and contextualize and re-contextualize my past and present life struggle and realized that my past was there now it has gone but I am trying to be faithful with my past (Author & Ellis, 2009). Finally, for giving justice for my lived experiences, I have also applied humanistic research philosophy (i.e. criticalism, postmodernism and interpretivism) as a third space research methodology (Gautam & Luitel, 2013).

My Research Paradigms

I believe that paradigm is a way of seeing the world in terms of our perceiving, understanding and interpreting any particular phenomenon (Covey, 1990). And, I came to realize that my personal behavior, actions and beliefs can be explained by different forms of research paradigms that have been advocating the forms of multiple truths. Hence, I also used criticalism, post modernism, and interpretivism as a multi-paradigmatic design space in the study (Taylor, 2008; Taylor et al., in press as cited in Luitel, 2009, p.369). I am trying to blend research paradigm to generate my knowledge out of my experiential world. After all, I can say that I have used criticalism to raise my consciousness and look for critical reflection. I have used postmodernism for conceptualizing multiple contextual truths. Likewise, I have used

interpretivism for applying layers of interpretation in which I have applied my personal interpretation and theoretical interpretation on narrations (O'reilly, 2005).

Criticalism

“Every moment of happiness was and is bought with the suffering of others”-

Horkhemier

By applying criticalism as a research paradigm, I hope to have raised my self-consciousness by presenting my critical reflection on self and society. I hope to have critiqued my false hopes, false consciousness and examining taken-for-granted socio-cultural practices, thinking and believing for assuring ethical concerns on social inequality and longing betterment of my society (Blake & Masschelein, 2003). I am trying to describe prevailed domination of self and others by exposing my ideological justification through inter-subjectivity for understanding my researching subject. I came to realize that criticalism is a moment of transformative practice directed towards creating a just society and humane world. Criticalism stood for a society embedded in emancipatory zeal by believing individual and society can play an agentic role generating radicalization of their logic against status-quo by critical understanding of their actions and interactions (Blake & Masschelein, 2003).

Reflecting upon situation some where I am also trying to make my critique and challenges to appraise criticalism itself too. I hope to have given more focus on four types of critical actions in my study. I have focused on normatively regulated action for emphasizing my action with social values. I have focused dramaturgical action for emphasizing self-examined and experiential actions and interactions. I have focused my strategic action for emphasizing my personal and transformative actions and interactions. Finally, I hope to have focused communicative action for

emphasizing both verbal and nonverbal interactions with self and others in different socio-cultural setting (Outhwaite, 1994).

Postmodernism

“Failure of epistemology made postmodernism possible and the failure of socialism made postmodernism necessary”-Hicks, 2004

I have applied postmodernism research paradigm for appraising critical reflection on self and society from my experienced cultural perspectives in particular. In this regard, I have excavated my perspectival and reader friendly cultural contexts by presenting multiple performative/reflective genres. I knew metaphysically, postmodernism is an alternative paradigm against objective truth and epistemologically it advocates for subjective truths, individual identity and radical politics for oppressed group in the society. Therefore, I have perceived that it is a cultural movement that can be applied in academia to raise the powerful arguments against all form of the essential elements of modernism (Hicks, 2004).

I agree that postmodernism rejects taken-for-granted knowledge and accepted polycentric knowledge by multiple subjectivism expressed through multi-centered genres. Such types of genres can be generated through socio-cultural and theoretical interpretation based on multiple perspectives of class, race, gender, and groups' affiliations within varying socio-cultural context, time and space (Creswell, 2005). In this consideration, my aim is to discuss claims on contemporary relevance and struggle against power, power structure, educational system, capitalistic market mechanism and institutional structures that still reproducing passive, poor reflective and least critical manpower (Hill, 2003).

Owing to my research approach, the postmodernism is concerned to the story-telling. I have presented my personal story on in/formal educational journey within

my experienced socio-cultural context (Ellis, 2009 as cited in Denzin & Lincoln, 2011). I did not surpass, repeat and rupture any grand narration during story-telling but adopted reflexive turn to present my story through emancipatory post modernism that has blended critical and reflexive practice in my researching phenomenon (Peters & Wain, 2003). I constructed my frame of postmodern concern through both skeptical postmodernist and affirmative postmodernist point of view. I brought insights from skeptical postmodernism to see the power relation and hidden agenda in cultural and educational structures. And, I brought insights from affirmative postmodernism to realize that power relationship was an opportunity for me to create new knowledge from cultural interpretations (Hicks, 2004).

Interpretivism

By blending interpretive paradigm into criticalism and postmodernism, I have generated my subjective knowledge from post-formally and critically reflected multiple genres. I was sure that I could create new knowledge through multiple layers of interpretation. I agree that interpretivism enabled me to understand meanings in varying context and culture (O'reilly, 2005). As Creswell said, interpretivism provides basic foundation to each method in qualitative research project (Creswell, 2007). I reflected upon this paradigm to understand my journey of action and interaction with others that was held in different times, spaces, and cultures (Cohen et al., 2007). Epistemologically, I also knew that interpretive research paradigm gave me two key metaphors to guide my study in which I considered subjective reasoning of knowing as interpretation and that interpretation was for constructing new knowledge (Luitel et al., 2009). Therefore, as an interpreter, I reflectively used my value, belief, emotions, and experiences from my experiences in the wider socio-cultural action-interaction and common senses ideas (O'reilly, 2005). Here is why, I am trying to use

interpretive research paradigm so as to account for ongoing emergence in my biographic writing (Guba & Lincoln, 2005 as cited in Luitel, 2009, p. 374).

My Research Design

“All research ultimately have a qualitative ground”-Donald T. Campbell

I knew that critical theory-informed qualitative research is social justice oriented. Thereby, it attempted to promote moral discourses for stimulating critical conversation about caste, class, and society (Denzin & Lincoln, 2011). I came to understand that on the basis of critical reflective practices, narrative as a resource for talk-in-interactions have been shaping and ordering my personal experiences and events within socio-cultural action and interaction (Perakyla & Ruusuvuori, 2008). However, my research study was conducted by collecting narrative texts related to my interaction with social members but being a subject of research I have given more focus for researching me (O'reilly, 2005). Perhaps, I understood my attitude, feelings, activities, and behavior in natural settings and constructed own subjective meanings of situation by contextualizing my past and present events (Cohen et al. 2007).

I have followed iterative and inductive research method that acknowledges paramount role of theories and researcher's self during telling a credible, rigorous, and authentic story (O'reilly, 2005). Thus, I have presented my written text by walking in melodious rhymes of personal experiences within socio-cultural interpretation in particular (Fatterman, 2010). I have presented my confronted decisions, dangerous or miserable bends of my past and present life, and powerful critiques on my family and society with critical reflection internal (self) and external (others) conversations (Silverman, 2004). As I knew applying fluid and flexible research methods is one of the distinct features of qualitative research, I used

autoethnography as methodology and narrative imagination and writing as inquiry as methods to generate narrative meanings and visions (Hamersley & Atkinson, 1995).

Autoethnography as Methodology

“All research endeavors are autobiographic”- (Lecompte, 1987)

Robert Southey used the term biography first in 1809 (English periodicals). For me autobiography is a frame of window to recall the earlier part of my life and a frame of reporting by myself. It is the reasoned; I came to realize that autoethnography research methodology could best address my research questions which were related to symbol of trilogy⁷ (Mill, 1959 cited in Denzin & Lincoln, 2011, p). Thereby, autoethnography is about myself particularly embedded in a various socio-cultural contexts but me as a researcher, I have written about myself (Denzin & Lincoln, 2011, pp.421-23). In my study, I have presented culture as an activity rather than a good. Thereby, I critically reflected on my personal dignity (i.e. freedom of movement, freedom of speech, and freedom from torture) in cultural contexts (Holder, 2008, p.8). I have written on self and society by envisioning that my biographical paradigm would intersects with my experienced social and cultural issues (Pena, 2000 as cited in Spry, 2011).

I am also trying to I express my personal in/formal educational moment of tension and revelation within an emotional well being so that I would present my shifting views in turning points of my life (O'reilly, 2005). Thereby, I have emphasized my turning points of life within a layer of interpretations rather than only telling story (Saldana, 2008 as cited in Chase, 2011). Similarly, I have appraised multiple layers of information, personal narratives for sensitizing my accountability

⁷ According to author Mill symbol of trilogy can be regarded as a blended insights of three different aspects like; personal biography, history, and socio-cultural contexts.

to express my painful life struggle critically and reflexively (Spry, 2011) so that, it could examine the interpretive relationship between me (self) and others (society) from the perspective of self (Starr, 2010). My autobiographical experiences have been addressed pentagon pitfalls of autoethnography during my writing. First, I have given excessive focus on my reflective meanings and interpretation rather than society and culture during my experiential meaning making. And second, I have emphasized more on narrative information, cultural analysis and interpretation in which I presented my forty one years' narrative information. And third, I have constructed and reconstructed my memory to memorize my past actions and interactions with self and others by depending upon my personal power of memory. And fourth, I have maintained my ethical consideration and trustworthy regarding others during narrative data generation. Finally, I have appropriately applied autoethnography and presented my biographical information with wider socio-cultural contexts (Chang, 2007).

Those addressed pentagon pitfalls have helped me for making subjective understanding on evocative autoethnography. Thereby, I have applied evocative autoethnography to present my evocative stories combined with evocative images and evocative narrative texts by disclosing hidden details of my private life and highlighting emotional experience (Ellis, 1997). Also, I have recalled my critical, romantic and emotional conversation with self and others and recalled my family relationship (Altheide & Johnson, 2011). Therefore, I have applied my autoethnography research study also for healing process that has been rehabilitating my self-esteem and self-determination creatively (Smith-Lovin, 2007).

Method of Narrative Imagination

I have applied autoethnography as a research methodology but for me it is almost impossible to appraise my biographical information. Therefore, by applying

this research method, I wanted to recall my critical conversations with self (me) and others (society) so that I could generate narrative information to my study. Here in my study I can say that this method helped me to understand my auto biographical actions, interactions with self and others and seeing the consequences of those actions and events over time (Chase, 2011). However, I collected my imagined narrative text while I interacted with self and others within diverse socio-cultural contexts but I have given more focus on researching me (O'reilly, 2005). Owing to this study, first I understood my attitude, feelings, activities (i.e. actions and interactions) in natural settings and then constructed imagined multiple narrative texts from contextualized feeling, believing and behavior through trustworthiness (Cohen et al. 2007).

Method of Writing as Inquiry

I have applied writing as inquiry as method for making my narrative imagined texts and contexts more credible and rigorous. Before doing so, first I critically observed the mutual connection between my lived experiences, social in/justice practices, and larger social and cultural structures. Coming to this point, I can say that I have been experiencing various socio-cultural structures and practices. Similarly, by applying this method I have also intended to use my writing skills from various assumptions and perspectives and skills, assumptions, so that I could present my enactments and practices as a researcher. In this attempt, I saw myself as methodological-bricoleur and I wanted to move from integrated research paradigms, methodology and methods for producing my experiential im/materials⁸ (Denzin &

⁸ Im/material generally means subjective and objective things and particularly material means visible things that can be seen explicitly and located outside the environments but immaterial means invisible things related to implicitly located inside the memory.

Lincoln, 2011). I have used writing as inquiry method to excavate my experiences so that I could generate new meanings (insights) by thinking historically, biographically, internationally, structurally and reflectively.

My Data Sources

“Don't bite my finger, look where it is pointing”-Warren Smcculloch

To make my research study fruitful, I have presented various forms of experiences. As I already mentioned that researcher (myself) and my researching subject (my changing perceptions on in/formal education) were one and the same in my study, to the end during generating narrative texts, I have perceived myself as a researcher while guiding myself as a researcher into participant (co-researcher). As a researcher, I used to provide unstructured guideline, interview questions and contexts to me (participant) and as a participant I used to reply and provide narrative texts to the researcher (myself) again at the same time.

Here is why, my personal story was a field of my research study and researcher myself was a primary source of “data collection” (Denzin, 2008 as cited in O'reilly, 2005). Therefore, I have presented my past experiences, natural events and socio-cultural actions-interactions with self and others by applying various form of data sources like; meditation and memory reconstruction, self-reflexivity, self-interviewing and photography.

Meditation and Memory Reconstruction

“A journey of thousand miles must begin with single steps”- (Lao-tzu)

I used to feel differently while I was meditating. When after I learnt life story of Lord Buddha during the high school days. But, after secondary education or during my working life in India, I participated in various meditation and yoga classes. Since then meditation became one of the most essential part of my life. And, in my practical

life, I have been practicing meditation to remove my tension and balance peace and justice to my inner feeling because it can provide inner capacity to foster healing process of the body (Vikasanand, 2012). I have thus; envisioned meditation is a powerhouse that has developed my vibrant stage of happiness and personal wellbeing.

Owing to my research study, I have applied meditation as a memory reconstruction source of data texts. During my research study, I applied milder forms of meditation to recall my past events, actions and intersection with self and others. More specifically, I categorized my milder forms of meditation into three parts. In first part I practiced meditation for sixteen days (11th October to 26th October). At that period, I re/constructed my memory for recalling my seventeen years' experience from my childhood to schooling days and schooling days to missed educational journey. In second part I also practiced meditation for sixteen days (27th October to 11th November). At that period, I re/constructed my memory for recalling my twelve years' experience from my childhood working life to again retained in higher educational journey. Finally in third part, I practiced meditation for twelve days (12th November to 23rd November). At that period, I re/constructed my memory for recalling my twelve years' experience from my IA to expected destination PhD.

Self- reflexivity

During data generation process, meditation helped me to reconstruct my memory for visualizing and recalling my past and present events. Thereby, I used self-reflexivity for changing my visualized forms into internal conversation to generate my narrative information with the critique reflection on my past and present experiences (Muncey, 2005). My self-reflexive practices were based on my experiential socio-cultural contexts. Owing to self-reflexivity as a source of narrative data production, first I recalled and understood my actions and interactions with self

and others. Then, I have also critiqued on my experienced socio-cultural structure and function (Rowlinson, 2005).

During my reflexive thinking process, I appraised my self-struggle from dialectic way (i.e. how local people including me perceived meaning from my self-struggle and educational retains) that helped me to understand my socio-cultural and educational life (Zhao, 2001). Similarly, I used my potential skills and abilities to valuing good reasoning; constructs new belief and action were the ingredients for reflexive thinking (Baillin & Pendlebury, 2003) that I found comparatively high in social order while I see the relationship between my researching subject and my discursive practices (Archer, 2010, p. 289). In this consideration, I have come to realize that my self-reflexivity has been oriented upon my conscious turning point of life, my observation in subjective and objective worlds through self-knowledge and self-appraising (Gecas & Burke 1995 as cited in Pagis, 2009).

Finally, I have used discursive self-reflexivity as a practical medium to recall my internal conversation with self and external conversation with others. I also used embodied self-reflexivity to recall my corporeal mediums (singing, dancing, meditation, yoga etc.) that has increased my label of sensitization and actualization (Pagis, 2009, p. 266).

Self-interviewing

Interview signifies the process of viewing inside of the interviewee by the interviewer during their conversation (Kvale, 1996). It is regarded as a one of the most popular techniques of data generation in qualitative research. Owing to my autoethnography research study, I have applied interview as a part of self-interview (Crawley, 2012 as cited in Belbase, 2013). Moreover, I have used imaginary interview episode and for this I interviewed myself as a researcher and research subject

(interviewee). During responding my questions, I virtually played my role from researcher in to research participant and my interior interviewed me as a researcher (Belbese, 2013, p.15). I raised my questions then responded myself through critical review of my past and present experience whether my activities were appropriate in that situation or not.

Photography

I knew that photography is such a tool that captures the natural and happening scene and creates synergistic meanings⁹ between words and images (Seale & Others, 2004, p. 402). The photograph reveals: (a) the relationship between image or text and text, (b) reflexivity, and (c) subjective and intersubjective situation (Ibid, p. 304). Therefore, I have presented a few photos to show my past history in a visualized form. Visual however is not about an image or object in itself, but more concerned with the perception and the meanings attributed to them in which ontologically in referring to imaginary and naturally occurring phenomena that can be emphasized psychological dimension and disregarding their meaning of significance (Prosser, 2011). Photography is regarded as a sea of words in such a way, as to insist that viewers could read what the image had to say and it does not lend itself to context-free semiotic analysis of sign and symbols (Schwartz, 2007 as cited in Prosser, 2011).

Representational Approach

In my study, for appraising and interpreting collected data information from various sources, I have applied re- iterative-inductive representational approach (O'reilly, 2005). I have presented my lived experience to offer a thick description of the texts and contexts. Also, I have considered a dialectical relationship between

⁹Synergistic meaning is a cooperative meaning between two or more things to produce a combined effect greater than the sum of their separate meanings.

researcher and theories to interpret my lived experiences only for understanding my changing perceptions (Greertz, 1973 as cited in Denzin & Lincoln, 2011). While speaking through lived experience; I have drawn insights from description, exemplification and interpretation of my experiential worlds. Description gave me a picture of the situation and enabled me to understand context-based meanings of my experiences. Exemplification helped me to identify essential features and underlying meanings of my experience of different stages of my life and possible interrelationships between them. Interpretation helped me to understand processes and meanings in the socio-cultural context (Yin, 1994 as cited in Awasthi, 2004).

My Data Texts and their Representation

I used multiple genres (i.e. reflexive and narrative genres) of data representation to present autobiographic information in dialogic and commentary forms¹⁰. However, my data texts also have been generated through narrative tales of my day-to-day life, my lived experience, photographs, travelogues, poems and an internal and external conversation (Luitel, 2003, p.10).

Narrative Genres

As a researcher, I felt that I presented my educational and emotional journey within a continuum of positive and negative consequences and that of bitter and sweet situation in between self and culture. I agree with Creswell (2003), who emphasized that autoethnography as a research includes statement about the past experiences that can provide background information so that readers can understand the whole journey of the research. I have come to realize that the researcher, I, was/am observing my

¹⁰In my study dialogic or commentary forms of texts are presented in a perspectival writing form. I have given space to my readers so that they could understand my texts at the same time they could raise some questions to the researcher.

past and present activities concerning to the role of education as liberation and attempted to reach the prime events during my working and education life.

Further as a researcher, I appraise the situation critically and imagined what better I could do and why did not do. Perhaps, my critical imagination followed mainly 'the narrative genre' while researching my phenomenon. Hence, I presented my narrative genre to capture scenes of my research inquiry in the form of semi-factual storytelling. From the eye of the researcher, I felt that I tried to bring the contexts, events and outcomes of my past in the present. I agree with Taylor, Settellaier and Luitel (2012) that narrative genres can be spoken from a lived storied perspective for bringing socio-cultural contexts, events and people to the textual space because many cultures bring forth storytelling traditions as a means of knowledge generation, depiction and transmission (Authors & Shah, 2012, p. 46).

Reflective/Interpretive Genres

By applying reflective and interpretive genres, I have depicted the process of transitioning field texts into research texts. Owing to my study, the field text contains the narrative stories, face to face or mobile telephone conversations, self interview, letter writing and poems. And, research text involves depiction, illustration and interpretation. I knew autoethnography writing begins with a descriptive narrative of the events, activities and lived experiences that can be applied for developing reflective meaning making to generate new insights on the subject (Durate, 2007). And, that helps to generate new insights and to enhance the researcher's sensitivity towards the knowledge gained in the process. I can say that looking back on those events with the purpose of critical illustration may transform my anger-drive thinking in to happiness-oriented actions and interactions.

During my transformative understanding, on in/formal education, I differently understood my changing perceptions on in/formal education. It could be reasoned that I have started this inquiry after completing a long journey (more than forty years) of experience on in/formal education since childhood to my MPhil journey. Finally, I have come to agree that my reflective/interpretive genres are regarded as a representational basis for claiming personal and perspectival knowledge. In my research study, these genres were useful for: (i) maintaining researcher's presence in research texts, and (ii) constructing self-conscious and poly vocal expressions (Down & Hogan, 2000 as cited in Luitel, 2009, p. 51).

Quality Standards

To assure quality standard, I focused on my lived experiences and generated various forms of narrative texts in ever-changing contexts. I reported my lived experience that could bring from understanding of my semi-factual stories in socio-cultural, educational, theoretical and philosophical interpretation (Creswell, 2007). For interpretive standard, my reflexive subjectivity became both process and product of the texts through self-awareness standard of knowing and telling my semi-factual stories. During storytelling, I used three dimensional (personal, social and interactional) space models to organize my semi-factual stories and integrated them in to theoretical perspectives (Clandinn & Conelly, 2000 as cited in Creswell, 2007, p.226). I knew that researcher himself/herself could state personal values, feelings, beliefs, voice and subjective expressions which are crucial in the study (Luitel, 2007). Hence, I thought verisimilitude, transferability, praxis and critical-reflexivity could be proper tools to ensure the quality standards of the research study.

Verisimilitude

In this study, I have attempted verisimilitude as an appearance of truths or reality of my contexts (O'reilly, 2005, pp. 212-213). It is because still many Rajan Binayek Pasa like me are detaching from higher educational opportunities due to our socio-economic, cultural and educational problems. Thereby, instead of perceiving higher returns and benefit from higher education they are involving in working life just for livelihood struggle. Even still, they are failing to stimulate their personal aspiration and self-determination against their suffering and misery. Thus, way of presenting experienced contexts may make the readers feel, more or less, the similar situation (Luitel, 2009). In the process of judging my readers can raise the questions: Do the plots and characters in the stories sound believable? Do intra-story connections between events and contexts seem plausible? Do the experiences depicted in my stories ring true from your personal lived experience?

For addressing those questions, I have presented my education life and working life struggle chronologically thus my readers can see the relationship between my experienced events and contexts. Therefore, I could make a claim that my life story would evoke readers' feeling that the experience described is encouraged me to write my changing perceptions on in/formal education. Further, it could help readers communicate with others different from themselves or offer a way to improve the lives from educational struggle. Verisimilitude research standard is a radical departure from the positivistic research standard of objectively true texts and contexts. I could not claim that my stories and vignettes embody objective truth (for it is difficult to access the notion of objectivity without its co-dependent notion of subjectivity, and vice versa), nor do I also could carry the burden of claiming absolute realness outside of my experiences (Richardson, 2000 as cited in Luitel, 2009, p. 54).

Therefore, I am claiming about experiential reality of my changing perceptions on in/formal education through subjectivity (truths) and objectivity (truth).

Transferability

Being a reflective student I can say that my research insights could be connected with the daily lives of other students (i.e. both dropping in and dropping out). Thereby from my educational struggle both types of students could have offering a possibility of generating an understanding on their education life and working life. My research texts can be applied beyond my research context that has provided lived account of my changing perceptions on education life and working life. My life struggles have truthfulness and resonate with social and cultural contexts. Thereby, I can say that my readers (i.e. students, parents, teachers, local intellectuals, actors and stakeholders) may feel some degree of transferability. Hence, my product can be transferred in to another setting or context by identifying similarities and dissimilarities between research subject and research site (Guba & Lincoln, 2005).

Praxis

During my study I have also given emphasis to praxis so that it would produce strong basis to look at the quality of my research. I have presented my experiential life struggle what I feel that my stories and vignettes need to be judged on the basis of their truthfulness and lifelikeness. However, there could be multiple question marks in my presentations but readers can understand and internalize from their horizon both emotionally and intellectually.

Similarly, by using praxis principle, I could make clearer on what is theory and practice? What is the actual gap between theory and practices? How theoretical underpinnings have affected my in/formal education life and working life? How and why my changing socio-cultural context affected my ways of reasoning and

becoming? I believe that my way of presenting the lived experiences on my education life and my journey from a waiter to a researcher may make the readers feel, more or less, the similar situation (Shah, 2012). And I also agree that my life journey might encourage my readers to become more responsible to perform value loaded action as praxis just for building social capital in the community (Freire, 1970).

Critical Reflexivity

Reflexivity holds the heart of my study that has cropped trustworthiness through my active participation on research journey. As I knew, reflexivity recognizes that researchers are inescapably part of the socio-cultural world that they are researching (Hamersley & Atkinson, 1995). By applying reflexivity as a researcher, I am trying to present my background information to the readers. I can say that my readers will be able to judge without difficulty to my propositions and predisposition. I know that basic meaning of reflexivity needs further extension for examining critically, so that my accumulated false consciousness can be reflected from my chosen epistemology, methodology, and theoretical referents. Therefore, the idea of critical reflexivity entails the notion of exposing self-conscious perceptions and subjectivity through becoming aware with the limitations of chosen epistemology, methodology and theoretical referents (Luitel, 2009).

I know that I have brought insights from three implications of critical reflexivity in my research study. (i), I have brought the idea of presenting autobiographic writing by reviewing autoethnography research. (ii), I have presented my autoethnography writing with reader friendly by presenting simile and metaphors.

(iii), I have acknowledged myself as an important part of the socio-cultural contest and intrusive self ¹¹(Spencer, 2001 as cited in O'reilly, 2005).

Ethical Consideration

1. I have applied my common sense (i.e. deontological ethic) understanding to ensure trustworthiness by making personal commitment to my researching wok. Thereby, I have conducted my study thoughtfully and carefully.
2. I have also balanced my right and commitment, privacy and trustworthiness and tried to make the accounts as open, honest and transparent (Harrison & Lyon, 1993).
3. Being a novice autoethnographer, during my study, I heartily attempted with three core ethical considerations: consent, consultation and vulnerability (Tolich, 2009).
4. Similarly, I have followed the value of autoethnography that how autoethnographic text can be read, understood and evaluated so that controversial issues around the relevance, replicability, validity, and scientific status of autoethnography can be addressed (Hamersley, 1998 as cited in O'reilly, 2005).
5. I have followed the classic virtue of autoethnographer to maintain my sympathy, empathy, openness and honor, all forms of technical skill to conduct my study and trust worthy to communicate my lived story (Atkinson et al., 2010).

¹¹Intrusive self consist that self as a perceiving and forming part of the basic nature of understanding socio-cultural contexts.

6. I have already provided my written draft of storytelling to the members of my institutions and local intellectuals/teachers as for making ethical issues explicit.
7. As for reducing vulnerability, I am trying to minimize any kind of potential harm to self and others (parents, relatives, friends, guests, teachers, local intellectuals etc.).

My Theoretical Referents

An ancient Chinese expression mentioned that, theory without practice might be foolish and practice without theory could be dangerous. I know that without theoretical understanding of how society works making critical reflection on culture might be futile, debunking and superficial (Turner, 2005, p. 4). Theories are considered as a framework in conventional research that shapes the process and outcomes of the study but in my study I have attempted the creative notion of theories as referents¹² (Tobin & Tippins, 1993 as cited in Luitel, 2011). Therefore, treating theories as referents, I attempted to make use of their conceptual, critical reflective and imaginative meanings (Luitel, 2009). Here, conceptual meanings enabled me to identify their tenets, premises and underlying assumptions. Likewise, critical reflective meaning maintained my integrity as a researcher who tries not to be enslaved by the ideational landscape of theories. I envisaged an imaginative meaning-making for cultivating various forms of imaginings. Therefore, applying theoretical referents as for best foot forward, I attempted cultural reproduction and production theory for understanding socio-cultural structures and individual dispositions

¹²Referent can give open and various perspectival meanings to the researchers by situating beyond positivist (theory as a framework) for rigidly guiding researchers into non positivist (theory as a referent) to provide flexible guidelines.

(Bourdieu, 1990). I attempted more fully blended insights of identity and social identity theory to feel me unique, competent and effective for playing possible position role in society (Stets & Bruke, 2000).

For examining all forms of taken-for-granted ideas and activities and interactions, I attempted interactionism theory for appraising three fundamental ideas of pragmatism. First I have highly focused on interaction between self and others in the experiential cultural contexts. Second, I have expected to present integrated view of both self and others as a dynamic process. Third, I have highly based on my personal inner ability to interpret the cultural contexts (Ritzer, 2000). For classifying my problem-solving approach of copying style, I applied resiliency theory as for becoming resilient against psychological distress (Maddi, 2005). I attempted Vygotsky's socio-cultural theory of learning for appraising cultural and educational interactions with others (Turuk, 2008). Therefore, I knew that the idea of applying theory as a referent has helped me to cultivate my evolving subjectivities and expressions that helped me to generate inter-objective (i.e., between external ideas) knowing between the wide range of theories and perspectives (Luitel, 2009, p. 377).

Situating Me in the Study

“Education is an important tool you can use for changing world” - Nelson Mandela

My education life and working life has been compelling to encounter with many ups and downs. Up to my lower secondary schooling, I got different parenting (either quality or good) as compared to my neighboring children. Therefore, due to mutual relationship and understanding between me and my parents my school learning performance, educational output and outcome might have improved (Mukherjee & Das, 2008). Unfortunately, my different parenting which I have mentioned above changed in to indifference (either frustrating or poor) while I was a

student of grade eight. After took resignation from government job, my father began to engage in his mobile medicinal services to the villages. Perhaps; during that period local people might have changed their behaviour on my father due to jobless life that might have made my father more frustrated.

Since then my father began to change his behaviour and neglected his parenting role, began to engage in uneconomic medicinal services. It is the reasoned that my parents' socio-economic statuses become poorer day by day. And due to poverty, after passing my secondary education life, I could not get a chance to enroll in my higher education life. But I wanted to improve my socio-economic status and educational status from my personal aspiration and self-determination.

Does it mean that I was also trying to challenge the literature that has shed lighted poverty as a constraint to educational achievement to underprivileged students globally (Oxaal, 1997)? Perhaps, I took that decision due to my positive view on my parents' socio-economic struggle and life satisfaction of my mother which was mediated by self-esteem, have-want discrepancy and shifting tendency of importance perception on education (Wu, et al., 2009). I also wanted to respect my parents' orientation (i.e. more guidance) and control (i.e. more autonomy) for protecting myself-esteem and for providing opportunities to pleasure gain and avoidance distress during my childhood (Laufs, 2013). Here is why, I understood that my changing perceptions on in/formal education was changed by my self-interest intrinsically that I experienced since my past working life to present student life (Gagné, & Deci, 2005).

Coming in to this stage, I have come to realize that my higher education life has increased my inner ability and productivity. I have thoughtfully seen the causal connection between high school and post-high school life (O'Connor, 2010). Similarly, expected life pleasure was/is another theme for changing my perceptions on

in/formal education. Being a civilized and educated person, maybe I was preparing for prosperous future for my family members including me (Patten, 1992). Along with that process of social assimilation and socialization also changed my perception on education that helped me to ignore the selfish consideration, prejudice, and helped me to appraise entire problems like physical, social, cultural, mental and spiritual for becoming reflective towards my problems. Reflecting to my knowledge, it helped me to develop my mastery of knowledge that increased wisdom, justice and intimations of endless hope and striving (Henderson, 1914). During my working life, I applied boundariless career concept in tourism service sector to overcome the feeling of being a pawn in my working life (Kattenbach et al., 2011).

Especially in tourism service sectors I got a chance to observe and appraise western cultural practices. From my observation and appraisal, I become curious enough to perceive the importance of informal learning from socio-cultural types of values [e.g. universalism, benevolence, and self-direction] that have affected my behavior, perception, and emotions and improved my learning process (Latukha, 2011). Reflecting upon my changing perceptions on in/formal education, my acquired various knowledge, skills and motivation (by self and others) that encouraged me to retain in higher education after long time (after twelve years of SLC passed). During my higher studies, I am trying to become knowledgeable and productive actor for self and others through my institutional effort. And I am trying to become capable worker for doing instructional activities like critical appraisal of the socio-cultural and educational structures.

Therefore, I felt that education can be seen as an investment activity that can build human capital and contributes them to provide employment opportunities, maximum wages, and overall productivity (Psacharopoulos & Woodhall, 1997). I am

convinced that four years of schooling of any individual could increase 10% productivity around a year (Psacharopoulos, 1987). In this consideration, I perceived that still local people have been using education as a means of personality development and improve their socio-economic opportunity and condition in the society (Parajuli, 2007). Therefore, speaking from the vantage point of higher educational opportunities, educational system must be concerned with intellectual, political, social and economic functions (Bennett & Le Compte, 1990 as cited in Wagley & Parajuli, 2010) to provide equal opportunities to underprivileged students.

Reflection on Socio-cultural and Economic Contexts

There are many Rajan Binayek Pasa who are facing similar situation and suffering due to poor socio-economic problems, due to disempowering cultural relationship and due to poor aspiration and self-determination. Reflecting upon situation, globally gross enrollment rate (GER) in tertiary education is comparatively low in least developing countries than developed countries. It was 1.8 %, 3.2 % and 8.75 % in least developing countries in 1980, 1997 and 2004 and 32.2%, 51.6 % and 66.7 % in high income or developed countries during same year (UNESCO, 2006). And, locally there are only 6.23 % of SLC above population and out of them there are 3.88 % male and 2.34 % female population (CBS, 2012). Reflecting upon situation, representations of economically poor and socio-culturally backward ethnic groups are comparatively poor (i.e. share of Dalit enrolment is 6.8% and Janjati is 31.5%). And, total number of student enrolment by endangered and extremely disadvantaged Janjati (from 22 ethnic groups) are only 2,737 in higher secondary level (MoE, 2012).

Reflection on International Policy Instruments

I was interested to review some international policies as I knew that still globally children from poor socio-economic and cultural groups like me are being

compelling to detach from educational right. In this attempt, I knew various treaties related to educational and socio-cultural rights affirmed that the aim of the education is to promote personal development, enable individuals to participate effectively in a free society for promoting understanding, tolerance and friendship among racial and religious groups (UNESCO, 2007, p. 7). But owing to my study, during my schooling life I could not get a chance for observing tolerance and mutual relationship among all religious groups. In various situations, I observed the dominant relationship and understanding among religious groups.

International convention on economic, social and cultural right also oriented for providing educational right and obligation through state responsibility. The convention developed 4A standards (i.e. availability [State mechanism in terms of educational service], accessibility [opportunity to all in terms of equity consideration], affordability [relatively cheap in terms of price] and acceptability [socio-culturally designed in terms of curricula]) to provide educational rights (UN, 1996). Reflecting to my schooling life, neither I could fulfill my expected educational dream (due to poverty or less affordability) nor could I learn any kind of knowledge related to supporting the livelihood of my parents due to less connection between local livelihood and school curricula.

Reflection on National Policy Instruments

I was also interested to review national government policies related to educational right of the children. In this stance, I came to realize that still various stake holders (i.e. state, private sectors, civil society and International Non-government Organizations (INGOs)/Non-government Organizations (NGOs) and Community Based Organizations (CBOs) are indifferently playing their roles and responsibility. It might be reasoned that still 22 % of Nepalese children are excluded

from basic educational opportunities (National Curriculum and Educational Division [NCED], 2008). However, Government has mentioned education as a fundamental right in constitution but still majority of the children are detaching from equal educational right. What could be the reason behind it?

Arriving into this point, I found educational policies are guided by colonial legacy for reproduction of ideological hegemony. I envisioned wood commission is the importation of dominant hegemonic ideology that suggested monolingual-monoculture educational system “*ek bhasha, ek bhesh and ek desh*” for reproduction of elite dominant ideology, language and culture (Nepal National Educational Plan Commission [NNEPC], 1956). It might be reasoned that in one stance, I came to feel that children from dominant cultural groups have been applying education as a means of cognitive development and they are able to get higher level of educational and economic opportunity. But children from poor socio-economic and cultural groups are compelling to dropout and miss education life either from lower secondary or secondary level due to cost bearing principle up to primary and cost sharing principle up to secondary level (National Planning Commission [NPC], 2002).

Here, I can say that due to cost recovery principle I could not enroll in higher education life and I was compelled to involve in working life just for livelihood struggle. In this consideration, I reflected that there is not equal educational opportunity for the children and education could not become an effective means of human resource development that might foster economic, socio-cultural and all round development of the country and support the national economy (NPC, 2007). I might have enrolled in higher secondary level education, if there was a provision of basic education up to twelve grades. Similarly, transparency, accountability, political

commitment and each five year plan should be needed for educational development in Nepalese context where most of the students are in bondage (Wagley, 2006).

I felt that for providing equal opportunities to the children government has to implement provision of eighth educational amendment that mentioned secondary education as a grade nine to twelve (NPC, 2011). Along with this, government has to proper implement school sector reform plan (SSRP) for providing access and equity, ensuring quality and relevancy and measuring internal efficiency in educational system (MOE, 2012). I revealed that it is necessary for developing transformative educational system by developing affirmative action policy in private sector (Madheswaran, 2008). And it is also necessary to realize the collective responsibility by private sector, public sector and civil society for providing equal educational opportunities to the underprivileged students globally and locally (Tooley, 2000).

Reflection on Religious Views

I perceived that socio-cultural structures are byproducts of religious philosophies. Here in my study I can say that poor cultural and social support system and caste based discrimination activities are the determinant factors for compelling me to miss my education life. Coming in to this point still local people from my society are practicing such types of unproductive activities just for maintain their superiority and inferiority (i.e. status-quo). But at the same time during my ever-changing working life in India, I managed my suffering and problems by applying eight- fold-noble path¹³ of Lord Buddha. It is the reason behind I become a curious enough to review Hindu and Buddhist religious view on education.

¹³By applying eight-fold- noble paths, I relatively developed my right vision, right aspiration and determination, right speech, right action and right livelihood.

I found, in Vedic era, Vidhya (i.e. education) at that period was regarded as a transmitter of knowledge and skills. Whole religion and religious institutions had led educational activities by following four Vedas [(I) Rigveda (i.e. mantra as a part of knowledge), (II) Yajurveda (i.e. that knowledge guides for work and worship by rituals), (III) Samveda (i.e. devolution of knowledge) and (IV) Atharvaveda (i.e. making diversity in knowledge)]. I also came to know that aims of life according to the Vedas are acquiring dharma for gaining knowledge of the Vedas and religion, acquiring artha for making money and material gains and attaining karma for fulfilling desires by action and obtaining moksha for ensuring eternity and liberation from the world (Gyani, 1997). Similarly, I came to realize that Vhagavad Gita which is older than Greek Civilization (Frauwallner, 1973) had also given emphasis to education by focusing on knowledge, wisdom, action, and devotion. It might be reasoned that I understand education as a means for controlling individual mind. Education can purify the intellectuality, maintain high personal aspiration and self-determination, lose stage ego and falsification and determine the position of self-actualization (Ghimire, 2013).

Reflecting upon situation, religious views on education neglected after development of Nepalese caste system. Caste group of people employed as a basis for the division of labor in the society. Brahmans engaged themselves in the study of the Vedas and took religious activities in the society, Kshatriyas collected taxes and involve in defensive function for playing warrior role, Vaishaya engaged themselves in arts, farming, and mercantile activities and Shudras were too poor to be taxed ought to provide helping hands for basic essential service for all three caste groups (Gyani, 1997). Owing to my problem, it could be reasoned that I failed to establish marital relationship with Kalyani Poudel. I perceived still in the caste based society, inter-

caste marriage is theoretically impossible though there is a provision for accepting inter-caste marriage. And according to Hindu rule, a woman and man from inter-caste group could not establish marital relationship. If this happen, the Nepalese society will impose their rules of purity about the social status of people (Subedi, 2009).

But Buddhist view on education has mentioned dharma as a refuge to remedy all human illnesses, their suffering and ultimately make pleaded them but it could be possible through education. In this process, education or knowledge play a foundational role that emphasized on “*Buddham Sharanam Gachhami! Dharmam Sharanam Gachhami!! Sangham Sharanam Gachhami!!!*” (Meaning that everybody must go to the refuge of knowledge, religion, and unity through education, organization, and agitation) as mentioned in Dhammapada. Educational system believes on nature of transitory or flux, realization of cause and effect relationship between phenomena and applied non-materialism in life. Thereby, wanted to achieve knowledge, wisdom and truth on the foundation of four supreme truths [(1) there are suffering in the world, (2) there are causes of suffering, (3) suffering can be addressed (4) sufferings can be addressed by eight-fold noble paths] (Kharel et al. 2011).

Similarly, in Buddhist philosophy, doctoring of self emphasized that human life is a composite form of body, sensations, perceptions, reactions, and consciousness. And doctoring of not-self emphasized the process of re-description of experience as for acquiring liberatory insights (Collins, 1982 as cited in Moore & Bruder, 2005). In my study I have analyzed my daily experience from both self (belief in the self) and not- self (effective technique for cultivating an attitude of disinterest towards socio-cultural practices) principles.

Reflection of Philosophical Views

I came to know that philosophy (love for wisdom) is a systematic study of purpose of life and meaning of good and bad. Philosophy is to deepen our understanding of fundamental issues from various perspectives and thereby enrich our lives (Abel, 2004). I came to realize that at present, philosophy of education progressively emerged as a much enriched and exploratory activities throughout the globe (Hirst, in Blake et al., 2003). I have reflected my in/formal education life from pragmatist (an analytical) and existentialist (a continental) philosophical perspectives that have given emphasize on practical learning process.

Here in this study I have presented my experience on in/formal education in diverse cultural contexts. I have practically reflected with the statement of John Dewey who said education is life not a preparation of life. In my reflection, I am still in the process of learning something from in/formal education and it will be a part of my life-long learning in ever changing cultural contexts. Likewise, pragmatism philosophy has also nurtured critical perceptions and concept of fallibilistic pluralism¹⁴ in my mind (Garrison & Neiman, 2003). During my in/formal education and working life, I got a chance to make my socio-cultural and educational conversation with many individuals. I revealed that those conversations fostered my hope that could make changes in the contemporary society (Moore & Bruder, 2005).

I came to understand that pragmatism has been focusing on relative reality and lived experiences of the individuals (i.e. student, teacher, parents) to achieve satisfactory relationship with their environment. I remember that during my school life I used to link my curricula with socio-cultural experiences and practices and

¹⁴ By following the concept of fallibilistic pluralism in which an individual or students understand pragmatic paradox and take their lived experiences against paradox.

became worried due to existence of socio-cultural discriminations and unproductive behavior of the local people. Thereby, I might have perceived that nature and culture is a hub of personal experiences and conversations where my thoughts and activities were become instruments to solve practical problem in my life (Moore & Bruder, 2005, pp. 196-214). Perhaps, I felt that my experienced own cultural structures could not create new social order and could not transform the unproductive structures. But during my interactions with self and others, I must say that my feeling and believing has guided my desire and shaped my actions and interactions for establishing my nature and ability that I acquired from various socio-cultural experiences (Pierce, 1999, as cited in Garrison & Neiman, 2003).

I also agree with the statement of Worthimull who said, "Think and think is what I think" and came to realize that due to my choice of lasting significance I become a productive member of my society. However, during my secondary education I could not freely choose the interested subject for higher education and could not fulfill my expected educational dream. By the way, lacking of my expected higher education life and social support system might have affected my life differently (Kharel et al., 2011) but it helped me to struggle in real life by confronting with irrational and absurd. Owing to the idea of Jean-Paule-Sartre (1905-1980), "we should choose our being and responsibility ourselves because we are equally responsible for self and others" I come to understand that I am trying to play my civic role and responsibility to remove submissive mediocre mentality of the local people that permeated society by dominated religious belief and cultural structures (Moore & Bruder, 2005, p.162). For replicating this idea individuals' self-deception and bad faith are known to be obstacles. But how can self become responsible to others by making choice about own life and own future career himself?

Summary of the Chapter

In this chapter, I conceived my philosophical (ontological, epistemological and axiological) considerations and multi-paradigmatic (criticalism, post-modernism and interpretivism) design space for undertaking my research study. More so, I identified autoethnography together with narrative imaginings and writing as inquiry as epistemic techniques. For maintaining quality standards, I have presented verisimilitude, transferability, praxis, critical reflexivity and ethical consideration. More so, I have presented sociological and psychological theories (interactionism, cultural reproduction and production, identity and social identity, social cognitive and resiliency) as a theoretical referents. I have included my reflection on on socio-economic and cultural contexts, international /national policy instruments, religious and philosophical views for situating me in the study.

CHAPTER III

DROPPING IN AND DROPPING OUT

Overview of the Chapter

In this chapter, I have addressed my first research question “How have my changing socio-economic condition and dis/empowering cultural structures were compelled me to miss my higher education?” I critically observed the layers of dis/empowering process that have wrapped my education life and livelihood. I recalled my twelve years (i.e.1979-1990) of lived experiences to explore my changing perceptions. I have applied *vaisheshika sutra*¹⁵ for categorizing my lived experiences and for understanding causes/consequences behind changing socio-economic status (i.e. moderate to poor) of my parents and their changing parenting (i.e. quality to poor) that has affected my in/formal education life.

I have categorized my discussion into four parts and sixteen semi-fictional/factual events. In first part, I have appraised journey within and journey without by presenting those school days, education and my family, education and my community and education and my society. In second part, I have revealed journey of motivation and perception building by revolving in perception on formal education, my English teacher, my science teacher, turning point of my father, my science exhibition and my SLC result. In third part, I have examined journey of oppression

¹⁵ It is one of the schools from shad darshan (six philosophical schools in Vedic philosophy) for dealing with the categories of experiences (padaraths).

and suppression from the view points of conflict on choosing subject, my false hopes and my alternative educational journey. In fourth part, I have assessed journey of involving in inner power-game on the basis of my personal review on social status, challenging to attending in formal education and my self-determination for struggle.

Part I: Journey Within and Journey Without

I would like to begin this part by the Sanskrit Verse “*Chitta Virti Nirodha*” which means calming to the mind. This verse has encouraged me to present my reflexive writing through self-discipline and self-realization just for express my insights to the experiential world. Whilst, I have presented my lifelong contemplation and penetration of personal suffering and bondage, it was for writing as a therapy (Penne baker 1990 as cited in Joshi, 2012). Psychotherapist Irwin Yalom also emphasized that therapist should have established mutual relationship in between patient and therapist for physical and mental wellbeing. Here, for applying writing as a therapy, I have experienced mutual relationship with self, society and culture by unpacking my resiliency since my childhood, adolescent and adult age (Embury & Saklofske, 2013). I came to realize that knowing is a dialectical process leading to the development of justifiable conducts for knowledge transfer while establishing mutual relationship between people and for people or people centered strategic thinking within a diverse cultural context (Chalise, 2011). But owing to my study I have perceived cultural contexts not only from celebrating feasts and festivals but sum of day to day activities, behavior and interactions of the people in various socio-cultural setting from where I have been learning for learn in my life.

Likewise, I am convinced with Kincheloe a post-formal thinker who said, etymology of the cultural forms are embedded within an individual. Thus, by applying etymology of culture, I have understood the origin and development of my cultural

habit and behavior. Therefore, I am trying to present my experiential cultural forms that have been cultivating new ways of reading and understanding my socio-cultural world (Kincheloe, 1995). Through post formal thinking, I hope to have raised my consciousness by critically examining socio-cultural and educational structures to present my self-reflection.

Those School Days

I am writing this part of my self-narrative from a perspective of socio-cultural mobility. How my schooling began then? I was born in Jaima Kasala village of Rolpa District but grew in Khalanga Bazaar and became matured in Bangesal village of Pyuthan District. Why my parents migrated from here to there during their life for livelihood struggle? I came to realize that my father suffered from psychological stress that compelled him to change his occupational status and compelled for migration (Smith-Lovin, 2007). Perhaps, my parent's self-directive values have affected their behavior, perception, and emotion during professional and livelihood journey (Latukha, 2011) or they intended to foster their social position in new destinations. Their living in different socio-cultural settings, my attitude and behavior might have been influenced by cultural and sub-cultural practices like; geographical region, neighborhood, religious beliefs (Hanley, Bader & Hoffman, 2000, p. 25).

Event I: My early school days. *It was my any school- day while I was a student of Grade II in 1980 A.D. I was comparatively smaller and younger student in my class. Most of my class friends and teacher behaved friendly with me. I went to my class with neat and clean dress and with reading and writing materials like book, text books, copies, notebooks, pencil, eraser, colors, color sign pen etc. I used to provide some copy and pencil to those friends who forget to bring in the class. During interval most of my friends used to read my text books and some charts. At that period my*

father came to our school more than three times a week. He has established good relationship with teachers. While he came to our school, sometimes he took some session to the primary and secondary level students. Very rarely he used to come in my class room and talk with me and my friends. My class teacher told me that my father came to our school as for getting my and elder sister's class activities report. In one class interval time while the bell rang, I saw crowded circle of the students outside the playground. As I reached there with my friends, I found them looking at the new bicycle that was brought by my father and his friend. Majority of the students including me and my colleagues saw bicycle for the first time in our life. After a while my father and his friend met with our teachers. Then I started to ride bicycle around the playground. Most of the teachers and students were enjoying and cheering. Suddenly, the school bell rang and students started to move from playground to their classrooms. Some of the students were not interested to move towards classroom, they were continuously cheering and enjoying with riding cycle. Then the head teacher ordered them to enter in the class room.

Empty Heads speaking in tandem

Recollecting memories from utter forgetfulness

We learn with the sounds we make ourselves

Lessons circles and curls

Passages of self-realization

Gets lost within the pages of confusion

After the mud starts to settle down, stop

Share your sweetness with others

Is that a lamp of Innocence?

Waiting for the sacrifice

To be assembled and frozen

Am I an Educated or a joker?

This event can be read from different perspectives but I am writing from the perspective of quality parenting. During my school days, I rarely saw my colleagues' parents in school but my father used to visit regularly. Does it mean that my father had good relationship with the teachers and he consulted with teachers for knowing about my level of learning and performing? More often, my parents guided me even in my leisure time and also used to monitor my activities in school. Perhaps, my parents educational role has been given me various insights related to my life skills. That has pushed me into a highway of transport from where I gained knowledge about importance of good parenthood and motivation.

I perceived that my parents' perception of formal education was quite positive and they gave more priority. It could be reasoned that they fulfilled my basic needs for quality educational achievements. I came to know that their orientation cropped my good personal life skills, collective social skills and positive view in my life (Laufs, 2013). I knew that my parents' educational role has guided my desire and shaped actions because my feeling and believing on education determined my personal action (Pierce, 1999 as cited in Garrison & Neiman, 2003, p.23). Arriving at this stage, I reflected my child life in changing cultural contexts from ecology of self identity perspective in which my parents struggled for establishing their social identities. And I knew that their livelihood struggle in changing cultural contexts has affected my feeling and believing, knowing and reasoning on important role of education in individual life struggle. But reflecting upon my cultural interpretation, neither they are giving emphasize to migration nor to quality parenting and quality

parents' teachers' relationship. Does it mean that my cultural structures has given less emphasize to educational status of family members?

Education and My Family

I am writing this part from the perspective of my parents' educational status that has provided quality parenting in my education life. How did my school life begin then? My father was proud of his high school level education life. My father has passed SLC in 1969 with first division from Shree Sagarmatha Madhayamic Vidhayala (name changed) Pyuthan. But, my mother passed Grade VI from the same school. I knew that my grandparents were not interested to continue her school education. I can say that they could not give importance to formal education. They did not know that formal education can foster human capital for the development of personality and social change (Schultz, 1987).

My father was popular person in Khalanga Bazaar due to his amicable and smiling face. He seemed more interested in travelling and visiting places, photography, picnic, and entertainment. During his professional life as a government employee my father changed three different public services. But, I knew that he might have changed his job due to external pressure from the economic situation and the institutional reactions into the volatile feelings of his being, a pawn in his future (Kattenbach et al., 2011). He had participated in different skill development trainings especially in agriculture, health, music, dance, singing, painting and fine arts becoming a skilled person.

Event II: Better care during my schooling. *It was any winter day in 1980 A.D. I was a student of Grade II and my elder sister was in Grade IV. Our father had reached home from his job the night before. He had brought reading and writing materials. During the lunch time, he said that he was planning to take written test for*

us next morning. We faced such type of exams many times. Interestingly, he never informed us by saying which subject we were going to appear in the test. During our test preparation, we started to rote our contents till late evening. And I also began to feel that my father was trying to increase our reading writing skill as for building our competency. We attempted written-test of Nepali subject after having breakfast. However, we had attempted surprise exams many times but we found this exam a bit unique. At that time, he asked many more out-of-the-textbook questions that we could not attempt. This exam was really surprising for us. We found that most of the questions were asked from the coming new session in which he had arranged our set of coming session's books before few months. He was quite angry upon us and asked us to solve those questions from open book system. We were quite busy in solving those problems but unfortunately we had to go to school before we dealt with those questions. In critical and commanding voice, we were asked for returning back home with proper solution of the set of questions. While we came to home we found he was busy for painting weeding clothes.

I am writing this event from the perspective of learning and performing. The story gave me a kind of critical insights for my understanding of my perception on formal education. I came to understand that my father wanted to improve my learning through providing me extra reading materials. Did it



mean that my father wanted to assess my inner ability and inner power? Why didn't my teachers follow otherwise? Perhaps, my father wanted to diffuse his knowledge and skills to me. I reflected upon various skills of my father, thoughtful interactions of my parents and their educational instructions that compelled

Figure 1. My Skilled Father

me to make my self-determination for maintaining higher level of self-esteem (Robins, et al., 2005). I am presenting my father's creative skill in figure 1, that creativeness sometime also conducted surprise written exam may be for maintaining my creativity and updating educational achievements during my school days.

Arriving into this point, I can say that being a member of moderate literate family I got a chance to observe various skills like; singing, dancing, painting, and playing musical instruments and teaching instruction in my own home that affected my learning positively. Owing to my cultural interpretation, my family members were more serious on our education life due to occupational status and moderate economic status otherwise they had to given more emphasize to their livelihood struggle. But, how and why my cultural structures have been undermining transformative role of education in individual and community lives?

Education and My Community

I am writing this part from the perspective of informal learning process. My in/formal schooling life was/is socialized in Dhami Community. There are two types of Dhami ethnic groups in Nepal, Kshatriya, Tagadhari and Matwali groups. Here, my community belongs to Matwali group. Their clan's nickname such as Sikari (hunter), Gai-Gwala (Cow herd), Bhainshi Gwala (Buffalo herd), Mukhya (headman), Jhankri (holly man/saw man), and Naike (team leader) shows their close relationship with natural livelihood (Pasa, 2011). Adopting traditional cultural practices and poor subsistence farming, daily wages and foreign employment are primary source of their earnings. Due to poor socio-economic situation and traditional cultural structures and level of their understanding on those structures, some adult are willing to present themselves in a positive light to others for respecting their self-esteem (Robins et al.,

2005). Perhaps, during my informal learning, I got a chance to observe their daily livelihood activities and perceptions on school education and cultural structures.

Event III: My interest in extracurricular activities. *It was any day in 1980 AD. I was a second grade student. It was a sunny and funny summer Saturday. I was playing with Dhami children nearby Chhahare Khola where I used to spend my leisure time for extra activities. Instead of formal learning in school most of Dhami children spent their life in various informal learning sectors like; playground, livelihood activities and cultural practices. In my child life I also interested in such kind of informal learning activities. That is why in my leisure time I spent many days with them. At that day, I left home early in the morning with some rupees to buy fishing husks, some dry food items and blades that I stole from our general store. On that day, I did not get any permission from my mother as my father was not at home. I had learnt different life skills such as swimming, fishing, and different games from that field. Sometimes we used to pray in the temple that was located nearby a big water pond collected from that stream. During that period, some of us killed fishes by hitting with stones and a sickle, some of us by hocking, some of us collected cactus fruit and some of us collected baby-mangoes not bigger than a lemon. Within a couple of hours we collected enough fish, cactus fruits and mangoes. I burnt fire nearby the temple and started to roast fishes, other friends cut cactus fruits and mangoes. While we were having roast fish, mango and cactus snacks near by the holy temple, fortunately my father reached in front of us and started to beat me with sticks without speaking any single word. As he was beating me with a stick, my friends ran away from there and I also ran away towards my home. He had beaten me from my backside; I could not count how many sticks had been broken.*

The story could give multiple subjective meanings for my readers about various ways of informal learning in students' life. I must agree that I constructed my informal knowledge and skill myself in Dhami community (Turuk, 2008). I learnt several life skills like; swimming, fishing, singing, dancing, playing physical games, stealing seasonal fruits from village and climbing tree from Dhami children without permission of my parents. Does it mean that those skills have a meaning in my future life? But, why my parents did not want to see them as my friends? How and why they become worthless and inferior to my parents? I still remember that my father used to warn me to be far from them though he was an educated member of that community. Perhaps, my parents wanted to promote educational elitism in which he forced me to establish friendly relationship with local elite's children instead of Dhami children. I also felt that my father might have got anger with my bad habit in which I used to steal money and dry food items from our store. Perhaps, my father thought that I learnt this habit through Dhami children whose parents have bit knowledge on parenting role and almost busy on subsistence livelihood.

I came to realize that my bad habit could be increased if I was not well treated by my father on right time. Could I say that my community (field) has shaped my daily lived activities and behavior (habitus) and it had built the foundation for my daily action and interaction with Dhami Children (Bourdieu, 1991)? It could be another reason that my parents wanted me to remain quite far from them because Dhami people could not realize the role of schooling for personal and professional growth. It could be one of the reasoned that Dhami children are still dropping out from their school life. I spent my school life with mutual interaction with Dhami children whose family members preferred too busy in manual works. Neither had they played supporting role for children's schooling nor local intellectual members used to

assure educational right of the Dhami children. It could be due to poor provision for growth-development of the children through health and education services, protection against exploitation and abuse, and anticipation in decision making on their behalf (UNESCO, 2007). It might be reasoned that majority of the Dhami children still have been facing domestic child labor problems and have been depriving from formal schooling. Reflecting upon situation, out of 724 total populations, there was only 20.99 % school going population in the community and most of the children are out of school instead of assuring equitable educational opportunities (Pasa, 2011).

Coming in to this stage, I must say that due to informal learning activities from Dhami community; I got a chance to nourish my understanding on cultural structures and learnt life skills that maintained my physical and mental fitness. Here assessing to my cultural interpretation, I knew that dominant cultural structures has given worth less value to socio-economically back warded children/student in the society. How can local intellectuals and educated people change such types of unproductive cultural structures in the society?

Education and My Society

I am writing this part from the perspectives of socio-cultural attractions and educational achievements. My society and locality is rich from natural, cultural and religious point of views. Surrounded hills and dense sal forestry (Shorea Robusta), at the bank of Rapti River, Saruma Rani a second highest peak in the district are major natural attractions. Diversified habitat of Kshatriyas, Brahman, Gurung, magar, Dhami, Kumal, Muslim, Kami, Sunar, Newar, Sarki, Baddi and Gandharba ethnic groups are major cultural attractions. And, gateway of Sworga-Dwaree and Airawoti holly regions are major religious attractions.

By the way, from the educational attainments point of view, there is only 43.6 % literacy rate (Village Development Committee [VDC] profile, 2012). One can argue that there is a poor social perception on formal education. Local people are almost neglecting functional role of education and are being involving in manual activities due to suffering from rampant poverty. They could not see themselves as stakeholder of education though they have perceived education life of their children could be become a means of poverty reduction and better livelihood (Parajuli, 2007).

Event IV: My observation in unjust social structures. *It was any day in 1981 AD. I was a student of Grade III. It was evening time our mother was selling goods to customers. We were completing our homework in our study room. Meanwhile, my sister's friend entered our room and she was from a Dalit community. Her parents made her to dropout after she passed Grade V. She was sharing her deep interest for pursuing education in her life with my sister. After that they planned for a pleasant picnic as they intended to conduct nearby Rapti River bank. I also requested her for participation. While we were planning about it, we listened somebody was climbing on the ladder. My sister glanced out and requested her friend to enter inside the bed. During dinner time, I shared that event to my mother. As she listened to me she warned and requested her to not repeat such activities again. She added that we had to follow social structure and untouchability. First time that event had clicked me about caste discrimination. I saw such discriminatory practices were happening everywhere even in my school where Dalit students could not drink water themselves. It has negatively affected Dalit children's in/formal schooling life.*

The story gives me an insight about caste-based discrimination and untouchability. I came to realize that still majority of local people even my parents have been following caste based discriminatory practices in the society. From that

case, I understood that socio-economically backward students and students from Dalit community were compelled to dropout from school because of social stratification function, rigid cultural structures and non-equitable educational system. Even what I realized that my mother's cosmology or acquired dispositions towards untouchability has been socialized by dominated status-quo through cultural reproduction practice (Bourdieu, 1977). Here I would like to oppose with cultural reproduction theory of Bourdieu who failed to see individual agency that is inevitable to transform cultural reproduction into production where individual can apply their acquired capital to change cultural structures rather maintain status-quo in the society. According to socio-cultural theory in learning, I can say that my understandings on cultural structures were mediated, not only from direct result of activities, but also from indirect results of actions and interactions with self and others that might have made me reflective student (Turuk, 2008).

Coming to this point, I found globally it has been realized that poverty is a constraint to educational achievement of poor households in which children from poor households are receiving less education (Oxaal, 1997). In my reflection, due to moderate socio-economic situation, my parents were investing on me for building my capital that contributes to provide me employment opportunities, maximum wages, and overall productivity of my future life (Psacharopoulos & Woodhall, 1997). Owing to my cultural interpretation what I knew that cultural structures have categorized human being into caste system and providing different functional role to them for maintain social harmony. Does it mean that our educational system has also followed those structures where student from low caste groups are given poor educational opportunities as compare to students from so called higher level cast groups?

Part II: Journey of Motivation and Perception Building

My journey within and journey without successfully involved me in my journey of motivation and perception building. Reasoning that, I gave a kind of charismatic energy to develop my consciousness on my school life. I am convinced with my father's ideas who always used the reference of Mahatma Gandhi's statement 'do or die' and 'simple living high thinking'. Reflecting upon such sayings of my father, can I say that my father wanted to judge my perceptions and actions, consciousness and unconsciousness? Perhaps, during that time I used my resilient mind-set to interlink my past attachments and present relationship with others to build changing perceptions on my education life emotionally and rationally. My father would monitor and evaluate my educational performance regularly. Perhaps, my father expected higher return and benefits of education in my future life and livelihood. In this line, I agree that in/formal education is critical for building human resources that has been producing indispensable factor of development such as technician, academician and planner (Kapur & Crowley, 2008). But reflecting upon my cultural interpretation still people are giving poor concern on changing cultural structures through civic rationality and responsibility but they are giving high concern on maintain status-quo through ascribed status and achieved economic status but not from achieved educational status. Is such kind of interpretation become fruitful to provide equitable educational opportunities to the students?

My Perception on Formal Education

I am writing this part from the perspective of transformation of student life. During my education life my father's motivation has slightly changed my perception on formal education. I became a bit serious in my learning activities in my school. I began to feel that my parents were motivating and guiding basically for my

transforming schooling life. Owing to my study, due to my parents' motivation and suggestion I might perceive that "the essence of education is to lead a person from the dark cave of ignorance in to the limelight of knowledge by turning the eyes of the soul from darkness to light" (Omotoso, 2003, p. 226). Since, then I understood that my parents wanted to perceive importance of formal education independently. I also understood why my parents brought to me maximum complementary goods like text books and equipments for entertainment. Along with that my relatively standard life compared to my neighboring friends might have changed my perceptions on moral progress and formal education life (Patten, 1892).

Event V: My memorable punishment. *It was any day in 1981 AD. It was the last terminal result day of Grade III. My elder sister and I woke up early in the morning. My mother was sad because our father was strongly angry with us. We obtained moderate marks in each subject. Though I secured moderate position but it became extreme poor position on my father's judgment. Then he punished me physically and mentally. He told me that I had to repeat Grade III once again and secure top position in own class. I realized his suggestion and positive orientation and I also promised with my father by saying all right. Since then I raised multiple questions with me and my educational journey. I was not worry with my past because I learnt various life skills and knowledge on my cultural structure during three years time period. I was competent children for swimming, running, climbing on cliff and tree. Automatically that time my perception on education was completely changed. I gave high effort to improve my educational performance along with extra activities. And I committed to secure my topper position in my class that is what my father expected from me and my educational performance. Since then I changed my attitude on my father and respected his expectation upon me. I made my daily routine myself; I*

allocated only evening time for playing with friends and allocated enough time to my school education.

The story can be read from several perspectives, but I am reading this story as a source of encouragement that changes my understanding of importance of formal education. That encouragement helped me for becoming competent student in my class. Arriving into this stage, I understood that my perception and understanding on formal education has been shaped on the foundation of cultural reproduction system of Dhami community (Bourdieu, 1990). I enjoyed with Dhami children's day to day activities like; collecting edible foods from jungle, fishing, singing, dancing, swimming, go for hunting, working in farm land and cattle grazing. During that period, I have given less priority to school based activities and more priority to household based activities that has followed by my neighboring children. I also used to observe house hold activities, cultural practices and functions just for learning and understanding of cultural and educational structures in the community. Coming in to this point, I convinced that my parents' occupational and educational status and my interest on formal schooling positively affected my personal well-being (Wagley, 2012). But, one of the most important things in my child life was since then my changing perceptions on in/formal education helped me to apply creative notion of memorize my subject contents.

It is because I used to memorize my subject contents during playing various outdoor and indoor games, singing, walking and even in house hold activities. Before applying this creativity, may be, I had made my formal learning in school failure and informal learning in outside the school competent (Mahar et al., 1990). Since then, I argued with self in each and every phase whether my changing perceptions were productive for improving my level of learning and performing or not. Reflecting upon

cultural interpretation to house hold based activities, it is essential to support livelihood of the parents and given more emphasized. But may be being a reflective student, I have given equal emphasize to school based activities, house hold based activities and in/formal learning from peers groups and role model teacher.

My English Teacher

I am writing this part from teachers' motivational role and pedagogical perspectives. According to Hindu philosophy, Gurus (teacher) are regarded as the principal source of knowledge and wisdom. They are also regarded as a supreme god-head. Thus people bow their head in front of Gurus. My perception upon teacher was rooted on this cosmology. During my school life, first time I got more motivation and suggestion from my English teacher when I was in Grade IV. She played an inspiring role that nourished my both cognitions and life skills. At this point, I felt that she has been applied the concept of problem posing education to establish student-teacher-relationship through mutual interactions (Freire, 1970).

Event VI: Good bye Mrs. Merry (name changed). *It was any winter day in 1985 AD. I was a student of Grade VII. We were celebrating farewell program in our school venue. Our English teacher had completed her teaching service period of three years in our school. All the teachers and students were preparing for the farewell program. My class friends and I recalled our English exam that had been attempted before school calendar. I had obtained highest mark in this exam. I was feeling quite uneasy in which I was losing my role model teacher who had provided reading and writing materials and took photographs of our family members on the last day. I learnt reading and writing methods, English speaking practices, emotional practices like imagination and memorize any content of the subject during play ground and even in wandering time that I have been applying without knowledge about power of*

imaginations in life. I can say that such practices had increased my educational performance and cognition in charismatic way. As the fare well program was going on, at that moment teachers and students were weeping. But I was recalling her class activities, friendly behavior, and various teaching leaning strategies. I felt it was really memorable event during my life time. I was seriously observing that program and was feeling about her absence in my schooling life.

The stories helped me to understand an effectual relationship between teachers' motivation-guidance and

students' learning could improve learning and performing. I could say that my level of learning and performing has qualitatively increased due to motivation of my role model teacher. Here, is why



even in her absence I used to observe the photo of my family (see in figure 2) that was captured during her departure time. Could I raise a question here? Why did local teachers undermine their motivational role and responsibility? Perhaps, this foreign teacher was more aware of her role and responsibility because in her subject we all student were quiet competent compare to other subjects, nobody wanted to miss her class due to different pedagogical practices. During her class, before entering into lesson she used to spend few minutes for refreshment and recall the previous lesson. She behaved friendly with all students; she used to give us equal opportunity to use chalk and board during her class.

May be, local teachers failed to appraise the relationship between motivation and learning of children. Even, I could not get a chance for interacting with my local

teachers either at my home or in play ground up to my grade VI. But, my English teacher visited my home and my playground during the leisure time and motivated and guided me and my colleagues. I realized that my father and my English teacher made clearer about contextual linkage between teacher, learners and social problems and opportunity so that students can practically learn about their social activities, responsibilities and respect socio-cultural values, norms and livelihood pattern (Dewey, 1980). Arriving in this stage, I can say that my English Teacher's motivational role, teaching learning strategies and personality I committed to replicate her teaching/learning pedagogies and status role in my life. Does it mean that still I am involving in higher education only for educational status attainment? Or I have to diffuse importance of motivational role in student life? Owing to cultural interpretation still there is a poor practice on providing motivational role to the students by teachers, parents and local intellectuals which is regarded as a one of the determinant factor to improve student learning.

My Science Teacher

I am writing this part from the perspective of changing motivational role of young/energetic teacher during my school days. While I was a student of lower secondary level, I again slightly assessed the motivational role of teachers. I knew that may be being an energetic and young my science teacher began to motivate/suggest me for raising my interest in his subject because I obtained highest mark in each assessment. During that period, I used to raise relevant question related to natural and socio-cultural facts to my parents, senior friends. Perhaps, I was trying to minimize gap between zone of proximal development (ZPD) for addressing my actual acquired knowledge and potential knowledge interdependently with my seniors (Turuk, 2008).

Event VII: Me as a Hypothetical Scientist. *It was any school day in 1986 AD. I was a student of Grade VII. I and my class friends were enjoying in our class room after the vacation of half yearly exam. It was a class session of science subject. As the bell rang the science teacher came with our obtained marks in his subject. I obtained highest mark in his subject for which my teacher appreciated me in front of my colleagues and suggested for continuing my evergreen interest and devotion on this subject. In front of all students, he forecasted by saying that I will keep district record by obtaining highest mark in science subject in SLC. More often he used to analyze the capability and interest area of each student. At that day he repeatedly shared about my potential area of future life in natural science area. Meanwhile, the bell rang and he departed from our class room. After motivational conversation between me and my science teacher in front of all my colleagues I became serious for a moment. I could not concentrate myself in to next subject. My math teacher was teaching new lesson that day but I was supposed to flying in the sky. I was dreaming on my future life for becoming a natural scientist. During the whole session I became silence as in an unconscious statute. At the end of the session, my math teacher pointed towards me and asked the reason behind my sadness and seriousness. But, I could not share my expected future dream and replied him that it was due to my ambitious feeling and becoming. From that day, I saw myself as a scientist and slightly oriented on natural science subject, facts and rationality rather in excessive focus on my English subject.*

The story can be interpreted from various aspects but I came to understand that this story gave me an insight on my educational potentiality and capability. I came to know that my science teacher saw the possibility to unpack my capability and ability for increasing on natural science stream. My science teacher told me that I

could make my future career prosperous and worth in the field of natural science. Since then, I began to represent myself as a scientist and I more emphasized to natural science during my formal schooling. I realize that it is due to my science teacher's support I began to judge that my psychological well-being (i.e. acceptance, care and encouragement) might have improved my self-esteem/self-evaluation (Sava, 2001).

Reflecting to my situation, motivation and suggestion from my teacher and my self-esteem might have helped me to appraise my capacity and interest positively on natural science stream (Cast & Bruke, 2002). Coming up to this point; I saw my subject interest from general perspective in which exceptional student are still giving first priority to enroll in natural science subject. Reflecting on cultural interpretation, even parents and school teachers are still suggesting exceptional student to enroll in natural science subject. But owing to my case, I did double mistakes at that time. First, I never asked with my science teacher about cost of higher study and second, I could not share my expected educational dream with my parents? Was it due to hierarchy in the family or due to worrying with turning points of my father?

Turning point of My Father

I am writing this part from the perspective of changing socio-economic status of my parents and its affect on my educational life. Being a government employee, as a secretary of village development committee (VDC), my father spent more than fifteen years in more than twelve VDCs in Pyuthan District. I visited most of the VDCs with him during my summer vacation. Along with job responsibility, my father used to provide legal advice to local people even in our VDC and surrounding VDCs. Local people also requested him to provide mediator role in consensus building between two opponent groups. Once, my father went to neighboring VDC with local police head constable (PHC) for solving quarrel-related case. After solving that case,

during returning trip to our village, my father and PHC were crossing the Rapti River. Unfortunately, PHC sank into River but my father could not rescue him and he returned to the village alone.

That case brought miserable storm in my father's life and family life. He spent more than four months in police custody for investigation. Perhaps, that case made my father indifferent. After releasing from police custody, my father took decision to quit his government job. Perhaps, he was tainted as a murder. After the voluntary dismissal out of his government job, he began to run medical store in our village. He used to provide his mobile service for the villagers. His attitude and behavior was completely changed and became frustrated from his jobless life. He was an unsuccessful gentleman at that time that is why he took out his frustration on own family members. Ultimately, I compelled to observe changing socio-economic status (i.e. moderate to poor) of my parents.

Event VIII: Two worlds of contradictions. *It was like any winter evening in 1978. I was in my playground nearby home enjoying with colleagues. Meanwhile, I heard that after released from police custody, my father has been reached home just before a moment. I ran towards home with my colleagues with happiness. As we reached our home I saw there was a distinct environment. Neighboring people including new faces who came with my father from Khalanga Bazaar were interacting to each other. I got a chance to observe my father after a long time. I saw he was interacting with neighbors happily. I felt that there was a victorious and pleasant environment outside my home but I became surprised while I entered in to my kitchen. I was compelled to see sadness and worried facial expression of my mother. She was weeping in front of neighboring women and my younger sister. Thereby, I could not dare to ask presents of my father as he used to bring before. I was comparing these*

two distinct environments in which most of people are sharing happiness with my father outside but my mother is weeping alone inside the kitchen. After a while she gave me some presents and requested to share among my friends. But, before doing so, I asked her the reason behind her weeping and sadness. She told me that my father resigned from his government job and it would affect our livelihood negatively.

One year later from this event, I appraised my parenting, father's behavior and daily livelihood activities of my parents by applying self-interview.

My interior as a researcher: Did you perceive your parenting differently?

Me as a participant: Yes, I am comparing my parenting from different point of views.

After a resignation from his job my father never came into my study room, never asked any question to me about my study. Even he stopped to visit my school for getting my schooling report. It means that he has forgotten his family role, livelihood responsibility, parenting and changed his behavior as well as habit from smiling/friendly into almost quarrelsome/less responsible to family members .

My interior as a researcher: In your opinion, what could be the reason behind changing parenting and behavior of your father?

Me as a participant: I can say that it is due to changing socio-economic status of my father in the society. Due to less respect from villagers and economic problem my father might have changed his behavior into depressed feeling, wandering here to there just for unproductive work and became busy on credited mobile medicinal service to the villagers. These daily activities compelled him to forget about his parenting role and changed his behavior.

My interior: How are you observing daily livelihood activities of the parents?

Me as a participant: After quitting government job my mother notified me about its possibility of negative effect in our livelihood. At this moment my mother has been

taken comparatively more responsibilities for livelihood struggle. I found she seems almost busy in daily household activities and also in our shop. She has been fulfilling our daily needs, schooling materials and managing our daily livelihood.

My interior as a researcher: Are you feeling that changing parenting may negatively affect your future education life or not?

Me as a participant: I think I have to get practical lesson learn from turning points of my father and changing parenting. It is because I have realized that for achieve satisfactory life and livelihood individual must maintain his/her socio-economic status in the society. That can help to maintain social respect and happiness in the society. I got a chance to appraise both moderate and poor socio-economic status of my parents and changing parenting and behavior of my father. Therefore, I hope these events will help me to become reflective and serious on my parenting role and also improving my socio-economic status in the society.

The story gives me inevitable insights on importance of social respect or social identity in individual life. Speaking from the vantage point of social identity theory, my father could lose his social identity due to his indifferent decision for quitting government job. Reflecting upon situation, since then, I concentrated my emotion for achieving social respect in my life due to changing behavior of my father and my mother's expression. Perhaps, I learnt reflective knowledge from my father's life. Arriving in to this stage I can say that I got a chance to make my personal commitment just for improving socio-economic status of my family members in the society. I wanted to become popular and familiar among villagers. Could I say that turning point of my father brought similar turning point in my education life? But there was/is not any cultural mechanism to provide counseling opportunities to physically and mentally frustrated individual like my father. May be if my father got

such opportunities he would successfully manage his frustration and become aware and responsible with my higher educational expectation in natural science subject.

My Science Exhibition

I am writing this part from the perspective of my specific interested subject during my secondary education life. While I was a student of grade X, I was more interested in astronomy stream. I began to rote about whole solar system and its functions. Now I knew that during that period I constructed my perceived self-efficacy for becoming astronomer and attempted to attain desired outcomes from that subject matter (Bandura, 1991). Meanwhile, I got a chance to participate in a district level science exhibition. In the exhibition all secondary school from our district were going to participate. From our school, my two colleagues and I were selected for the exhibition. We prepared our materials and flip charts and discussed on each subject matter during our memorable journey. Our teacher raised questions to us many times before we participated in the exhibition even in bed rest time. I came to realize that our regular interactions on individual project might have increased our confidence and I became psychologically fit for facing competitive exhibition.

Event IX: Trinity minds in science exhibition. *It was like any winter day in 1989 AD. It was about 10 AM we entered in exhibition center and enjoyed with scientific space. We were attracted and surprised by hydropower project that was constructed by host students. After a while our teacher requested us to complete our preparation in our class room. We entered in our class room and posted our flip chart and materials. After completed our preparation we again observed other scientific projects. As we were observing, we noticed that rating activities was going to conduct by officers. We again entered in our class room where our teacher was standing with smiling face. Once again, our teacher gave us precauations and final remarks. I was*

feeling interesting and uneasy because it was my first performance in front of senior officers. By the way, I was planning for better performance. Meanwhile, a group entered in our class room. As they entered, our teacher and we introduced with them one by one. Then they started to conduct rating process. They requested to explain our projects turn by turn. We explained about our projects friendly and confidently. My project was about whole solar system in which I explained about functions and information on solar system. Finally, we secured fourth position and became happy.

The story might have provided some kind of refreshment in my school life. During that time, I allocated maximum educational effort on astronomy stream and it might be the reason my informed interest on astronomy study might have helped to expose my better performance in science exhibition. According to cultural reproduction and production theory, my habitus (i.e. feeling and believing) might have changed to the field (i.e. from district level scientific exhibition). That could be reasoned at that period I began to accumulate related information theoretically and practically (Bourdieu, 1990).

Arriving into this stage, I convinced with the concept of self-esteem and came to realize that due to my better performance in that exhibition, I got positive respect from teachers and students that reduced the amount of my personal stress and accumulated an extra energy in my reservoir of energy (Cast & Bruke, 2002). Perhaps, that achieved positive respect from teacher and colleagues might have increased my level of super ego. That could be the reason without knowing socio-economic and occupational status of my parents I wanted to become an astronomer. By the way I can say that such types of educational competition and exhibition program must be implemented in local to central level it can positively affect learning and performing capacity of the students and develop their platform skills. Does it

mean that it is a process of practical learning strategies to the students? Exploring to cultural interpretation on solar system it has been known to be a spiritual power based on tradition feeling and believing. But, here I can say that my perception on astronomy subject was strongly guided by scientific and rational feeling and believing. Does it mean that my rationality helped me to achieve quality result in my secondary education life?

My SLC Result

I am writing this part from the perspective of importance of expressing inner interest of individual among peer groups that help to make them relief even in their stressful life. After securing second topper position in the district in SLC exam I saw myself as an astronomer in my life but due to changing parenting (i.e. quality to poor) I began to be serious about the future. At that period my father was known to be a most quarrelsome and drunkard person throughout my VDC and neighboring VDCs. It could be reasoned that he has been changing his style of parenting into a careless practice from productive care. He stopped his guidance and orientation on my education life. But reflecting to my father, during his quality parenting, I successfully acquired important knowledge on formal education and various life skills. And during his poor parenting I thoughtfully acquired knowledge on self-struggle, self-determination and importance of personal identity in student life. Arriving into this point, I reflected that my father might have seen my dark educational life but he could not dare to struggle against poverty that could be a constraint to me because generally student from poor households are receiving less education (Oxaal, 1997).

Owing to my changing perceptions, after becoming an exceptional student in SLC, I could not get and any positive response and support from my parents, teachers and local intellectuals. I felt my school teachers were not aware with the idea that

teachers' action provides lasting negative effects on students and I have also perceived this memorable moment from very different perspectives (Ahmad & Sahak, 2009). I can say that it is due to poor social support system and lack of aware about counseling role of the parents, teachers and local intellectuals to the students. Owing to my situation, I found that teachers' behavior towards challenging students sometime found to be greater amounts of negativity. Here, I don't want to blame my teachers but it was/is the cultural structures that made/makes our school teachers to be rude to students' education life (Tucker-Ladd, 2006 as cited in Slotar, 2011).

Event X: My Orientations towards astronomy. *It was any summer day in 1990 AD. I was with my friends in Rani Niwash. Meanwhile our senior friend came with us. He already knew about our SLC result in which we have secured district first, second and fourth position. He suggested us to study in Kathmandu, a capital city and would perform similar position in higher secondary level. As he disappeared, we began to plan about our educational journey. We wanted to start our higher secondary education in Amrit Science Campus¹⁶, Kathmandu. We also planned for living together in Kathmandu city. While we were preparing for our future educational dream, my friend's mother called us for lunch. After having our delicious lunch, we went in Rapti River bank for refreshment. We spent more than four hours nearby Rapti River Bank. Sometimes we were swimming, sometimes we were playing athletic games like running, and jumping and sometimes we were playing some game inside the water. I remembered that even in refreshment time we talked and discussed about our future education life. We saw ourselves as Scientists in near future. With*

¹⁶ First natural science campus, formerly known as Public Science College (PUSCOL), was established in 1962. It was named after late Amrit Prasad Pradhan who wanted to promote the study of science and technology in Nepal.

same day refreshment, I returned back to my home at late evening with hope to have enrolled in astronomy subject in Amrit Science Campus in capital city, Kathmandu.

This story reveals that I might have been able to get an opportunity to develop my self-help plan on my higher education as my senior and junior friends used to ask about and inquiry about it. Speaking from this vantage point of cultural reproduction and production theory, I came to feel that my educational performance has been achieved symbolic capital throughout society that has created a kind of freshness in my life. I planned to secure same position again in higher education because I heard many times with my colleagues that still teacher used to share my SLC result with secondary level students as for their motivation. May be, it might have generated my symbolic academic resources and also supporting to accumulate my social power and social energy in the local level (Calhoun, 1993).

Perhaps, I internalized the second principle of appreciative inquiry "one can achieve miracle by faith on dream" and I dreamt for becoming an astronomer in my future career (Copperider, 1985). I wanted to become an astronomer after completion of my higher education in capital city- Kathmandu. Does it mean that I was also planning for making my student life more productive through my aptitude, capacity, thought, rationality and dispositions (Calhoun, 1993)? And, I was also accumulating information and suggestions from my peer group for sophisticated decision-making and skill development to my education life (Moschis, & Moore, 1979)? Arriving in to this point what I felt that I was making my higher educational plan with my friends who were from local elite groups.

Does it mean that without knowing socio-economic status of my parents, and educational structure of the country, was I competing with other elite children? But here I must say that building relationship with so called elite students could help to

make poor student more ambitious and they can also given various kind of moral and financial support to poor student like me. Reflecting upon cultural interpretation still it is said that, it is worth less to make higher educational expectation in the lives of socio-economically back warded and poor student during their school life.

Part III: Journey of Oppression and Suppression

My journey of motivation and perception building motivated me to involve in my journey of oppression and suppression. During that period I acquired critical knowledge about cultural and economic structures in the society. When my father resigned from permanent job, I felt that he was about to lose his social status. That made our socio-economic condition vulnerable and also affected my expected higher education life. I understood why my father compelling me to enroll in one year CMA training course. Reaching into this stage, I agree that students from high socio-economic condition can get a chance to enroll in natural science subject and students from poor socio-economic background compel to choose short vocational training program (Berggren, 2006). The situation is same in our context where there are more than eleven donors that are supporting to enroll about 40000 youths in their vocational skill training every year (Centre for Technical Education & Vocational Training [CTEVT], 2011). One of the key activities of the project is the provision of short term vocational skills training and job placement to poor youth and youth from disadvantaged communities and regions lagging behind (MOE, 2013).

I can say that I was about to facing similar situation because due to poverty I was encouraging to conduct vocation training. Upon reflection, I perceived that it could be better if educational system has to be more concerned with the socio-economic condition of the parents even in secondary level education (Bennett & Le Compte, 1990). And it could be better if educational system has to be rethinking on

provision of cost recovery principle in higher education so that poor students could get opportunities to enroll in their interested subject (NPC, 2007). May be due to cost recovery system, my parents could not afford to my higher education life. Higher education is only private product or has to be public product?

Conflict on Choosing Subject

I am writing this part from the perspective of occupational status of the parents that affect educational life of the students. My father preferred to remain very far from my interested subject matter but nearer from the cultural reality, what I felt that my poor socio-economic condition and poverty constraint to educational achievement to my poor household (Oxaal, 1997). My father began to express his school life journey to convince me that being a government employee my grandfather encouraged to join my father in government job after passed SLC instead of continue higher education. May be or may not be, due to that reasoned, I can make sense that my father's ways of understandings on occupational status wanted to repeat similar condition in my ambitious education life (Mukherjee & Das, 2008).

Event XI: Mr. Astronomer. *It was like any summer day in 1990 AD. It was dinner time we were waiting for our father. I was helping my younger brother and sister for solving their home works. It was dark outside and we heard tinny voices. "Me": Loudly! I asked who was outside. But nobody replied. As I reached outside, I could found nobody due to darkness. I called my younger brother nearer to lamp. We found our drunkard father and sister in law sitting on bench. "Sister in Law": Hello! Are you fine? Could you please bring drinking water to us? I served water to them and requested them to enter into kitchen. "My Father": Shanti come here! Call any neighbor for cutting red cock for dinner. We may serve delicious food to our guest. Right!*

After having dinner, my mother changed the track and started to talk about my educational journey. As my father listened to my mother, he started to laugh.

"My Father": Oh Mr. Astronomer please listen to me carefully. Ok! Neither I could not send you in Kathmandu city nor could afford to your astronomy subject. You have to forget your worthless educational dream and think about our ethnicity and ethnic identity. Do you know Newar people usually involved in business activities?

"My Mother": "pointing towards me" What are you saying about? Are you planning to make him your assistant in your credited mobile medicinal service?

"My Father": No! I am planning to enroll him in CMA training course so that after completion this course he could run our medical store.

"My Mother": How can you afford for his CMA training course for one year. Do you have any bank balance to manage his educational journey? We have to pay huge amount of loan in the bank. Did you forget the last warning letter of the bank? How an amazing person no worry about children, no worry about credit loan even no worry on vulnerable livelihood. Finally, you cannot send him in Surkhet for his CMA training course though he becomes agree on your proposal. Do you know gentleman?

"Sister in Law": Let us forget about educational life of Rajan .We will plan tomorrow in a fresh mood. We have to worry on his future life anyway.

"My Mother": But it is difficult to find fresh mood of his father. Almost he used to leave home early in the morning and reach by late evening.

"Sister in Law": He...He...He...! Then what are you thinking about? Are you interested to join CMA training course as recommended by your parents?

"Me": After listening to my mother, my heart was beaten fast. I was feeling hopeless and replied to him by saying that no neither I will enroll in Astronomy subject nor in

CMA training course but first of all I will struggle for paying bank loan. I saw my mother was smiling due to my commitment in front of family members.

The story presents critical condition in my ambitious education life. Due to poverty and bank loan I became serious to involve in working life for supporting the livelihood of my parents. I got a chance to appraise my parent's poor socio-economic and symbolic capital that was going to affect my education life (Calhoun, 1993). My father wanted to enroll me in short time medicinal training so that I could run our medical store just for following occupational status of my parents as a shopkeeper. But my mother has different expectation with me she wanted to involve me into economic activities. Here I saw my mother from different perspective who has been struggling almost alone for our livelihood after my father's jobless and unproductive life. I have been observing her worry on my vulnerable education life since two years before. At a time, I found she was critical; conscious and optimistic than my father. Since then I gave more focus on my mother's worry and her expectation from my side. I may say that due to poverty and my responsibility, ultimately I was oppressed from my educational right and compelled to miss my higher education life (Freire, 1970). But, again who was the duty bearer? Could I argue upon the situation?

Arriving into this point, I am convinced with the idea of cultural reproduction theory that emphasises degree of capital acquired by an individual determines their position in the field (i.e. community & society). But owing to my cultural interpretation due to reproduction of occupational status even my friends and relatives were suggesting me to follow my father as for better future. But I know that I was planning to get loss the unproductive occupational status of my father and planned to involve in alternative working life (Mahar et al., 1990). I wanted to change my occupational status into other possible sectors from local shopkeeper. Does it indicate

that due to my positive attitude; was I more optimistic with my relatives, friends, school teachers and local intellectuals?

My False Hopes

I am writing this part from the perspective of social support system that can help poor student like me for getting higher educational opportunities. Because of low income, high credit capital, medicinal business in barter system¹⁷ I am facing with poverty and unsupportive cultural structures. I can say that it may be one of the reasons that my parents could not dare to fulfill my higher education dream. But, I began to think my relatives, local intellectuals and teachers might definitely support to my parents for my bright future life. Unfortunately, I experienced with poor social integration and poor social support system that could not develop mutually supportive relationships between my parents and other community members (Delman, Delman, Vezina & Piselli, 2014).

Speaking from the vantage point of Vygotsky's "socio-cultural theory in learning, teachers are regarded as a social agent and their central role must be oriented for establishing social relationships within a socio-cultural context (Allahyar & Nazari, 2012). Unfortunately, nobody could realize the relationship between my positive view and education life satisfaction which could be mediated by self-esteem and my changing perceptions on higher education (Wu et al., 2009, p.269). During that critical situation, I might have seen the relationship between positive view and life satisfaction and I came to understand myself more worthily. Perhaps, I might have developed ability to plan about my personal life.

¹⁷My father used to serve his medicinal service to local people and used to receive fooding items like crops, pulses, chicken, honey and seasonal fruits etc.

Event XII: My Faith on God. *It was any winter day in 1990 AD. I have broken my close relationship with my father due to my veil of ignorance. Since then my mother frequently requested me to buy medicines from the urban centers. It was about 3 AM we woke up and my mother began to prepare our breakfast. After having breakfast, I rode my bicycle. My friend sat front side of bicycle and showed a torch light on our way. We reached Bhalubang-Pulchok, Dang by 6.30 AM from where we started our journey by bus and reached Butwal city before 9.30 AM. We gave our requirement slip to the manager who requested us to come back after three hours. On that day I decided to go in Siddha Baba temple to spend that time but my friend entered in theater for Nepali cinema. Though, it was my first visit to temple but I was observing various activities seriously from the top of the black stone nearby temple. I also saw that many more teenagers like me (boys and girls) were praying in front of the temple that began to change my cosmology. Meanwhile, a holy person called me from his resident. I went there and bowed down to him. He told me that he was observing me and my activities since long time. He requested to express my problem with him. Very honestly, I shared my problem. After listening to me, he suggested me to struggle against disempowering through right livelihood activities. He told me that one day; God might definitely address my expected dreams. I felt quite happy after our spiritual and positive conversation. I again bowed and disappeared from temple. We returned Bhalubang-Pulchok by 7 PM. We had some snacks and depart to our village. We reached our home by mid night. Since that day I began to express my faith on God. Was I looking for external god or god in me?*

The story gives me some kind of religious and psychological insights during my frustrated adult life. My faith on God encouraged me to play about my adult role as for supporting presents' livelihood struggle. I was strongly requested to become

serious on our vulnerable livelihood by my mother many times. I reflected on medicinal business of my father and found lose motive instead of profit motive and committed to involve in productive working life in front of temple.

Coming into this stage, I can say that due to poverty our cultural structure has categorized my class identity into poorer. That could be a reason my relatives, teachers and local intellectuals who represented higher socio-economic class did not want to share some idea to improve economic situation so that that can address my expected educational life (Bourdieu, 1990). By the way, I knew that my poor class identity was not a permanent tattoo I could erase it from my self-struggle. Linking to cultural interpretation what I heard that individual must faith on God during difficult circumstances not only for addressing them but also for personal relief and stress management. Reflecting on miserable situation of that time, I agree that I got theoretical insights from interactionism and used my double consciousness. In one stance, I have faith on God and claimed to have rejected my veil of ignorance and maintain my physical, spiritual and emotional well being. In another stance, I planned to reject all forms of taken-for-granted social activities through my changing perceptions and used to respect my personal ability to interpret my social world (Ritzer, 2000). Was I coherent enough in thinking creatively on my alternative education life? Am I coherent now? Can you (My reader) are consistent to feeling miserable situation of any student like me?

My Alternative Educational Journey

I was suffering from educational shock in which I had to forget my higher education dream. During that period, I might have reflected on my critical situation that compelled me to kick out my false hope and encouraged me to respect my personal vision and personal leadership. Since then, I also conceptualized my

alternative educational journey by following win and win principle (Covey, 1990). I came to remember that I might have facing miserable situation at that period; in one stance I could not undermine my personal vision, capacity and intelligence and in another stance I could not undermine my parents' expectations.

As I was thinking on my future life journey, my mother suggested me to respect my father's dream too along with supporting livelihood activities. Perhaps, being an elder son I was aimed to fulfill my responsibility to respect the contribution of my parent's livelihood struggle for better caring and parenting (Ghimire, 2005). After then, for fulfilling my parents' dream, I might have planned to involve in my productive life struggle and began to start my love affair journey with Kalyani Poudel (name changed). She was my neighboring friend and first love of my life. I was planning to enroll her in CMA course when after she passed SLC examination as for my father's expectation. And I was planning to involve in working life in urban centers as for my mother's expectation. I used to meet her regularly that might be reason most of our community members were familiar with our companionship.

Event XIII: My private love affairs. *It was any winter day in 1990 AD. It was hot noon; I was waiting my beloved nearby Rapti Riverbank. I was planning to share my alternative educational journey. I wanted to marry with her and enroll her in CMA course to fulfill my parent's expectation. So that she would run our medical store and I could join any kind of private job and start my educational journey simultaneously.*

Nearby the banks of River Rapti

She reached up to me

We swim and cross

Next, we enter into the dark forest

Oh! Future you destiny or curse

With the melancholic tune of my flute

That grass she starts to cut

My plans, I have made

I want let it fade

I said come fall within my dreamy eyes

Trod along with the new pathways

She agreed on my alternative educational ways

My alternative educational ways gave me a kind of alternative happiness in my life due to understanding my vulnerable life by my beloved. I became more optimistic with my future plan. Here, I came to understand that I acquired various information related to importance of family background for providing higher educational opportunities to the students from my senior colleagues and beloved during our socialization process (Moschis, & Moore, 1979). Why could I not make plan to marry with educated girls from Janjati and Dalit community? Were there no educated girls from Dalit and Janjati ethnic group? May be, unknowingly I might have planned to maintain my social status through inter caste marriage.

I came to realize that by applying self-esteem as a defense mechanism I wanted to establish mutual relationship with so called local elite in the society (Cast & Bruke, 2002). Perhaps, due to emotional feeling and behavior, I might have blamed upper caste group not for myself? But arriving in to this stage I can say that my love affair journey have balanced my educational expectation even for a moment. It has given to me happiness, energy and courage during my frustrating and miserable student life and teenager life. But reflecting upon cultural interpretation I followed my

emotional and superficial alternative journey that could not be accepted by cultural structures even in changing socio-cultural and political situations.

Part IV: Journey of Involving in Inner Power-game

My acquired educational and cultural understanding from journey of oppression and suppression pushed me into my journey of involving in inner power game. I came to realize that majority of the local intellectuals could not respect my cognition and gave worth less value to my competent nature. I was a member of Newar caste group and it could be reasoned that my cultural identity was inferior among upper caste elite groups. I came to agree that caste system has stratified community members as a superior and inferior group through different occupational role and responsibility that was only for power game in the name of social harmony (Bista, 2002). According to Hindu culture, it is said that Brahmans engaged themselves in the study of the Vedas and took religious activities in the society, Kshatriyas collected taxes and involve in defensive function for playing warrior role, Vaishaya engaged in arts, farming, and mercantile activities and Shudras ought to provide helping hands for basic essential service to others (Gyani, 1997). Such types of disempowering cultural structures might have created various obstacles related to worrying with my education life and personal identity. But, may be during that moment, I applied the idea of resilient theory and I might use my resilient mind set for making farewell to my inferior feeling and believing. I began to control (If, I can control really) my life. Perhaps, I was planning to apply problem-solving and situation-approaching coping strategies for being resilient just for developing my positive abilities to manage my psychological/social distress (Maddi, 2005).

My Personal Review on Social Status

I am writing this part from the perspective of disempowering cultural structures that compelled me to forget my alternative ways of education. Once my beloved told me that my social status could affect our future plan. Cultural structure has given value to caste based hierarchy and socio-economic status of the family rather educational status. Since then I became more serious on my cultural structures and began to recall my mother's worry with bank loan and small amount of our land property. In my self interest, since then, I began to commit for improving my socio-economic situation by involving in working life. Meanwhile, my beloved shared me that her parents were compelling her to forget our love affair. Perhaps; they might have followed the elitist Hindu rule. According to that rule, it is said that inter caste marriage could be treated as socially outcaste and society might impose their rules of purity about the social status of people (Subedi, 2006).

Event XIV: End of my love story. *It was any winter night in 1990 AD. It was about late evening. Meanwhile, somebody knocked the door slightly. As I opened the door, I found my beloved was standing nearby. She requested me to come out from my room. She had to circulate some message with me. As I met her outside the room, she began to weep and share the event that was held in her family on early evening. Her parents wanted to make our love affair failure. After a while, we together entered in her cowshed from where we listen that her parents were planning to send her in their relative's village far from our village. After hearing that plan, for a moment I made a plan for leaving our village on that night. But I could not dare for facing with potential risks in my future life. I began to feel that her parents were against us due to my poor socio-economic situation and lower cultural status in the society. During that period, what I felt that I have to respect our socio-cultural structures though it has*

been maintaining status-quo in the society. I requested her to obey her parents and respect their expectation. I emotionally shared her that it will be an opportunity to me. Finally, she agreed with me and separated with each other forever and ever.

The story made me more serious to establish my expected marital relationship during my emotional life. Just for a while I felt that I was not a cold blooded youth and I could It might be said that I had not enough courage to reject the socio-cultural structure. But later I saw this event from the activities of educated people who were following such structures to maintain their superiority in the society. This case gave me informal learning opportunities because the structure has given to me worthless value to my educational achievements, skills and competency.

Being a smart student and honest youth I was not accepted by the parents and relatives of Kalyani Poudel. I perceived that she has come in my life for sharing thoughtful experience on caste based discrimination and importance of social status in individual life. Here I must say that she was an inspiring actor for my transforming life and changing perceptions on in/formal education. Reflecting upon cultural interpretation, caste system has been providing major functional role since early Lichhavi period (17th century) by ranking people in purity (Brahmin & Kshatriya) and impurity (Vaishaya & Sudra) caste group in the society (Bista, 1992). But I perceived such system as a means for maintaing dominant status-quo in the society by dominating lower caste groups.

As I reflected I became more critical on discriminative practices and planned to struggle with rigid socio-cultural norms, values and practices for becoming transformative person in my community (Kincheloe & Steinberg, 1996). I might have seen myself as an organic member of society because my feeling, believing and action have developed by social group and system which is prior to my individual action

(Mead, 1934 as cited in Ritzer, 2000). Coming in to this point I can say that this event has given to me more willing to involve in working life in ever changing cultural contexts. Does it mean that I wanted to become aware on informal learning and become reflective on formal learning process? Being an in/formal student was I expected to establish my personal and social identity?

Challenges in Attending Formal Education

I am writing this part from the perspective of implementing educational right of the children that has been affecting the daily lives of the students. While I compelled to miss my higher secondary education, I reviewed the educational status of local youths. I found there were only fifty three people from my VDC who had completed certain level of formal education. More specifically, thirty people crossed SLC level, seventeen people crossed IA level and six people crossed BA level education life in 1990. Coming in to this point, I have seen most of the students are being compelling to either dropping out or missing their formal education life due to poor implementation of educational right and inequitable educational system. And I also knew that one of the reasons is neglecting responsible role of the school to respect the interest of the students and mutual interactions with students to fulfill their desires upon education life (Kharel et al., 2011).

During that period, I notified myself that my enrollment might enable my individual judgment, my personal sense of moral and social responsibility so that I could become a transformative member of society. Even I was not aware about scholarship and financial assistance program for providing financial assistance towards socio-economically back warded students like me. Higher Secondary Education Board (HSEB) has emphasized the role of education in poverty alleviation and providing free education for 3 % targeted students on merit base that implies

poor, women, Janjati, Dalit, and disabled students throughout the country (HSEB, 2003). However, it was too late for my rescue but it can benefit for many students like Rajan Binayek Pasa who are facing with same situation and condition.

Event XV: Inequality in educational rights. *It was like any winter day in 1990 AD. It was a sunny morning. I was observing golden mustard plants with my cup of tea nearby shed house. Saruma Rani Peak was gazing upon our village in north side. I was attracted with surrounding natural beauty. Meanwhile my younger brother came in front of me and notified me that one of my close friends Gauri Shankar Dhami (name changed) wanted to see me. As I met with him, I shook hand with him and enjoyed with our gossip. After our long gossip, we took our lunch together and went Rapti Riverbank for swimming. It was a school a day but more than dozen of school children were enjoying with their cattle grazing, swimming and playing nearby river bank. Some of them were going to jungle for cutting fire wood and grass. For a moment I began to imagine that in my future life my own children could be compelled to dropout from their schooling due to cultural practices of neighboring children.*

"Me": I became interested to interact with children and asked them. Why are you getting dropout decision from formal schooling?

"Child A": My class mates from other ethnic groups have beaten me many times either in class room or on the way. They also used to tease me and called me by nick name (Kale Dhami) as given by themselves. I did not like such humiliating behavior and get decision to dropout while I was in my grade three.

"Child B": Our class teacher used to beat me comparatively more than others. There is no teacher from our caste group and I thought teachers are also misbehaving with me. I did not like so then compelled to get dropout decision while I was in grade five.

"Child C": In my case my parents made me compelled to get into dropout decision while I was in grade six. They requested me to help in their livelihood activities instead of continuing formal schooling. Perhaps, very soon they will send me into India for economic gaining.

"Married Girl": While I was a student of grade five my parents and relatives compelled me to get early marriage because of our cultural practices I think so.

"Me": What is the reason behind school dropout in your life? I asked with my friend.

"Gauri Shankar": While I was in grade ten some of the teachers used to ask me that when would you become Lahure. And my parents also forced me to dropout school and go to India with my elder brother to earn. Otherwise I was supposed to become a first SLC passed person from Dhami community. At this moment I think so.

"Me": What is your perception on formal schooling?

"Gauri Shankar": In my experience education can help to learn any skill and knowledge efficiently and effectively. In my working life due to secondary education I able to become supervisor in shoes company. Otherwise it could not possible.

"Me": What are possible challenges to attain formal education to students?

"Gauri Shankar": In my opinion, educational system, student teacher relationship, cultural practices, parents socio-economic and educational status are both opportunities and challenges to attain formal schooling to the children.

"Me": What could be possible solution to provide at least secondary level educational opportunities to Dhami children?

"Gauri Shankar": There must be raising awareness program to parents through collective effort of Dhami youths who have been still following this slogan "Padhi Lekhi Kaunai Kam, Halo Jote mamai Mam"[meaning that one could get nothing from formal schooling but could get paddy crop by ploughing in the field]. They must

collect some amount from their earning just for capacity development of the community members and provide formal schooling opportunities to the children.

This conversation gives me some insights on cultural activities and educational system that affect student life. I as a student of being deprived from my formal education life due to poverty and poor cultural structures, I could say that parents' poor socio-economic and cultural status is highly affected with education life of the student and their identity in any particular community. I also experienced that parents' socio-economic status determined how school children behaved in the school, society and playground. Owing to study, I found that there is a gap between educational rights and opportunities to the socio-economically poor students that has been neglecting their educational dream (Garrison, & Neiman, 2003).

Similarly, cultural barriers are another obstacle to poor students whose parents encouraged them to involve in livelihood activities to support their parents rather in formal schooling. Even in our contexts, there are 16 lakhs child laborers working in different sectors in Nepal out of total children 9475874 (46% of total population) under age sixteen (CBS, 2012). I also found that teachers' and students' participation in school system is comparatively poor from deprived ethnic groups who can guide students in mother tongue (Pasa, 2012).

Arriving into this stage, I can say that I got critical insights from educational and cultural practices that have been practicing by the local people that helped me to struggle against this. Here I can say that students can make them critical and reflective from unequal educational opportunities and unproductive cultural practices of their parents as for improving their educational status in the society. Again, why poor parents could not see the relationship in between formal schooling and livelihood activities? Does it mean that education is not designed for supporting the livelihood of

local people? I came to realize that John Dewey's idea of education being practical could solve such problems for the quality of life and livelihood. In the post-SLC life, I planned to use my acquired in/formal knowledge and skill for self-determination. Perhaps, I became serious for providing higher educational opportunities to my children. If so, am I implicitly using Dewey's principle in my life? How can education system be better enough to be oriented by pragmatism?

My Determination for Struggle

I am writing this part from the perspective of Vygotsky's theory of socio-cultural learning in which I learnt about importance of in/formal learning process first in social level and second in individual level (Turuk, 2008). While I was appraising my social and educational status, very interestingly my negative understanding upon my parents has been gradually transformed in to positive. I might have perceived that my level of in/formal learning could become an inspiring means for improving my social identity. I began to perceive that my social category is defined along stereotypical as held in culture that was about normative and I made my strong commitment to increase my social category, class and role qualitatively (Turner et al. 1987 p. 230 as cited in Stets & Bruke, 2000). Since then, I began to see myself as an agency and I could fight against poor cultural structures and non affordable educational system that have been still practicing.

At that time I was more worried on poor social support system of the society. Instead of supporting to my educational problem my relatives and local intellectuals used to repeat poor economic condition of my parents became obstacle for my higher education. Perhaps, most of my relatives, my competitor class mates and local elites became happy with my vulnerable education life as they used to express worthless empathy in smiling face. Knowingly or unknowingly, I decided to struggle myself

against my sufferings. Perhaps, I became close to four supreme truths of Buddhism that (I) there is suffering in the world, (II) there are causes of suffering, (III) suffering can be addressed and (IV) suffering can be addressed by eight-fold paths (Kharel et al. 2011). I decided to leave my village for examining possibility of eight-fold path in my future life with a hope to have experienced new actions and interactions with self and others in ever-changing environment and cultural contexts. I planned to visit Lumbini the birth place of Lord Buddha for searching peace, truth and power before I kick off my journey of struggle. Perhaps, I oriented towards Buddhist philosophy and understood that education is for liberation based on the realization of the essence less and impermanent nature of truths and knowledge (Pagis, 2009). Does it mean that I was looking for contextual truths and for material comfort just for a means to another end? Or my in/formal learning nourished my cognitive knowledge that has been ever-increasing wisdom, intimations of endless hope and striving (Henderson, 1914)?

Event XVI: Encounters with Lord Buddha in Lumbini. *It was a winter day in 1991AD. I was in my village nearby play ground. Meanwhile my class mate Kesab Belbase came to see me. We have passed our SLC examination together. He was from Buddhi, KapilBastu District and studied in our village in his relative's home. He asked me that am I interested to visit Lumbini on the occasion of Buddha Jayanti (birth ceremony of Lord Buddha)? After listening to him, I agreed with him and shared by saying that of course it was my dream since many days. I requested him to stay in my home together and by next morning we will be left our village early in the morning. He agreed on my proposal and we together reached my home by late evening. While we were having dinner, my class mate shared about our cycling trip to Lumbini with my mother.*

Travelogue: Lumbini. After having dinner, we interacted about Lumbini for long time. After a while, I found my friend was sleeping but I could not. I was curious enough to know the reason behind our trip that was made accidentally. I felt may be Lord Buddha had fulfilled my dream to visit Lumbini. By next morning, we had some breakfast before leaving home. While I started to ride my by cycle my mother requested to return back to home soon. We rode by our cycle turn by turn because my friend's village was more than 70 KM far from our village. We reached his village in late evening. After dinner he introduced me with his neighboring friends who were planning to visit Lumbini by cycle. On next morning after having lunch we visited secondary school venue, local market and we also visited jungle side too. During that evening we went into local mill for making pup rice as for snacks. After having snacks we checked our bicycle and wash it. We four youths have our dinner together and began to sleep together because we had to conduct our cycle trip early in the morning. I could not sleep even for single hour at that night. It was my first trip and I was planning to leave my family and society after visiting Lumbini. Next morning we (four young) departed from Buddhi village in two bicycles. We began to ride our bicycles turn by turn and reached Taulihawa city, Tilaura Kot and Lumbini. We spent enough time for observing Tilaura Kot and in Lumbini. We got a chance to participate in a holly speech in which a speaker shared life story of Lord Buddha in Lumbini. From that speech, I knew many more additional information and life struggle about Lord Buddha. Perhaps due to Buddha jayanti, the venue was crowded by national and international visitors. Most of the visitors were participating in holly speech. During my pray inside the temple where Lord Buddha was born, I implicitly shared my problems with Lord Buddha and prayed him for solving my sufferings and provide me peace, satisfaction and energy to cope with my sufferings. With unseen joy

and happiness we returned back to our destination by late evening. The journey was more than 100 kilo meters. From that travelling I got a chance to get experience on life struggle and human suffering. How Lord Buddha left his materialist or pleasure life into immaterial and wandering. Lord Buddha becomes satisfied with his sufferings after founding out four supreme truths during his meditation. Here I also got insights that individual must involve in life struggle as for own satisfaction and happiness. Before conduct my trip to Lumbini I had a problem that how could I left my family members as well as villagers as for starting my struggle in new destination. But along with Lumbini visit, I also accumulated a courage and deep desire to struggle in the various destinations only for achieving happiness and satisfaction by improving my socio-economic status in the society. And with happy mood I returned to my village with my friend after five days.

My journey of Lumbini gives me courage and various insights for transforming my implicit self-struggle into explicitly in my working life. I became committed to acquire grounded knowledge, gain sufficient amount of capitals and find peace, joy and happiness (liberation) from my self-struggle. Perhaps, I was planning to remove my humanoid characteristics like; selfishness, anger driven feeling, worried on future life and less courageous to leave my village for self struggle in new environment. Does it mean that I was trying to change my humanoid nature into possible human being by developing humanism, naturalness, and spirituality (Vikshanand, 2012)?

I began to think that I must improve my socio-economic condition not only for achieving social status but also for supporting my future education life and becoming institutional member of my community. It is because what I felt that is essential to make my neighboring aware so that they can also change their perception on

educational and cultural structures through their self interest formation process.

During that time, I saw myself as a reflective or active social agent although I was not aware of these concepts. May be, being a possible institutional member of my community, I wanted to unpack my social, emotional and ethical role for betterment of my community (Needleman, 2001). Perhaps, I might have planned for challenging status quo-driven socio-cultural structures that I experienced even in new geographical settings. By applying my self-determination, I know that I followed my absolute human nature (Freire, 1970) and began to share my future plan with my colleagues. But what could be the reasons behind planning to leave my village instead of playing my agency role in the society? Could I wake with downtrodden people if I close to remain in my village? Or I wanted to acquire comparative cultural knowledge and informal learning?

Summary of the Chapter

In this chapter, I have explored how I could not continue my higher education life after passed secondary level education. However, I found my parent's educational status, good parenting, teachers' motivation and my self-determination affected my in/formal learning and performing positively but poor socio-economic and cultural status of my parents has negatively affected my journey of expected higher education and alternative education. I got valuable insights from my in/formal schooling life, socio-cultural structures and functions that helped me to nourish my knowledge and skills during my intentional and unintentional learning process (Dib, 1988). I also got opportunities to appraise changing socio-economic and occupational status of my parents. I also found that why I was interested to enroll in astronomy subject, my father interested to enroll me in CMA training course and my mother interested to see

my involvement in working life just for fulfilling my responsibility to understand economic burden of the family members.

During that period, I felt that I was trapping in the vicious circle of socio-cultural relationship with self and others and found myself in the stage of dis/empowering. My perceived disempowering socio-cultural relationship, poor socio-economic condition of the parents and dominant cultural structures of my community encouraged me to shift from dis/empowering socio-cultural relationship into powering relationship. It might be reasoned, I gave more emphasis for improving my socio-economic condition rather than continuing my higher educational life. Since then, I was tortured by socio-economic and cultural sufferings and planned to overcome through enlightened living experiences of eight-fold noble path of Lord Buddha. Perhaps, what I felt that my sufferings were due to ignorance and due to selfish carving in which without knowing about self determination, self struggle, socio-cultural structures and education system I was planning to fulfill my ambitious educational goal. And I was planning to become close member of elite group in the society by choosing alternative education life and constructing false hopes and meaningless higher educational dream. Finally, during my secondary education life, perhaps, I was in the process of discovery (learning to know) knowledge/skills from school education and cultural structures both formally and informally (Delors, 1996).

CHAPTER IV

DROPPING OUT AND AGAIN DROPPING IN

Overview of the Chapter

In this chapter, I have best addressed my second research question “How did my experiences on diverse socio-cultural contexts encourage me to retain in my higher education life”? I recalled my momentarily missing formal education life, my informal education life, my working life and my actions and interactions with self and others (i. e. co-staff, friends, guests and local intellectuals) in ever-changing environments. In this attempt, I have appraised my twelve years (i.e. 1990-2002) of working life experiences into three parts and fifteen semi-factual events.

In the first part, I have appraised journey of my livelihood struggle on the foundation of my working life as a teacher, as a hostel tutor, as a labor boy, as a watch man, as a store keeper and as police recruitment. In the second part, I have reflected my journey of learning by travelling on the limelight of me as a hotel/restaurant waiter, my friendly friends and my genuine guests. In the third part, I have revealed my journey of self-reflection and self-evaluation by revolving on my acculturation, socialization, self-review on my working life, self review on my socio-economic status, changing perceptions on in/formal education and self-determination.

Part I: Journey of Livelihood Struggle

How could I involve for supporting to the livelihood of my parents? I raised this question many times to search answer so that I could choose transformative working life. Perhaps, I was obliged to improve my socio-economic condition, I had to increase my educational status and also establish my social identity out of my

working life. I came to realize that I was suffered from many problems (i.e. social, economic, educational and cultural) that have enforced my life journey in to anguish.

Reflecting to Buddhist philosophical nature of transitory or flux, for I was expected to counter against anguish through achieving knowledge, wisdom and truths. I believe that I planned to remove my suffering through right aspiration, determination [i.e. knowledge] and right livelihood (Kharel, et al. 2011). Arriving into this stage, I agree that I wanted to change my identity from sub-ordinate (personal identity) to super-ordinate (social identity). By reflecting upon social identity, I brought insights from salience (an identity that may activated social identity) and activation for establishing leadership role in the society (Stets & Bruke, 2000).

Me as a Teacher

I am writing this part for expressing about important role of student' to support their parents' livelihood struggle. After visiting Lumbini, I planned to leave my village many times but I could not. It is because I had no idea that which area could be productive for supporting the livelihood and where I could develop my professional career. Fortunately, my sister- in- law suggested me to engage in teaching profession in English Boarding School and continue my higher education simultaneously. Perhaps, my sister- in- law might have shared best alternative journey for my life struggle. I came to realize that it could be a better strategy for my working life and education life. Before engaged in my teaching profession, I recalled my perception on teacher and teaching profession in which I used to feel that there was nobody who has a higher value than teachers.

My cosmology developed under the foundation of Hindu culture. According to the Manusmriti, I knew that *Guru* has been elevated to the status of God and regarded as a true form of divine power. Thus, I started my working life from

teaching profession so that I was thinking of changing my social status as well as rigid socio-cultural structures. Coming in to this point, I might have wanted to share my post-formal conversation among all friends, local youth to create spaces for the empowerment of subjugated students who were oppressing from formal education system and whose parents were suffering from vulnerable livelihood (Kincheloe & Steinberg, 1996). Does it mean that my emotional and socio-cultural feelings were directed for supporting the livelihood struggle of my parents? Was I equally worried on the livelihood struggle of others? Why I became worried on inaccessible formal educational opportunities to self and others?

Event I: My First livelihood struggle. *It was any winter day in 1991 AD. I was working as a teacher in institutional school nearby village. It was class interval time. Students were playing nearby. I was gossiping with the house owner. He was talking about his elder son who has come from Kathmandu city last evening. Meanwhile, his elder son saw us and involved in our gossip for short time. We were talking about private schools and importance of school education in students' future, especially importance of English medium education. I requested him to provide some information about English medium schools that were providing educational service in capital city. He shared with us detail information about top English medium boarding schools and fee structures. After a while, ringing bell signaled students to enter in their class rooms. As I entered my class room, he requested me to meet him again after school time. I agreed to meet with him after school. He told me that he had anger on me and my negligence with my educational journey. After listening to him, I made him clear that it was not my fault to be poor. And, I shared my planning that was about improving my socio-economic condition through my self-struggle in livelihood activities to achieve higher social status and identity in the society. That*

could ultimately help me to involve in higher level educational journey and quality parenting to my children. After listening to me, he seemed happy and serious on my self-help plan and suggested me that I could definitely achieve my expected identity and education life. After a few days of this fruitful conversation with my senior friends, I quitted my teaching profession.

As I extended this story based on dual schooling system, I knew that community school and institutional school system were developed for ranking the parents, students and teachers in the society. Dual schooling system was/is directly dependent on financial inheritance of parents in which the elite parents enrolled their children in institutional schools for status attainment. It might be one of the reasons; I also committed to provide quality parenting to my children by enrolling them in institutional school in urban centers. Thereby, I planned to start my working life in capital city for status attainment where human capitals were allocated for becoming success or failure by unequal natural aptitudes/social networking (Calhoun, 1993).

Speaking from the vantage point of social stratification theory, I agree that there were 2-5 % elite groups [first ranked], 10-15 % medium groups [second ranked] and 70-75 % mass individuals [third ranked] in my society (Weber as cited in Swedberg, 1998). Reflecting to this principle, I saw myself as a mass individual [third ranked]. I must say that this principle has given critical insights in my mind that helped me to conceptualize to change my social ranking just for achieving and providing educational opportunities and social identity. I might felt impossibility to change my social rank from low salary based teaching profession. Thereby, I could not become a serious and devoted my energy to students in the class and began to feel that I have no moral authority to coordinate the activities of the classroom (Freire, 1970). Neither I could perform my quality service nor could I get satisfaction. But due

to worrying on my vulnerable education life and my stressful feeling and behaving, I become weaker and frustrating day by day. I wanted to change my working life in another environment where I could share my sufferings with my peer groups. It was the reason behind why I kicked out my first experienced working life.

Me as a Hostel Tutor

I am writing this part from the perspective of vocational rehabilitation therapy that I applied for maintaining for personal, emotional and psychological health and well being (Davidson et al., 2005). After quitting my teaching profession, I purposefully started volunteer service to guide secondary level students in a hostel that was quite nearer from my home. My volunteer working life automatically reduced my stress, fear, sadness, guilt or anger and also developed my ability to cope successfully with challenging situation (Davidson et al., 2005).

During that period, students from more than seven VDCs had been living together for better educational achievements. I can say that it was win-win learning strategies for me and my junior friends as I wanted to mobilize them in diverse sector of life skills, so that I could improve my leadership and facilitator role. We had applied participatory learning process in the hostel environment that has developed my physical life skills (e.g., taking a right posture), behavioral life skills (e.g., communicating effectively) and cognitive life skills (e.g., making effective decisions) in my teenager life (Danish & Donohue, 1995).

Up to this point, I can say that we were applying collaborative learning process through liberation pedagogy for addressing isolation as we used to provide equal learning and performing opportunities to all students (Ann & Berthoff, 1990). During that period, we engaged in yoga, meditation and martial-arts class early in the morning, engaged in tuition class before and after school time and engaged in various

life skills class (i.e. singing, dancing, and playing musical instruments) in evening time. Sometimes, we stole seasonal fruits and vegetables from our neighboring village. Knowingly or unknowingly, at that time, we were practicing problem solving educational philosophy to establish friendly relationship among us. We used to share and teach our interpersonal knowledge and skills during teaching and learning, swimming, singing, dancing and physical exercise period.

Apart from teaching, learning and performing activities, I also conducted my weekly visit in my friends' villages. I got a chance to interact with many faces that increased my level of confidence. I became capable to adjust in new destinations and I also got insights from their socio-cultural setting and behaviors. Arriving into this point, I understood that my positive personality traits raised my level of aspiration and determination from the life to sustain higher level of self-esteem in the society (Robins, et al., 2005). Did this mean that I was reading myself for yet another journey? Was I really a creative being?

Event II: My Problem solving power and pedagogies. *It was any summer day in 1991 AD. Being a volunteer teacher, I used to spend my valuable days in the hostel where I practically applied my creative notion of problem solving power and pedagogies. I used to meet with my Dhami friends rarely because they themselves came to see me in hostel during their leisure time. It was early evening on Saturday. I was waiting to my friends nearby playground. I used to get their presents weekly. On that day, I was with my neighboring senior friend who came to village after long time. He was student of Management (Commerce) in Mahindra Multiple Campus, Bharatpur, Dang. We were talking about campus life in which he was sharing his lived experiences. During that time, he suggested me to enroll in the same campus in the same subject so that I could get his reading materials and note taking as he was*

attempting his second year examination in that year. He was planning to complete his Master in Commerce [M.COM] from the same Campus. After sometimes they called us in their room to meet their presents. We ate fruits, boiled yam and pumpkins and honey on that day. After a while, we went towards Rapti River for swimming. My junior friends began to draw many more maps and began to write formulas and key points on sand nearby Riverbank. Some of friends began to write English grammar rules. We returned back to hostel by late evening. I requested my senior friends to stay with us. We together enjoyed that night with hot dinner and musical activities.

The story present my creativity for developing my various ability like participatory learning and motivating to junior friends that has developed my confident level and managing capacity to my educational stress. Similarly, developing competency in and in teaching and sharing own knowledge and skills to others and developing my physical and mental well being too. It enabled me to develop my effective habit “sharpen the saw [i.e. fitness of body and mind]” by balancing my physical, mental, spiritual and emotional wellbeing (Covey, 1990). By doing so, know that I was capable for struggling and for adjusting in changing external circumstances wherever (Mahar et al., 1990). I was planning to get maximum output through building my relationship with adult groups [i.e. bonding social capital]and relationship with strong external connections [i. e. bridging social capital] through trust, reciprocity, sense of identity, and norms (Winter, 2000). I have also applied self-designed pedagogy means and ends for effective learning and for the fostering of inner and skill



Figure 3. Hostel nearby Village

based competency of the learners in in/formal educational experience in the hostel (see in figure 3). I practically knew that an effective pedagogy connotes professional leadership, learning environment, purposeful teaching, and positive reinforcement and self monitoring progress (Ofsted report 1996 as cited in Alexander, 2001). Perhaps, we were likely to applying Guru (teacher)-Shisya (student) pedagogy or participatory pedagogy for sharing our inter-personal knowledge and skills (Luitel, 2012). Perhaps, by doing so we were trying to establish mutual relationship in between teacher (all of us) and learners (all of us) for understanding learners from the heart and head (Jamanadas, 2000)? But why I could not establish bonding relationship with Dhama student? Does it mean that I wanted to build my relationship in changing contexts?

Me as a Labor Boy

I am writing this part from the perspective of urban life style where I expected to enjoy with prosperous working life. During my volunteer professional life in the hostel, one day, I visited my junior friend's home. Fortunately, I got a chance to meet his elder brother who had been continuing his higher educational struggle in Kathmandu only for playing advocacy role for the ethnic rights. I can say that this biographical information might have communicated about his right determination and self struggle. I come to sense now that his journey of self-struggle was socially located, politically positioned, and discursively formed (Slattery, & Taubman, 1995).

I planned to replicate such struggle also in my life so that I could again retain in higher education from my independent self-struggle. I planned to reach in capital city where I could grab economic and educational opportunities. After few weeks, I got the address of my friend's elder brother, address of my cousin brother Mr. Bhanu Nakarmi (name changed) who was doing his Bachelor in Medicine and Bachelor in Surgery [MBBS] in the Teaching Hospital of Tribhuvan University, and address of

my close friend Mr. Ram Kumar (name changed) who was a tourism entrepreneur. During that period, very interestingly my junior friend Mr. Prithvi Gyanwali (name changed) became ready to give me a company. May be, we were planning for involving in economic activities in capital city due to lacking of access and equity in educational opportunities for economically poor students like us (Karki, 2002).

Event III: My street life in Kathmandu city. *It was any summer day in 1991 AD. I was leaving my family members and village with my friend. We were planning to reach capital city by next day. We reached our hinterland from where we took night bus journey to capital city. It was the first visit for my friend but third visit for me. I remembered my previous trip with my father. At that time, we had visited famous temples and monuments in the Kathmandu Valley. Next morning, we reached capital city and visited famous temples and places. During that period, we ate beaten rice and biscuits and stayed night halt in temples. We spent more than one week street life journey nearby Pashupati Nath temple area. At a time we interacted with street children about their perception on education life many times. After a week, we planned to meet with my friend's elder brother in Patan Dhoka. We reached in his room and shared our purpose to leave our family members. He suggested us to return back to our home instead of pursuing our dream. After listening to him, I was quite against him and I told my friend to leave his room by next morning. Before leaving his room, we told him that we were planning to return back to village very soon. He seemed to be happy with us. Next day, we reached my close friend's restaurant nearby ring road. We were separated from each other since more than five years and excited to meet with him. It was my worthless excitement because during our face to face meeting he could not judge me and could not remember our school life. Even he could not make his response on my greeting. I was quite ashamed in front of my friend. I*

decided to leave his restaurant as soon as possible instead of giving my introduction. I surprised with his behavior and his level of cognition by raising a question with myself that how an individual can forget few years of past history. We felt hopeless and sad because we could not get any kind of positive response from my friends. After then, we searched for job in various sites and told our story with various persons. One of the helpful individual told us that we can get a labor job in break factories, Bhaktapur. We were ready to do any kind of job because our pocket was empty for having food. We have spent many days without enough food and without accommodation facilities. Therefore, we planned to reach Bhaktapur area. We reached break factory and met with senior people who were working there. We spent more than three weeks with senior and junior workers who were dropping out from their school life due to poverty and unequal education system. I became more worry with their hopeless education life. Thereby, I could not enjoy with hopeless interaction and miserable work place. Perhaps, I found that we were performing such economic activities that could not support our future educational plan. As we were frustrated from our struggle, senior workers suggested us to return back to home and continuing our education life.. Finally, I decided to meet my relative brother and asked some amount for returning our village. We left our job and went to Teaching Hospital where my elder brother had been doing his MBBS study. We met this brother and shared our story and he gave me 1000 NRS and requested to return home and he also suggested me to enroll in CMA course rather than wandering here to there. We were feeling happy during our returning trip to our village.

I may say that this story gave me some additional ideas in my working life. Right from the beginning, I expected socio-economic support from my relatives, local intellectuals, and senior friends. But, since then, I feel that for becoming successful in

working life I must kick off my journey of self-struggle. Speaking from the concept of socialization process, it is said that an individual can transport knowledge from the experiential environment and they could internalize and receive knowledge from their actions and interactions with self and others (Needleman, 2001). Reflecting to such process, I wanted to accumulate knowledge and skills from changing environment just for becoming a winner in my life by crossing the journey from dependent to independent struggle.

I began to think that before leaving my home I had to circulate my expected journey with my parents because I was planning to satisfy them. Perhaps, it could make my mother less worry during my mysterious absence in which I left my home without informing to my parents and relatives. Arriving into this stage, I could not apply my acquired school knowledge in working life (I had to search productive one) and facing with problems. Even, educated person (whom I knew) also could not pay interest on my expected education life. As, I reflected on child labor activities and their street life, I became more critical on education life. May be I saw myself from quality perspective and committed to self-struggle for my in/formal education life. Here I must say that, knowingly or unknowingly, educated person (known /unknown) have been neglecting their counseling and supporting role to their juniors. Does it mean that it is due to continuation of our cultural practices? Or I acquired lived experience to leave my family and village from that trip? Otherwise, why I compelled to and planned to think for struggling in Indian culture?

Me as a Watch Man

I am writing this part from the perspective of a Nepalese worker who has been working in India commonly in paying labor and security jobs. I think it is due to affect of poor educational status of the workers. Owing to my study, majority of

Dhami youth from my community have been involving in such types of job activities in India that practices has constructed my perception directly or indirectly and I became willing to follow such practices for becoming a Lahure¹⁸ (Mahar et al., 1990). Since then, I could not spend any single day with joy and happiness. Fortunately, my neighboring friend came from India and told me that he might return back after a month. Due to my orientation, my friend began to share sufficient information about Nepalese people and their livelihood struggle in diverse sectors of working life. I might have been impressed by his lucrative gossips and became ready to again struggle in changing environments. I again left my village and went to Govindagarh, Punjab with my neighboring friend. In the initial phase, I met with my villagers and neighboring villagers and also visited popular Gurudwaras (i.e. religious place where Punjabi people used to worship and pray), gardens, parks, steel factories, hotels and restaurants. After a long refreshment visit, I joined a job in residence of my neighboring friend's owner.

Event IV: Becoming a Bahadur¹⁹ in Punjab. *It was any winter day in 1992 AD. I was working as a watchman in Govindagarh, Punjab. At that moment, I spent more than four weeks time for my working life. At a time, I was called by saying Bahadur by my boss including his family members on my duty time. I felt happy while I was called by Bahadur because the nick name had been accumulating my inner power and emotional bereavement capacity. I used to play my musical instruments on duty time and also used to guide school Children before and after school time. My personality was respected by boss and his family members including children. It was a Sunday*

¹⁸ A person called to be Lahure who engage in income generating activities outside the village especially in India.

¹⁹ British government has given this nick name to Nepalese army who showed their courage and bereavement in Second World War.

morning our owner's family member left residence to visit Chandigarh city. During leaving time, my boss said "Bahadur... we would return back up to late evening therefore keep attentive security ok." As they left, me and kitchen helper started for playing badminton outside the gate nearby road. While we were playing, a Nepali young man came in front of us on his bicycle and began to observe our game. As he told us that it was his favorite game and wanted to play with me. We played and enjoyed more than half an hour. After then, he introduced himself and seemed to be interested to know about me. I also introduced to him briefly. After a while, we separated from each other. He was a head cook in the Hotel Sun Shine. He also requested me to meet him in his duty time. Since then, we used to meet with each other many times. He might be attracted with my facial expression, funny behavior and physical personality. On a Saturday evening, he came to see me and requested for getting together in central garden by holiday. I agreed to him and planned to spend a whole day in the garden. After having breakfast I including my neighboring friends reached the garden and began to enjoy with game and jokes. As we were enjoying, I found he was coming towards our group. I bowed him and enjoyed together. After a while, he asked me about my family background and my purpose of Punjab journey. I explained him about me and my expectation from self-struggle. Finally, he gave me a surprise that he has arranged job in his hotel in the post of storekeeper. He also told me that I should face an interview with hotel manager before the selection. I was quite happy because he had told me about facilities and productivity of hotel workers and my personality was fit for tourism service. I faced my interview in Hindi and English medium. Manager was quite impressed with me and suggested me to join the duty on that day, but I replied him that I would join my job after two days. I shared that information with my boss where I have been working on the post of Bahadur. After

listening to me my boss gave me salary before I quit my job. I found they were feeling uneasy during see off time.

The story gives information on my changing working life in changing environment. During that moment my boss and his family members and other working friends used to respect me; may it be during our interactions of any other occasions. Along with my job responsibilities, I also applied my creative notion of pedagogical knowledge and life skills to school children and also presented my positive personality traits such as funny, friendly, sociability, honesty and cooperative (Robins et al., 2005). By the way, I was searching for another productive working life where I could both earn and learn. Even though, before quitting my job, I could not share my poor interest in that job with my boss. May be or may not be, if, I shared my boss could have arranged me another technical work in his company. I felt, my boss might have become angry with my decision to leave his bungalow.

I became satisfied with my decision that helped me to change my working life from watchman to a hotel employee. I was supposed to get a chance to perform my knowledge and skills in front of more than twenty hotel staff. As I knew most of them were Nepalese young and some of them were Indians from Bihar, Uttaranchal Pradesh and Punjab. Coming in to this point, I appraised that my accumulated knowledge and skills and self-esteem increased my self-motive (i.e. positive evaluations of the self) and buffer for the self (i.e. providing protection to my working life) during my socialization process in changing environment from a bungalow to a hotel (Cast & Bruke, 2002). Here, first time in my life, I experienced supportive characteristics of the unknown Nepalese/Indian people in my life what I expected to experience in my village or in the capital city (Kathmandu).

Me as a Storekeeper

I am writing this part from the perspective of employability opportunity. Due to my SLC certificate, I got a chance for working in the hotel and I was able to speak English language with hotel manager. I became more than happy with my changing environment in “Sun Shine Hotel”. Owing to Adams's newer ideals of peace what I felt that my thought, inner will power and feelings on informal learning and economic earning could be possible through this working life. Fortunately, my hotel manager taught me theoretical knowledge on food and beverage and housekeeping service. Apart from my job responsibility, I had to serve bed tea, breakfast, lunch and dinner for my manager and I also used to keep his room clean. I came to realize that it was for practical implication of theoretical knowledge that he taught me daily. I began to learn and earn more than previous working life and because of my friendly behavior and multiple skills; I became popular among our staff as well as neighboring staff.

During that period, I reflected upon education life of co-staff and knew that they could not continue their education life and compelled to involve in livelihood activities due to poverty, unequal distribution of educational institutions and lack of provision of compulsory education (Karki, 2002). But, some of them passed SLC but regarding moral progress they could not see connection between high school and post-high school life (O’Connor, 2010). At that period, my manager appeared to be quite happy with my learning and performing and began to suggest for working as a hotel/restaurant waiter in tourism destinations where I could earn and learn comparatively more than there.

Event V: Young Bahadur to Hero. *It was any winter day in 1993 AD. I was working as a storekeeper in Hotel Blue Sky (name changed) in Govindgarh, Punjab. It was late evening we were celebrating winning function in our hotel. Our team had*

become winner in inter hotel staff volley ball game competition that was held nearby our hotel venue. I became a hero of that competition. During that day, our senior cook also stayed in the hotel. Our head cook and Chinese cook (captain of our volleyball team) were out of control. They had drunk enough. More interestingly, that night our Chinese cook arranged guest room and requested me to stay together. We were talking about our game and our performance. Meanwhile, he changed his track and very slightly shared a good message that our head cook was so craggy on me and my behavior he wanted to get marry with his elder daughter Arunima (name changed). I could not reply even single word to my Chinese cook. Neither I could accept his proposal nor reject, I remained silence for long time. That night, I felt uneasy that how could I refuse his dream as he was stakeholder of my career development. Without him it was quite impossible to get a job in hotel sector. Fortunately, next day, I received a letter in front of my Chinese cook that was written from my father. He requested me to return my village and forget my unsecured professional journey and livelihood struggle. He also informed me that he had talked with senior level personnel in public security service. According to my father, my future could be prosperous either in Nepal police or in Nepal Army especially in technical sector from where I can also continue my private study too. He also informed me that there was a vacancy announcement in Nepalganj that is why; I was requested to come back my village very soon. My parents' request again changed my life plan once again. I shared my parents' dream and requested among the hotel staff and I requested my manager to provide me one month leave. On last day, my head cook invited me to his home. We had lunch together with whole family. They requested me to return back again and again.

The story made me more reflective because I got knowledge about hidden interests of the people. I was planning to improve my socio-economic status, my head cook wanted to get marry her daughter with me, Chinese cook wanted to unpack my sports activities, manager wanted to changed my profession into waiter and my father wanted to join me in government job. But I gave more priority to join in government job during that period. Perhaps, majority of hotel workers knew about my relatives' socio-economic status. For that, I showed my letter sent by my father where he had written that he met with Prime Minister of Nepal [my relative grandfather] for possible recommendation to my appointment in a government job.

First time in my life, I became proud on my family background, my personal capability and desire of self struggle in changing working life. I might have wanted to change my social situation, and position throughout my village (Bourdieu, 1990). I may say that I was motivated with my father's letter due to his valuable suggestion in which I could continue my working life and education life simultaneously. Owing to my working life in hotel sector, I could not motivate my neighboring youth for becoming hotel/restaurant employee though they were working as a labor in rubber and steel factories. Does it mean that I was a selfish? Or I was planning to quit my Indian working life and join permanent working life in Nepal?

Me as Police Man

I am writing this part from the perspective of hierarchy of working life in Nepalese context. During my life struggle I knew that in our culture government job was/is regarded as quality working life and private job was/is regarded as a worthless. May be may not be due to such cultural understanding my parents also wanted to join me in permanent working life. To the end, I returned village after more than twenty months of Indian Lahure life. After a week, while I was having my breakfast my

father interpreted his night dream in front of me and told with my mother that I could be selected in police recruitment. He requested me to fill up the form, I reached Nepalganj city to change my working life. Fortunately, I was selected for police recruitment training but during training I could not enjoy it was feeling less to me.

Event VI: Becoming a Hero to a Zero. *It was like any other summer day in 1993 AD. I was conducting my police recruitment training in Nepalgunj. I was feeling bored with my job and future life. I could not enjoy the rough language and miss behaved by trainers during the training period. I became popular in training center because of multi skills, extra in athletic games and all-rounder. By the way, due to inhumane behavior and rough language used by the trainers I was compelled to think about alternative journey. I remembered my working life in the hotel where I never felt any kind of harassment and humiliation. Due to that reason, I raised the question: Did I change my professional journey for damaging my life? I became hopeless and I agree that most of us feel a little tense when we get angry and unhappy. I was planning to kick out that job because I had given a zero value to my professional journey myself. Our trainer many times told me that this job was not fit for those simple people who cannot speak lie, who cannot speak rough language. One day, I was planning to leave my training center and shared my plan with my closer friend who was from Banke district whom I found every time more serious than me. As I asked the reason behind his seriousness he told me that it was his second chance in training center. We together made our alternative working life and left the training center on midnight. I spent more than one week in his village and enjoyed with hunting, fishing and swimming in Rapti River. Then, I reached my elder sister's village Khar-Khola that was located in my own VDC. I spent more than fifteen days there. As my parents knew, I had quitted my job and left training center, my father became angry with me*

and my fault but my mother came to see me and suggested me to do whatever I wanted and liked. I was waiting for my long hair style in isolated area. Meanwhile, I got a chance to meet with Madhu (my wife). As I knew, she was a talented student of grade five. In our first meeting I heartily felt that she was born only for me, I was so impressed with her appearance, behavior and became lured with her long pigtails. I implicitly planned to marry with her. We introduced to each other and kept it alive and organic for few weeks. Once, I wrote a love letter by requesting her to meet with me. She came to meet with me on right time and I became craggy with her punctuality. Since then our love affair took its shape and I promised her to get marry after coming back from India.

Why was I kicked out from my government job then? In fact, I could not enjoy with my productive, transformative and thoughtful feelings. I was expected to improve my socio-economic and educational status for playing agentic role in my society from my level of in/formal learning. But during that period, instead of in/formal learning I compelled to experience with such environment where there was no humanity, no polite speech, no respect, and no softness but, I got only humiliation and frustration. I became worried on my noble paths: right vision, right action, right speech that I had been applying for solving my suffering and misery (Moore & Bruder, 2005). It is the reasoned behind I was kicked out my hopeless and feeling less working life and kicked off my thoughtful loving life with Madhu (my wife).

After quitting my hopeless working life, I planned to get married with my second beloved for establishing my identity and mutual relationship with community members but why? Perhaps, I wanted to increase my self-esteem in my community. I know that idea of self-esteem is not simply a product of self-verification but desire for relationship with and respect by others and reducing the amount of my stress and

tension in my life (Cast & Bruke, 2002). Reflecting upon India culture, energetic and vision able youths wanted to become employer instead of employee and change agent in the society. I found it was their moral and educational responsibilities. That case gives me comparative insights that could be the reason behind lacking employment opportunities, economic development and social support system in the village and city. But, I could not understand what might be the reason behind leaving training center without informing to my Guru Baa²⁰ who has taught me theoretical knowledge and practical skill related to my working life as a police. Could they suggest me to change my working life in interested sector and give me a permission to quit my job if I shared my poor interest in that job? Was I seeing myself as an employer?

Part II: Journey of Learning by Travelling

I acquired various insights on in/formal learning process and productive working life during my journey of livelihood struggle that helped me to involve in my journey of learning by travelling. I again reached Govindagarh, Punjab and met my friends and began to share my memorable domestic trip. I tried to forget my journey of police recruitment training from my mental image, but I could not forget my second love that I promised to marry within a couple of years. By doing so I could become more responsible with my hopeful life struggle.

It might be the cause that I was planning to start my occupational life in the post of hotel/restaurant waiter. I might have remembered the suggestion of hotel manager where I have worked as a storekeeper. Fortunately, I got a chance to become a restaurant waiter in newly opened hotel and restaurant in Sarhind city that was 20 KM north far from Govindagarh. In the new destination, I again became popular

²⁰ A person called to be Guru Baa who provides training instructions to the Police/Army recruitments.

among new hotel staff within a week. Arriving into this stage, I can say that I was working in a new destination with my symbolic capital as a one of the best volleyball players and athletic player. In this consideration, I also knew that composition of my capitals and their trajectory helped me to establish close relationship with my new friends and I got a chance to apply my knowledge and skills to perceive my civic role and responsibility (Mahar et al., 1990).

Me as a Hotel/Restaurant Waiter

I am writing this part from the perspectives of job responsibility and productivity. As a waiter, I played a key role for receiving and serving food and beverages to the guests in the hotel and restaurant. I got a chance to learn about self-discipline, attitude and behavior of the guests. I came to realize that tourism entrepreneurs have been providing productive guest-host relationship by the single formula fitting “Guest is always right!” so that guests could get satisfaction from good Food and Beverage (F&B) *SERVICE*²¹ (i.e. *smiles* for every guest, *excellent* in every activities held among guest and host, *reaching* to every guest with hospitality, *viewing* every guest as special, *inviting* guest to return again, *creating* warm atmosphere and, *every* contact that could make hosts care). It might have focused on providing good service to all guests as they expected to behave during service.

Owing to my study, I have come up to higher education from that context where still teachers have been practicing traditional teaching practices. On the basis of frequent mobile telephone conversations with neighboring Dharni students still teachers have been giving less emphasized compare to student from other ethnic groups. In this consideration, I perceived that it would be better teaching practices in

²¹ I have cited this text from my personal diary that was written after the conversation with hotel manager while I was working in Agra city.

my school from where I passed my secondary education if teacher applied similar SERVICE to the students. According to concept of SERVICE, teachers can *smile* for every student so that teachers could provide students friendly behavior and pedagogy. They have to become *excellent* in every activity during teaching and learning so that each student could increase their level of performance. They have to *reach* every student with hospitality so that each student could get equal opportunity in secondary and higher secondary level educational journey. They have to *view and review* every student as a special so that education system helps to make each student as a productive and responsible member of the country. They have to *invite* all their students to return again after completion schooling so that mutual relationship could be established among students and institution. They have to *create* warm atmosphere among students and stakeholders so that the collective responsibility could be realized. Also, they have to make *every contact* carefully so that collective responsibility can be replicated for providing educational opportunity to mass people.

From that job I got a chance to improve my socio-economic status in the society and also got opportunities to experience with various socio-cultural structures that encouraged me to change my perceptions on in/formal education. During my working life in a new destination, I got a chance to meet with mobile hotelier staff who were working experiences in various famous tourism cities in India and preferred to do seasonable working life. Since then, I became a member of that seasonal group and spent more than five years in different regions of India. During that period, I used to play my musical instruments while I remembered my beloved. I had shared my both first and second organic love story with my friends and remembered that my friends wanted to meet with my second beloved. Perhaps, my friends were quite interested with my love affair because they knew that I had undermined the proposals

of many Indian girls in different locality. I got a chance to become close with Merry (name changed) in Goa, Anuradha (name changed) and Maya (name changed) in Manali, Himanchal Pradesh and Sabanam (name changed) in Leh, Laddakh. All of my Indian girl friends were more educated and smart than me and belonged to elite family members. However I wanted to become far from their expectation but I got some kind of motivation from them who suggested me to enroll in the University.

Event VII: My love letter of luck. *It was like any winter day in 1998 AD. I was working as a waiter in Hotel Rock (name changed) in Leh, Laddakh (J& K). I was returning to hotel after visit World's highest motorable road pass. Where I did also prayed in that temple that was located nearby top. As I reached our hotel owner called me in his office and gave me a registered letter that was written by Madhu.*

Dear Rajan Pasa!

Hajur, Namaste!

Dated 26th August, 1998

Sweet remembrance and may many wishes to you for healthy life!!

I am fine here and hope that you will be same in your destination. I wrote many more letters before from my emotional feeling just for replying to your letters. But I am writing this letter from my heart. If you understood my problem then we will be married as for fulfilling our happy dream that we are expecting. Otherwise, if you are still serious on earning property for only improving your socio-economic status then it will be impossible to meet with me. I will be getting lost from your life. Please be a serious if you can. While we separated to each other before six years, I knew very well that you have promised me to return back from India after two years as forget married. But what could be the reason behind making my life more vulnerable? You have requested me to wait for two-three years but I have been am waiting to you since more than five years. You requested me to dropout from schooling. It is no

necessary to further schooling. Why you compelled me to schooling dropout? You have to either clarify or fulfill your commitment that you did during our first meeting while we together fallen into love. I agreed on you and dropout from my schooling life before four years. But can you try to understand my problem just for a moment that how I am passing my days without



schooling life. I have a doubt on you that you are just playing with my emotion not from my heart. I knew that up to this moment you have successfully improved your socio-economic status but it can be further improved with joint effort after our married life. Isn't it and didn't you feel as like me. Please be a serious it you love with my heart. Up to this moment my parents and relatives are compelling me for spending married life more than three times. And it is their fourth effort that they are planning to conduct my marriage ceremony forcefully on coming Dashain Festival. Therefore, at this moment my imagined married life can be saved by your decision. You must come to our village before Dashain festival. I hope you will definitely understood my problem and become a serious with my vulnerable life struggle. Namaste!

Figure 4. Reacting to Love Letter

Your Best Friend

Madhu G. C.

I became serious after reading her letter (see in figure 4). I shared this problem with my all staff. All staff as well our owner suggested me to return back to my village and marry with her. They also requested me to come with her in next season. After five years, I met my Madhu on 11th September, 1998. I had to give

surprise to my mother. We together reached my home by late evening and get married.

Along with my visit in Khardungla-Pass (see in figure 5), the story gives me an importance of family system. I began to appraise that family is a first open school to learn basic values of life with love, respect, forgiveness, co-existence, cooperation, and tolerance. However, I came to know that family is the most beautiful institution that human beings ever created in the universe, but I could not forget my first

unsuccessful love affair. I began to think that my expected life could be become a vulnerable due to our inter caste love affair. I could not find humanity among vertical caste groups though Hindu philosophy emphasized that each human has soul, self or



consciousness. Thus, it is inevitable to respect irrespective of castes, creed, sex and gender for maintaining social harmony (Yogi, 2012). As I know, caste is group of families bearing a common name which usually denotes with specific occupation, claiming common descent from mythical ancestor, human or divine professing to follow the same professional clings to form single homogenous community (Sir Herbert as cited in Adhikari et al., 2001). Again, after reading her love letter (see in figure 4), I was planning to marry with Madhu [an upper caste girl] but without celebrating happy marriage as for arranged marriage. I was sure that her parents/ relatives might become against our marital relationship. What could be the reason behind elopement with second love though I was not interested for doing so with first love? Was I challenging to cultural structure or reflected upon others' suggestions?

Figure 5. Me in Khardungla-Pass,

respect irrespective of castes, creed, sex and gender for maintaining social harmony (Yogi, 2012). As I know, caste is group of families bearing a common name which usually denotes with specific occupation, claiming common descent from mythical ancestor, human or divine professing to follow the same professional clings to form single homogenous community (Sir Herbert as cited in Adhikari et al., 2001). Again, after reading her love letter (see in figure 4), I was planning to marry with Madhu [an upper caste girl] but without celebrating happy marriage as for arranged marriage. I was sure that her parents/ relatives might become against our marital relationship. What could be the reason behind elopement with second love though I was not interested for doing so with first love? Was I challenging to cultural structure or reflected upon others' suggestions?

My Friendly Friends

I am writing this part from the perspective of my raising awareness in higher education due to regular suggestions of my wife, friends and my role model friend. After my married life, my wife Madhu suggested me to enroll in higher study many times. I agreed with her suggestion and promised her to kick off my higher study with our first baby's birth. Perhaps, along with my higher education life, I had to provide my quality parenting role to my children. During that period, I used to return to home more than five times within a year. Not only for seeing my wife, I also wanted to mobilize my earning in productive sector. Along with my wife, I got opportunities to meet with many co-staff, local and national and international friends who also encouraged me to retain in higher education.

I internalized their kind suggestion and interpreted their positive orientation upon my prosperous and suppose to changing my life status. Speaking from the vantage point of symbolic interactionism theory, I felt that my ability to interpret my perceptions, believes, actions and interactions of self and others has been changing due to experience of diverse socio-cultural and economic context (Ritzer, 2000). I used to behave friendly with them who suggested me to retain in higher education for changing my working life in transformative sectors as for my happiness. Was I supposed to seem as a frustrated youth or responsible?

Event VIII: Learning from the learner. *It was like any other winter day in 1999 AD. I was working as a waiter in Mumtaj Restaurant (name changed) in Agra. It was pick tourism season in that region. It was lunch time and our restaurant's cover as well as garden became full with national and international guests. I was busy in VIP [Very Important Persons] group service inside the restaurant. Meanwhile eight cover's group also came in the garden for lunch. I was popular with my fast serving*

capacity in that restaurant. I received that group and took order. I found majority of the staff were moving here to there, they seemed quite busy. During my serving period, first time I planned to get some help from Sanjaya Singh (name changed). As I was requesting him to prepare a set of hot plates and dishes, I found he was reading his note book nearby corner side. His activity gave me a kind of interesting insights and I became curious on him. I requested him to visit Nehaeru Park nearby Tajmahal after break time 3PM. We together packed our lunch and reached there. Along with our lunch I began to interact with him.

"Me": If you please do not mind can I ask a curious question to you? Perhaps you are feeling that we have visited this place for sharing our important experience

"Sanjaya": Sure, why not! You are the best; I must share any kind of information.

"Me": Thanks for that. Actually I am still interested to know that are you continuing your educational journey even in your working life?

"Sanjaya": Yes I am a student of Bachelor in Commerce (B.Com) second year. I have to prepare my final written exam it is coming nearer. Thus I was reading even in working time. Perhaps, you saw me while I was reviewing my class note book.

"Me": You are right. Could you show me it once again?

"Sanjaya ": Why not! You can also see my whole reading materials in my room and meet with my relatives. I have been leaving there since four years after completion of my secondary school from remote area of Bihar State.

"Me": What is your pass division in last exam then?

"Sanjaya": I have been obtaining 1st division mark and wanted to repeat it again.

"Me": I became attracted with his life struggle and academic performance and asked him then could you share any idea to me. Actually I am also thinking about similar struggle as like your and wanted to run both working life and education life together.

"Sanjaya": Then what is your educational status?

"Me": I have passed only grade ten in 1990.

"Sanjaya": Then what could be the reason behind missed your education life?

"Me": It is because of my parents' poor socio-economic status and my higher level expectation from my future life.

"Sanjaya": Oh! I think you can pass IA and BA level education even in your working life. I am planning to complete hotel management course from New Delhi after completion of my B.Com. You can also complete hotel management course after your BA level studies in any subject. So that, we could work in five stars hotels throughout the country and could get chance to visit abroad countries during our professional life and earn comparatively more.

"Me": Ok thank you for sharing encouraging ideas with me. I hope my professional life will be changed with my higher education in near future. Once again I would like to salute your struggle and best wishes for your progressive future life friend.



Figure 6. Me and my Wife Madhu

After long mutual interactions my friend requested me to meet with his elder sister's family at any cost. I could not refuse his proposal and went with him. We reached his residence, introduced to each other and took some snacks. His elder sister also suggested me to leave my seasonal service profession in running restaurants and try to search permanent job in five stars hotels. She assured me that she would talk with her husband who was senior cook in Mugal Sheraton a five star

hotel in Agra city nearby Tajmahal. Then after a long gossip we together reported in our job before 6PM.

The story gives me an opportunity to rethink on my higher education life. Because of frequent suggestion of my loving wife (see in figure 6) and my role model junior friend who has been involving in working life and in higher study life too. I began to examine him as a role model youth in the restaurant. Reflecting to concept of consumer socialization process, maybe I acquired various patterns of cognitions and behaviors, consumer-related skills, knowledge, and attitudes through various sources of information. I got more information and suggestions from my co-workers and I planned to apply for sophisticated decision-making so that I could increase knowledge and skills through higher education (Moschis & Moore, 1979).

As I recalled my secondary education, I felt that it has increased my knowledge and communicative skills. Perhaps, those knowledge and skills made me able to cope with my livelihood struggle in new destinations and gave me an opportunity to earn more from my changing working life and learn more from my informal education. Since then, I began to think that higher education may help me to achieve higher educational status and economic gain in my future life. Arguing from the idea of resilience theory, I must say that my resilient mindset was affected from my experience on in/formal education. Perhaps, I began to see myself from resiliency that transformed my suffering in to positive direction. Thereby my perception on in/formal education was changing duet to my school life, reflected knowledge and skills from ever-changing cultural contexts, my friends and guests.

My Genuine Guests

I am writing this part from the perspective of my experienced activity (i.e. serving food and beverage to guest by taking order orally) during my working life that

helped me to nourish my ability to recall my past life. During my working life in hotel/restaurant, I served food and beverages for many national and international guests by following productive guest host relationship that made me hygienic, punctual, and disciplined and developed my confidence for interacting friendly with others. I got a chance to socialize with international and national guests. Reflecting upon externalization process of socialization, I got a chance to observe and appraise the behavior, actions and nature of the guests and during internalization process I got a chance to receiving knowledge from their acting (Needleman, 2001).

I got a chance to introduce myself with unique social identities [e.g. businessman, public/private service holders, government employees, Hollywood actors/actress, musicians, politicians, doctors, pilots, national and international players, psychologists, professors and doctors and scientists, etc.] during serving them food and beverages in the hotels/restaurants. At a time, I was encouraged and motivated to retain in higher study either in India or Nepal. Were my guests judged my hidden capability through my actions and interactions?

Event IX: Mr. Memory Master. *It was any other winter day in 2000 AD. I was working as a waiter in Meet in Point Restaurant (name changed) in Goa. It was a dinner time Musicians were playing classical music with violin and Tabala; most of waiters were serving food and beverage to the guests. I was in cabin with my friends and waiting for guests. Meanwhile, two Mercedes Benz entered towards our restaurant parking. Fortunately, I got a chance to serve them in my table. While I served menu card, I found they were very luxuries tourists. I also found from their driver that two of them were Psychologists. I made my effective serving strategy. "Me": 'After fifteen minutes of serving menu card' I reached nearby tale for taking complete dinner order from six people.*

"Guest A": We are ready for order. Could you come with your pen and diary note?

"Me": Most of staffs have been called me Mr. Memory Master because I never use my pen and diary during my service. I preferred to take food order orally.

"Guest B": Oh very interesting! I think you likely to seem confident in your job. No problem you can get our complete dinner order orally.

"Me": OK thank you sir! You are requested to give your order one by one then. With my smiling face I took complete course of dinner order from the guests and memorized their food and beverage items before serving to them. I served drinks- starter-entrée-sweet dishes to Irish coffee in a friendly environment. They were happy with my service and informative conversations. They were Australian and that was their second visit in India. During their dinner time we also did some interactions about their next visit Nepal.

"Guest C": Have you visited Pokhara and Kathmandu city?

"Me": Yes sir! I have been in both cities during my schooling age with my parents and after missed my educational life I had been in Kathmandu city because I wanted to run my private educational journey and working life together but I could not.

"Guest B": What could be the reason could you share with us?

"Me": Nobody supported to my dream even my relatives and known friends. I think it is due to selfish cultural practices and poor attitude of the urban people as well as poor economic as well as occupational opportunities.

"Guest A": How long you have been working as a waiter?

"Me": I have been working in this restaurant since five years and in my waiter profession since more than nine years sir. But since one year before I have been planning to again retain in my higher education as for happiness.

"Guest C": Are you feeling that even in your occupational life you are also acquiring various knowledge and skills from informal learning process. That is also encouraging you to again involve in higher education. I am sure that you will become success in your future dream because your informal learning will positively affect your formal learning process. During see off time they suggested me to enroll in higher education as soon as possible where I could use my memory power to be intellect. And, they assured me that I could reach my destination "nothing is impossible for self-struggler". Once again they said "good bye memory master".

The story aimed to present my ability to memorize things in a right way. I used to visualize appearance of my guests with having their drinks and dishes before serving to them. I agree that according to super learning theory, I used to activate my right memory through gestalt, daydreaming, imagination, special awareness for memorize things (Vikshanand, 2012). I knew that due to my effective memory power my friends and guests used to encourage me to change my working life. Maybe or may not be they expected to apply my acquired knowledge and skills as a means for changing my working life to foster my physical/human capital too (Coleman, 1988).

Owing to my study, after motivated from psychologists I planned to use this capability in higher education. I was sure that I could get quality educational achievements with ought applying my creative notion of memorizing texts and contexts during my higher education life. Coming in to this point, here I must share that any kind of students (either exceptional or normal) can be benefitted from applying right memory or becoming more imaginative during their in/formal learning process. It can help students to nourish their memorizing capacity in a charismatic way that I have been experiencing in my life.

Part III: Journey of Self-reflection & Self-evaluation

My journey of learning by travelling helped me to involve in my journey of self-reflection and self-evaluation. It is because; I got a chance to review various cultural structures and activities, behavior and attitude of guests including local people, friends and co-staff. I became more reflective for evaluating my informal learning and performing of self and others in changing contexts. From my appraisal, I came to understand that human behavior, attitude and activity can be affected by cultural norms, values and structures. I learnt this by experiencing different socio-economic and cultural structures comparatively. At this moment, I can say that my personal capacity, intellectual ability, easy temperament, communicative skills and autonomy have developed with my effective coping strategy and resiliency (Brooks, 1994). My coping strategies have cropped my personal characteristics in a dynamic process that involved interaction of inter-personal knowledge and skills.

My Acculturation

I am writing this part from my experienced Indian as well as western cultural perspectives that have qualitatively changed my perception on in/formal education. Reflecting to my working life from the vantage point of acculturation process, I can say that I acquired transformative and productive cultural behaviors and activities related to personal management. I examined civic role and responsibilities of local intellectuals as for playing supportive and agentic role for betterment of the society may be due to their higher studies. As a member of change agent, they managed various cultural programs, feasts and festivals, religious as well as sports related functions for promotion of tourism activities.

Along with that, during my informal learning process, I acquired knowledge on importance of reading and travelling behavior in human life. Since then, I

reviewed various books related to biography of popular scientists, scholars, leaders as well as business man and saw various English visual clips related to personality development for controlling and managing my bellicosity (Fischer, 2008). Arguing into acculturation process, I developed my emotional and educational life through reflecting on varies socio-cultural structures, interactions between peer groups and gaining external/internal supports from national and international guests (Friborg et al., 2003). Does it mean that cognitive development process of any individual cannot be separated from socio-cultural contexts (Turuk, 2008)?

Event X: Memorable Sarjahan Garden. *It was any other winter day in 2000 AD. I was working as a waiter in Dragon Hotel (name changed) in Agra. It was early in the morning. I and my room partners were inside the Sarjahan Garden nearby Taj Mahal as for our morning exercises. I was sharing about Abraham Lincoln and his failure-successful life journey and his devotion in book reading. While we were returning towards our room, my friend told me that my behavior, habit and level of thinking has been changing day by day.*

Exercise your mind

With Abraham Lincoln and his life stories

Narratives of hero

Imitations for us monkeys

Why education I asked

Or what of it

A cook or a reader or a researcher

How about being a father

I take this book/ because I know I can

When I read it

It's going to change something of me

I began to hope

I would be a change agent in my society

The event encouraged me to increase my educational status for achieving theoretical/practical knowledge and skill as for my agentic role in the society. Since then, I found my level of thinking and inner ability were embedded for changing socio-cultural structures of my community so that I could replicate my educational struggle among my local youths who were neglecting importance role of fin/formal education in individual life. I became away from status quo-driven norms and values due to my informal knowledge in various socio-cultural contests. By applying my acquired reflective knowledge I might have expected to create spaces for the empowerment of subjugated people (Kincheloe & Steinberg, 1996). Here I must say that due to acculturation (informal learning process), maybe I became more serious on my higher education life. Does it mean that I was in the process of transformation or my changing perception was also the part of my socialization process?

My Socialization

I am writing this part from the perspective of socialization process in which my working life in tourism sector had been surpassing through productive socialization process that changed my level of thinking, attitude, behavior and daily activities. I spent my working life in more than five different tourism cities within a year from where I got a chance to acquire reflective insights on socialization process. Those insights have increased my level of satisfaction, happiness, level of cognition and reflective thinking. It might be reasoned that I began to see the relationship between society and socialization, socialization and social development, social development and economic prosperity of the local people.

During my socialization process I knew that my resilience behavior is located within myself (Davidson et al., 2005). That is why I made ambitious plan related to improving the livelihood of my villagers and neighboring villagers. Reflecting to my working life, I was planning to develop tourism service in my village. Perhaps, I was sure that it offered economic gain to the villagers through various potential village tourism activities. I also wanted to share my knowledge and skills with local villagers and intellectuals to organize tourism related programs through cultural, religious and adventurous activities (Fischer, 2008). Perhaps, I was planning to convert cultural, religious, natural attractions and adventurous attractions (i.e. trekking, hill climbing, paragliding, mountain bike, canoeing and rafting and jungle safari) into cash crop. But, what could be the reason behind undermining potentiality of village tourism development activities in that region by local politicians and intellectuals?

Event XI: Oriented towards leadership. *It was like any summer day in 2001 AD. I was in my village and planning to reach in Leh, Laddakh as for summer season. It was Sunday; I was going towards Darvan Bazaar. On my way, I saw my teacher who had taught me during my schooling, was sitting in nearby poplar tree where most of traveler used to get short rest during their travelling. As I bowed, he asked me about my destination and requested me to stay for few moments. I came to know that he was also going towards our hinterland. During our mutual conversation he congratulated me on my progressive livelihood. He also shared about my educational performance during my schooling and became quite worried on my parent's poor socio-economic condition that compelled me to miss my higher secondary level educational journey. But, I told him that it was ample opportunity for me because I was able to learn much more contextual socio-cultural knowledge and I was able to increase our status in my society through my self-struggle. I also told him that I*

acquired diverse socio-cultural and contextual knowledge and skills that encouraged me to apply in my society where I could make a little change. After listening to me, he got surprised and become happy with my future plan. He requested me for playing local leadership role in our society. We together reached our destination and returned back to our village on the same day noon.

The story helped me to understand the actual evaluation of my self-struggler from local intellectuals. I shared future plan with my teacher so that my expected social role and responsibility could be diffused in my village. Speaking from the view point of cultural production theory, I wanted to diffuse my memorable self-struggle (i.e. means) for becoming valuable person (i.e. ends) through my expected socio-economic and educational status. Reflecting to this idea in my life, I perceive that, I was planning to convert my acquired socio-economic capital into symbolic capital in my society. To the end what I felt that I need to improve my educational status as for unpacking my civic role and responsibility in a sustainable manner. May be that could help me to carry my expected action/interaction, modified the meaning on social support system according to own interpretation. I understood that my understanding on possible courses of actions and interactions can transform my society (Ritzer, 2000). Can I say that my expected leadership role was due to realization of my agentic role for performing in the future? Or it was just for changing my working life?

Self-review on My Working Life

I am writing this part from the perspective of boundary less career concept during my job mobility that has been encouraging me to engage in new career concept (Kattenbach et al., 2011). Due to appraisal of my working life, I was planning to change my field of struggle. However, some of my friends and guests suggested me for engaging in to tourism entrepreneurship but I wanted to play my transformative

role in my community. Hence, I was expected to play institutional agentic role for improving our socio-cultural structures through possibly newly emerge structures in the society (Archer, 1988 as cited in Ritzer, 2000).

Event XII: Interacting with international players. *It was like any summer day in 2001 AD. I was preparing buffet set for hot lunch in Hotel Himalaya (name changed) in Leh, Laddakh. Meanwhile, the hotel manager came in the dining hall and requested me to arrange hot lunch for next group of fifteen guests who were cyclist. We received them with welcome drink. I got a chance to introduce with Mr. Eddy Merckx²² an international cyclist. By next morning, the cyclists group started their cycling journey from our hotel to Khardungla-Pass which is the highest motorable road pass throughout the world and it is situated at 18,380 feet from the sea level and 48 kilometer far from Leh city (headquarter of Laddakh). By the late evening, they returned our hotel. I served a bunch of flowers to them and told them that it was from all hotel staff on the occasion of crossing highest motorable road pass by cycling. During their staying in our hotel, I became emotionally closer with international players. One day, I was playing with my roller-skating in the road early in the morning some of international players had been observing my skating from their room. That was why, during my room service period, they began to ask about my interesting game and hobby and suggested to respect my hobby that could help to establish my identity. After listening to them I remembered same kind of suggestion and motivation from international Indian roller skating players (Dhiraj Utmani &*

²²He owned Golden year Tour France cycling competition in 1970, 1971 and 1972 and he also won the Giro d'Italia five times (Metcalf, 2013).

Ajay Shivilani²³) before four years in Hotel Rainbow (name changed) whose feat was recorded in international level. At a time, I was quite motivated and encouraged by the international players just for searching my future working life where along with my economic gaining opportunities; I could perform my popularity too. Here I conducted my self-interview as for valuing to my internal feelings and believing.

My interior as a researcher: Why are you motivated by international players?

Me as a participant: I think they might see some kind of potentiality in my life otherwise they had to motivate to all staff. Likewise, they requested me to identify own potential area and devoted on that as for becoming popularity among people.

My interior as a researcher: Why are you planning for changing your working life?

Me as a participant: I knew that occupational status can determine not only socio-economic status of the individuals but also determine personal and social identity of the individuals in the society. Therefore, I became motivated to establish my social identity in my society by changing my occupational status.

My interior as a researcher: Do you have any strategies to change your working life?

Me as a participant: Sure! First of all before doing so I am thinking about again retaining in my higher educational journey so that I could acquire fundamental knowledge and skills on community development process. That knowledge and skills will guide and help me to choose any particular occupational status in my society.

My interior as a researcher: What kind of occupation you are expected and why?

²³In 1993 they skated from Mumbai to Delhi 1600KM longest distance in shortest time (8days) in world. In 1996 they skated from Leh to Khardungla pass in 14 hours 40 minutes and recorded in Limca Book of World Record (ROLL - O - FIT, 2009).

Me as a participant: Definitely, I will be devoted my future life in transformative occupational status and role. More specifically, I wanted to play change agent role in my society so that I could become a productive and popular person throughout my village and neighboring villages.

This event helped me to acquire valuable insights from the International players. I was motivated by their strong desire to fulfill their expected desire for becoming popular globally. Could I say that independent-will can help to achieve or fulfilling expected goal of any individual? I knew that it could be possible through personal vision and effective self-management and effective habit formation (Covey, 1990). I can say that my fruitful interaction with international cyclist (see in figure 7) and roller skaters encouraged me to change my working life.

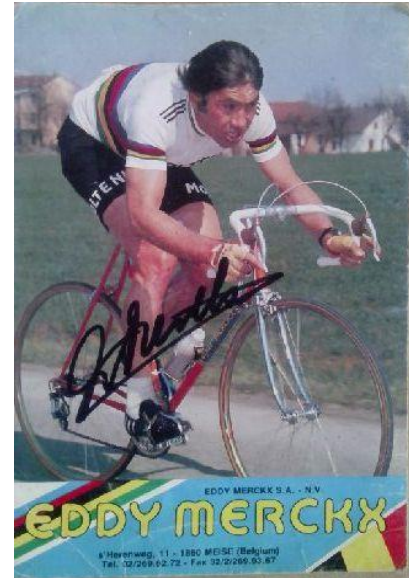


Figure 7. Cyclist Eddy Merckx

Since then I might have felt that my impulse (i.e. my immediate stimulation of action and interactions), perception (i.e. my incoming stimuli and created mental image), manipulation (i.e. self-analysis of my past and future) and consummation (i.e. the utility of selected option) stages were dialectically interrelated to each other (Ritzer, 2000). I can say that my actions and interactions with self and others helped to build my changing perceptions on in/formal education just for achieve my expected working life and education life. Does it mean that I was planning to establish my socio-economic status through higher education?

Self-review on My Socio-economic Status

I am writing this part from the perspective of capability approach that helped me to improve my socio-economic status and respect on my freedom that enhanced my inner ability to help myself (Sen, 1999). I was happy with my relatively improved socio-economic condition. Along with that my reciprocal interactions between self and others in different environment and my personal feelings and believing were helping me to change my behavior (Kytte, 1978). It might be because my livelihood struggle was also respected by the villagers as well as my senior friends. Right from the beginning, local intellectuals and neighboring members frequently appreciated to my working life, but I could not be satisfied by their appreciation. Along with my dissatisfaction on their appreciation, I become surprised why nobody from my villagers could encourage me to continue my higher education?

Arriving into this point, I realize that majority of the local intellectuals including adults are ignoring the causal connection between high school and post-high school life but, I was experiencing with thoughtful connection in between my high school life and post-high school life (O'Connor, 2010). Perhaps, I began to realize that it could increase my knowledge, skills and capability that might be essential for increasing efficiency and productivity of my expected working life in the social sectors (Sen, 1999). Here I saw myself also from 'inner ability approach' that has been improving my personal choices, wellbeing, and freedom to play change agent role in influencing socio-cultural change in the society. Does it mean that even local intellectuals from my village could not see the relationship between level of education and productivity of the individual and society?

Event XIII: Changed status in well-being ranking. *It was any winter day, in 2001 AD. I was with my family members in my village. It was evening time, climate*

seemed quiet and clean. By observing golden mustard flowering plants, surrounded peaks and moving piece of cloud in golden sun ray we were (me and my wife) planning to earn other land property (paddy field) nearby village. We were talking about our future plan, struggle and educational journey of whole family members. Meanwhile, our mother returned back to home from meeting that was conducted by community forest consumers groups. Without changing her dress, she came in front of us with her smiling face and shared that our economic wellbeing has been ranked in 'A' group. She also thanked me that it was because of my desire to change our socio-economic status from my livelihood struggle. During our conversations, my mother also told me that majority of the member from our community forestry users groups wanted to involve me in vital committee in the position of secretary. I replied her by saying that it was out of my future planning and I could not get satisfaction from my small role in my village. I also shared her that I am planning for playing leadership role throughout my VDC. She began to laugh.

The story gives information on my relatively improved socio-economic status in the society. During that period, I was known as a laborious and honest young man in my village. Thus, my villagers were planning to involve me in the community forest consumers committee. Perhaps, my villagers had a respect to my ability, capacity and wanted to mobilize my capability in institutional level. Perhaps, my involvement in that committee could relatively improve the livelihood struggle of local people. Since then, I came to realize that I was capable youth implicitly and explicitly and began to see myself as a possible change agent in my society.

It might be reasoned that I began to apply the idea of self-esteem and verified myself through efficacy based self-esteem for seeing myself as a capable and efficacious person and worth based self-esteem for seeing myself as a person of value

(Cast & Bruke, 2002). Reflecting to this concept, I also saw myself as a possible intellectual and transformative actor in the society. I began to think that it was almost impossible without academic knowledge and technical skills related to resource mobilization and conversation. That could be a reason I could not engage in the forest consumers group. Perhaps, during that period my villagers may blame me as a proud and foolish. What could be the reason behind denying my key role in community forestry users group? Does it mean that before being an institutional member I wanted to nourish my horizon of knowledge and skills from in/formal education?

My Perception on In/formal Education

I am writing this part from the perspective of my emotional intelligence. It has successfully developed my personal ability to be self aware on my emotional states. My raising awareness also helped me to effectively manage my emotional reactions and my changing perceptions on higher education life (Mayer, Salovey & Caruso, 2004). After twelve years of working life in different sectors, I acquired synergistic learning from my in/formal education life that stimulated my emotional intelligence. At a time, my worry on future education life was erasing day by day and I was encouraging to establish higher educational status and mutual relationship with my villagers. Perhaps, my acquired contextual knowledge and skills from reflective thinking have developed my level of understanding and personality, tolerance capacity and friendship among various racial and religious groups (UNDHR, 1948). During my working life I experienced that my in/formal education has rigorously affected my levels of earning and learning that helped me to perceive education is an investment that could yield a higher rate of return for the individual and society (Psacharopoulos, 1987).

By the way, I came to know that most of adults still have no positive view towards their life struggle, and they are neglecting their capacity though they are less satisfy with their socio-economic condition (Wu et al., 2009). But, due to my level of understanding, I began to make positive view on my higher education life by desire to value for my self- esteem and my changing perceptions on formal education (Gagné & Deci, 2005). I perceived that my changing perception on formal education was influenced by my lived experience on self struggle, intention, as well as social needs in which I was expecting to appraise my educational status (Sainn et al., 1980 as cited in Allahyar & Nazari, 2012). Does it mean that I was planning for higher living standard of life through moral progress/educational struggle?

Event XIV: Orientations towards institutional study. *It was any summer day in 2001 AD. I was working as a waiter in Hotel Indus (name changed) in Manali city, Kullu District of Himanchal Pradesh nearby greenery forestry and floating Bas River. It was a pick season. After returning to my room from job I took pen and copy for writing letter to my wife.*

My Dear Madhu!

Dated: 25th December, 2001,

From Agra

God bless you and sweet love to you.

I would also like to express sweet remembrances to my parents and daughter Jyoti.

Today on the occasion of Christmas day, I am writing this letter just for making refresh to my mind. You know very well that before eight years I requested you to dropout from your schooling. Today I felt worry on that poor decision.

Perhaps, due to my emotional feeling I gave poor emphasize to formal education while I could not enroll in higher study because of poor socio-economic status of my parents. Today, I realized my perception on formal education was/is totally wrong. I

have still not very much idea about importance of formal education in personality development and life satisfaction of the individuals.

Today during my dinner serving to the guest in restaurant, one foreign lady asked me about our qualification. First I shared my school life to her and I replied that my wife (at that time beloved) was also talent and skillful girl in her school but along with my higher education problem I requested her to dropout from schooling. After listening to me she laughed for a while and became serious on my story. After a while, she suggested us to again retain in educational journey. She told me that mother's educational status can help for making progress in children's learning and schooling performance. And she also encouraged me to retain in my higher education life as for improving my horizon of feeling and believing as well as alternatives of occupational and income opportunities. Madhu her suggestion also compelled me to remember my interactions with neighboring educated friends whom I met before leave my village. But I did not share with you because I wanted to give some surprise to you. Actually, I was planning to get some information about intuitional education with them. First, I met with Ram Kumar (name changed) who was a student of IA level. I asked him about possibility of intuitional education in my life but he shared unnecessary and incomplete information haphazardly. He undermined my strong desire and will power and began to emphasize that it might be impossible for me because even regular student could not pass the course in one time. Second, I met with Ajaya Adhikari (name changed) who was a math student of BA level. After our mutual interaction about institutional study, he became happy with my decision and shared with me that most of intellectuals in Nepal have completed higher education through intuitional study. He also told me that even some of individuals have completed Doctor in Philosophy [PhD] too. He assured me that I could easily

complete my IA and BA. He also notified me that I was a lucky person in which we were talking about IA educational journey on right time. I could join and fill up exam form in this academic year. Finally, he suggested me to meet with Mr. Prithvi K.C. (name changed) in Dang with my academic documents. Therefore, here can you realized that less educated people wanted to present less cooperative and supportive behavior? Please just feel reflectively for a moment. And one of the reason behind writing this letter is I am going to do something new in coming new year 2002 in my life. I am not planning to earn any property but I am planning to improve my educational status in my village. I hope, I will be enrolled in my higher education in this regard. I will return to village after a month and we will together visit Dang valley as for refreshment and also for getting enrolled in Mahendra Multiple Campus, Bharatpur, Dang.

See you soon. Bye! ...Bye...!!

Your Lahure Husband

Rajan Pasa

The story provide me an opportunity to know about importance of mothers' educational status on children' learning and performing stage. Similarly, I also knew that level of formal education of any individual can also determine their supportive and social attitude and behavior that I also experienced in my village. Due to pessimistic or unsupportive attitude some of my junior friends could not circulate the information related to higher education. However, I also wanted to acquire various patterns of behavior, knowledge, and attitude of so called educated neighboring friends to make my sophisticated decision for retaining in my higher education life (Moschis & Moore, 1979).

Since then, I planned to fulfill my expected higher education life through institutional study. Perhaps, I couldn't get happiness and satisfaction from my

working life, if I wouldn't make plans for involving in higher study. At that moment I could not get satisfaction from my relatively improved socio-economic status in the society. May be along with my physical and economic wellbeing I had to full fill my social responsibilities for my emotional and spiritual well being. In this consideration, I came to realize that there might be relationship between mind and body, consciousness, thought and action that helped me to becoming serious on practical application of my expected education life. But why I could not get dare to get face to face information from lecturers? Or it was due to my expected intuitional study?

Self-determination for Intuitional Study

“You are the master of yourself” - Lord Buddha

I am writing this part from the perspective of life satisfaction and happiness which I could not get during my ever-changing working life. However, local elites, intellectuals and my community members began to respect me but I used to feel uneasy while I met them. At that period, I could not control my feeling, thinking and mind set and finally came to realize that it is education that could provide joy and satisfaction for the individuals. Reflecting to *Vhagavad Gita* which is older than Greek Civilization (Frauwallner, 1973) to my frustration I knew that it is education that can transform volatile feeling and frustration into knowledge, wisdom, action, and devotion. *Vhagavad Gita* has mentioned education is a means of controlling individual mind, it can purify the intellectuality and maintain high aspiration and determination capacity of the self and ultimately it can reduce stage of pride, ego, greed and falsification (Ghimire, 2013). Therefore, I have realized that I can liberate myself through my higher education. I began to feel that I can build a social capital and community based organization and carry forward social and community development (Psacharopoulos & Woodhall, 1997). It might be reasoned that I planned

to complete IA and BA by intuitional study so that I could collect some fund for my MA and MPhil study. Could I say that higher education may liberate me from my frustrating conversations with self and others?

Event XV: From Friendship to guardianship. *I shared my educational plan with my wife before a month while I wrote letter to her from Agra. After returned back to my village I made a plan to visit Ghorai Bazaar for refreshment tour and getting information on higher education with my neighboring friend (student and teacher).*

Travelogue: Dang Valley. It was any other winter evening on January 18th, 2002. I was excited to leave home with my wife Madhu and elder daughter Jyoti as for getting a kind of new experience to experience new village of my relatives that we have planned to visit since many years. We I left home early in the morning. I had the reason to spend some more time with my relatives and friend and also I had to visit some holly places, English Boarding Schools and Campus there. We took local bus from our hinterland, Darvan Bazaar to Lamahi Bazaar (one of the major market center in the district). After reaching there we bought some sweets and fruits to our relatives. Then after we took another local bus to Ghorai Bazaar and after one and halve hour we reached Kuhirepani village which was seven KM nearer from Ghorai Bazaar and got off. From there we marched more than one hour to the north and reached our destination. I introduced with my relatives first time however my wife has visited this village to see them many times. Yes, it was a late evening I was sharing the purpose of our visit that made really wonderful to them. Next day, after having early lunch we (me and my daughter) reached Ghorai Bazaar. We went in Super Star English Boarding School (name changed) to see my neighboring friend Prithvi Kumar (name changed). I got a chance to meet with him after a longtime. I shared my purpose of visit in detail. However, he gave a high priority to enroll me in higher

education but exam form submitting dead line had been crossed. He justified his effort and also shared my past histories with the members of student welfare council for my enrollment. Finally, he was able to enroll me in IA first year and filled up my exam form. After that, we went to a book shop nearby the campus. While we were buying whole set of books and reading materials, the owner of stationary began to laugh. Perhaps, he was worried on exam participating culture of the students in campus level. It might be reasoned that he asked questioning to himself by saying that could any student pass his or her exam by collecting reading materials before one month? After listening to his kind feeling, my friend replied to him that this short time period might be enough for him who was going to read those reading materials. After a moment before being separated to each other I saluted my friend who changed his role friendship into guardianship. From that campus trip I got an experience that most of Campus level student prepared their final exam just for few months however they involved in regular sessions. Similarly, I also got experience on Campus life of the students and their freedom. I observed some were playing, some were enjoying to each other, and some were participated their sessions. We returned back to village by late evening. I saw my reading materials to my wife and relatives and shared that due to my fate and kind help of neighboring friend Prithvi Kumar I got a chance to get enroll in higher education. After a while my father in law requested us to live in Ghorai Bazaar so that I could complete my higher education and my children also get opportunity to enroll in English Boarding School. I could get teaching profession in any English boarding School. Here I found they were more positive with my educational plan and serious too. While we were talking about two neighboring women and some children came there and gave some presents. During returning back to their home they requested to serve that typical food items also to me and my family.

I ate typical Tharu food first time in my life. It was much too tasty. During that time my relatives shared me that it was a period of celebration of Maghi festival by Tharu ethnic group. They celebrated this festival for one week and conducted their local cultural festival in Barakune Daha (i.e. twelve cornered lake) nearby Ghorai Bazaar. By next, day we together visited in Baraha Chhetra lake-Sewar and got enjoyed. From that cultural practices I got a chance to experience about cooperatives between each ethnic group in the village where stayed and I also got experience about inevitability of perform cultural practices by any ethnic groups to others not only for themselves. It is because I found during that festivals Tharu ethnic groups were selling their delicious typical foods and cultural good to others. It has given economic as well as cultural opportunities to them. Along with that we visited some English Boarding Schools in Ghorai Bazaar as we wanted to get enroll to our elder daughter and got experience about different level of institutional schools. We also visited some holly places like; Ambikeshwori Temple-Ambapur, Kalika Bhagwati Temple-Ghorai Bazaar, Siddharatnanath temple-Chopughera, and Syrdi Shai, Temple-Ghorai Bazaar. I got various insights from this very short but specific travel in my life. Before leaving my home, I was serious whether I could get enroll in higher education or not but due to my right travel decision I became success for get enroll. By giving promise to meet again we said good bye to our relatives and returned back to our village after a week. It was really memorable travel to me in my life.

The event gave me an opportunity to know about cooperative and mutual relationship among various cultural groups, importance of cultural program for economic opportunities. Similarly, I got a chance to acquire knowledge about exam preparing culture of higher level students and reason behind giving higher priority to enroll children in institutional schools. Speaking from the view point of cultural

production and reproduction theory, I envisioned distinct type of field for the arena of struggle where I got a chance to act, react and interact with new college level friends, Tharu people and my relatives in new destination where I visited (Bourdieu, 1991). I was excited with my new arena of educational struggle in which I was planning to secure topper position in my campus though I had to prepare my exam intuitively in limited time. By the way, I was over confident with my cognition, teaching learning capacity and perceived self-efficacy. As I reflected upon social cognitive theory, I come to know that I constructed my belief just for addressing my novel or difficult intuitional educational tasks to attain desired outcomes from higher education life.

Reflecting upon situation, at that time I felt worry with my life, I felt anger with my fate and most of time I could not remain mentally well being. I also understood these symptoms due to my lower level educational status and narrow understanding on self and socio-cultural structures. I wanted to apply empowering and liberating role of higher education as for achieving educational outcome from my future struggle. So that higher education could crop my humbleness, humility, simplicity and dignity too along with increasing my working efficiency and productivity. Similarly, I wanted to increase my cognitive knowledge and skills for becoming a competent person in the society. Does it mean that I was competing with my colleagues, local intellectuals, and local elite people?

Summary of the Chapter

In this chapter, I have explored how I got encouragements for retaining my educational journey after a gap of twelve years. During that period, I changed my professional journey many times and my livelihood struggle relatively changed my socio-economic condition and cultural practices through enlightened and right livelihood. I relatively changed my social identity through married life; accumulating

physical assets that helped me to shift from dis/empowering socio-cultural relationship into powering relationship with self and others. Ultimately, due to my achieved status, I relatively improved my inner ability and established my personal identity in my society. During my diversified working life, I got valuable insights from my work place learning and travelling which is the part and parcel of informal education. I got motivation and suggestion from my wife, national and international friends and guests that encouraged me to change my expected professional journey as a change agent in my society. Ultimately, I saw myself as an agency and planned to nourish my horizon of knowledge and skills through formal education and became more serious for retaining in higher studies with my self determination and intuitional effort in the beginning of my educational journey. Finally, I practically applied learning to know in my work place as for shifting myself from skill to competence (learning to do) that stimulated my critical thinking, personal commitment and responsibility (learning to be) during my working life (Delors,1996).

CHAPTER V

BECOMING A HUMBLE MAN FROM HIGHER EDUCATIONAL VOYAGE

Overview of the Chapter

In this chapter, I have best addressed my third research question “How and why have I perceived an empowering and liberating role of higher education? I have assessed the reason behind becoming empowered and satisfied from my higher studies. I have presented the consequences of higher studies that have stimulated humility, humbleness, simplistic behavior, feeling and believing in my life. I contrasted my level of cognition, perceived civic role/responsibility and overall productivity. I appraised my cognition, skills, and relatively improved social status and again given high emphasis for nourishing my knowledge and for developing new skills rather than just focusing on economic gain. I have presented twelve years (i.e. 2002 to 2014) of lived experiences into three parts and eleven semi-factual events.

In the first part, I have appraised journey of becoming (independent will-to-inner power) by revolving in my IA journey, my increasing satisfaction and productivity and my BA journey. In the second part, I examined journey of interdependent leadership on the limelight of my Rapti Basin Development Society (RBDS), me as a role model student and educational opportunities to my children. In third part, I assessed journey of empowerment and liberation by presenting my MA journey, My Nepal Rural Development Society (NRDS), my MPhil journey, my reflection on MPhil journey and my ultimate destination.

Part I: Journey of Becoming (Independent Will-to-Inner Power)

My personal aspiration and self determination thoughtfully involved me into my higher education life. Coming in to this point, I must say that my independent-will enlarged my horizon of knowledge and technical skills. My twelve years of working life played a far larger role in shaping my mind, brain that could be reasoned that it helped me to develop my cognitive capacity and life skills (Diamond & Amso, 2008). During my higher education, I experienced natural/cultural diversity and sociological perspectives on social development. From my experience I learnt to be humiliated and sincere in my work and study.

My IA Journey

I am writing this part from the perspective of knowledge ability that helped me to circulate various information about own country with my co-staff, friends and guests. Along with that sometimes I also shared about turning point of my life especially higher education. By applying statement of Henry David Thoreau (i.e. human behavior is a function of decision not their condition) in my life I could become encouraged through unquestionable ability of self for elevating my education life by conscious endeavor (Covey, 1990). Owing to my education life, my independent-will, self-awareness helped me in changing my attitude and knowledge and building my proactive habit (Covey, 1990). Since then, I emphasized improving my socio-economic status but excessive emphasis on increasing my educational status. Perhaps, I examined simplistic behavior of intellectuals and popular personalities and internalized the meaning of “simple living high thinking” which I heard since my childhood.

Event I: Waiter to singer. *It was like any other winter day in 2003AD. It was a dinner time; most of the tables were filled up by national and international guests. I*

was busy in group serving. While I was serving entree in my group, I heard Nepali words. Tourist Guide was telling Nepali name for their dishes. I felt he might be Nepali. After a while, with my smiling face, I reached nearby him and said him that “your Nepali words attracted me in front of you automatically”. I also told him that I was from Middle Western part of Nepal. We began to speak in Nepali language for more than fifteen minute and members from his group were enjoying and laughing during our conversations. Fortunately, the guide was also from my ethnic group and from Kathmandu city. He asked me about my family background, my schooling journey and my professional journey. I shared with him my memorable past life journey and present livelihood struggle and future plan. After that, he asked me about major attractions of Middle Western Region from the view point of tourism. I briefly described him about major tourism attractions and huge potentiality of tourism development. He was interested with my frank, friendly and informative conversation. Finally, he suggested me to complete my expected educational journey and recommended me to change my waiter profession in to tourist guide profession in home country. He also assured me that he would help me for my career development and requested me to meet with him in his tour & travel office that was located in Kathmandu. I found he was helpful and funny person. During my service period, he used to help me and he was so impressed with my service and guest host relation. I was enjoying with my service but other staffs even musicians were feeling uneasy because it was going to be late evening. While my guests were having tea and coffee, I also sang a Nepali song for their entertainment. During see off time I got enough tip.

The data text shows the important role of higher education. I knew my increased interacting capacity with guests had been increasing due to my higher education. My increased level of knowledge helped me to established good relations

with guests and tourist guides. I came to realize that I have developed my network and relations with my friends and guests that helped me to mobilize my symbolic capital during my working life in hotels and restaurants and in ever-changing environments (Bourdieu, 1997).

My personality and way of acting and interacting with guests and friends changed significantly that provoked my emotional relationship with myself and others. Thereby, my way of acting has developed through multiple sources and pathways including socio-cultural context, family, national and international friends, guests and their support system (Friborg et al., 2003). My personal character and capacity were supported by others for developing my communicative skills during my working life (Werner & Smith, 1982). At a time I perceived that my initial journey of higher education life was becoming a one of the most essential means for knowledge ability and establishing good relationship with others. However I was requested to change my working life in own country but I wanted to unpack my expected education life in my village [where I grew] and India [where I spent my working life for more than sixteen years]. Was I dreaming for unpacking my inner ability and higher educational status in front of my parents, relatives, friends, teachers and local intellectuals? Or my journey of higher education was just for increasing my satisfaction and productivity?

My Increasing Satisfaction and Productivity

I am writing this part from the perspective of working efficiency and productivity. After passing IA level in 2004 what I began to feel that my level of satisfaction and productivity were increasing day by day because of my working efficiency. I revealed that it is a reason behind earning differences where there could more than 77 % earning differences between higher education holders and SLC

leavers (Psacharopoulos, 1987, pp.141-42). My level of earning and learning were increasing qualitatively that might have made me more disciplined, critical for practical reasoning, rational and emancipated (Kanz, 1993). I used to share my academic progress with my friends in India who supposed to see my prosperous future. Coming in to the point, I reflected the term 'learning to be' from the instrumental view of education, as a process one submits to achieve specific aims (e.g. economic productivity), to a humanistic view of education that emphasizes the development of the complete person, in short, 'learning to be' (Delors,1996, p.86).

Event II: Productive conversation but reproductive response. *It was like any summer day in 2004 AD. Hindu women were celebrating their Teej festival (fasting day celebration on women in Hindu culture) nearby our village service center. Women were dancing and singing in many groups. I reached that center at noon with my friends. When I reached, I saw that literate young teachers were talking in a group nearby general store. One of my ex-class mates called me towards that group. They were talking about preparation of government job and about meritocracy in bureaucracy. I requested them to observe fair and get enjoy by dancing. Meanwhile, a senior teacher from our secondary school approached in our group. I got opportunity to meet with him after a long time. He wanted to see me as he noticed us. He began to tell us that he was very much positive on my productive profession. He shared my productive work in which I have earned more land property than my parents. Once again, he requested me to share some information about my running professional journey. I shared various lived experiences related to my profession and also shared him that after completing my IA with my increased earning. I was also satisfied with my working efficiency, English language proficiency and professional productivity. I also replied him that higher level education is compulsion to increase life satisfaction*

and productivity of the adults that can ultimately help for social development process. I interlinked our cultural attractions and natural attractions with potentiality of tourism development in that region. I told them that we arranged various feasts and festivals systematically so that internal and external tourists might come in our village for observing and enjoying with culture. In my response, finally my teacher recommended me for preparing public service commission exam for government job and secured life.

It was a kind of frustration while I was planning for changing my working life from a waiter to a social worker. I wanted to become a change agent in my society though some of local teachers, intellectuals, relatives and my colleagues suggested me to engage in government job. I knew that their socialization process have developed for preserving the status quo by emphasizing worth value to become passive employee. But I wanted to create my creative space after becoming an employer. Reasoning that, I wanted to modify the poor cultural understanding on being and becoming only government employee and wanted to change such structures through cultural production system (Bourdieu, 1977). Looking from the interactionism theoretical lens my personal self-motives and self-awareness provided guidelines to me. I agree that my actions and interactions in diverse space with different nature of individuals have fostered my ability to interpret the world subjectively (Ritzer, 2000). I came to understand that due to higher level productivity from IA again I planned to allocate some amount for continuing my educational life. Was I equally frustrated with government job as like my father? Or I wanted to reflect upon newly acquired cultural understanding on being and becoming employer and entrepreneur a job creator to others?

My BA Journey

I am writing this part from sociological perspective in which during my BA journey I wanted to foster my knowledge on socio-cultural structures. Therefore, I wanted to choose sociology subject as for my own interest formation. I perceived that my in/formal education stimulated my ethical and moral issues, cognitive capacity, punctuality, discipline and intelligence (Hinchliffe, 1987). What could be the reason behind rapid growth in number of Universities, colleges, and specialized higher education institutions in South Asian Association for Regional Cooperation (SAARC) countries? What could be the reason behind providing opportunities to all students including under privileged families/students and economically poorer groups in higher education for development of human resources (Center for Economic and Development Academy [CEDA], 2007).

In such a situation, I can say that higher education can be benefitted not only for individuals but equally benefitted to for society and nation. Fortunately, during my BA I got a chance to acquire theoretical knowledge on socio-cultural and institutional development. That knowledge helped me to understand production function (i.e. input, process, output, outcome and impact) of social development. I was expected to achieve end product (i.e. structural elaboration) through morphogenesis (i.e. actions, interactions and changing socio-cultural structures) and again alter cycle of structural change of my society (Archer, 1988 as cited in Ritzer, 2000). Maybe, sociological perspectives made me more serious on socio-cultural structures and made me more orientated to social stratification system. Perhaps, I wanted to counter against social stratification by applying democratic-social development process through playing cultural leadership role in the society (Monosta, 2000). Was I interested for becoming an organic intellectual for cultural leadership?

Event III: Culture creates money. *It was like any other winter day in 2005 AD. I was in my village for celebrating Vijaya Dashami and Dipawoli festivals after many years. I was sharing about contribution of cultural tourism (>75% share in global tourism) to my neighboring friends. But, in practice, we were facing unproductive cultural practices during celebration of local feasts and festivals. Most of the festivals were celebrated during night that became favorable to youth for doing immoral activities (e.g. drinking alcohol, raping and fighting to each other). After my reflective understanding upon those immoral practices I never participated during any kind of night celebration. Perhaps, I did not want to hear and observe any kind of immoral practices in my village. Unfortunately, I heard about gang fight that was held nearby my village. That was the reason I never went to observe night function and fair in my village and asked the reason behind that case. They told me that it happened between two gangs from three different VDCs' youth. I knew that two young men from group-A were seriously injured during the gang fight and in next day their supporter forcefully captured four young people of group-B and punished them mentally in their village. While we were talking about, we heard that more than hundred young people from two VDCs were planning to attack group-A and their supporters in their village. After hearing that evil message I began to think about miss understanding of young generation. Suddenly, I planned for playing mediator role between them for consensus building. Being a student of sociology I felt it was my key responsibility too. I began to convince my neighboring youth after meeting them in our hinterland. I also shared them about importance of cooperation and collaboration among youths for social development rather than conflict and misunderstanding. Knowingly or unknowingly they respected my request and convinced with my positive intention and requested me to call group-A supporter with their captured members. I agreed with*

their purpose and met them and requested to make common understanding between the two groups. They also agreed to my mediator role and seemed happy with my responsibility. By the next day, more than three hundred supporters from two groups gathered nearby our hinterland and got solution through collective consensus. I got success for making consensus between two opponent groups. All of intellectuals became happy and glad with my social role and responsibility.

From the story, I learnt about managing local level conflict through my acquired sociological knowledge. During that period, there could be group violence among local youths but I managed their veil of ignorance. I can say that local youth convinced with my social role and responsibility that was shared for making consensus between the two groups. At that time, I planned to establish good socio-cultural relationship among villagers. According to social capital theory, here I found that I was interested to develop very good networking of social capital between and within an ethnic group.

I agreed that such networking domains spanning from the prevention of juvenile crime, the promotion of successful youth development, the smooth functioning of democracy and the local development activities (Kawachi, 1999). But, I came to realize that why I could not convince to local and neighboring youth for their quality role to social development before conflict? Perhaps, my positive effort might change the attitude of youth and they could play their civic role and responsibility to maintain cooperation and coordination among youth rather misunderstanding and violence.

Part II: Journey of Interdependent Leadership

My journey of becoming successfully motivated me to again involve in my journey of interdependent leadership. It is because during my BA journey, I have

come to know that sociological knowledge cultivated revolutionary ideas (critical thinking) in my mind that helped me to see the social issues from different aspects like cultural, educational and political (Kougioumoutzaki, 2007). I planned to kick off my interpersonal leadership just for replicating those critical thinking into social development. Owing to the sociological idea on social agents, I found that I was not a passive bearer of structural dominations but a reflective and active social agent in which I could play active role in the society (Archer, 1988 as cited in Ritzer, 2000).

I came to realize that social order and cultural structure are byproduct of individual mind in which they could construct beliefs that the social world has subjective structure and order that can be predicted through rational action-interaction-interpretation. I believe that an individual has unseen capacity for playing agency role in a society. It might be a reason, after attempting my third year exam I was planning to establish non profit motive organization in local level for uplifting local empowerment through sociability, social networking, mutual trust and reciprocity. Does not it mean that I was exploring my civic role and responsibilities?

My Rapti Basin Development Society [RBDS]

I am writing this part from the perspective of institutional agency that can play supportive role for sustainable livelihood of the local people. There was a huge potentiality of development of village tourism in Airawoti region²⁴. Perhaps, I began to appraise village tourism from multidimensional concept. It includes agro tourism with farm based activities or farm based holidays, ecotourism, adventure tourism (hiking, trekking, climbing and riding holidays, adventure, sport), health tourism,

²⁴ There are six VDCs of Pyuthan District (Bangesal, Dhungegadhi, Tiram, Hansapur, Dangbang and Baraula), Two VDCs of Arghakhanchi (Jaluke and Siddhara) and two VDCs of Dang District (Lalmatia and Hansipur) in this region.

pilgrimage tourism, hunting and anglings, educational travel, arts and heritage tourism and in some areas, cultural and ethnic tourism (Pandey, 2008). And developing and promoting such activities can ultimately improve the daily livelihood of the local people in that particular region.

I was assured that the role of village tourism in poverty alleviation could be more meaningful if the local communities participated for producing tourism products as a tourism resources and tourism service opportunities (Shakya, 2011). Reflecting upon global scenario, tourism vision 2020 forecasted international tourism will reach nearly 1.6 billion by 2020 (United Nation World Tourism Organization [UNWTO], 2010). It could be better opportunities to receiving both international and national tourists. Being a member of RBDS, I also wanted to give high emphasis to Dhami cultural activities through our institution. I can say that, I felt worry on their misery and suffering and wanted to become happy with their potential transforming livelihood (Ghimire, 2005). Unfortunately, there was no induced organization and common voice of Dhami youths (i.e. who can play an agency role in their community) at that period. It could be reasoned that there was no free will and even individual behavior and actions was controlled by other ethnic groups (Willis, 2005). Therefore, I have been trying to play agentic role for their betterment since many years. I know that without capital formation (e.g. human, social, physical, financial and natural), local resource conservation and mobilization, institutional development and social mobilization it is impossible to transform their living standard (Hada, 2005). Coming in to this stage, I agree that I was planning to mobilize their resources (territorialism), mobilize their collectivity (internal self determination), developing mutual respect with other ethnic groups (cultural pluralism) and raising awareness on sustainable livelihood (ecological sustainability) as for overall development of Airawoti region

(Hettne, 1996 as cited in Willis, 2005). Perhaps, I could not get opportunity to suggest on expected objectives of our institutions. Does it mean that some of the institutional members might have given less focus on my willful nature?

Event IV: The genesis of self formation. *It was like any summer day in 2006 AD. It was a noon time; I was playing and enjoying with children at the nearby hostel. Meanwhile, my neighboring boy came to call me. He notified me that two individuals wanted to meet with me immediately. I went my home with my children and became happy for a while I saw my neighboring friend (we have passed SLC from different school in same year) and my senior friend. My neighboring friend had been working in the post of central level coordinator in a reputed International Non Government Organization (INGO) and my senior friend had been teacher in a government school.*

"Me": Namaskar! Really a surprise gathering! You are strongly welcome.

"My neighboring friend": Namaskar dear friend. How are you doing?

"Me": It is going right and fine and let us appraise it together.

"My neighboring friend": I notified that you are going to complete your BA level education. Congratulation! We know very well about your courage and capacity. But I think you are a bit late in your educational journey. Do you feel so as like me?

"Me": You are right. Oh! Sorry I could not ask you about purpose of our gathering.

"My senior": Actually, we are planning to register a Non Government Organization (NGO) and we are interested to make you an institutional member.

"My neighboring friend": What is your major subject in your BA journey?

"Me": Sociology and population as a major and tourism as a functional subject.

"My neighboring friend": Good! You can replicate your sociological knowledge in our organization during social development process.

"My senior": But what is your further plan? Are you interested to work together?

"Me": Sure! I am feeling happy because I also wanted to play a role of a change agent my society through institutional efforts. That is why after a long time I have retained in my higher education life. They became happy after listening to me and expressed their emotional commitment to institutional development for the betterment of the society. Before separate to each other they also shared purposed name of our organization (Rapti basin Development Society [RBDS]). Since then I became an institutional member in the society.

The event gave me a kind of refreshment in my mind. I personally felt that I became a capable and valuable person in my society due to my higher education. I was becoming a member of local organization and we were planning to raise awareness and essential knowledge in the society from institutionalization process to replicate our emotional/social role for social development (Needleman, 2001).

Since then, I began to see myself from different perspectives and envisioned I-Pole (i.e. the side of myself as an object of experiences that increased my freedom, creativity and initiative ability) and Me-Pole (i.e. the side of determination that changed my attitudes, roles, meanings and values of others through the agency of role-taking) from the view point of genesis of the self (Mead, 1962 as cited in Geniusas, 2006). I came to understand that due to my poor vision on social and institutional development and poor knowledge on interdependent leadership, I could not express my interest for playing leading role with my institutional members. Does it mean that higher education can make individual more visionary, capable, knowledge able, professional and role model during their working life?

Me as a Role Model Student

I am writing this part from the perspective of my autonomy in which during my life I have been choosing my responsibility from my self interest.

Chronologically, I gave more focus on informal learning, formal learning, and in/formal learning, astronomy subject, improving my socio-economic status, intuitional study and finally in becoming unique and transformative youth in my society. Reasoning that, my intuitional education life has been considered as an appreciative journey by the local intellectuals and student of higher education. It was really appreciable because my working life had been running in India and higher education life in Nepal. However, it could be appreciable in some extent that at that period, I used to spend only one month for preparing written exam. It might be a reason, my colleagues requested me to share my exam preparation strategy.

During my mutual conversation with educated colleagues in my village, what I came to internalize that they were related to higher level ethnic groups and elite groups. Perhaps, that case gave me more serious thought during my conversation rather being happy and glad. I came to realize that Nepalese educational system might have failed for providing equal opportunity for all ethnic groups and genders in the mainstream of education.

Up to this stage, I understood the reason behind producing less reflexive and transformative manpower in my society. I agree that education has been producing reproduction oriented knowledge, skill values, norms in dominated and sub-class culture instead of production oriented knowledge, skill values, and norms (Ball, 2004). During that period, I used to share my institutional dream with educated individuals but nobody took it seriously. I came to agree that our educational system has been guided by power and power structure through the interest of capitalist to maintain status-quo in the society (Burke, 1992).

Event V: My in/formal education became symbolic capital. *It was any winter day in 2006 AD. I was nearby hinterland of our Village Development Committee*

(VDC). It was an evening time. Local young were playing carom board game. And nearby I was interacting with some youths who shared me that my educational struggle has been replicating by local teachers and married adults. They were giving first priority to higher education and committed to increase their knowledge, professional efficiency and productivity. By the way, I knew that there were only three people who had MA at that time. I agree that for changing their perception on higher education my in/formal educational struggle might be one of the hidden reasons. All of participants told me as a role model student in our area and thanked on my replicable self-struggle but I could not get satisfaction from their remarks. I had to also cross MA from Tribhuvan University, Kirtipur, Kathmandu.

Carom Board game is like a capital

Little penny you hit inside the hole

It falls in nothing

For all of us poor

We need that wisdom to see at us more closely with eyes

Like eagles

Hidden reasons are clear, we carry ourselves

I have now made a promise to myself

I will bring different meaning all together

The event makes me to think about the value of higher education. I was slightly regarded as a role model student for educated persons throughout my society. Perhaps, some of educated persons followed my educational struggle for kicking off their working life and education life simultaneously. I understood that some of teachers and dropout students began to internalize and receive thoughtful encouragement from my educational struggle through their interest formation (Needleman, 2001). By involving in higher education life, I realized that local

teachers, students including I were yielding inner power through means of capital convertibility process. Thereby, we gave first priority to uplift personal capacity and inner ability to increase our capability rather than only engaged in working life (Kangas, 2000). But, what could be the reason behind I see myself as a poor and incomplete learner? After becoming a symbol of role model student, why I could get joy, happiness and satisfaction from my higher education life? Does it mean that after passing BA I wanted to continue my higher study for becoming more knowledgeable and quality youth as compare to others? Or I was planning to provide quality parenting and quality education opportunity to my children?

Educational Opportunity to my Children

I am writing this part from the perspective of my quality parenting role that I had to perform to my children (see in figure 8). During our institutional effort in Rapti Basin Development Society [RBDS] we all members could not apply our expected institutional role in the society. Arguing into three principles of appreciative inquiry: (I) if we looked towards solution (i.e. achieved goal and objectives of our institution) we could solve, (II) if we got faith on dream (i.e. transformative institutionalization) we could get miracles and (III) if we used to search success (i.e. performing stage of our institution) we could achieve success (Copperider, 1985). Perhaps, we were neglecting these principles as for our institutional development (Copperider, 1985). Due to that reason I became worry from where we could not get any kind of institutional output though I was a result oriented youth.

Arguing with the statement of Oliver Wendell Holmes, “What lies behind us and what lies before us are tiny matters compared to what lies within us” (Moore & Bruder, 2005, p.166), I have planned to join MA for acquiring in-depth knowledge and skills for institutional development of RBDS. Along with that I wanted to provide

my quality parenting role to my children in Kathmandu city. I was sure that my level of knowing and reasoning would affect psychological development of children (i.e. good parenting, teaching environment, socialization, peer groups and power and pedagogy). Examining to the statement “all things are created twice” I committed to fulfill my expected MA study plan and quality parenting plan through my deeper imagination and conscience (Covey, 1990). I began to think on achieving life pleasure to create prosperous future to a new destination (Patten, 1892). I planned to enroll my children in an institutional schools for acquiring demand driven educational opportunities so that they can compete in global market responds to the needs of the economy and society and get better-paid jobs. What could be the reasons behind becoming more serious for providing my quality parenting role?

Event VI: My cynicisms on different parenting. *It was like any other summer day in 2007AD. We had been living in Kirtipur for a week. We decided to enroll our children in medium level English Boarding school nearer from our rental room. I met the principal with my two daughters and asked about fee structures. It was two months late from academic calendar therefore she refused to enroll my children. After I listened to her, I began to share about my expected educational journey and assured her that I would provide quality parenting for my children. She convinced with me and my long one-sided conversation. She suggested me to get enroll my elder daughter in grade one and younger daughter in nursery. During that period, our neighbors asked me that how my children would successfully face their first terminal exam that was after one month from their enrollment. I requested my children to forget about their other things and their comment upon your schooling we would run our study together and I also notified to my children that I was also three months late in my University. Since then we started to read (study) together in a friendly*

environment. Our neighboring friends began to be surprised with us because we were allocating whole time only for teaching and learning not in any economic activities. They felt worried on our struggle but we were quite happy and excited with our educational journey and waited for better performance. My younger daughter secured first position in nursery and my elder daughter secured fourth position in grade one. After that moment, my children became symbol of success in front of principle, teachers, neighbors and their children. In this journey of happiness and strategic end just for a moment I began to express my quality parenting by self-interview.

My interior as a researcher: How you're changing perceptions on formal education helped to provide quality parenting to your children?

Me as a participant: During my schooling days I had experienced with changing parenting of my parents and its affect in my formal schooling life. I had given high priority to improve my socio-economic status for twelve years while I missed my education life. During my working life in India, I perceived the importance of acculturation and socialization process in individual life. Since then I gave first priority to improve educational status of my family members. It is the reason behind I am struggling in Kathmandu city with my family just for providing quality parenting to my children and devoting on my expected future life.

My interior as a researcher: How you're changing perceptions on informal education helped to provide quality parenting to your children?

Me as a participant: Up to my secondary schooling life in my village and more than fifteen years of wandering and working life in own village and different part of India informal education had played motivating and encouraging role to improve my educational status. Thus, I have experienced that interacting with self, others, visiting new places and establishing mutual relationship with peer groups helped to nourish

cognition development of the individuals. Therefore, I have been guiding my children from this point of view that helped to improve their learning and performing capacity.

My interior as a researcher: Can you feel that you are success to provide quality learning to your children in Kathmandu city?

Me as a participant: Of course, If I would not have enrolled them here they could not get opportunities to get enroll in English medium school, my quality parenting, socialization and acculturation process and weekly visit in new destinations. These activities have been providing them educational opportunities in my understanding.

My interior: Are you conducting regular visit in the school during parenting?

Me as a participant: I know about parent teacher relationship very well but for some time I requested my wife to conduct school visit, establish good relationship with teachers so that her interacting ability could be improved effectively.

The event gives my strategy to provide quality educational opportunities and thoughtful in/formal education life to my children in capital city. I was planning to allocate whole time only for our in/formal learning because I had to perform my transformative education life. And I was sure that it could be possible from my level of education too. I may compare new field (i. e. changing environment in capital city) with a identity based game theory and habitus (i.e. my changing feeling and believing) with ‘trump cards’ as a manner that could played decisive role for becoming success and failure (Mahar et al., 1990).

However, we confronted with multiple sets of problems but, I might want to establish my social identity in new destination. Thereby, I was planning to change my social situations through self-verification that helped me to assess my



Figure 8. My Loving Children

personal relationship with my family members, others and reducing the amount of my mental stress (Cast & Bruke, 2002). Why do I want to be a full time student in my MA journey? Perhaps, I might have prioritized nourishing my level of understanding for empowering and liberating role of higher education that has been helping for tracking my family life in an eight-fold noble path of Lord Buddha. Did I want to make my children more trust on personal aspiration and self-determination for becoming competent (e.g. knowledge able/skill able)?

Part III: Journey of Empowering and Liberation

My reflected journey of interdependent leadership encouraged me to involve in my journey of empowering and liberation. However, my family members, relatives, neighbors and villagers got worried with my emotional decision (I shared them that I decided to settle in Kathmandu city with my children) but I was feeling happy. I still remember some of my relatives and local intellectuals had told me a foolish and ignorant one. Perhaps, I might have struggled in Kathmandu city without sufficient financial and moral support. I remember some suggestion and feedback, in which many intellectuals, local elite people and neighbors suggested me to search a job first before leaving village.

Some of them warned me by saying that everything in Kathmandu is more expensive than India. But, I strongly undermined them and accepted the idea of Peter Drucker who said “effective people are not problem minded but opportunity minded” and visualized my transformative future through personal management (Covey, 1990). I might have planned to live with a typical rural life style so that my children could get knowledge about worth of money, in/formal learning, and livelihood struggle. Was I emotionally developed my higher educational struggle?

My MA Journey

I am writing this part from the perspective of willful nature of capacity development that I wanted practice after my higher education life. My expected MA study brought dilemma in my education life. I was equally interested to enroll in Sociology and Rural Development (RD). I wanted to nourish my knowledge on social development sector in general and on institutional development sector in particular. Fortunately, I got suggestion from my neighboring friend who was working in INGO. He suggested me to get enroll in RD for acquiring theoretical and practical knowledge on institutional and rural development. He persuaded me to enroll in Central Department of Rural Development (CDRD) Kirtipur, Kathmandu. I was committed to nourish my horizon of knowledge and skills on institutional and rural development sectors as for replication. I allocated full time for my studying and quality parenting.

Along with my regular sessions in University, I participated in exposure visits (see in figure 9), guest lectures, scientific contests, and conferences; I reviewed reading texts on social sciences, education, technology, etc. in journals, magazines and text books. And I also visited major tourism destinations in Kathmandu Valley and outside the Valley in a group who had a similar life expectation. Perhaps, I was planning for becoming a top ranked student in my University through my in/formal learning that could give a lesson learn to my local intellectuals and friends who were differently appraised my emotional educational struggle.

Event VII: Becoming topper of the University (cynic-to-stoics). *It was like any other summer day in 2009AD. It was evening time, my close friend informed me about our first year exam result that was just published. He also requested me to reach Office of the Controller of Examinations, Tribhuvan University, Balkhu. As we reached, we met our colleagues who passed the exam and seemed to be happy. I saw*

my exam symbol number in the list and become happy and gave my happy company to my colleagues. During returning back to Kirtipur, where majority of us had been livings, our colleagues became curious for obtaining marks and finding out for topper of the University. With informative and interesting interaction, we separated from each other and went to own room. I could not sleep that night because I had to secure my topper position and serve some presents for my neighbors where there was no place for my self-struggle and miserable livelihood. Majority of them even MA level students suggested me to search any job for livelihood. By next day, we again gathered in our University venue and waited for mark-sheet. I got surprise while I noticed that I had secured First class first position in my University. I could not believe for a moment but finally I felt a bit happy while my colleagues congratulated me and while I succeeded to fulfill my expected educational dream for becoming a top ranked student. I was excited with my position and got hurried to share that message to my family members and neighbors. In my life first time I served my surprise presents for my family, neighboring children, family members as well as so called MA level intellectual who have been continuing their higher level educational journey in a luxurious way. It was really interesting and a surprise for them who never imagined about my capacity, independent will power and academic performance. But, I could not sleep for couple of minute at that night. Perhaps, I might have analyzed not only my theoretical and cognitive knowledge but I also analyzed my technical knowledge and skills that was essential for my performance and interdependent leadership.

As a university topper student, I achieved social respect and new identity in the new destination. My colleagues and neighboring members became surprised with



Figure 9. CDRD Students in ICIMOD

my miserable family life and thoughtful self-struggle. I became a winner in personal identity game that increased my symbolic capital among villagers, neighbors and colleagues and pushed me in to liberation (Calhoun, 1993). Arguing to the rhymes of Vedic Philosophy, “*Vidya Dadati Vinayaaat yaati patratam, and Patratwadanamapnoti dhanat dharma tat sukham*” I can say that higher education made me humble and happy by earning social, cultural and symbolic capital and developing my inner ability (Hitopadesh). By the way, I began to appraise my acquired theoretical knowledge that was sufficient for playing my expected institutional role. But I could not get opportunity to acquire technical proposal writing skill, presentation or seminar presentation skill and professional writing skill. That was essential to my expected career development.

Nepal Rural Development Society [NRDS]

I am writing this part from the perspective of replicability of acquired theoretical knowledge into practical ground (i.e. as intended as expected). During mutual interactions with my colleagues I shared my expected future dream to my colleagues. I was supposed to see myself as a Rural Development expert and interested to working with rural people in natural setting. By arguing the statement of Edwin Markham, we have committed the golden rule to memory let us now commit it to life (Covey, 1990). Perhaps, I was committed to apply my acquired intellect for changing the lives of rural people. For doing so, I revealed that I wanted to apply my character ethic (i.e. integrity, maturity and mentality) and relationship agreements through my empathy and creative cooperation with my colleagues (Covey, 1990). Perhaps, I was planning to form our group for role taking/role making to establish our identity standards as RD experts (Hogg et al. 1995 as cited in Stets & Bruke, 2000).

Event VIII: Synergy for institutional effort. *It was like any winter December day in 2011AD. I including other six colleagues (purposed members of our organization) were planning to participate in skill development training before register out organization. Meanwhile our colleague Mr. Laxman (name changed) notified that his relative brother was an executive director in Unique Skill Development Training Center (USDTC) and he could provide some fruitful suggestions to us. We agreed on his proposal and by nest day we (Mr. Laxman and me) reached USDTC. We met with director and introduced to each other.*

"Training Director": I knew that you (7th h batch student of Rural Development, TU) are going to developing team work. I am feeling more than happy because I was also 3rd batch student of Rural Development, TU. What can I help for your future dream?

"Me": Sir we are planning to replicate our academic knowledge into rural development process. To the end we are planning to register NGO in Lalitpur District. Therefore, you are requested to suggest what kind of skill development training need to given in priority?

"Mr. Laxman": By pointing towards me... He is our topper student in first year. We are motivated by his inner will and vision. I hope we will success in our effort. Therefore, we wanted to participate in one month long training package. We are ten energetic students hopping for effective training package in a cheap price.

"Training Director": Have any student from your group participated in any types of skill development training recently?

"Me": Yes sir we six students from our group have participated in TOT [Training on Trainers] training in Training Institute for Technical Instruction [TITI]-Bhaktapur.

"Training Director": Ok then! I would like to suggest your team for conducting social mobilization [SM], community development [CD], participatory rural appraisal

[PRA], proposal and report writing and participatory project monitoring and evaluation training program. It will take one month and I will give 50 % discount.

"Mr. Laxman": Ok then when will our training start?

"Training Director": I will inform you after prepare training schedule to your team.

"Me": Right sir. See you again. Thanking you for better cooperation.

We thoughtfully took one month capacity /skill development training in USDTC. During our capacity development training, I unpacked my different skills (e.g. writing, singing, dancing, playing musical instruments, role playing and joking) with my colleagues. I also established my different identities through my emotional cognitions, collective actions, and interactions, and group cohesiveness. After one month USDTC conducted farewell program to us. Perhaps, we have successfully and actively participated in our program. As the program started the chief guest and executive director gave their motivating speech for our team and provided us certificates. After then, our trainee team presented our role play to evaluate our whole journey that had been held there for one month. Participants enjoyed with our critical performance. And we separated to each other. With participatory effort and transformative vision, we registered our organization (Nepal Rural Development Society-NRDS). During forming period, majority of the members requested me to play a leading role. Therefore, I became a president of my organization. During my leadership I got a chance to becoming empowered. I appraised my journey of interdependent leadership myself.

My interior: How do you perceiving your leadership role in organization?

Me as a participant: It has been empowering my leadership capacity and I am also feeling happiness from my life struggle. I think I am nearer to institutional goal.

My interior as a researcher: What kind of projects you have implemented then?

Me as a participant: In my leadership our organization conducted plantation programs in Herbal Garden of Central Department of Rural Development and Maha Laxmi Lower Secondary School, Lalitpur. We conducted youth leadership and development/proposal and report writing training to Buddha Youth Club, Nakhipot, Lalitpur. And we also conducted learning skill development trainings for students in some higher secondary schools.

My interior: Why and how you conducted such activities in various place?

Me as a participant: To meet our organizational developmental objectives we conducted these activities and with cooperation between related organization and our organizational members we able to success for implementing those projects.

My interior as a researcher: Did you get any financial help from any institutions?

Me as a participant: Of course, we got some financial help from local level and we also collected required fund from our institutional members.

My interior: Can your organization play agentic role in the rural area?

Me as a participant: Definitely, we are planning to play our transformative role throughout the country. I hope that we will be success in our mission.

My interior as a researcher: Very good effort and vision. Finally I would like to share some significant suggestion to you. Right!

Me as a participant: Oh! Great! Thank you sir...I am playing this role due to result of such types of motivation and suggestions from self and others. Could you share soon?

My interior as a researcher: You have to cooperate and meet with members, leaders and coordinators of INGOs and NGOs inside /outside the valley. They can share their organizational experience and fruitful suggestion to your organization. I hope you will get some information about inevitability of technical capacity development of the organizational members and networking building as for organizational development.

The event gave me an opportunity to play my interdependent leadership role in my organization. That has increased my role and responsibility too because I wanted to become familiar in Rural Development Department where I was taught. I used to roll physically, emotionally and mentally in that space (see in figure10). I came to realize during that period that my colleagues respected my potential leadership capacity, academic knowledge and skills.



Figure 10. Me nearby CDRD, Kirtipur

I understood that my colleagues were attracted with my efficacy based self-esteem (i.e. I used to see myself as a capable-efficacious person) and worth based self-esteem (i.e. I used to see myself as a persons of value) during our interactions (Cast & Bruke, 2002). We took various skill development training programs because we wanted to apply our NGO's role and responsibilities for changing the livelihood of rural people through capacity development of all members (Hada, 2005). Coming in to this stage, I must say that there was/is a nature of critical and reflective thinking and individual agency with my colleagues. Therefore, we wanted to play our structural status roles in functional group and value-loaded roles for becoming a transformative change agent for Rural Development. Owing to myself, during our organizational effort I got a chance to empower my leadership capacity while I developed cooperative, coordinative and collaborative relationship with other stakeholders like; individuals, households, communities, local government and NGOs (Willis, 2005). Does it mean that we were/are planning to establish our personal and social identity through synergetic effort? Or it was/is learning by doing or just instrumental means to another end?

My MPhil Journey

I am writing this part from multiple perspectives. Being a responsible member of Nepal Rural Development Society (NRDS), and Rapti Basin Development Society (RBDS), I also wanted to increase my technical and communicative skills. Similarly, I wanted to nourish my philosophical and theoretical knowledge about education and development and establish quality relationship with senior professionals. To the end I was suggested to enroll in MPhil study in Kathmandu University (KU) with specialization in Development Studies stream as I wanted to become development worker. Owing to my study, I became convince with Delors' report that would help ensure that current thinking on the role of education in development is truly "global" and relevant to national development efforts in all contexts in our common quest for a just, inclusive, and sustainable future (Delors, 1996, p.8).

Fortunately, I was selected and got a chance to enroll in expected subject development studies. With my enrollment, knowingly or unknowingly, all of my institutional members and my family members became happy. During my study, I got a chance to achieve my expected academic and technical knowledge as well as quality relationship with senior professionals. Since then, I examined my learning from various perspectives like learning to know (knowledge part), learning to do (skill part), learning to be (attitude and personal development part) and learning to live together with my civic responsibility and nation-state. However, I encountered with thunder of problems and sufferings (e.g., economic & noneconomic or material and non material) up to my third semester but due to help of my inner will, future expectation, milder form of meditation, mudras, in/formal education life I was also able to transform myself from a waiter to a researcher (Shah, 2012). Does it mean that achieving MPhil degree for becoming philosopher king was/is tough job in my life?

Event IX: Becoming an entrepreneur [mushroom cultivator]. *It was like any other winter day in 2012 AD. It was a meeting day. All of us institutional members had been gathered in our NRDS office. During our meeting, we planned to extend our mushroom cultivation and tomato farming project that was run by us as for our private purpose. During that period, I noticed them talking about my coming regular class in KU and I also told them that I was planning to allocate my full time for my MPhil journey and requested them to consider my plan. I was planning for managing our mushroom cultivation and tomato farming project so that, I can allocate full time for my study. Ultimately, they considered my request and suggested for giving first priority to my MPhil journey. Since then, I allocated my morning time for Children's schooling, day time for our farm house in which I enjoyed with peace reading and working with farm staff and evening time for my regular classes in the university.*

During my MPhil study, I faced with my critical struggle in which I had to return my room after one and half hour trekking. Majority of my colleagues saluted my courage and critical struggle. Some of them used to worry about my unsecure



Figure 11. My Present Student Life

night journey. I got significant satisfaction and enjoy from our curriculum, pedagogy and unexpected learning environment. I also got opportunity to be familiar with my colleagues who were highly experienced and skilled manpower from different service sectors.

The story presents information about my strategy for becoming full time student in my MPhil study. However, I faced multiple personal problems and still I am struggling with challenges and miserable livelihood but, I achieved unexpected

knowledge and skills and got a chance to build my relationship with highly experienced, skilled and intellectual personalities. I became satisfied with my self-struggle and expected to foster my economic opportunities from my increasing knowledge, working efficiency and networking. With my academic and technical achievement in KU I began to reflect on my past working life (see in figure11) and present student life (see in



Figure 12. My Past Working Life

figure12). Here, by building good networking of social capital I am planning to get social and economic benefit in my future life struggle (Coleman, 1988). Being a student of Rural Development, I wanted to apply achieved social capital for increasing the potential of economic development in rural areas by creating transformative and mutual relationship among local people and formation of social organizations in macro(institutional development), meso (human resource management) and micro(face to face interactions between individuals and corporate units) level (Turner,2000).

Here, I also found that I have built linking social capital i.e. relationship with those who have a power (winter, 2000) and what I realized that my linking social capital could be supportive for my career development. I have come to realize that I would not be able to complete my semesters if, I had not allocated fulltime for my study. I knew the reason behind less passing rate and high repeating rate in MPhil level Degree in KU. Being an entrepreneur, was/is there any reason to involve in mushroom cultivation in my higher education life?

My Reflection on MPhil Journey

I am writing this part from the perspective of my personal reflection on my MPhil study from where I acquired philosophical and theoretical perspectives on education and development. I did right educational decision in right space where I nourished my horizon of academic knowledge and technical skills. I came to realize that my level of confidence was increasing day by day due to my personal vision, personal leadership and personal management (Covey, 1990). I became comparatively more critical and reflective member in my institution than others and began to appraise the situation differently. I could assess any phenomenon from different philosophical and theoretical perspectives.

It might be a reason that I am satisfied and happy with my MPhil study and planned to replicate my acquired knowledge and skills in to education and Rural Development sector. I began to see quality relationship between education and Rural Development. Arriving into this stage, I agree that education has to seek relationship between aspects of education and aspects of society. It has contributed to social and developmental policy and contributes to promote international understanding, development and peace building (Wagley & Parajuli, 2010).

At the end, I categorized myself in a particular ways not only to fulfill end goals of our institution but also for trying to feel competent and effective in my identity and social identity game (Stets, 1987 as cited in Stets & Bruke, 2000). I was planning to unpack my higher education life and experienced cultural contexts among academicians and professionals that I developed in the context of educational norms, values and personal belief and attitudes. I hope my acquired cognitive social capital can be beneficial to social capital for envisioning the role and responsibilities of our

institution (Uphoff, 2000). Was I planning for becoming a fruitful member of my institutions or organic member of the community?

Event X: My MPhil reflections. *It was like any summer day in 2013 AD. It was an evening time when I reached our university premise and met to my colleagues. We were gathered for our participation in a focus group discussion in which a researcher from TU was researching on contribution of MPhil in Nepal. During our discussion, the researcher emphasized our discussion on expectation and achievement from our MPhil journey and changing our level of thinking, level of cognitive knowledge and technical skills. Majority of us shared that they achieved more than their expectation and got a chance to increase demand based and market based of knowledge and skills. Some of them shared that their level of confidentiality and working proficiency has been increased. During that period, researcher requested me to express any specific reason behind enrolling in MPhil study in KU. I replied to him that it is just for to increasing my social capital and networking with high level experienced and skillful professional so that it could help my institutional leadership status. Due to his smiling face, I felt researcher became satisfied with my response. After closing FGD session we separated to each other. During returning back to my room, I again expressed critical reflection on my MPhil journey.*

My interior as a researcher: What kind of cognitive knowledge have you acquired?

Me as a participant: Along with my MPhil study I acquired philosophical, theoretical knowledge and qualitative research methodological knowledge. I began to see any events from various perspectives and also perceived importance role of education in overall development in various level like; individual, social and national.

My interior: What kind of technical knowledge and skills have you acquired?

Me as a participant: I acquired academic writing skill, presentation skill, seminar skill, SPSS (Statistical Package for Social Science), developing monitoring and evaluation tools and techniques and computer skills.

My interior: Have you really achieved your expectations from MPhil study?

Me as a participant: Sure! I have achieved more than my expectation while I was planning to enroll in MPhil study after completion of my MA. For achieve my expectation thoughtfully I became a mushroom entrepreneur as for allocating my more than enough time to my study along with my livelihood struggle for earning(April1,2013, online khabar South Asia).

I was proud on my livelihood struggle (see in figure 13 and 14) that has supported to make me an academician, productive and skilled personality for my institutions. In educational philosophy, it has been said that there is a close relationship with education and human capital formation that can foster utilization of social, financial, physical and natural capital (UN, 1990).



Figure 13. Mushroom Farm Site

I achieved my expected short term and long term goals that nourished my horizon of thought, knowledge and working efficiency. I acquired demand base knowledge and skills (i.e. critical and reflective knowledge, shifting paradigms of research, and project management skills) and came to realize that it could help in increasing my productivity. Here is why, I revolve with the idea of human capital formation



Figure 14. My Livelihood Struggle

theory and came to understand that human capital investment is a crucial function that involves direct cost and opportunity cost during education and training (Lekhi, 2007). Perhaps, my personal investment could gain a higher rate of return to me and my institutional members and audiences through higher level of earning, productivity and networking. It might be a reason I perceived that human capital not only increases the productivity of labor but the whole production function (Psacharopoulos & Woodhall, 1997). Does it mean that I am also planning to achieve social returns from my higher education? Or my MPhil journey has given to me a philosophical motivation for developing my ultimate destination?

My Expected Destination

I am writing this part from the perspective of strategic ending of my education life that could suppose to achieve my end goal. Being an MPhil student, I oriented upon the statement of Plato “Wonder is a feeling of philosophy and philosophy begins in wonder” (Moore & Bruder, 2005). Reflecting this statement in my study life, I also wondered in different philosophical ideas and became more interested in postmodern philosophy to contribute subjective body of knowledge through endless interpretations. I wanted to dig out knowledge on Education for Rural Development area to the knowledge society.

I can say that my retention in higher education was implicitly for contributing some knowledge from my higher education life. I must say that my acquired philosophical and theoretical knowledge were motivating and encouraging me to again enroll in higher level study as for higher rate of social and economic returns. I knew that in the USA, a person less than high school level earns \$ 19000, high school level earns \$ 27000, bachelor level earns \$ 47000 and higher degree level earns \$ 66000 from their employment (Census Bureau, 2009). Owing to my study I am

planning to get higher level public and private rate of return from my education life because since seven years I have been giving high emphasize to my higher education and less in economic gaining activities and professional career development.

Event XI: My strategic ending (for becoming PhD candidate). *It was a first day (Ghatasthapana) of celebrating popular festival Vijaya Dashami on Thursday in 10th October, 2013AD. Instead of preparing to visit own village, I was busy on my thesis writing. At a time, my mobile began to ring. I notified that Mr. Narayan Dhami (name changed), a member of Dhami Community Development Organization [DCDO] is calling to me.*

“Me”: Hello Namaskar. After a long time! How are you sir? How are you doing?

“Caller”: I am fine here and what about your family members and MPhil journey?

“Me”: We are fine and I have successfully completed my MPhil study but I am writing my thesis. Is there any problem to your organization?

“Caller”: No sir but I am requesting you to visit our village because we are going to celebrate first cultural function in the venue of DCDO.

“Me”: Very good effort! Great!! But sorry for that I could not make assure to you right now. Actually, I am enjoying with my thesis writing and planning to submit very soon. Perhaps I could not visit my village during festival time. But I hope you will realize my problem.

“Caller”: No sir! During mobilizing Dhami youths and during registration of our village level institution you have played motivator, counselor and facilitator role in our community. Thus, we are planning to make you as a chef guest in our cultural program.

“Me”: Ok then don't worry for my absence. I am very happy today. It is a symbol of raising awareness and capacity development of the Dhami youths in our village.

“Caller”: But please tries to visit. Your participation is essential for motivating us.

“Me”: Do not worry after completion of my strategic educational end; I will be more serious on providing my motivational role to community members. You know very well that since five years, I have been struggling for fulfilling my higher studies.

“Caller”: Then, sorry for taking your valuable time. And, best of luck! See you again.

“Me”: Ok bye! After a long gossip, as I am going to concentrate on thesis writing my mobile phone rang again. I notified that my loving mother was calling to me.

“Me”: Hello mother! How are you doing! Are you fine there?

“Mother”: Yes I am fine and what about you and your family members there?

“Me”: Due to your kind bless all of we are fine here. No need to worry.

“Mother”: I have heard you are invited by DCDO in their cultural program. Are you coming to participate then? We will also celebrate this festival together.

“Me”: Yes, I got the notice about that program but I am not sure.

“Mother”: Can anybody celebrate this festival with its own family members but...?

“Me”: Why are you worrying then? I am in the final stage of my educational struggle. It will be finished after submission of my thesis draft.

“Mother”: “How long it will take to complete your educational journey?”

“Me”: My MPhil journey is going to finish but I am planning for PhD journey.

“Mother”: Your educational struggle has been respected by villagers. I am more than happy with you and your thoughtful struggle life. Do not worry you will definitely reach your expected destination but do not send your children after the festival.

The event gave me a kind of happiness in my education life. My parent and my community members have been respected to my educational struggle and achievements. My informal motivational role to has been empowering to Dhama Community Development Organization and it's member in a thoughtful way.

Similarly, my acquired knowledge and skills has been encouraged me to enroll in my expected strategic educational end. It could be reasoned my self-esteem has been increasing to maintain my expected social position, worthy thought, willing to address my weakness and providing positive light to self and others (Robins, et al., 2005).

I wanted to address my end goal through self-struggle and self-motivation and continuity to my resiliency thoughts for my quality responsibility. I have come to know that I wanted to develop my resiliency by following three general assumptions about self and the world (Maddi, 2005). Which includes; (i) sense of control over my personal life by believing on self-efforts, (ii) seeing my each and every life activities as an important and reflective events of my life struggle, and (iii) viewing change as a challenge in my life experiences that has been shaping my journeys of happy, transformative and productive working and education life (Maddi, 2005).

Summary of the Chapter

In this chapter, I have explored how I have changed myself from a waiter to a researcher, and how did I perceive empowering and liberating role of higher education during my life time struggle. I come to know that my improved socio-economic status, reflected feeling and believing with productive cultural structures and improved inner ability have encouraged me to again retain in my higher educational life. That has helped me for achieving empowering socio-cultural relationship with self and others. I have nourished my horizon of knowledge and skills from my intuitional education life that has helped to increase my working efficiency and productivity during my working life as a waiter. Along with that, informal learning from work place has significantly improved my learning and performing in my higher education life. Similarly, I have also included the ways that I have practiced to overcome my dis/empowering inner ability and dis/satisfaction from my

life-long livelihood struggle. Along with my getting success in a higher education life, I have also acquired social, economic, cultural and symbolic capitals in my society that helped me to push in self-actualization stage and encouraged to cross higher level educational journey.

Due to my personal aspiration and self-determination, I got success from my in/formal educational journey. I got theoretical knowledge about Rural Development from TU and philosophical knowledge and technical skills related to education and development from KU that has changed my level of thinking on development. During my higher education life, I shared my educational struggle with my colleagues that influenced in my immune system and also changed my perception on higher education that could be one of the reasons behind becoming exceptional student during my higher educational journey (Pennebaker, 1997, p. 162). I became a symbol of successful in/formal student from my self-struggle and liberated from my socio-economic, cultural as well as educational sufferings. Similarly, along with my interdependent leadership role in the institutions, I am planning for contributing with knowledge in “Education for Rural Development” area in near future. Finally, During my higher education life, I successfully applied the process of four pillars of education; learning to know, learning to do and learning to be into learning to live together that helped me to understanding of self and others and encouraged me to working towards common objectives through institutionalization (Delors, 1996).

CHAPTER VI

THE BEGINNING OF THE END

Overview of the Chapter

In this chapter, I have also presented retrospective view for looking my past life, introspective view for looking inside my mind and body, and prospective view for looking further on own belief on my changing perceptions on in/formal education (Belbase, 2013). It has expected to present gist of my understanding on changing perceptions on in/formal education and purpose of the study. More specifically, this concluding chapter dealt about genesis of the research, creating a conceptual basis, generating understanding, conclusion, possible insights and future direction.

Genesis of the Research

I wanted to write my autobiography after completing MA in 2011. During that period; some of my colleagues encouraged me to write on my lived experience related to educational struggle. May be or may not be, they were examining my higher educational struggle from different perspectives. I also wanted to express my personal appraisal on self and others that encouraged me to raise a question about my family life (how my changing parenting affects my higher education?), working life (why I committed to engage in livelihood struggle?) and education life (how and why I become happiness from higher study?). I was sure that addressing to those questions related to turning points of my life struggle could give lesson to my inner self and others (i.e. students, parents, teachers and stakeholders). Eventually, I came to realize that there is something behind my personal aspiration and self-determination. As I was revolving on just for telling my biography to others, fortunately, I got a chance to

acquire knowledge on autoethnography research method (i.e. researching on self in cultural contexts) in my MPhil journey.

Creating a Conceptual Basis

My journey of writing begins with the excavation of my own biography as a children, in/formal student and reflective actor. Thereby, for constructing my fruitful arguments and discussions, I have reflected upon sociological, cultural and psychological theories, and national and international policy instruments related to educational right of the student. Similarly, I have also reflected upon various concepts like; perception, parenting and life skills, social and human capital, in/formal education, role of education in development. I have also reflected upon oriental and western religious view of education and pragmatism and existentialism philosophical understanding on education and individual life. My critical reflection on these literatures helped me to acquire multiple perspectives that become a source of crystallizing on my ideas to interpret my narrative texts and contexts. It helped me to become happy with my ever changing perceptions on in/formal education.

Generating Understanding

Being a researching subject and a researcher, my research study was a remarkable learning experience to me. For reviewing my student life and working life, I constructed my research agendas by revolving into inequitable educational system and disempowering cultural structures of the society. I generated research questions in three areas; (i) about my past school life, (ii) past working life and, (iii) present education life/working life, and responded them by constructing separate chapters. In the initial phase of the study, I felt that my researching study could be challenging as, I was exploring my changing perceptions by recalling my childhood, school life, working life, and higher education life. However, I successfully and thoughtfully

presented my thirty six years (from 1979 AD to 2014 AD) of lived experiences with multiple forms of narrative texts in ever changing cultural contexts. Along with recalling my inspiring and frustrating conversations with many people in many space, I understood that my changing perceptions on in/formal education becomes meaningful when it connect with daily life practices of students, adults and link with the educational problems in diverse socio-cultural contexts (Mainali, 2012). I also understood that without becoming critical thinker, nobody can transform their life from an anger driven behavior in to a feeling of happiness, liberated and empowered. I can say that for producing critical and reflective student from education and culture system, there must be inter-connection between curricula, socio-cultural structures and livelihood of the local people (Pasa, 2012). Likewise, I have also come to realize that my transformative experience from being a waiter to a researcher is possible only because of my resilient will and inner urge to constantly learn at any given situation. Therefore, for classifying my problem-solving abilities, situational-approach to learning and copying style, I applied resilient against all sorts of psychological and emotional distresses in my in/formal education life (Maddi, 2005).

Conclusion

I was/am an exceptional student because of my good educational achievement, but I have also reflected on my personal, educational and cultural issues while exploring my changing perceptions on in/formal education. Therefore, my changing perceptions are not only important to exceptional students but equally important for normal students who are struggling for education and working life. My education life began with supporting orientation, quality parenting and motivation, and ended with poor parenting, suffering and bondage. During my quality parenting and productive education life, I got a chance to acquire importance of parenthood in student life and

become a competent and thoughtful student. During my poor parenting, torturing and suffering education life, I got a chance to appraise my poor social status and dis/empowering socio-cultural relationship with self and others. I came to know that I was ranked as a socio-economically poor student because of social stratification. Therefore, I could not get opportunity to enroll in my interested subject astronomy in higher education though; I had been performing my remarkable knowledge and skills during my secondary education life.

My acquired level of knowledge and self-determination motivated me to create a changing working life and encouraged me to increase my socio-economic status through self-struggle. Therefore, I made my self- struggle plan for changing my livelihood instead of continuing my higher education. A proverb that touched me a lot, “we never understand our home until we have left it”. I planned to leave my home for searching peace and happiness from my lived struggle. I have experienced with my changing working life in ever-changing environment just for an enlightened livelihood struggle that gave me ample opportunity to address my explicit goals. I am impressed with a saying, “There is a greatest practical benefit in making a few failures in early in life”. However, I failed to continue my higher study after secondary education but I can say that during my working life, I got various valuable insights and practical knowledge on transformative cultural structures, in/formal education for individual/social benefits and alternative livelihood from my changing work place.

Ultimately, my personal aspiration and self determination helped me to achieve my personal and social identity through my earning and learning from working life. Agreeing with the religious thought of Khapad Baba, intrinsically, my changing social identity encouraged me to sensitize my civic role and responsibilities extrinsically (Author & Saraswati, 2003). During that period, I used to feel, if

something is lacking in my life journey though I changed my social identity with achieved status and capitals. Slightly, I began to think on impersonal will to achieve peace and happiness by tyranny of will by understanding will-in-itself (Schopenhauer, 1860, as cited in Moore & Bruder, 2005). After that, I planned to increase my educational status for my implicit goals, so that it could help me to increase my level of knowledge/skill that needed during my interdependent leadership in my society.

To the end, I triggered my intuitional education life in Nepal and working life in India simultaneously up to BA level, and planned to utilize my knowledge and fulfill expected dream in community development through institutional effort. But, I could not get quality output and better result from my institutional effort due to less experience in this area that critical condition compelled me to again enroll in MA and MPhil study in Kathmandu with my family members and cynic life struggle. I came to realize that it might be because of my socio-cultural interactions with others who were from different backgrounds and my struggles in diverse economic situations.

I have managed to learn so much about higher education and working life, inner personal development, quality parenting to the children, institutional agentic role and civic responsibilities, and inner resilience and happiness from my higher education life rather just involve in formal academic activities. Ultimately, my changing perceptions on in/formal education helped me to transform my live from anger driven feeling to happy oriented actions and interactions with self and others. My transforming life has been given to me satisfaction, joy and happiness. Therefore, my world of changing appearances (ignorance, illusion, dark and tortured life) shifted in to world of forms (knowledge, truth, reality and brightness of the life with the form of God) and crossed the journey from will-to-power through my being that has made my thought possible (Moore & Bruder, 2005).

I can say that my acquired knowledge and skills on education and development made me a potential new organic intellectual²⁵ in the society. During changing my perceptions on in/formal education and becoming a waiter to a researcher, I applied methods of self-help, storytelling, self- reflection and meditation as a means and ends of conscious effort to improve my situation; basically, relative changes in my lives (Tucker-Ladd, 2006 as cited in Slotar, 2011). During my both struggles; in working life and in/formal educational life, I have successfully broken the vicious circle of socio-cultural relationship with myself and others. I got a chance to experience on dis/empowering socio-cultural relationship up to my secondary level education. And, I got a chance to experience on powering socio-cultural relationship with self and others during my working life struggle in India. Finally, I experienced on an empowering socio-cultural relationship with self, and others during my retained higher education life in ever changing environments. In my reflection on higher education, there were only 38,000 students (3% GER) in 1980 but there are 407.9,000 students (14% GER) in 2010 (University Grants Commission [UGC], 2012). Here, I can say that changing perceptions on in/formal education of the students like me could be one of the reasons behind increasing enrollment in higher education. Finally, from the vantage point of my life-long learning process, I have reflectively gone through four stages of learning; learning to know, learning to do, learning to be and learning to live together (Delors,1996).

Possible Insights from the Study

Charles Dickens emphasized “Reflect on your present blessing, of which every man has many not on your past misfortunes in which all man have same”

²⁵ Because in my past life I had only willingness to change the cultural structures but at this point I have also capacities to change the cultural structures.

(Moore & Bruder, 2005, p.166). Owing to this statement, I wanted to share my present blessing (I.e. becoming a researcher from a waiter) through my personal aspiration, self-determination. Therefore, my changing perceptions on in/formal education can provide prolific insights to many readers (equally for self and others).

Insights for Self

Being myself as a subject and object of research study and researcher, the journey of my study enhanced my academic knowledge and technical skills. I got various insights and practical knowledge related to qualitative research study, especially autoethnography as methodology. In my study, I have critically reflected on my changing perceptions on the limelight of my experiential cultural structures. Similarly, my schooling children also became aware with my higher educational struggle and my expectation with them. During my writing and talking about personal emotional experiences on educational system and cultural structures, I say that it has reduced my psychological distress and improved my physical and mental wellbeing that made me more smarter, thoughtful and emotional (Pennebaker, 1993). Thereby, becoming a potential organic intellectual in my society, I am also planning to achieve my strategic end goal of education life just for applying institutional agentic role in the society. Here, I can say that this study has made my future life and professional career crystal clearer and vision able too.

Insights for Others

Due to poverty and unequal educational opportunities, many Rajan Binayek Pasa are still involving in livelihood instead of continuing higher education. Some of them are detaching from school education life and some of them are from higher education life. Whether they are dropping out from their education life or momentarily missing their education life, I can say that, still they are blaming to

cultural and educational structures rather than believing on own personal capacity, ability, aspiration, determination and inner will power. From the vantage point of Confucius's philosophy, instead of following my poor responsibility, poor self-deception and bad faith I distressed by my inner want of ability and used to understand righteousness of my changing perceptions just for my transformative education life (Moore & Bruder, 2005, p.11). Thereby, my journey of higher educational struggle and changing perceptions on in/formal education can be become an inspiration to the students (i.e. full time and part time students, who are dropping out from their education life, and who are planning to retain in their education life).

There might be a vibrant role of stakeholders (e.g. community, society, local intellectuals and politicians) for making higher education equitable and affordable to socio-economically backward students. My story could be motivated and encouraged them to internalize the importance of social support system and social integration system for providing higher educational opportunities to poor students. By doing so they could also fulfill their social responsibility and benefitted students could become emotionally responsible to own socio-cultural structures. They can become reflective and knowledgeable actor in the society who can then play transformative role in the society. Similarly, stakeholders could suppose to make some affirmative educational policies and provisions for socio-economically poor but exceptional students who wanted to continue their higher study in their expected subject area and become a productive actor to the globe.

Postmodernist and criticalist philosophical viewpoints emphasize that education must be public product rather a private commodity. Thereby, I have realized that my story might become one of the academic resources for appraising and properly implementing international and national instruments related to educational

right of the socio-economically backward students like me. In the central level education system may provide some financial support package for socio-economically backward students for their higher education life.

Future Direction

In this research study, I have appraised my changing perceptions on in/formal education from the perspectives of my inner self in the cultural contexts. I have dealt with my personal subjective understanding on experienced phenomena that can be studied from the perspectives of many individuals who have similar or dissimilar conditions in their lives. During my study, I came to know that research mythology and research topic can be changed for the next study. I have come to realize is that changing perceptions of teachers' and parents' on in/formal education can be another scope of my research activity.

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