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Foreword

After walking a ‘short’ distance ahead in the field of transformative education and research, we have come to the common ‘meaning making’ that the proverb ‘when the student is ready, the teacher appears’ carries its powerful implication in this area of knowledge and practice. We are all learners, and life always has yet another lesson to unfold and expand. The seed of transformative education and research we had tossed a few years back in the ‘fertile’ academic soil of Kathmandu University School of Education, is growing healthy. The stirring achievement of First International Conference on Transformative Educational Research and Sustainable Development (TERSD), 2016 is its solid evidence.

We take pride in having been able to connect and bring together academics, scholars, practitioners and others interested in a field that is fertile in new perspectives, ideas and knowledge. At this juncture, we are pleased to come with a few articles selected for the e-proceedings. We are sure the concerned authors are still in the process of re-visiting their works to craft them more beautifully. We consider this volume to offer scholarly space and platform to the authors, whereby they could receive intellectual feedback and suggestions from interested groups. Such feedback and suggestions possibly help authors to refine their works in progress. Hopefully, the research articles here set impactful ways ahead in the field of transformative education and research.

See you all in the 2nd TERSD Conference to be held from 5-8 October, 2018.

Bal Chandra Luitel
Convener
Article 01

Crossing Miles, Viewing the Milestones: A Reflexive Inquiry of My Teaching Journey

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Abstract

As a teacher involved in this profession for a decade and half, I have had to deal with miscellaneous students from diverse backgrounds and having common and distinct individual and community needs. Basically the paper aims to dig out different facets of my experiences as a teacher with reference to addressing the cultural positionality and needs of the students. This paper attempts to explore how I have perceived, experienced and adopted/resisted culturally responsive pedagogy as a teacher. Threads of inquiry related to this paper are research/lecture based pedagogy, cultural integrity/transformation, local needs/national priorities, teacher education, mentoring, monitoring and evaluation, decontextualization of curriculum and dis/respect to the students of different cultures. ‘Unpacking some facets of my professional molding' and ‘Turning the lens towards myself’ are the units under this paper. It is an auto/ethnographic study.

Keywords: reflexive inquiry; teaching journey; decontextualization; curriculum

Unpacking Some Facets of My Professional Being

As a professional continuously carrying out my teaching from Gulmi to Kathmandu, I have got various plots of experiences while dealing with the students from diverse cultural backgrounds. Classes in Gulmi were also full of cultural diversity but the range of diversity was not so high. As I was in the preliminary phase of my teaching career, I didn't possess required knowledge, skills, caliber and maturity required for the profession. I was growing as a teacher experiencing the profession and at the same time learning to deal with the students from various cultural backgrounds, with multiple intelligences and varieties of interests. Candidly speaking, I too had some biases against the students of the minorities, and my focus used to be directed towards the majority. I should admit that I was unable to differentiate my instruction according to the requirement of the diversity existing in the class.
I didn’t have consciousness about the resources existing among the students or about the knowledge and skills possessed by the students but I had wrong assumption and feeling that students are empty vessels to be filled with knowledge and this responsibility is to be shouldered by the teachers. Though I wished to deal equally with the students from diverse background, the culturally inherited and deeply rooted consciousness about the hierarchy of castes and teacher centered pedagogical practices with no consideration over cultural diversity, learning needs and knowledge resources of the students was my one and only teaching approach. However, with the growing maturity and after gaining more and more experiences, I slowly started to feel the need to adopt student centered teaching methods and a culturally responsive pedagogy for contributing to connect education with the life of students and to bring about a sustainable change in their families, community and the whole nation. I started turning the lens towards myself to critique my 'self' as a teacher and to minimize the biases I had as a Brahmin male born in middle class family and grown up in a semi urban area. I started sensing the diversity existing in the classrooms, in the staffroom and in the society. I started feeling the need to make amicable educational response to the different aspects and levels of cultural diversity.

Basically as a teacher in Kathmandu, I have to deal with the students from multifarious cultural origins and experiences. Sometimes I have had to come across some difficulties to understand the cultural background of the students, to understand their home environment and to facilitate them as per their learning needs so as to use the cultural capital of the students to enhance their overall development. I feel the need to expedite the holistic development of students by creating creative and congenial culturally responsive environment for their learning through intercultural and intracultural sharing. As a teacher of the 21st century, I don't believe that teacher is the source or tank of knowledge having the responsibility to pour knowledge in the small vessels of the students. There are various sources of knowledge for today's students and students themselves are one of them. Apart from having access to sources of knowledge through educational technology, they also have their lived experiences enriching their knowledge and transforming them. I feel that if we ignore these important aspects of learning, we scaffold the students in wrong way, in immature and incomplete way, leading towards the failure of our pedagogical approaches.

**Anecdote 1: One Size Fits All?**

A class in my school life! I am a high school student. Teacher enters the class with same cliché, Good Morning class". He asks us to take out our books and copies and delivers his most frequently repeated dialogue, 'Pin drop silence, all of you sit straight'.
Desks and benches are arranged in a row one after another in a traditional setting. No student dares to open the mouth because of the fear of being punished or at least being embarrassed in front of all others. It is the Social Studies class and the topic is Unity in Diversity. He goes on saying Nepal is the home of the people of different religions, cultures and ethnicities. Isn't it Hari? He asks the first student? Hari responds, "Yes sir, it is." He goes on explaining in a loud voice with sweat running down his forehead. He says, "Nepal is a ........." and pauses. We complete the sentence saying multicultural country and it is the first sentence of the chapter which the teacher repeats more than ten times in the same class. Similarly he continues. "In Nepal there is...." We complete the sentence saying tolerance. The class goes on. Everyone can easily notice that the teacher is getting tired because of his enormous effort. At the end of the class, he asks to the whole class, "Everyone is clear?" All of us speak in a single voice, "Yes sir." "Good!" responds the teacher and asks us to complete the exercise. No one utters a single word in the class except for giving some readymade responses like yes sir, ok sir and repeating some high frequency sentences. Finally, the teacher leaves the class with a sense of pride thinking that he has been able to make all the students clear. He asks us to complete the exercise and reminds us that we will be punished if we fail to complete the exercise before he leaves the class.

The flashback of this class makes me ponder over various pedagogical issues pertinent at that time and equally relevant at present. I know that our societies were and are multicultural and schools and their classrooms reflect the societies. I wonder why in the chapter dealing with unity in diversity, the teacher never bothered to address the cultural and ethnic diversity in the classroom. UNICEF (2010) states that without clear understanding of the various socio-economic and cultural characteristic of diverse learners, it is difficult to evolve strategies and develop plans at classroom, school and system level to teach children from diverse backgrounds (p, 10). There were enough cultural resources in the classroom and the students from diverse cultural backgrounds would share their lived experiences of their culture and would enrich the learning of all

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**Teach me/ Read me**

Read me, I am a rich text
Read her, she is a rich text
Read yourself you are a rich text
Remove your spectacles you will see the best

Teach 'me'. Content myself will learn
Understand 'me'. Why blind eyes you turn
Am not a lifeless idol nor your doll, plaything
My culture, my situatedness reflecting my being

Don't teach me but society you show
Knowledge lurks in cultural diversity, skills grow
Let us know us, together we grow
Prejudices, negative images away we throw

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the students. The students would better understand each other and would be prepared for a harmonious coexistence. If the students were involved in some group works they would share their cultural knowledge among one another and would truly feel the meaning of unity in diversity. Culturally responsive pedagogical approach would be worthwhile in such context. Gay (2000) defines culturally relevant pedagogy as “using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning more relevant to and effective for them; it teaches to and through strengths of these students” (pp. 28-29). Gay further posits that, “It is culturally validating, comprehensive, multidimensional, empowering, transformative and emancipatory” (p. 29).

Next thing that hovers in my mind when I look back at that social class is the image of a dogmatic hitler teacher with pedagogical practices that were entirely teacher centered 'one way traffic'. I feel that his blind and rigid adherence to discipline made his job easier but nipped the sprouting potentiality, creativity and potentiality in bud thereby decreasing the productivity of the class. Students of every ethnicity were with their own stories and cultural heritages. Similarly, they would have some misconceptions and wrong understandings about their own and others cultures. Some might be facing difficulties to cope up in the school culture because of having different home culture. They might make different meanings of the same issue because of their sociocultural situadeness. The teacher was not found supporting the students in their transition from home culture to school culture. Similarly, teaching seemed culturally non responsive from the point of view of the process and learning environment. There was no meaningful discussion among the students about ethnic and cultural diversity, discrimination, prejudices and unity. One sided and single perspective of the teacher nipped the possibility of bringing the distorted and negative images the marginalized ethnic groups to the surface, thereby marring the possibility of deconstructing and demolishing their stereotypical, dehumanizing and diminutive images and that of portraying their images with cultural strengths and virtues and possibilities of growth. Now I feel that differentiated instruction would best address the learning needs of the students from diverse sociocultural backgrounds and psychosocial orientation. Differentiated instruction is a set of theories and practices of teaching learning activities, acknowledging students’ differences and needs (Tomlinson & Kalbfleisch, 1998; Vaughn et al., 2000, as cited in Santamaria, 2009). It is also a model of instruction (Voltz, Sims, & Nelson, 2010). The teacher could not notice the differences among us. He
didn't try to understand our sociocultural situadness, didn't turn the lens towards his own and merely went ahead with his own attempt to fill our empty minds with the knowledge from his own huge tank. I now feel that he didn't think about modifying and adjusting his pedagogical practices to the differences existing among us. I have come to realize that he realized vision, insight, planning and eagerness to understand multifarious differences and to shape their teaching accordingly. In other words, I have come to understand that he couldn't go for student centered pedagogical approaches like differentiated instruction required for the enhancement of the enhancement of academic performance of all the students irrespective of their culture, religion, ethnicity and social status. According to Curriculum Development Centre (2005), our classroom teaching learning practices are generally teacher centered so that individual differences in terms of students’ potentialities have not been cared well. Culturally responsive pedagogy would address his pedagogical deficiencies to some extent because it encourages teachers to see himself as well as the students and their culture as the texts to study and to accept students as the co-creators of knowledge. “Teachers who differentiate instruction recognize that students differ in many ways, including prior knowledge and experiences, readiness, language, culture, learning preferences, and interests” (Metropolitan Center for Urban Education [MCUE], 2008). I now sense that the unidimensional nature of class adversely affects the possibilities of growth of students with multiple potentialities and multiple shortcomings.

**Anecdote 2: Group work – A Transition From One Way Traffic**

It is a cold morning of January. After coming to school in the shivering morning even without having a cup of tea, I enter the class. To my surprise Mr. Sitaula is already at one corner of the class sitting like a student. I don't entertain anyone in the classroom without my permission. However, this time I make up my mind to let him stay thinking that I will raise this issue in the staff meeting. I start the topic as usual without any sort of change because of her presence. After a review of the previous day's chapter I ask the students, "Do you know what dowry system is?" One of them says, "Yes sir. It is the money or things given to daughters during marriage." Some others give different answers but with same idea. I continue the lesson with my explanation of the system and its socio-cultural consequenices and I also state that it is better to educate the girls. If we can make them capable that will be better dowry. In the same way the class continues for about 15 minutes. Though the class is basically controlled by myself, the students are not passive in my class. All of a sudden, Mr. Sitaula intervenes, "Sir, May I disturb you for a while?" Though I don't feel it so good in order to avoid any tension at the moment, I say, "Sure sir!"
Then he asks all the students to go out for a while, and we two change the sitting arrangement in five minutes. We join two desks together and keep the benches at the two sides. Now the students are asked to come inside and are kept in four groups with six students in each group. We look for terai students but as they are only three they are divided into 3 different groups and while dividing groups we try to ensure that the groups are balanced from the point of view of gender, caste, intelligence etc. I am just supporting him. He is the major planner.

Now he writes four questions related to dowry system on the board, one for each group and asks them to discuss and find answers. They are so curiously engaged in sharing their views that I get amazed to see that even the one who used to remain passive in the class share their lived experiences with full enthusiasm, eagerness and interest. Finally each group is asked to make presentation on their findings. Other groups are asked to comment. I feel, 'Oh Yes, it is the training for peaceful co-existence, group work, mutual cooperation and united effort for the sake of accomplishing a mission.' I also see that even the students from marginalized communities are expressing themselves without any hesitation. I believe the readers can imagine the remaining part of the class.

After we come out of the class, Mr. Sitaula calls Bhagat B.K. and Sunita Shilpakar from the class to his room and asks me also to sit. The room is often used for students counseling.

Mr. sitaula starts the conversation, "Bhagat, how did you feel today?"
Bhagat responds, "Pardon sir!"
Mr. Sitaula asks with insistence, "I mean, how was the class in the new sitting?"
Bhagat replies, "I enjoyed the class sir. We were allowed to talk with one another in the group. It was very interesting to share our experiences in the group."
Mr. Sitaula now asks Sunita, "What about you, Sunita?"
Sunita replied, "I learnt about peculiar dowry system from Anita Praja. I was amazed to know that they give chiuri tree as dowry."
"Me too, sir" I got surprised and even shocked to know about the evil of dowry system in Terai region. Prashant Shah shared it in our group work." Spoke Bhagat "Did you feel any difficulty in the class?" asked Mr. Sitaula. The students didn't say anything but I spoke, "The class was a little more noisy than the traditional class."
Then Mr. Sitaula instantly responded, "We need to set certain rules and keep our strict vigil on them during their group work. We must remind them when we see them disturbing others. This way slowly they will be accustomed to accomplish their tasks without disturbing others." Then he explained further, "Such discussions help to remove the negative stereotypical images of the different castes deeply rooted in
the society and in the minds of the students thereby the students get to understand each other closely."

Bhagat and Sunita are standing there and Mr. Sitaula asks both of them to go to the class. I too leave the room with some questions still hovering in my mind."Can I really involve them in meaningful discussion? What if the class goes out of control? What will be its effect in the learning achievement of each of the students? "Questions are many but from the class I have been convinced that group work help to develop the interpersonal skills of the students and provide opportunities for all the students to be actively involved in learning activities." I saw the students closely interacting with one another and I feel that this can help to remove the misunderstandings existing among them about their cultures.

**Prologue: Extending the Story**

Now my readers may think that I am going to start the interpretation of the data. However, I believe in the blurring of the demarcation between data and analysis. Data itself is the initiation of analysis. Interpretation started from the beginning of the story and further interpretation will carry on the story or it will be the extension of the story. After the class, I was guided by Mr. Sitaula to carry on my teaching in student friendly and culturally responsive way. He suggested different ways like presentation of students on different topics from the life world of the students and discussion among the students on those topics, to organize visits to different places and to interact with the people of different cultures with a view to understanding their ways of living, to assign different group projects to the students, to start the class with what the students know and to build on their knowledge. In the beginning I was supported by him in my classes and later I started carrying on the class independently. Now I feel that I was not doing justice to the students of different socioeconomic backgrounds.

**Turning the Lens Towards Myself**

**My non/facilitation in the transition of students between cultures**

My teaching journey started with my job as a grade teacher at a school in Gulmi. A novice teacher with chalk and duster in hands and with a passion to prove myself knowledgeable, I had a concept that my duty was to fill the empty minds of students with the knowledge from my huge (?) knowledge tank without having much consideration towards the socio cultural background of the students. After passing some years in the teaching field I, nevertheless, started sensing that home environment and culture are deeply seated in the consciousness of students and within me. This awareness germinating in me slowly inspired me to try my best to address the learning
needs of every individual student from diverse socio cultural upbringing. However I feel that have been continuously struggling to make my teaching endeavors culturally responsive. Now I have come to realize that teaching is making the students realize their potentials; it is nurturing their interests and is making them grow with what they have but many a time I question my own efforts sensing that most of the time I try to fit the same size for all. I involve the students in different group works in the class so that they get to know each other or can understand each other and get trained to live harmoniously cooperating with each other. I see them sharing with and supporting each other. I believe it trains the students from different cultures to have a harmonious coexistence, to get united for the common goals and to accomplish the common missions unitedly. I have found that it has been enhancing the interpersonal skills of students thereby making them more capable and apt to express themselves with the people of other cultures and to accept others as they are. However owing to the lack of enough training I still feel some problems in unlearning and delearning the previously inculcated educational approaches.

These days I feel that I have some sort of realization about the need to see the students situated in their cultural environment. This realization has taught me to adopt some ways to facilitate the students in adjusting themselves in the school environment or to boost the morale of the ones who are from the deprived sections. Through turns in presentation and division of different responsibilities among the members of the group I try to promote democratic culture among the students and to ensure that each and every student including the ones from deprived and marginalized communities will also get ample opportunities to realize their individual and cultural potentials and to go ahead with the potentials. I believe that pair work, presentation and interaction among the students can help them to learn and grow inclusively. One the one hand I focus on maintaining the sanctity and integrity of their culture and on the other hand I try to help them to come to the mainstream culture and cope with its values, assumptions and practices. The parents are regularly invited to the school in different programs in which the teachers including me interact with the parents to know about the home culture and environment of the students and for counseling the parents about the school system, culture and about what they can do for the improvement of their children in education and behavior. In spite of the above mentioned efforts the pressure to complete the course, marks oriented mentality of the parents, the school management's pressure to be within its rigid framework have compelled me to adhere to certain approaches.
Project works on cultural and life related topics: My mis/handling

At this stage of teaching journey I have come to realize that the teacher and the students are the co creators of knowledge. Basically after my entry to Kathmandu University School of Education as a student, my concept of teaching started changing. I assign the students with different indifferent individual, pair and group project works in which the students need to carry out mini researches on different topics of the life world. They are assigned and supported to dig out the given issues closely observing and interacting with the people of their communities. After the analysis, they are asked to present and interact in the class and sometimes they are asked to present in the assembly as well. This, I have seen, develops the understanding of cultural diversity and the unity in that diversity. On the other hand, the students are asked to share their own family life researches among others with a belief that it develops in them a sense of pride on their own culture and encourages them to maintain some level of cultural integrity along with academic progress and also that it helps them to be important part of their culture along with their academic growth. However, I feel that I have not been able to do enough justice to support the holistic development of students from diverse cultural backgrounds.

Un/fair treatment to the students of different cultures

I confess that owing to the culturally inculcated sense of prejudices against the people of other castes, the spectacles I wear to see them are biased. Whatever efforts I make to come out of these prejudices I feel that it is an uphill task to come out of the cultural box. Except for my very close friends I try my best to ensure that discrimination on the basis of caste, creed, language, religion or ethnicity. I try to ensure my level best that everyone's learning needs have been addressed and the students from marginalized communities or minority groups have also got ample inputs and encouragement to keep pace with the students of the mainstream culture. I have experienced that the home visit program is conducted to be informed about the home culture and environment of the students, to get updated about the expectations of the parents about the educational needs of their wards and the difficulties they are facing in school and at home and to make them aware of the bad cultural impacts that can adversely affect the education, personality, culture and life of the students. I have come to realize that the socio economic situation of the students' family and different problems the students are facing at home affect the outcomes of the pedagogical practices at the school. A student who has to work as domestic servant in someone's home and gets regular scolding and torture along with the imposition of heavy burdens of work is not likely to perform well at the school. Until the socio cultural problem is amicably addresses the students may not do well at their studies and until the
stakeholders get well informed about such socio cultural situation such problems may not be well addressed to facilitate the learning of the students.

I personally support the socio culturally needy students in education by paying special attention to them, managing peer support for them. They are encouraged and motivated more in the class. They are given more focus and are inspired to be more active in the class, to ask questions, to give answers, to take part actively in group works, to debate, discuss, cooperate with the students of different backgrounds and to develop a critical perspective to view things. I have experienced that such work assists to boost up their morale and encourages them to keep pace with other students of the mainstream culture. As there is allocation of marks for different activities the students are found to be sincere and conscious in these activities.

However I feel that my/our support is not enough to make the students from lower social status to keep pace with the other students. I also feel that our deep seated prejudiced views against them have not allowed us to support them in their academic growth to the required extent. I feel that discrimination prevails at higher or lower degree in spite of our claims of fair treatment. This has also been bolstered by the fact that some of the student participants from marginalized cultures were not ready to accept the fact that there is no discrimination. They claim that discrimination is widely prevailing in our education system. I too feel that deliberately I don't discriminate and try to treat the students of every culture equally but I cannot deny the fact that my cultural schooling and my upbringing unknowingly affect my attitude and views towards them.

**Lack of/Concern towards social justice and cultural competence**

In the beginning of my teaching career, I took text books as the only sources of knowledge and skills to be given to the students. I neither had knowledge about the importance and use of curriculum nor did I know about modifying the curriculum and use it according to the socioeconomic and political needs of the different sections of the society. Even after having a long experience in the teaching field, I still don't feel that my teaching is doing enough justice regarding the promotion of critical aptitude of the students making them realize the ideology and power play behind their socioeconomic status in the society and in making them ready for change.

Though I have not felt the need to entirely modify the curriculum to challenge the ideology behind it or to revolutionize the deprived section of the society, I have made some changes when deemed necessary to contextualize the curriculum. In the class
each and every student gets equal opportunity and care for academic progress and personality development irrespective of the social standing, level or cultural background of the students. I have come to understand that through such efforts students from poor families can be encouraged and supported to redefine their social status, to come out of the status quo and to keep pace with the higher class students. I have been trying not to limit it within the content of the book or the national curriculum but being based on the given curriculum I try to teach and encourage them to be critical of the existing social and cultural traditions and to critique the ideology behind them. For example, I have encouraged them to separate the threads of social evils like child labor, superstitious healing methods, dowry system and some national and social entities and practices like marriage, caste system, governance system, budget system, and family life. I inspire them not to accept anything happening or existing in our society at its face value but to critically see it though I have come to realize that they can do it according to the caliber they possess at their level. I have tried to come out of the traditional box of teaching so as to limit my role just to a facilitator in order to encourage the students to take initiatives in learning process with a belief that learning; deep reflection and leaping into action can contribute towards social change by challenging the vices of the society and by exposing the forces and ideologies that directly and indirectly maintain the status quo. Through such pedagogical experiences, I have come to understand that culturally responsive pedagogy is a revolutionary twist of teaching learning activities that focuses on the need of culturally diverse students and to facilitate their transition to the mainstream culture for academic and professional progress while maintaining a level of cultural integrity.

On the other hand, we realize that after the students become ready as workforce they may have to work in such social and cultural environment which may be entirely different from that of the place they were born, brought up and educated. The students from different religions including Hindus, Buddhists, Christians etc. except for Muslims have been admitted in the school and they belong to different ethnicities. I have observed that being parts of the school community comprising of the members from diverse socio cultural backgrounds they intermingle with one another, work with each other and maintain unity amidst diversity. At the same time I have found that they learn to maintain their cultural identity and integrity while being important part of the multicultural society. I have also felt that One act Plays, Cultural Visits, Cultural Performances etc. organized by the school and directed and facilitated by us have provided the students with diverse cultural experiences
My class and cultural situatedness: Dis/empowering me

I have been involved in teaching for a long period of time. I accept that my concepts, approaches, perspectives and dispositions are more or less affected by my upbringing in a middle class Brahmin family. For me these things influence our attitudes, views, perceptions and interpretations of different issues. I feel that my ethnic orientation makes me see certain castes or cultures in certain ways. Also my economic standing or my lived experiences of fair weathers and adversities have some influences in the way I view and take people and issues. I accept the existence of some unnoticed biases in my dealing with the students in spite of my attempts of fair dealings. I also accept that my situatedness may have some effects on how I see, take and deal with the people and issues related to class. I feel that a teacher's delivery is more or less, in one way or the other affected by his/her cultural identity.

My approaches guided by the expectations of schools and parents

Throughout my teaching journey in private schools so far, I have felt that the parents and the school administration expect results in high figures, they want the completion of course according to the national curriculum and focus on order, discipline and regularity. In whatever way one tries to address the learning needs of students of different cultures schools and parents, in general, take scores to be judging parameters for the achievements of students though their sociability, critical aptitude, analytical capacity, attitude etc. can have crucial roles in their lives. This leads towards exam centered score focused teaching learning activities giving less importance to or focus on learning requirement of the students. I feel that at present too we have accepted and tried to apply many approaches of culturally responsive pedagogy, however, I feel that marks focused teaching culture is still dominant. This is probably because the society too still judges the educational achievements in terms of exam scores.

Lack of mentoring, monitoring and evaluation of the work on culturally responsive pedagogy

Though I have been suggested by the private school authorities to follow certain codes of conduct and to teach in such a way that the students get high scores in the exams, I have not been mentored on culturally responsive pedagogical approaches. I also don't remember being asked to address the diversity existing in the class. Moreover, I have not been trained on the approaches of culturally responsive pedagogy. Whatever I have learnt about differentiating the contents or methods it is through my personal studies or through broader educational discourses. These days I feel the need of productive trainings to enhance my skills of facilitating the academic growth of multicultural
students simultaneously and also helping them to have a pride on their own culture. I also sense that lack of monitoring and evaluation about culturally responsive approaches may also make teachers insensitive towards making their teaching culturally responsive.

**My schooling and comfort zone affecting my teaching**

Before I joined Kathmandu University, I seldom considered seriously about using students' knowledge, experiences, skills and culture as the resources of the class. Fear of teachers and parents was the dominant motivating factor. Memorizing skill was the most appreciated skill. Owing to my schooling and initial teaching in traditional methods it has been difficult for me to adopt culturally responsive pedagogical approaches. I feel that my basic orientation was towards traditional methods, however, I realized the need to adopt culturally responsive/critical pedagogical approaches. I have experienced that coming out of the comfort zone is a difficult work in spite of the realization to change.

**Prologue**

I imagine how I would write it if I had to write in my childhood with less developed analytical capacity about the caste system or if I were a scholar from different caste. Now I am a teacher casting a critical view on the policies of culturally responsive pedagogy from the school level to the national level and reflecting on my own experiences as student and teacher. How would it go ahead if I were a principal or a Dalit teacher or an officer in the ministry of education? How would I see the pedagogical practices if I was from the field other than teaching or if I was a Dalit female teacher? There are many other sectors not touched upon because as envisaged by the critical theorists, our perception of reality is affected by time and space constraints. Similarly, I have an insider cum outsider positionality in the process of observation and analysis. I am an observer and the observed or the researcher and the researched at the same time. How would the research go ahead if I assumed a single role?

Similarly, the monological methods and decontextualized education I experienced as a student and reflection of my student life make me ponder over my teaching self nurtured and brought up in the same context. It energizes me to come out of the hegemonic singularity of vision, approaches and practices. From such events, I constantly remind myself of the plurality and the contextuality of the classroom and makes me aware of the disempowering pedagogies that can nip the possibilities and potentialities of academic progress of the students of diverse backgrounds in bud. The flashback of the event at this point of time makes me see the lack of culturally
contextualized, learner friendly and inclusive approaches though there may be multifarious ways to address the diversity. It was through implementing a constructivist educational philosophy, where knowledge is a construction built through learners’ experiences that most culturally responsive action was able to occur in the teachers’ classrooms (Villegas & Lucas, 2002).

**Recapitulating**

In this paper, I have presented what I myself as a teacher do to address cultural diversity among the students. I have articulated my attempts to facilitate the students between cultures. Project works in cultural and life related topics, life skill based teaching, providing equal opportunities to all the students including the ones from marginalized communities, our support to the students from poverty stricken families, adoption of critical pedagogy for social justice and cultural competence are some traces of my pedagogical approaches. I realize that my efforts are still to be strengthened to make them more responsive to cultural diversity in the class but I strongly feel the importance of such kinds of pedagogical practices. Revisiting my school life and past teaching, I have unpacked my lived experiences through different episodes- some depicting traditional teacher centered approaches, and some throwing light on the initiation of shift towards more student centered and culturally responsive approaches.

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Experiencing Transformative Role of Education: Reflection from my Thoughtful Education and Working Life Struggles

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Abstract
This article reflects my heartful-lived-experiences on education and working life that has been transforming my feelings and believing as well as capabilities and civic responsibilities. One of the main aims is to ascertain; what are the turning points of my life and how my involvement in in/formal education and skill development trainings helped me to working in ever changing environment. In that context, I appraise how I became success to improve my economic condition, achieve higher educational goals since my engagement with in/formal education and trainings. I Applied auto-ethnography as methodology and narrative imagination as well as writing as inquiry as methods and meditation, self-reflexivity and self-interviewing as major sources of narrative data. While exploring my past, I found I was ambitious and reflective actor, and rejected the reproduction of my occupational and educational status. I could not become astronaut but I was emotionally committed to perform and produce something unique in my life. By supporting my family livelihood, I was planning to pledge against stratified social, economic and cultural structures. I applied vocational rehabilitation therapy and resiliency against my frustration and engaged in working life. My involvement in livelihood relatively contributed to improve my economic conditions that encouraged me to embark in higher educational voyage. My higher education life and critical thinking ability helped me to transform my life from an anger driven behavior and feelings into happy oriented actions and interactions with self and others, happiness, liberated and empowered. At this time, I am seeing myself as a new potential organic intellectual as an outcome of my thoughtful working and education life. Adults both male and female who are still missing their higher education life and involving only solely in working life can get inspiration and motivation from these transformative insights explored during my reflection.

Keywords: Working life; education life; skill development training; reflection
Turning Points of My Life

I completed school leaving certificate (SLC) in 1990 with district second topper position from any community school of Pyuthan District. I wanted to become an astronaut but my parents asked me to join one year Community Medicine Auxiliary (CMA) short term vocational training program. 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 fulfill their higher educational goals (Pasa, 2014). However, students having poor socio-economic background are still compelling to choose vocational training program even in developed country like, Sweden (Berggren, 2006). Reasoning that instead of enrolling in higher level education, I compelled to involve in my working life for supporting the livelihood of my parents.

I knew that my father was popular due to his multiple skills and government job. He had participated in different skill development trainings especially in agriculture, health, music, dance, singing, painting and fine arts etc. My father wore different hats; he was known as a singer, comedian, dancer, artist, painter, kind hearted public servant, as well as a health worker known by many people throughout our district (Pasa, 2014). 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. Fortunately or unfortunately my father was expelled from his job three years before he would qualify for his pension. He then run first medical store for providing uneconomic services to the villagers. At a time, being an elder son, I was experiencing changing economic status (moderate to poor) and losing socio-economic status of my parents.

In such a critical situation, I committed to improve my livelihood and engaged in my thoughtful working life through different types of jobs. During my working life, I got a chance to acquire my personal life skills and participate in vocational and skill development trainings. I agree that changing 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). Basically, from my ever changing work place I got opportunities to learn 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). Ultimately, my engagement in working life and leanings not only improved my livelihood but equally nourished my understanding on different occupational status that encouraged me to retain in higher educational voyage (since 2002 to onward) and also involve in working life simultaneously. In doing so, I have
been spending my daily life with positive hope and feelings that I could become a potential organic intellectual for my society and nation (Monosta, 2000). In this consideration, for unpacking my changing working life struggle to the readers, I aimed at researching on myself in which I have been reading my experiential world and socio-cultural knowledge as a text and context (Kincheloe & Steinberg, 1998). As a researcher, I am sharing my personal voice of experiences and searching contextual truths through my lived experiences. It is related to worth turning point in my working life that has been transforming my life from anger-driven thinker to hopefully a sensitive person with inner dispositions for happiness-oriented actions and interactions with self and others.

**Methodology**

I begin with research question; what are the turning points of my life and how my involvement in various vocation and skill development trainings helped me to working in ever changing environment? My research question aimed to promote moral discourses for stimulating critical conversation about experienced socio-cultural and economic structures (Denzin & Lincoln, 2011). I was willing to collect narrative texts related to my interactions with self and others (O’reilly, 2005) to understand my personal attitude, feelings, activities, and behavior by contextualizing my past and present events (Cohen et al., 2007). I was trying to present my confronted decisions, dangerous or miserable bends of my past and present working life and powerful critiques on interactions with family and society (Silverman, 2004).

I applied autoethnography as methodology and narrative imagination and writing as inquiry as methods to generate narrative meanings (Hamersley & Atkinson, 1995). Autoethnography is about my personal biographical information within a foundation of various social and cultural contexts (Denzin & Lincoln, 2011). I wanted to critique on personal working lives that would intersects with my experienced social and cultural issues (Pena, 2000 as cited in Spry, 2011). Further, I have emphasized my turning points of working life within a layer of interpretations rather than only telling biographical stories (Saldana, 2008 as cited in Chase, 2011). By applying method of narrative imagination, I wanted to recall my critical conversations with self (me) and others (society) so that I could generate and understand consequences of such conversations over time (Chase, 2011). And by applying method of writing as inquiry, I constructed my narrative imagined texts and contexts more rigorous by thinking more structurally and reflectively.
Similarly, I applied meditation, self-reflexivity and self-interviewing as major sources of narrative data because researcher myself was a primary source of data collection (Denzin, 2008 as cited in O’reilly, 2005). I applied milder forms of meditation for memory reconstruction so that I could visualize and recall my turning points of life. I used self-reflexivity for changing visualized forms into internal conversation to generate narrative information with the critical reflection (Muncey, 2005). During reflexive thinking, I also used my potential skills and abilities to valuing good reasoning power and constructs new belief and action on my working and education life (Baillin & Pendlebury, 2003). I have come to realize that my self-reflexivity power has been oriented for exploring self-knowledge through self-appraising (Gecas & Burke 1995 as cited in Pagis, 2009). And, I applied interview as a part of self-interview (Crawley, 2012 as cited in Belbase, 2013) in which I virtually played my role from researcher in to research participant (Belbese, 2013). I raised my questions then responded myself through critical review of my past and present experiences.

**Summary of Discussions**

Before being involved into my working life, I began to perceive that my social category is defined along stereotypical normative ideals, where 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). 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, which became obstacle for my higher education. Knowingly or unknowingly, I decided to struggle myself against poor economic condition of parents and personal sufferings and bondage. 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 visit Lumbini the birth place of Lord Buddha for searching peace and power before I kick off my working life. Since then I have been thoughtfully involving in my working life and in/formal education life and trainings. More specifically, I have recalled and appraised my momentarily missing twelve years of formal education life and working life (1990-2002) and fourteen years of working life and higher education life (2002 to onward) experiences into three parts.

**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 productive working life. Perhaps, I was obliged to improve economic condition; I had to increase my educational
status 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. I planned to leave my village many times but I could not. 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 institutional school and continue my higher education simultaneously. This could be a better strategy for my expected life struggle. Thereby, I started my working life from teaching profession. But instead of that I became worried and I might felt impossibility to change economic condition from minimal earnings. I became weaker and frustrating day by day due to worrying my stressful feeling and behaving. I wanted to change my working life in another environment where I can share my problems among peer groups.

After quitting my teaching profession, I purposefully started to volunteer as hostel warden service to guide secondary level students in a hostel that was quite nearer from my home. During my school age, I learnt some skills from parents and several life skills like swimming, fishing, singing, dancing, playing physical games, stealing seasonal fruits and climbing tree from neighboring children of Dhami Community (Pasa, 2011). I wanted to share those skills and curricular knowledge among students so that I could improve my leadership and facilitator role. 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 villages. Apart from this, I also visited my friends’ villages where I got a chance to interact with many faces that increased my level of confidence. I became capable to reduce my stress, fear, sadness, guilt or anger and also developed my ability to cope successfully with challenging situation and adjust in new destinations (Davidson et al., 2005).

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 education in Kathmandu. I planned to do accordingly so that I could struggle for education and working life independently. I reached capital city with my junior friend but could not get any kind of support from others (relatives and friends). We compelled to work as a labor boy for couple of months in Bhaktapur area. Again I decided reach India for job opportunities where I could get support from community
members. I reached Punjab and met with my villagers and 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 got fifteen days security guard training with help of my neighboring friends and became security guard for few months. Fortunately, I became close with some Punjabi young (we used to play volleyball, badminton and roller skating together) who helped me to change my working life as a storekeeper in any hotel. Here, first time in my life I was supported from unknown young what I expected to experience in my village or in the capital city (Kathmandu). I got a chance for working in the hotel due to my SLC certificate as I notified. I was able to speak English language with hotel manager who taught me theoretical knowledge on food and beverage and housekeeping service for eighteen months. 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 job and because of my friendly behavior and multiple skills; I became popular during inter hotel sports competitions in the city. At a time, I got 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. 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 due to such cultural understanding my parents also wanted me to join in police recruitment. To the end, I returned village after two years and reached Nepalganj city. I was selected for police recruitment training but during training I could not enjoy it was hopeless and feeling less to me. I was expected to improve my economic condition and educational status too. But during that period, instead of work place learning I compelled to experience with such environment where there was no humanity, no polite speech, no respect, and no softness. I got only humiliation and frustration intrinsically though I was popular among recruits and trainers because of multiple skills and physical fitness. 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 after few months, I was kicked out this job.

Part II: Journey of Learning by Travelling

After quitting government job, I returned back to Punjab again where I had spent more than two years. I was planning to start my working life in the post of hotel/restaurant waiter and wanted to visit many tourism destinations. I got a chance to become a waiter in newly opened hotel and restaurant in another city. As a waiter, I played a key role for receiving and serving food and beverages to the guests. 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 (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 guests as they expected to behave during service. Sometimes I wanted to suggest local stakeholders to provide similar services in the school for ensuring educational opportunities to any children.

It was due to learning and earning opportunities, I spent more than twelve years in tourism sectors. During those periods, I interacted with inter/national guest in ever changing environment. Through those interactions, I acquired various insights though I could not get any degree or diploma (Dib, 1988). In the reference of acculturation and socialization process (Ritzer & Smart, 2001), I can say that I acquired knowledge on importance of reading, travelling behavior and personal management activities in human life from western culture. At a time, I reviewed various books related to biography of popular scientists, scholars, leaders as well as business man and personality development for controlling my bellicosity (Fischer, 2008). I also understood contributions of tourism and agricultural based activities in rural development process especially in North India. My learning began to change my level of thinking, attitude, behavior and daily activities. I saw myself as a possible change agent as I could replicate tourism and agricultural activities in the society. I began to think that it was almost impossible without academic knowledge and skill development trainings. Through this realization, I began to make my long term self-help management plan. I rejoined in higher education in 2002 after a long time (i.e. twelve years of SLC pass). As a private student, I passed Intermediate in Arts (I.A.) in 2004 and Bachelors in Arts (B.A.) in 2007 from Mahendra Multiple Campus, Bharatpur (Dang).

Part III: Journey of Interdependent Leadership

My thoughtful working life and intuitional study successfully motivated me to involve in my journey of interdependent leadership. During BA study, I came 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 play leadership role for replicating those critical thinking into social development process. 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 having unseen capacity for playing agency role in a society (Archer, 2010). I became institutional member of Rapti Basin Development Society, a non-government organization established in our village. I was sure that without institutional capacity it was impossible to achieve developmental goals. The idea pinched me day by day and finally I planned to enroll MA study in Rural Development in Central Department of Rural Development, Kirtipur.

I became topper ranked student of University in 2011 and I was supposed to see myself as a Rural Development expert. At a time, we Rural Development graduates together planned to register national level non-government organization. Before doing so, we involved in ToT (Training on Trainers) training in Training Institute for Technical Instruction (TITI), Bhaktapur. We individually invested for skill development trainings such as; social mobilization, community development, participatory rural appraisal, proposal and report writing and participatory project monitoring and evaluation trainings in Kathmandu Training Center Balkumari, Lalitpur. We also participated in mushroom cultivation training as we wanted to run both profit and non-profit motive organizations. Owing to myself, during our organizational effort I got a chance to empower my leadership capacity and technical ability while I developed collaborative relationship with other stakeholders like; individuals, households, communities, local government and NGOs (Willis, 2005). Again I planned to enroll in MPhil for nourishing my horizon of theoretical and philosophical knowledge on development and promoting social networking relations with skilled professionals and academicians. Fortunately, I completed MPhil in Development Studies in 2014 from Kathmandu University. At present, being a PhD scholar, I am exploring interface between education, tourism and rural development activities as for constructing an alternative model of rural development.

**Theoretical Understanding to My Life Struggle**

Reflecting upon my thoughtful working and education life, I am quite nearer from my strategic end (becoming a PhD scholar). I am seeing myself as a potential organic intellectual for own society and nation. I am able to experience transformative education and working life but in this transformation, I am surpassed through innumerable ups and downs. Before being involved in working life, I was one of the most frustrate youth in my village. I was compelled to wander in higher educational interval. At the same time, during the beginning of my working life I was worried to improve my economic condition. Later, I began to worry with poor social, cultural and economic structures of my society and nation (Ritzer & Smart, 2001).
Speaking from the vantage point of social stratification theory, I agree that there are 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 see myself as a mass individual [third ranked] that is why my parents could not dare to make me astronaut. I must say that this principle has given critical insights in my mind that helped me to conceptualize my social and economic ranking. However, I was frustrated because I had no idea about productive work place from where I could earn enough. Managing my frustration, I became volunteer hostel warden and involved in collective learning among students. We also engaged in sharing and caring personal aims, physical and spiritual exercises (yoga and meditation). In doing so, I was applying vocational rehabilitation therapy for maintaining personal, emotional and psychological health and wellbeing (Davidson et al., 2005). During my working life in ever changing environment, according to Vygotsky’s theory of socio-cultural learning, I successfully participated in informal/non-formal learning process in individual and social level (Turuk, 2008). Through these learning, I might have seen the relationship between my positive view and life satisfaction and understood myself worthily, and developed ability to plan about my personal life.

I have also come to realize that my transformative education and working life experience is possible only because of my resilient will and inner urge to constantly learn at any given situation. Owing to my learning and copyng style, I applied resilient against all sorts of psychological and emotional distresses in my in/formal education and working life (Maddi, 2005). 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, disposition and skills. Finally, from the perspective of structure and agency theory, my personal and institutional agentic role has been orienting upon making and remaking of socio-cultural and economic structures through ongoing self-transforming actions and perceptions (Giddens, 1984). During the beginning of my interdependent leadership role, I was willing to change poor structures of own society. But during my higher education life, I understood transformative role of education that can empowers youths (male and female) by increasing their chances of getting jobs and participating fully in society (United Nations Educational, Scientific and Cultural Organization [UNESCO], 2013). This is the reason behind why I am planning to perform social role of education as for unpacking my capabilities and fulfilling own civic responsibilities very soon rather than revolving in personal pride, emotion and ego.
Conclusion

My school education life began with supportive orientation, quality parenting and motivation, and ended with poor parenting, suffering and bondage. In such a situation, I got a chance to appraise my poor economic condition. I came to know that I was ranked as a socio-economically poor student because of social stratification but I was emotionally committed to perform and produce something unique in my life. I had had a high expectation from my thoughtful working life. I had to improve my socio-economic status and also unpack my hidden competency, intelligence, and bright dream to sustain my future working life. My acquired level of informal knowledge, and vocational trainings encouraged me to create changing working life in ever changing environment that sustained my livelihood. Even though, during that period, I used to feel that something was lacking in my life journey though I had changed my social identity with achieved status and capitals. After that, I planned to increase my educational status for my implicit goals. I embarked my higher educational voyage, participated in various skill development trainings and working life as an interdependent leadership role simultaneously. In doing so, I saw myself as an agency and I could play institutional agentic role for the betterment of the society (Gidden, 1984). I understood that my involvement in ever changing working and education life and critical thinking ability helped me to transform my life from an anger driven behavior and feelings into happy oriented actions and interactions with self and others, happiness, liberated and empowered (Omotoso, 2003). Finally, during 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). My reflection may become an inspiration to the youths, both male and female, who are still missing their higher educational opportunities and are involved solely in working life in inter/national labour market.

References


Narrative Inquiry: A Transformative Method of Researching and Learning Lived Stories of Teachers

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Abstract

This paper is all about the narrative inquiry as a transformative method of researching and learning lived stories of the teachers. Exploring the lived stories of teachers, and reflecting on the narratives of my own lived experiences, the paper has established narrative inquiry as a powerful method of meaning making in qualitative research. In this sense, the paper gives value to the narrative inquiry to uncover the subjectivity of teachers that can’t be exposed through the structured objective questionnaires. Many research studies have been conducted exploring the landscape of teachers’ experience but exposing their hidden stories with their real transformation that are twisted and fractured in everyday experience as valueless phenomenon, is yet to be revealed in Nepalese context. Based on the literatures, field experiences, and personal self-reflection, the paper thus purports to explore how narrative inquiry unpacks the lived stories of the teachers, shaping the reality out of them. It also explores how narrative inquiry contributes to the transformation within the self and others as a transformative research method in researching and learning through multi-paradigms and multi-genres. The paper initiates with personal narratives, reflects on it in relation to other participants’ experiences, makes meaning, and ends with few challenges the researcher may encounter while conducting narrative inquiry.

Keywords: meaning making; subjectivity; hidden stories; phenomenon

Personal Notes of the Researcher

In narrative inquiry, personal voice of the researcher is acceptable and credible (Butler-kisber, 2010) because narrative inquirers begin with personal justification by presenting the inquiry in the context of their own life experiences, tensions and personal inquiry (Clandinin & Connelly, 2000). Being a professional teacher and researcher, it is valid and trustworthy to present personal reflection, inquiring myself and presenting it in the form of written story. It is said that teachers have their power to build their own theory based on their experiences. It is very natural for teachers to be intense, messy and
nervous as a human being (Butler-kisber, 2010). In so doing, here, positioning myself as a teacher in transition, I have exposed my lived stories as well as teaching stories. It begins with my experiences as strong follower of teacher-centered teaching method, to practitioner of learner-centered teaching method, to autonomous learner in my professional life. In bringing my experiences, my intention is also to orient my readers to the power of narratives in knowing the self and the other.

**Me From My Reflective Heart**

The continuous conflict between the patriarchal culture, where I was brought up, and my strong desire to learn from my early childhood days, led me to be introvert learner. As a result, I neither felt exhausted in the critical situation nor stopped my journey of learning even in critical stages of my life. I did all the household works that my family expected from me as a girl member, but never compromised for learning. Struggle became the part of my life.

**Who am I?**

- Born in a remote village
- Of patriarchal society and ritual
- As a daughter of a farmer
- Being educated with ‘Guru culture’
- From childhood to higher level
- To change and to exist
- Developing the life skills

How I dare to dream to be different being - a teacher?
And explore learner autonomy as a researcher?
Is this my wish for self directed autonomous learner?

(Journal entry, May 7th 2016)

Here, I am continuously looking my past to understand the present. Let me again go back to my student life. I couldn’t continue my study after lower secondary due to my family background, geographical reason, economic problem, gender biasness and my health problem. I tried to adjust me wherever I was and whatever I got as an opportunity for the study. I began self study at home. After passing grade nine, another plight attacked to my study. Due to the pain in my stomach, there was little hope of my life. As a result, I had to spend the time sleeping on bed and taking painkiller for the first six months and medicine throughout the year of grade ten. But I was able to pass SLC in regular exam without going to school (Pokhrel, 2013).
Probably it was all because I had appetite of passing SLC. Such instinct of learning is still in my life, which is difficult to erase (Pokhrel, 2013). As a result, I have been continuing my study to the PhD level, without taking any leave in my job and being the ‘best’ teacher in students’ eyes; child-friendly Mom for my daughters; and careful wife for my husband, and autonomous student in my college. These multiple roles and busy life, which I had learnt from my early days, possibly has given me the strength to move forward being happy all the time.

Such struggles and change I experienced in my professional life as well. As I enrolled in school being a secondary level teacher, I used to lecture using the textbook and asked my students to listen and dictate what I wrote on the board because I was trained by such practice from my academic Gurus (Awasthi, 2004). In the same way, I had such a bulling nature in teaching learning activities which made the students to be so quiet in my classroom. It is not only my fault because I had to do what the head master said who used to be happy of such pin-drop-silence even in the language class. It obviously prepared such students who were not only weak in speaking, reading and writing skills of the language classroom but also in other creative activities.

It is the outcomes of my pre-knowledge for teaching as well as the intention of the present head master, other staffs and all the stakeholders who used to believe on traditional grammar translation method that was the outcomes of Guru culture (Awasthi, 2004).

My academic gurus didn’t provide me the skill of teaching so that I could develop teaching methods based on students demand and prepare autonomous students equipped with learning competency. What a poor skill I learned and used in my profession! I began to raise question to my traditional teaching methods and bulling culture because I did not see the perfection in my teaching learning activities. I wanted to change the techniques of my teaching that made me to reflect on my practice and find the gaps in my professional life.

For this, I left my village and sustained in the crowed city of Kathmandu for my higher studies. I completed Master Degree in three years time but it did not help to quench my appetite of learning. So I enrolled in Master in Philosophy to achieve the professional competency. It helped me to question myself and find the answers within me through reflection (Pokhrel, 2013). I began to realize my previous bulling nature as the discipline teacher and now as a counselor for them who are in trouble in their learning. Such variations in practice are incomparable and a kind of transformation in my professional life.
**Desire for Change**

I realized that through the inquiry process teachers learn to be active agents in their own learning and transform what is learned. In this sense, learning through the screen of own experience and existing understandings counts more than other type of learning (Chan, 2012). I also claim that it was my reflective practice in my professional life that pushed me to be creative and transformative in every step of learning and teaching bearing countless obstacles. I used to explore and analyze my drawbacks while learning and manage the time as well as tragic feeling. For instance, I was able to attempt my master level exam and passed in first division even in the time of aspire of my elder brother at the age of thirty seven who was renown lawyer. It was only his contribution for my education up to the bachelor degree. How I controlled my feelings of sorrow and attempted the exam, I cannot remember the day of such events of losing the member in my family.

Probably it might be the practice of meditation to bear the sorrow and realization of life and living even in unfavorable situation for a long time. So, I treated each event as the lessons from the past in life and transform them as a power to go ahead. It promulgated my thirst of learning up to that level. As a result, I found myself as an autonomous learner and a transformative researcher for researching in the area of learner autonomy. To this line, I popped up my earlier life in the form of story which is not less than climbing the mountain with bare hands and feet. To me, it is the light of my life that has power to lead further life asking who I am and how is my involvement in my professional life. In this sense, are not such the stories of teachers valuable for the meaning making? I learnt that each phenomenon exposes the contextual reality. If so, such phenomenons are equally valuable to me and others for the transformation of self and others too.

**Corridor to transform the self**

As I enrolled with a dream of researching in the area of learner autonomy in Kathmandu University School of Education, different scholars assisted me to accomplish my dream. As a result, I got opportunity to propose my issue as a research area. With the initiation of the semester, I began to reflect to the same issue and analyze it from different perspectives. I used to present my reflection to the same issue to all the scholars when they assigned me to reflect own area of interest. I also developed the conceptual framework about learner autonomy in the first semester in the paper of research methods.
What I learned is that reflection in action and transformation of each and every phases, which led to the perfection of each individual. Reflection in every semester provided me the ways forward. I did not stop in any opposition instead I treated it as a lesson from the past and continued to add something in my write up. I tried my best to include field experience collecting the data based on my concept preparing open-ended questionnaire. I presented it as a research proposal in fifth semester. When I completed my proposal up to three chapters and submitted it, I was assigned to return back to the concept and prepare another proposal including cultural perspective in it. I continued my write up as per the suggestion and completed within the timeframe. I did not realize that it was a burden but a golden opportunity of learning to get in depth knowledge about my area of research from different perspective which is current issue and relevant to the present context.

To this sense, narrative inquiry is considered as a dominant method of transferring the experience of the participants in social science research, accepts human experiences as dynamic entities. Doing so, I was able to get opportunity to expose the lived stories of my participant that were not heard by others in his life yet. Bishnu says, “Many researchers come to my school, observe my class and take interview like you. All of them take interview with structured type of questions fixing the time but your method of inquiry is very interesting because you have interviewed in such a way that we are talking as an intimate friends in natural environment and nothing is left to share the ups and down of childhood up to this age of my professional life” (Field note, 29 June 2016). With it I was not only researching him, but also reflecting upon my classroom practices. It is thus a distinct way of thinking and understanding that can present human actions and events and shape their everyday experience (Bruner, 1986, as cited in Butler-Kisber, 2010). In so doing, narrative inquiry is valued as the human enterprise to understand the deepest and most universal of human experiences (Richardson (1995, as cited in Kisber, 2010).

Besides, revealing the experience as an inherent knowledge and giving the meaning out of the storied lives, narrative inquiry transforms the hidden reality. For this, narrators use the rhetorical skills and argue with the stories to make it real. Moreover, it utilizes story-telling as a way of communicating the participants’ realities to a larger audience. Similarly, the researchers can also access rich layers of information from narrative inquiry (Wang, 2015).

To this sense, it is a human experience approach affording researchers opportunities to develop interpersonal relationships within the context of the study (Boske, 2015) and a way of studying people’s experiences through their histories (Connelly & Clandinin,
2006). It is also a unique method to integrate the physical and psychological dimension of knowing (Butler-Kisber, 2010).

In this paper, I explore how far the practice of narrative inquiry addresses the perspectives of researching and learning the storied lives of participants as a transformative research method. Thus, it is full of queries: How is the practice of narrative inquiry as a transformative research method? How is its possibility to secure the real stories using narrative inquiry and how the practicality to shape the reality of experience? How it integrates the multi-paradigm and multi-genre to discuss the storied lives? These queries are initiated with the personal justification of narrative researcher and ended with its shortcoming to shapes the central ideas for the discussion. This paper is expected to contribute to the scholars, teacher trainers, teachers, students and researchers who are engaging in the area of researching and exploring storied life using narrative inquiry as a research method.

**Development and Use of Narrative Inquiry in Different Disciplines**

The trends of sharing the fables by my elder sisters and grandparents revealed the importance of stories to motivate the children for moral education and behavior change from the first stage of life. Here, my query is: how interestingly the stories are used to reveal *dukha* (pain) to *sukha* (pleasure) after struggling in life and *sukha* to *dukha* due to anger, laziness, envy to name a few? Out of these stories, I also learned that brevity is the soul of wit and so is the reflection in my performance from my earlier life. To this line, the development of such trends can be traced as far back as 335 BC in Aristotle period within the discipline of theology and the practice of critical interpretation of sacred texts and the development of hermeneutics (Lal, Suto, & Ungar, 2012). The use of life narratives is considered to begin in psychology as psychoanalytic theory by Sigmund Freud (Chan, 2012). Cognitive psychologist, Jerome Bruner also acknowledges the importance of personal truth from the subjective point of view and illustrates that personal meaning and reality is actually constructed during the making and telling of one’s narratives. It is through stories to tell what we have experienced in real life situation, and that stories are our way of reflection for organizing, interpreting and creating meaning from our experiences while maintaining a sense of continuity through it all (Atkinson, 2007).

Narrative inquiry, in the form of life histories, appeared in research from the Chicago School of Sociology during the 1920s and 1930s (Chase, 2005). Anthropologists used it to record the life histories of people in other cultures (Butler-Kisber, 2010). Erik Erikson
also used the life history to explore how the historical moment influence lives. In his work, he stresses that the individual is set in a social context, and it is through the process of recording and analyzing of biological, psychological, and social aspects of the individual through which we might understand of a given person’s identity (Baddeley & Singer, 2007).

With the pace of time, sociolinguists and educators also focused on narratives for interaction with particular perspective in everyday language giving the value to oral narratives as worthy of study (Labov & Waletsky, 1997). Then researchers used it as the mosaic narrative in the era of 1940s and 1950s. With the liberation movement of the 1960s and 1970s, particularly the woman's movement, personal narratives were used to bring the silence voices to the centre stage and question mainstream (Butler-Kisber, 2010). Such development of narrative inquiry provided the context to flourish it in qualitative research (Pinnegar & Daynes, 2007). So, it has a long history that integrates the physical and psychological dimension of knowing (Butler-Kisber, 2010). It is thus, all different development stages of narrative inquiry presents its unique practice and reflects its distinctiveness through which contemporary researchers approach empirical materials (Denzin & Lincoln, 2005). To this sense, contemporary narrative inquiry can be described as all mixture of interdisciplinary analytic lenses (ibid) and researchers are well aware of interconnectedness of these lenses while going to the work of hearing, collecting, interpreting and representing narratives (ibid). This shows that the present of narrative inquiry is unique in psychology, sociology and sociolinguists which have extended its popularity to the present context.

**Nature of Creating Space for Critical Thinking and Self-reflection**

My mission of learning was as solid as rock. To accomplish my mission, I used to bear the challenges in my earlier life. For daughters, getting education was considered as secondary to my father. I was not exceptional for him. It is similar to the story of a school girl who carries a book in one hand and a sickle in another hand even on the way of cutting grass. Such narrative carries meanings that can be used in a variety of ways often synonymously with story. Such story begins with the researcher's autobiographically oriented narrative associated with the research puzzle (Clandinin & Connelly, 2000). Chan (2012) also says that active reflection on multiple roles by asking who and why question through the engagement of writing and telling autobiographical stories reconstruct meaning from the past experiences. It is because narrative inquiry is used to gather knowledge from the past and but not knowledge about the past (Bochner, 2007) and it is more than the uncritical gathering of stories.
It also requires the role of transformation of the narrators as a reflective practitioner to uncover the lived stories of the participants because an inquiry environment with the goal of encouraging reflection can enable to become self-directed and active learners (Chan, 2012). For instance, the natural environment for interview with participants helped to uncover the lived stories of Dilli and narrate it as a reflective practitioner. Dilli said, “I don’t teach now ‘ma sikshu ani sikauchhu’ (I learn from them and make them learn to learn). In the beginning I was only teacher but now I am a teacher as an autonomous learner” (Field note, 3 July 2016)

It is thus, reflective questions focus on how participants understand identity, values, beliefs, decision-making, power, privilege, school policies/practices, and institutionalized behaviors and how these are used to encourage self-critique and reconceptualization of self (Boske, 2015). Reflectivity is researcher’s conscious awareness of cognitive and emotional filters comprising their experiences, world views and biases that influence their interpretation of participants’ perceptions (Saldana, 2015). This shows that critical thinking and reflexivity is the most important in qualitative inquiry especially in narrative inquiry which has the power of reality construction and critical reflection.

**Power of Stories to Expose and Shape the Reality**

One of my teachers was the apple of my eyes. He motivated my father for the completion of my school education. Then my elder brother took initiation for my study after school education against my father’s intention. My lived story is the key to motivate daughters for education at present in my families and relatives. To this line, stories are valuable tool to expose information that emphasizes certain facts. The stories are value not just for themselves but among for other because they are the window of each individual performance on how individuals and groups experience themselves give meaning to their world. For instance, recalling a moment of conference, Dilli said, “Tell me a tale is a project work that I learnt from conference. I was motivated from it and assigned my students as a project work. They did it with the lesson learned.” (Field note, 3 July 2016)

It shows that storytelling is a natural way to expose and understand experience because knowledge is storied in nature and rooted in experience. It requires a form for its representation. I also got new knowledge for project work. In this sense, narrative inquiry is helpful to get the teachers’ perspectives and representative of reality and their stories are the most constant forms to represent their experiences (Chan, 2012). It is thus, stories help to shape the reality with the question of who and how. In so doing the reality can be transformed from invisible to visible or opaque to transparent. It is
because stories have the power to hold the audience attention within it in such a way that it had happened in their own life.

**Practices of Narrative Inquiry as a Transformative Research Method**

Narrative inquiry is not a new practice as we used it in telling the stories about our living for as long as we could hear and talk. As humans are storytelling organisms who individually and socially lead storied lives. These lived and told stories and the talk about the stories are one of the ways that we fill our world with meaning and enlist one another’s assistance in building lives and communities (Clandinin, & Huber, 2010). In this sense, narrative inquiry is present in every age, in every place and in every society which had already infiltrated in sociological theory and serve as methodological models for empirical sociological studies too and flourishing these days in social science (Denzin & Lincoln, 2005).

Then, the narrative inquiry was used to transform the experiences (Clandinin & Connelly, 2000) and embraces it as both the method and the phenomena of study (Pinnegar & Daynes, 2007). It is thus narrative ways of knowing and doing has different nature that transforms the experience in qualitative research (Butler-Kisber, 2010). Chase (2005) has traced narrative research back to sociology that was practiced by the Chicago School with the interest in personal life records during the 1920s and 1930s. With the pace of time, it was so popular to bring the silenced voices to the centre stage and question mainstream.

Narrative inquiry is an exciting research methodology. It has largely functioned as a vehicle for teacher inquiry based on assumption that such inquiry will ultimately bring about productive change in teachers and their teaching practices. Teachers learn through the screen of own experience and existing understandings with inquiry process. They can transform what is learned and expose themselves as a learner and learner as a teacher in the process of transformation (Chan, 2012). This learning orientation differs from the traditional mode of learning. For instance, Dilli said,

> I am not happy with what I have in my school. I want to make digital literacy in school creating a block for my students so that they can write in the block and ask all the readers of the world to write their comments for students to cross the border of four walls of the classroom to get access of worldwide reader. (Field note, 3 July 2016)
It is because narrative inquiry gives rise to substantial change and personal transformation. So was the reflection in my life after listening his plan for ‘digital literacy in school’ to make students worldwide reader. I also got knowledge from him to its practice for my students. He was quite happy to share his experience to me that was not heard by others. The knowledge I conceptualized from his experiences is the expert knowledge. It is because practical knowledge is significance to transform as the meaning-making process that can facilitate change and transformation to learning (Connelly & Clandinin, 1985, as cited in Chan, 2012). It is thus, narrative inquiry has the nature of transformation that can present the storied life as the mirror in front of the researcher, participants and the audience too.

Theoretical Standpoints of Narrative Inquiry

Earlier worldview to me was little cloudy. I initiated the constructivism as the theoretical foundation of narrative inquiry in which story is simply analyzed and discussed for meaning making thinking that narrative inquiry aims to construct knowledge of human experience, that is a cornerstone for qualitative research in which narrative inquiry is a part (Yang, 2011). Now I realize that narrative inquirer should acquire the skill to create meta-narrative out of the stories for meaning making like the perception of Mildon (1992, as cited in Yang, 2011) who says that the theory of constructivism assumes that knowledge is a constructed reality based on experience by telling, retelling, living and reliving of stories.

Rogers (2007) highly acknowledges Bruner’s contribution to explore human lives through narratives for the psychological study of autobiographies, stories and life narratives because narrative modes of knowing function as a central form of human thinking, and they play a key role in the construction of self and identity (as cited in Chan, 2012). This shows that to get access of narrative, constructivist theory is useful. It encourages individuals to make sense of their experiences by constructing and reconstructing their own realities and gets new information by filtering with the help of their existing experiences and mental structures.

Narrative inquirers alien themselves with Dewey’s pragmatics, which assume that experience results from ongoing and continuous interactions with all aspects of the environment. Experience then is characterized by continuous interaction of human thought with our personal, social and material environment in this pragmatic view of knowledge (Clandinin & Rosiek, 2007, as cited in Butler- Kisber, 2010).
In constructing stories to explain and account for our lived experiences, we transpose space into place, and objective time into subjective time. In a related way, Clandinin and Connelly (2000) spell out a metaphorical three-dimensional narrative inquiry space, with temporality along one dimension, the personal and the social along a second dimension, and place along a third (as cited in Laggo, 2008).

Ontologically, narrative inquiry is strongly influenced by John Dewey, who emphasized experience as both personal and social because an understanding of an individual cannot be fully captured without its relation to others in the social context (Cheng, 2016). Inspired by Dewey and informed by their own fieldwork and research in education, Clandinin & Connelly (2000) explore the possibility of doing narrative research by creating a metaphorical three dimensional space, with temporality, the personal and social space and place to narrate any individual’s experience because one’s experience is associated with his/her past experience in relation to other individuals at a certain place. It is a social interaction in an environment with the collaboration between researcher and participants in a certain period of time and place (Clandinin & Connelly, 2000).

Without these three dimensions, a narrative inquiry cannot properly guarantee the transparency of the data collection process which is also similar to narrate the lived stories of the participants in my research study that serve as a conceptual framework. With this perspective, narrative inquiry is preferred as a milestone in this paper to depict the clear picture out of the lived stories of teachers.

**Observation of Narrative Inquiry with Multi-paradigmatic and Multi-genres**

Multi genre writing enables writers to see life from different perspectives (Bird & Wanner, 2013). Multi genre paper is composed of many genres and subgenres making a point of its own connected by language, images, and content in which each genres offer the ways of seeing and understanding that others do not (Romano, 2000, as cited in Bird & Wanner, 2013). I perceive the world through multiple genres. They shape my seeing. They define who I am. I learn more about each student’s perspective and opinions when reading their multi genre projects (Romano, 2000, as cited in Bird & Wanner, 2013). Multi genre papers provide the author with an opportunity for creativity while retaining the academic rigor associated with traditional research papers. Romano (2004) says that multi genre writing can provide additional insight into life experiences. Both multi genre writing and narrative inquiry support the telling of stories in research (as cited in Bird & Wanner, 2013). For instance, poetic genre exposes more than literal
sentences and the letter writing genre is also open to debate that are used in discussion of stories for meaning making in my PhD dissertation.

Multi-paradigms design space enables researchers to understand multifaceted nature and construct vision of learning enterprise with a host of logics and genres to facilitate research process. For instance, interpretive paradigm takes the departure of positivistic assumption of independent thoughts, beliefs and language of researcher that facilitates the researcher to make sense of lived experiences through multiple vantage points and position and account possible layered meaning.

Critical paradigm facilitates the researcher to search whole interests as being well-served by a particular form of lived experience. Post modern paradigm, on the other hand, offers the much needed aesthetic turn of performing research that facilitates the process of portraying rich, colorful, playful, disruptive and nuance accounts of lived experience.

Expanding on the work of narrative inquiry Connelly and Clandinin (1990) have sought creative ways of representing participants’ stories. For instance, Richardson (1991) and van der Riet, Jitsacorn, Junlapeeya, Dedkhard, and Thursby (2014) are among those who have used word images or poetics to vividly depict and tell stories of life experiences (as cited in Gillen & et al, 2015). By using the narratives format to present findings, researchers can access rich layers of information that provide a more in-depth understanding of the particulars of the participants' points of view. The knowledge gained can offer the reader a deeper understanding of the subject material and extra insight to apply the stories to their own context. Narrative inquiry has an underlying philosophy and access that enables the illumination of real people in real settings through the 'painting' of their stories. It is a methodology in which the researcher attempts to illuminate the meanings of personal stories and events (Wang, 2015).

There are many different kinds of narrative genre in which to tell our stories, including: anecdote, art, autobiography, biography, cartoon, diary, drama, journal, narrative poem, newsletter, newspaper, photography, questions, quotation, and tale. It is thus, the researchers use multi-paradigmatic design space to facilitate the process of capturing lived experience and capture the key movements of their educational life world through multiple genres. For instance, non-linguistic genres to juxtapose images and creative designs against linguistic genres to illuminate ignored meaning of lived experience. Narrative genres help uniting time, space, person and events associated with such experience. Poetic genres help for unpacking ineffability and explore bumpy landscape of human thinking and actions associated with investigation of lived
experience (Luitel, 2013). Poetic language can be transgressive and powerful tool, which prefers to write outside rationalist forms of language and the self of our personal landscape embodied in aesthetic forms of writing (Neilson, 2013). It is thus multi genres has the power to uncover the multiple realities that has not been exposed.

**Shortcoming of Narrative Inquiry in Researching and Learning Lived Stories**

Narrative inquiry is not easy method for learning lived stories of participants as we take it easily. I realized that I was fishing in troubled water. Retelling the stories requires the meta-cognitive knowledge and skills of the inquirers which is complex to me. To this line, Elbaz-Luwisch (2007) also says that narrative inquiry has already made a significant contribution to its development; however, it confronts a range of problems resulting from the difficulty of presenting a complex and dynamic reality (as cited in Boske, 2015). Kim, Ates, Lee, & Grigsby (2008) also share a problematic issue in narrative inquiry, which is narcissism.

Benjamin (1999) says that the art of storytelling is coming to an end and is being replaced with information as it aims to convey the abstract essence of discourse. For Benjamin, this is a symptom of the secular productive forces of history, where storytelling becomes narrative and is gradually removed from the realm of living speech. Modern narratives are then no longer born from experience but woven into the fabric of everyday life and they don’t contain the integration of word, soul, eye and hand (as cited in Jorgensen & Boje, 2009).

Through narrative we create coherence and unity from many different forces present in the context in which we live, breathe and act, these forces become human time by means of narrative (Ricoeur, 1984). But narrative also has a darker side. Derrida describes it as a violent instrument of torture thus takes it as an uncompromising attitude towards narrative. For him narrative is linked with an overall modern emphasis on truth, essence, unity and rationality (as cited in Jorgensen & Boje, 2009).

We perceive narrative as mask and disguise (Foucault 1984, as cited in Jorgensen & Boje, 2009) because they are not rational and not logically coherent with previous actions in reality. We, thus, perceive narrative as a modern spectacle, which pacifies actors in a passive consumption of commodity spectacles and services, and which distracts them from recovering the full range of their human powers (Boje, Luhmann & Cunliffe, 2003, as cited in Jorgensen & Boje, 2009).
Conclusion

Here, I analyzed that narrative inquiry is a messenger to unpack the lived stories of the participants and the researcher and transform it to the readers. As a narrative inquirer, I can dive into the stories in such a way that I have the surf board and reach to the other end of the river without losing the strength in the powerful current. For instance, with changing own perspective of teaching from authoritative teachers to an autonomous learner in the process of learning, the narratives of the researcher can expose the sense of transformation. Initiation from the teacher of secondary level to teacher trainer, teacher educator, and currently employed as a resource person in resource centre, I can evoke the sense of transformative stages through the narrative of the researcher. Narrating the perspectives of few participants out of my research study can also remind the sense of transformation. Based on the above discussion, some key conclusion can be drawn as follows: First, narrative can be used to shape and transform the reality. It has the power to reveal the complexity of human beings making the meaning out of their storied lives that is exposed in a poem:

**Narrative inquiry as a transformative research method**

This is a query why to transform  
In and on action to push inside out  
Like the life-cycle of caterpillar  
   As a butterfly  
Change is must for their life  
   With the light of the rays  
That is essence we all say  
To continue eco system in each day.  
See the life of human being  
   From birth to death  
We live life  
Changing in each phase  
from sunrise to sunset throughout night  
Pass the life with full of queries  
   One can narrate them  
   As lived stories.  
Develop the mutual relations  
   And made them ready  
To expose how they feel  
With the patience and empathy  
   And plung in it to bring
The essence out of it.
Brush up one’s psychology bit by bit
With the process of melting
And change again in solid
In every movement
It is only narrator
Who can expose and bring reality
Transform the self and the others.

(Generated poem, 1st April 2016)

Second, narrative inquiry can bring the productive change in teachers’ perspectives and practices. Teachers learn through the screen of own experience and existing understandings with inquiry process and transform what is learned. It also requires the role of transformation of the narrators as a reflective practitioner to uncover the lived stories of the participants. As a narrative inquirer, my professional life beginning from teacher-centered is replaced by learner-centered and learning-centered that exposes the similar stories of my four participants out of six through their narratives such as malai budho sikshak hunu chhaina (I don’t like to be the old teacher for my students), pahila ma padhuthe tara ahele ma padaudina baru sikauchhu (in the beginning I used to teach but now I make them learn to learn themselves). It exposes the different stages of transformation in the professional life.

References


Understanding Injecting Drug Users Perception Towards Their Education

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Abstract

In this study, I pursued to gain an in-depth understanding on education of injecting drug users residing in rehabilitation in Kathmandu valley. Two rehabilitation centers that accommodate institutionalized injecting drug users were purposively selected for the study in which six participants voluntarily participated. An ethnographic narrative enquiry, which is the qualitative research methodology, was employed to gain insight into their lived experiences and perception. The themes that emerged from the findings were interspersed by focusing on a range of sociological theories. This study brings to the fore that injecting drug user has affirmative impression towards school and understands the importance of education but is not willing to study anymore. Participants perception understood earning money is more important than getting education and they understood that it’s too late to study and they are not able to study any more due to use and abuse of drugs they study habits have been destroyed by the drugs.

Keywords: Injecting drug users; rehabilitation center; education

Introduction

Drug abuse has been reported almost every corner of the world. Drug use in Nepal is not a new phenomenon. Use of substances such as alcohol and cannabis in Nepal data book to centuries associated primarily with religious rituals and traditional festivals and consumed by both participants and observant (Sinna, 2009).

Drug use in Nepalese youth is often associated with lack of proper guidance by parents and exposure to western cultures. Some parents, especially father working aboard are often miss during the growing age of their children. Such parents though might make good money for the family, are unable to supervise what the children are doing with the money. Similarly in household run by mother where husband are absent due to work or other reason, it appears that some mother are unable to control their grown-up youngsters, which may leads to drug abuse (Dhital, Subedi, Gurung & Hamal, 2001).
United Nations Office of Drug Control [UNODC] (2011) states that, in Nepal the
topography, environmental degradation, poverty and economic migration are all linked
and they combine with other factors to increase vulnerability to drug-abuse driven HIV
infection. Similarly, UNODC (2011) states that Nepal has entered the stage of a
concentrated epidemic HIV/AIDS prevalence. In Nepal Injecting Drug Users (IDUs) are
seen a major high risk group, among others such as sex workers.

Aryal (2010) revels that in Kathmandu Valley, 17458 are estimated to be the hard drug
users in which 15580 are male and 1875 are female. Similarly current age distribution
for hard drug abuse in 2010 were 1.2% less than 15, 21.6% 15-19, 31.% 20-24, 21.8%
25-29, 12.8% 30-34, 7.4% 35-39, and 4.2% 40 years and above. Similarly, author also
states that age at first drug intake less than 15 years were 19.7%, 15-19 were 53.4%,
20-24 years were 18.2% and 25 and above years were 8.7%. Aryal (2010) also stated
that hard drug users currently attending to school or campus were 14.4% where as not
attending were 85.6%. Out of the total hard drug user 61.4% were using Intravenous
route where as remaining 38.6% were using orally. Similarly in this study I found that
21.1% of hard drug users visited to the rehabilitation centre where as 78.9% hard drug
users have not visited to the rehabilitation centre.

Above literature gives a clear picture that there is a high prevalence of drug abuse in
Nepal and also it has negative consequences for the society and whole the nation. IDUs
are considered to be one of the most risk populations for HIV infection. It was
estimated that around 68 percent IDUs in Kathmandu were infected with HIV in 2002
the largest of any other risk population at that time (National Center for AIDS and STD
Prevention, 2006).

Drug abuse makes an individual life a cruse life or the life full with pain. Searching for
temporary relief through drug brings negative impact in their study, employment and
their social life. Pradhan, Sharma, Shrestha and Shrestha (2012) states that use and
abuse of drugs brings negative consequences on mental and behavioral aspects which
further leads towards psychiatric problems. Youth age is a period to groom their future
in different aspect but the use and abuse of drugs, narcotics substances create obstacle
in it. Finally when they realize the demerit of drug use, they move towards the harm
reduction of drug and try to search a new life i.e. drug free life. So, for the drug free
life, rehabilitation centre provide them with appropriate treatment and counseling to
bring positive changes through behavioral reshaping therapy for productive and
responsible life.
Sinha (2009) states that drug rehabilitation center are the place or institutes or organization where drugs users or abusers are kept to change their knowledge, attitude and practice or behavior in respect to drug use and abuse. In Nepal there are more than 35 drugs rehabilitation center and in Kathmandu valley only i.e. Kathmandu, Bhaktapur and Lalitpur districts there are 18 rehabilitation center (Sinha, 2009). In this drug rehabilitation center drug users are kept and treated to change their attitude towards drug abuse including their social and behavioral attitude (Sharma, 2007).

So, from the above literature, I understand that drug abuse brings negative effect on physical and mental wellbeing of the individual. It also leads problem related to work performance, family and social relationship. Drug use and abuse is also associated with crime and a prominent factor for human immune deficiency virus (HIV) epidemics in many parts of the world. Once an individual gets addiction on drug, makes their life curse and after realization of drug abuse demerits takes necessary effort for harm reduction through drug rehabilitation. Since there is a narcotic drug control law prevalent in Nepal but still there is a gap is a practice due to the ineffective way to control the drug abuse in society. Since 18 rehabilitation centers are in operation inside Kathmandu Valley (Sinha, 2009) and many injecting drug users have taken service from this rehabilitation centers, only limited amount of research have been done in respect to IDU’s residing in these rehabilitation center. While reviewing the literature I found that more quantitative research have been done in these rehabilitation center so, there is a gap in understanding IDU’s perception towards their livelihood, education and social construct which is also my problem of the study and to address this problem, this research especially tries to explore the perception of drug users towards their education who are in the phase of harm reduction.

**My Research Methods: Ethnographic Journey**

Ethnography is also known as the study of social interactions, behaviors and perceptions which occur within groups, organizations, and communities (Brewer, 2005). Here, in this study I was present as an ethnographer because I studied social interaction, behavior and perception which occur within injecting drug users residing in rehabilitation center. According to Brewer (2005), the central aim of ethnography is to provide rich, holistic insights into people's views and actions, as well as the nature they inhabit through the collection of detailed observations and interviews. Here in this study I had attempt to provide rich, holistic insight of injecting drug users views and actions as well as their nature they inhabits through the collection of detailed interview and observation. As, Atkinson and Hammersley (2007) states the central task of an ethnographers is to document the culture, the perspectives and practices, of the people.
in their natural settings. I also documented the culture, their perception and practice of injecting drug users in their natural settings. Here I aimed to get inside the way of injecting drug users how they see the world.

According to Brewer (2005), ethnographers typically gather participant observations through direct engagement and involvement. Likewise, ethnographers need to record a variety of elements in their field notes and also gather formal in-depth interviews and documentary data such as minutes of meetings, diaries and photographs. So, I gathered participant observation through my direct involvement and also recorded information through in-depth interview in diaries and my recorder. As Atkinson and Hammersley (2007) states, in ethnographic research participants are sampled on an opportunistic or purposive basis. I have selected my twelve participants in purposive basis.

Analysis of ethnographic data is undertaken in an inductive thematic manner where data are examined to identify and to categorize themes and key issues that emerge from the data (Brewer, 2005). Through a careful analysis of my data, using this inductive process, I have categorized themes and key issues and generate theoretical explanations from my empirical work. Brewer (2005) states that field work is often time consuming and data collecting can last for month/s or even years. So, here I was also engaged in field work for a month.

**Injecting Drug Users Understanding Towards Their Schooling**

In my understanding school is a place where child is groomed. Schools provide platform where child develops their all round development. Anup (pseudo name, 21 years old male) one of my participants in the study remembers his schooling and says:

*I had a nice school. My school environment was also good. I was active in my school extra co-curricular activities but I hit axe in my own leg. If I had listen to my teachers, my life would be different. Now I am in rehabilitation centre and I regret when I remember my school. I was known as good martial art player of my school but now nobody of my school likes me even my school friends.*

From the narrative inquiry of my participant I made meaning that injecting drug users regrets when they remember their schooling. From the voice of Anup I again made meaning that rehabilitation centre enables injecting drug users to realize their past mistake and able to correct their present day. Here my participant regrets his drug
habits which made him isolated from his school. My participant Anup also regrets of not listening his teachers during his schooling and realize his mistake.

Raju (pseudo name, 19 years old male) remembers his school days and says:

*Until class ten, everything was good. I was a good student in my school. Once I became school captain of my school but after SLC I was like a free bird. My parents were busy and I started to enjoy with my friends. When I remember my school days I like to go back to my past and correct it but now I can’t. I can’t face directly with my school friends and my teachers. When I see them in any place I hide because I have a trademark of drug addict.*

From the interview of Raju I made meaning that school provides opportunity for the development of their students. My participant Raju also got an opportunity to be sports captain of his school but later on my participant got involved in use and abuse of drugs. Rehabilitation centre where my participant resides was helping him to get rid from the drug use and abuse. This can be proved by his self realization of his past mistake and wants to correct it. Similarly, I also made meaning that lack of parental care made my participant to enjoy with his friends where he finds drug users and develop his habits of use and abuse of drugs.

Dev (pseudo name, 34 years old male) regrets his school days. He says that:

*When I was in school I did nothing and now I want to do something but people don’t believe me in anything. I didn’t listen what my teachers, principal and school mates said. I used to smoke in school toilet and I thought I was hero of my school but I was zero. I was restricted for a week from my school but when I was back to my school, I thought now I was superhero of my school. And slowly I choose my path to drugs.*

From the interview of my participant Dev, I made meaning that in the name of corrective measure school should not foster hard punishment like restrictions from school because here my participant develops a wrong interpretation due to the corrective measure taken by the school. Here my participants thought to be superhero due to the corrective action taken by the school and developed his habits of use and abuse of drugs. So, again here I made meaning that school should emphasize counseling technique to cope with problematic students like Dev and also here I understand that rehabilitation centre were playing a key role for self realization of the individual who were involved in use and abuse of drugs.
Prakash (pseudo name, 20 years old male) was optimistic towards his schooling. He says that:

At primary level I was good in my studies but when I was in lower secondary school I started to smoke. I took drug for the first time when I was in class eight and I thought I was different from others, a type of hero. I was termed as a powerful person in my school because I had junky boys circle that use drugs.

From the narrative inquiry of Prakash I made meaning that the major problem of the school students is to show heroism with their friends where they support smoking at first and later they develop their habits of use and abuse of drugs. Similarly Prakash furthermore says:

If I had listened to my school and my teachers than today my life would have been different. At that time I didn’t like to work in direction. I used to quarrel with my teachers and show heroism to my friends and that heroism attitude made me to drop my schooling and today I am nothing as a zero.

Again from the narrative inquiry of my participant Prakash, I made meaning that rehabilitation centers were providing injecting drug users to think about their past mistake. My participant Prakash realized his past mistake what he had done in his schooling. He knows the value of education and schooling and regrets his past mistake.

Bhuvan (pseudo name, 19 years old male) was pessimistic towards his school and says that he was the first target of his teacher. He says:

I was the first target of my teachers and school. If any mistake would happen than at first I was called. I know I used to do mistake but not every time but always I was called by my teachers and principal and says this and that. I remember that one day my parents were called by my school without my mistake and I was scolded by my parents and teachers. I was targeted student of my schools and it was all due to my habits.

From the narrative interview of my participant Bhuvan I made meaning that school should at first identify the mistake actually who had done and take necessary action in an effective manner without hampering students moral and dignity. If school lack or fails to do so than students can take it in another way where students can develop their anti social behavior like use and abuse of drugs. Here, my participant had felt that he was the first target in any misbehave though he had not committed and developed anti social behavior like use and abuse of drugs.
Nirmal (pseudo name, 17 years old male) has his broken family and also was pessimistic towards his schooling. He says that:

Due to my family problem I don’t like to go to school. My school was in morning shift and I started to enjoy with my friends. In school, teacher used to scold me because I was slow learner so that I thought to enjoy with my friends. Slowly and slowly I learnt to inject and I didn’t know what would happen to me in future. Now I don’t like to go back to school.

From the narrative inquiry of my participant Nirmal, I made meaning that due to lack of parental care and conditions like broken family hampers in learner ability. Here my participant lacks parental care and had broken family in his home which effects in his study too and learns to enjoy with his friends where he learns to use and abuse of drugs. Here I also made meaning that school should also do counseling by understanding students family history but if school fails to do so, students may develops their bad habits like smoking which may further leads to use and abuse of drugs.

Injecting Drug Users Perception Towards Education

Anup knows the importance of education in his life but he was pessimistic about his education. He says:

Education is an important aspect in our life but as like water flows on river which never come back to its same place it happens to me the same. I wanted to become a pilot and also I studied well to become a pilot but because of friends circle, I became a drug addict.

From the narrative of Anup I made meaning that injecting drug users know the importance of education in their life but the use and abuse of drugs made their study unmanageable and incomplete. Goode (2011) also claims that peer groups provide favorable environment for the use and abuse of drugs. Singh and Rajpoot (2012) also state that due to drug use and abuse it makes an individual, family and educational life unmanageable.

Anup has passed SLC. He got involved in drug abuse when he was studying at higher secondary level. After that, his study got stagnant. He furthermore says:
When I look backward, some of my friends are now doctor and some Pilot. They all are in good condition but my fate is like this. I convince myself like this and I feel so regret.

Listening to the Anup, I made meaning that injecting drug users feel regret of their study. They feel more regret when they look backward and their peers who have done well on their studies.

Anup realize that he had to study. He says:

*I feel regret when I see junior brother doing a good progress. Now when I start my studies I have to start with small brothers which does not fits for me. I have joined private also but I can’t complete it. It’s all due to my drug habit.*

From the interview of Anup, I again made meaning that injecting drug users feel guilty of their study not only of their peer who have done well on their study but also their junior brother and sister who have done good progress on their study. I also found that Anup feels shy to study with junior brother and sister. From the interview of Anup I made meaning that rehabilitation center were providing favorable environment where drug users were able to realize their past mistake, experience and their schooling. Niraula, Singh, Nagesh and Shyangwa (2006) also states that one of the role of rehabilitation centers were to provide enabling environment where drug users could think and realize their past and go forwards for their new life.

Raju is also pessimistic about his education. He regrets his education. When he thinks about his education he says:

*When I think about my studies I feel very regret. I have to do well, I had such feeling. I was a brilliant student. I always used to get high marks- 80% and above. But now when I think my studies, I feel very regret.*

Raju gives emphasis on education saying education is vital things for every human being. Education helps to make an individual in a right path but between these ten to eleven years of his life, education with addiction also came. He further more says says:

*Because of addiction, I went against education. What happens when we study? Such feelings used to come in my mind. I was totally motivated with drugs and self centered, I never respond others and left my studies. After three years of gap of my studies, I got married. I also got good opportunities but I could not grasp the opportunity because of drugs. I still regret that I had to study at that time.*
From the interview of Raju I made meaning that use and abuse of drugs not only make individual negative feeling towards peers, family and society but also in education. Use and abuse of drug make lose on the education and also lacks from different opportunities. At rehabilitation centre when injecting drug users tries to reflect their schooling and education they feel guilty and regret. Shangwa, Joshi & Lal (2007) also states that use and abuse of drugs were prevalent among high academic achievers but if the intake of drugs goes on increasing than that makes the degradation of academic outcome, which finally may result to drop out of the students. Here my participant Bikram was good in academics but due to drugs he was drop out.

Dev had passed SLC and after SLC he said that he had started to use drugs. Then after, his study went in vain. He says:

*Now I can't study. I have forgotten everything that I had studied previously. Now, I will encourage my children to study.*

He was pessimistic about his education but knows the value of education. He further says:

*Education is most important aspect in life. After SLC I went to college for further studies but I just went to college only, I didn't pay attention to my studies. I was interested only on either money or drugs. When I started using drugs then my parents told me to get married. They thought that after marriage I will leave drugs but it was not possible for me. Now I will concentrate on my children’s future studies.*

From the interview of Dev I made meaning that if an individual is in drug use and abuse and getting that individual to marriage does not let him/her to quit the use and abuse of drug. Here my participant got married so that my participant may get rid of injecting drug but that didn’t happen. My participant quit his study and his family life was also worsened. Madhav and Yadhav (2012) also state that the use and abuse of drugs leads towards physiological and psychological dependency towards drugs, which creates regular threat to their family and worsen their family life with an unexplained reason.

Prakash was pessimistic towards his study. He says:

*If I had studied it would be better for me. Now if any one relatives or family circle comes to talk with me than the first question they ask me is about my level of study, in*
which level I am studying. I have not completed my schooling and my friends are in university.

When people talk about education Prakash feels odd. Sometimes he thinks he should study but again he says if he studies again the same behavior he may repeat. He further more says:

*I did many mistakes in my schooling too. Teacher used to say this and that and I didn’t like to work in direction. Now, here in rehabilitation centre I have to also follow the direction but now I am slowly habituated to be in discipline or direction. When I go back to school again if any one tries to move me or tries to control me in direction, there may be and because of my attitude, I can go back to injecting drugs.*

From the narrative inquiry of my participant I made meaning that strict rules in school makes students to do anti social activity which may further provides an environment for the use and abuse of drugs. Dhital, Subedi, Gurung and Hamal (2001) also state that anti social activities like use and abuse of drugs are the result of frustration, anger and corporal punishment to children.

Prakash was pessimistic towards his education. He says now he will not go to school but now he is thinking of doing some job. He likes to go in army. He says, in army there is no choice of chemical. It will be good for his family too and he will be away from drugs.

Bhuvan thinks education was important. He was doing good at education but he ignored it. He says:

*At first I was good in my studies but when I got involved in drugs then I didn't care it. When I started taking drug, how much I read, I didn't remember it.*

He added:

*In my case, now it's too late. Now if I get an opportunity than also I cant study. When I was in suffering period, I learnt motorbike repairing and also A/C maintenance but both were incomplete. I like to pass SLC but don't like to go school for studies. Honestly I don't want to study.*

Listening to the Bhuvan, I made meaning that injecting drug users have no will to study and if they study then there is less possibility of completion for their study. Their body
is totally dependent on drugs and by their inner feelings they don’t like to study. Shrestha (2012) also states that drug dependency and school dropout makes drug users less confident towards their education and finally they quit their education and choose their drug life.

**Findings and Discussion**

Regarding my research question i.e. how do injecting drug users perceive their education/schooling? It was found that my participant’s perception towards education was mixed. Some of them had a negative perception, while some of them had positive perception. But the common understanding was that every one of my participants knows that education is an important aspect of their life. My participants did not have any intention of continuing their further education. It was evident that the participants who had a sound schooling or education or learning experience before involving in use and abuse of drugs shared positive perception towards their education. On the other hand, the participants who did not have sound educational history did not share positive perception. They spent their time hanging around with their peers.

I understand that my participants had understood the importance of education for their future but were not willing to continue. My participants considered getting a job in order to fulfill their immediate needs without getting their further education. My participants had strong belief that they were not capable to study due to their habits of use and abuse of injecting drugs.

Injecting drug users knows the importance of education in their life but the use and abuse of drugs made their study unmanageable and incomplete. Singh and Rajpoot (2012) also state that due to drug use and abuse it makes an individual, family and educational life unmanageable.

Injecting drug users feel guilty of their study not only of their peer who have done well on their study but also their junior brother and sister who have done good progress on their study. Rehabilitation center were providing favorable environment where drug users were able to realize their past mistake, experience and their schooling. Niraula, Singh, Nagesh and Shyangwa (2006) also state that one of the role of rehabilitation centers were to provide enabling environment where drug users could think and realize their past and go forwards for their new life.

Use and abuse of drugs not only make individual negative towards peers, family and society but also in education. Use and abuse of drug make loss on their education and
also lacks from different opportunities. At rehabilitation centre, when injecting drug users try to reflect their schooling and education they feel guilty and regret. Shangwa, Joshi and Lal (2007) state that use and abuse of drugs were prevalent among high academic achievers but if the intake of drugs goes on increasing than that makes the degradation of academic outcome which finally may result to drop out of the students.

Use and abuse of drugs enable one to think about drugs only by which drug abuser have no time to think about their studies. Despite they know about the importance of education, drug dependency makes drug users to think only how to get drugs. Shangwa, Joshi and Lal (2007) also state that use and abuse of drugs among high academic achievers results the degradation of academic outcome which finally may result to drop out of the school.

Madhav and Yadhav (2012) also states that the use and abuse of drugs leads towards physiological and psychological dependency towards drugs, which creates regular threat to their family and worsen their family life with an unexplained reason. If an individual is in drug use and abuse, getting that individual to marriage does not let him/her to quit the use and abuse of drug.

School should play a vital role for their students or learners. If school provide difficult or hard punishment or threatening punishment or even restriction from school to their students than that may further lead to negative impact to their students or learners where learner can involve into bad habits including use and abuse of drugs. Dhital, Subedi, Gurung and Hamal (2001) also state that frustration, anger and corporal punishment to children makes a favorable environment to do anti social activity including use and abuse of drugs.

Strict rules in school make students do anti social activity which may further provide an environment for the use and abuse of drugs. Dhital, Subedi, Gurung and Hamal (2001) also state that anti social activity like use and abuse of drugs are the result of frustration, anger and corporal punishment to children.

Injecting drug users perceive no will to study and if they again start their study then there is less possibility of completion for their study. Their body is totally dependent on drugs and by their inner feelings they don't like to study.

Injecting drug users are the reflection of parents, family, peer and ultimately the society. A good nurturing home and society will produce socially accepted children. After scrutinizing the lived experiences and perceptions of all of the participants, it was
revealed that the main problems that led to them being Injecting drug users were companion pressure, poor surroundings, curiosity and lack of education in respect to use and abuse of drugs. From my participants interview it can be seen that a child learns morals and ethics from home, school, surrounding and society. This is where he/she is supposed to be nurtured and prepared for a better future. However, home, school, and society are also places where child can learn different anti social activity, delinquency including injecting drugs.

It confirms with Bandura’s social learning theory that claim that injecting drug users learn via observation, imitation and modeling (Bandura, 1969). Similarly, a sound educational background is also a major part of the interface because it directly impacts the social construct and life. Also, social construct and education go hands in hand because in my understanding education plays a vital role to improve social construct and the other way around is also true. None of my participants belonged to an educated home and my participants were also not willing to carry out their further study. This reflects the interface between education and social construct and its impact on my participant’s life. Most of my participants’ life experience before coming to the rehabilitation centre was full of drug dependence and enjoyment on drugs. The Injecting drug users came from homes with broken family, or absence of one or both parents, bad peer/social influence. The social construct directly influenced their lives (Singh & Rajpoot, 2012). Also, attachment, commitment, involvement, and belief between my participants and the various facets of social construct were relatively weak. This led them to commit anti-social acts including intake of more injecting drugs and it severely impacted their own lives too (West, 2005). This reflects the interface between life and social construct. Likewise, Sutherland’s differential association theory (1949) posits that most of the learning experiences come from primary institutions such as the family, peers and other social institutions such as schools. In case of my participants, it was evident that they did not receive proper education from their family members or from their schools. Also, because of poor social construct in certain cases, the schooling they received was rather taking them into a socially unacceptable direction. Also, some of my participants voluntarily stopped going to schools and starting hanging around disorganized communities. Schooling or education plays a vital role in shaping the life of juvenile. But, since the majority of my participants did not have a sound educational or schooling background, it severely impacted their lives. This reflects the interface between life and education/schooling.

The interface is also visible in Injecting drug user’s perception. Among the participants, some were really optimistic for future and happy with present life and some were not. My participant had fear of being looked down upon by the society after leaving the
rehabilitation centre. However, this was not evident in all my participants but they perceived of being guilty and lost their trust in their family and society. Similarly, the participants who had comparatively better educational/schooling were more positive towards their perception of life. Social construct, education and life are interlaced by parents, family, neighbor, peers, school and other facets of a society. Proper access to education about injecting drugs and moral behavior, in most of my participants' case would have prevented them to be involved in Injecting drug users. Similarly, a characteristic of sound social construct also incorporates precedence in proper education either at home or school. In my understanding, if children were properly educated at home and schools, they might not have been turned into Injecting drug users. Also, educated children of today are the ones who will eventually build the foundations for proper social construct tomorrow. Hence, a children, family, school, peer and neighbor is the place or area or the boundary at which his/ her life, education and social construct meet and communicate with or affect each other.

**Conclusion**

Finally, this research brings to the fore that every one of my participants has common understanding that education is an important aspect in their life but my participants are pessimistic towards their study. Those who were good students and had affirmative impression towards school before involving in injecting drug users understood the importance of education after joining rehabilitation centre. They developed positive perception in relation to education. They valued education. On the contrary, those who were school dropped out and had not even completed their school leaving certificate had negative perception in relation to education. They thought, earning money was much more important than getting education and the level of education they had acquired would be enough to manage their life.

**References**


Transforming Traditional Mathematics Classrooms Using e-Learning Support

Deonarain Brijlall & Noor Ally

Abstract

A great emphasis is placed on improving student mathematics performance levels in higher education institutions. Academic staffs assume that the students entering a university have the necessary preliminary knowledge to proceed with the university curriculum. However, when such basic assumptions were challenged it was found that students had gaps in their school knowledge. Transformative learning theory leads us to view learning as a process of becoming aware of one's assumptions and revising these assumptions. As academic staff we are also learning and consequently developed and explored the impact e-learning support materials had on a group of engineering students at a South African University of Technology. The researchers designed a basic mathematics pre-test to identify areas of weaknesses and strengths. In this paper the researchers explore how students experience e-learning as a transformative pedagogical tool. The researchers adopted the transformative learning theory as a conceptual framework. It was found that by allowing students to reflect on their experiences showed that the introduction of e-learning resources was an effective transformative tool. This was shown after an analysis of students’ responses to seven questions included in an open ended questionnaire.

Keywords: mathematics e-learning; transformation learning theory

Introduction

National Benchmarking Tests (NBTs) written at a South African university of technology showed that students across all programs which were serviced by the Mathematics Unit have revealed a low level of preparedness in Basic Mathematics for higher education. While the issue of remedying this serious problem lies firstly at the Basic Education level, Higher Education institutions cannot ignore the consequences of this situation, which presents itself with our accepted entry level student cohort. Such students are at risk for failure in Mathematics in their first year of study and hence require assistance early in their tertiary studies.
In order to improve conceptual understanding and competencies in these prior learning areas, interventions have to be done outside of the lectures (Ally, Brijlall, Rajah, Day, Maharaj A. & Lortan, 2015; Maharaj, Brijlall & Narain, 2015). Previously, such interventions included additional tutorials during the week as well as on Saturdays. However, feedback from tutors and lecturers supervising such interventions indicated that students focused on the content discussed during lectures as well as revision of work in preparation for minor and major tests and not on improving basic mathematics skills. Given the time constraints during normal contact hours, this is expected as students are not directly tested on these prior learning areas and would hence give importance to new work.

In this scenario, e-learning presents a suitable vehicle for implementing interventions outside of lectures and might be an effective communication tool for developing students’ conceptual understanding and procedural fluency in Basic Mathematics. It is proposed that "at risk" students be identified and inducted in a pathfinder project using e-learning as the primary mode of delivery for academic support in Basic Math. In this study the researchers used e-learning support materials to promote independent learning. This paper is different from the study by Tsuei (2014) who used a peer tutoring e-learning system to mediate mathematics learning with learners with learning disabilities. In this paper we explore the students’ during e-learning. We allow students to reflect on their use of tablets and laptops.

The incorporation of e-learning would be examined over a long period in terms of
• design of learning, teaching and assessment material with Mathematical content
• communication through electronic devices between learners and tutors/lecturers in formats which include Mathematical symbols and text
• multiple online assessments in an interactive E-environment with instant feedback and tutorial support.

More importantly the researchers hypothesis, that lecturer–student communication via e-learning will be a sustainable tool. It has been shown in South Africa that electronic exchange of health related data collected or analyzed through electronic connectivity has proven to be an effective healthcare delivery strategy (Coleman, 2014, p.1). In his paper he unpacked the concept of resource based view and knowledge based views. It was revealed by Coleman (2014) that much Information and Computer Technology (ICT) and e-health infrastructure has been procured for hospitals in South Africa. It was also found that ICT and e-health knowledge and skills acquired by doctors and nurses was tacit knowledge in nature and was transferred from friend to friend via verbal communication. Chetty (2014) in his paper emphasizes the need for integration of
Information, Computer and Technology Systems (ICTS) in the education environment. Chetty (2014) thinks that such an environment is set to change the face of higher education. He also reveals that this changing environment is here to stay as it is taking favour by students. Kangethe (2014) also emphasized the role of modern media in information and message dissemination.

**Transformative Learning Theory**

Transformative learning was introduced by Mezirow (1997) as a change process that transforms frames of reference (Imel, 1998). His theory defines frames of reference as "the structures of assumptions through which we understand our experiences. They selectively shape and delimit expectations, perceptions, cognition, and feelings" (Mezirow, 1997, p.5). According to this view, "actions and behaviors will be changed based on the changed perspective" (Cranton, 1994, p.730). In this research we allowed students to express their perceptions and expectations of the use of e-learning technologies like the laptop and tablet.

Cranton (1994, p.730) explains, "Transformative learning theory leads us to view learning as a process of becoming aware of one's assumptions and revising these assumptions". Cranton elaborates that we are more likely to have sets of assumptions that guide teaching practices. In addition to critical reflection that challenges assumptions, transformative learning calls for a trusting, social context for the dialogue referred to as reflective discourse (Mezirow, 2000) or critical discourse (Grabove, 1997). The researchers in this study ensured that trust was built between the students and lecturers during an interactive discussion on what/how they felt about use of technology in the learning of mathematics. Also, we made it clear that the students entered the study voluntarily and could opt out of the study whenever they felt it necessary. Cranton (1994) argues that the most promising transformative learning potential in faculty development work is long-term work with others, including "a group of faculty genuinely interested in teaching" (p. 735). In our case we have realised from Ally et al. (2015) that e-learning proved to be a successful tool to communicate effective mathematics learning. However in this study we needed the participants to reflect on their experiences.

Several sources emphasize individual agency; learners having their own design; autonomous thinking; and control and choice (Grabove, 1997; Mezirow, 1997). Mezirow (1997) suggests that the educator serve as a facilitator or provocateur, in order to foster the self-direction and control needed for transformative learning. The role of the educator or faculty developer in transformative learning processes changes from that of
a directive expert by shifting power, responsibility, and decision-making to the faculty (Cranton, 1994). Robertson (1997) writes extensively on the importance of creating a helper relationship. In this study the activities designed and were made available to the students on the moodle platform. The activities which appeared were intended to create a helper relation between the students and the technological machines. According to Baumgartner (2001, p.17), action on the new perspective, as in "living the new perspective", is critical for transformative learning to occur.

**Methodology**

A qualitative research method was adopted and focused on the lecturers as researchers. This focus of enquiry enhanced the action research carried out in this study. The qualitative paradigm was employed, as the investigation was not concerned with statistical accuracy (Cohen, Manion & Morrison, 2007). The main focus of the paper was to explore the students’ experiences during e-learning and to gather their reflections on the use of technology during e-learning. Semi-structured questionnaires were used to establish what transpired in and out of the problem-solving class during the research period by fourteen engineering students.

**Analysis and Discussion of Data**

We carried out the analysis and discussion via each question from the questionnaire. Question one: Did you find it easy to use the device? Explain why?

<table>
<thead>
<tr>
<th></th>
<th>Tablet (5)</th>
<th>Laptop (10)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>Access internet easily- 3</td>
<td>1. I used a computer before at home.- 5</td>
</tr>
<tr>
<td></td>
<td>Touch screen good for zooming in on unclear questions and easy to use-2</td>
<td>2. People helped me /easy to learn- 4</td>
</tr>
<tr>
<td></td>
<td>User friendly with instructions-1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Not so heavy to carry-1</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

The responses provided seemed to have more reasons for the tablet being easy to use. In both cases students indicated that they were easy to use but in the case of the laptop it was made explicit. The user-friendliness of the tablet would seem to provide a better frame of reference for mathematics learning than previous frames of reference where only text books and the chalkboard were used. We observed that different reasons were provided by the participants to provide a rationale for their choice of device. This concurs with the findings made by Grabove (1997) and Mezirow (1997)
who stated that when options are provided to learners they have their own autonomous thinking and choice. Also, it was important in this study for the researchers to serve as facilitator in order to foster the self-direction and control needed for transformative learning.

Question 2. Were you able to access the internet easily with your device? If not, were there problems with the network or the device you used?

<table>
<thead>
<tr>
<th></th>
<th>Tablet</th>
<th>Laptop</th>
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</thead>
<tbody>
<tr>
<td>Yes</td>
<td>No problems with network – 4</td>
<td>9 No problems with network. One response indicated no access at residence.</td>
</tr>
<tr>
<td></td>
<td>Sometimes a problem with the network - 1</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>0</td>
<td>0</td>
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</table>

It was a hopeful finding that internet service network was accessible in all cases. The responses to this question were important to guide the researchers on the extent they could create a helper relationship as suggested by Robertson (1997). However, the one case indicated that network on campus was accessible but not at home. This therefore will allow the researchers to keep in mind when setting a particular volume of work. The researchers should advise those students without access to internet at home to complete the bulk of the work on campus.

Question 3: Was there any feature of the device that was useful or helpful in reading or doing the tests in the Pathfinder? Explain.

<table>
<thead>
<tr>
<th></th>
<th>Tablet</th>
<th>Laptop</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positives</td>
<td>Liked the S-pen to write and do calculations -2</td>
<td>Clarity of screen and adjustment of font size -2</td>
</tr>
<tr>
<td></td>
<td>Could read notes, answers to quizzes and correct mistakes. Also access google for help – 3</td>
<td>2. Microsoft word -1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. It was hard to access with phone (Laptop was possibly better).</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Other comments were in terms of benefits in doing the tests, not on the device.</td>
</tr>
<tr>
<td>Negatives</td>
<td>0</td>
<td>0</td>
</tr>
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None of the responses displayed negativity. In the case of the tablet the students preferred the use of the S-pen which one can use to write on the screen. Also,
immediate feedbacks to answers were appreciated by the students. The students here are hinting at the teachers to provide immediate feedback on their learning. We can learn from this that transformative learning demands the teachers act on learners concerns swiftly. In this way a reflective discourse can result not unilaterally but one emanating from the teacher as well. This is one of the important features underlying transformative learning (Mezirow, 2000).

Question 4: Did you experience any particular problem with the device which you needed to get help for? Explain.

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<th>Tablet</th>
<th>Laptop</th>
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<tbody>
<tr>
<td>Yes</td>
<td>1- password issue 1- could not see questions clearly 1- could not access internet</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>5</td>
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The tablet seemed to have been a better tool as no student had problems when operating the device. The laptop seemed to have provided some challenges to the students. The responses by the participants clearly define the shortfall of the researchers in this round of the study. What the participants indicate in terms of the need for the password to use the laptop must be kept in mind by teachers who intend encouraging transformative learning and learner independence. The researchers ensure that the provision of a password is done timeously so that little hindrance in use of the laptop could occur. This has allowed the researchers to revisit their initial assumptions they made on the use of the devices. This is an important trait for transformative learning (Cranton, 1994).

Question 5: Did you use the device to contact or communicate with the lecturer when you needed assistance with a problem in Maths? How did you do this and were there any difficulties?

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<tbody>
<tr>
<td>Sms/emails –message box</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>In class during consultation</td>
<td>2</td>
<td>6</td>
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It is positive to note that six of the fourteen students could consult with the lecturer outside the classroom. This would mean that such students would gain immediate feedback to difficulty experienced at any given time whilst engaging with mathematics. This was a positive step in ensuring that the researchers create a helper relationship as suggested by Robertson (1997).

Question 6: Were there problems in accessing the Moodle site? If Yes, Explain briefly what these problems were.

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<tr>
<td>Yes</td>
<td>1- Logging in issue</td>
<td>3- Logging in issue</td>
</tr>
<tr>
<td>No</td>
<td>4</td>
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Seventy one percent of the students could access the moodle site. The access to this site is vital for the students to engage with the mathematics activities designed by the researchers in the hope of enhancing their mathematical proficiency. More time must be spent by lecturers in assisting students in logging into the respective devices. Again the researchers should keep in mind the need for proper logging in steps to be provided for effective e-learning which they expect encourage transformative learning.

Question 7. Any other comments on the device that you would like to share

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<tr>
<td></td>
<td>Using the device helped improve my Math</td>
<td>Useful but have to be responsible that it does not get lost.</td>
</tr>
<tr>
<td></td>
<td>Perfect for connecting to internet</td>
<td>Appreciate it if organise to get it next semester.</td>
</tr>
<tr>
<td></td>
<td>S- Note for writing notes and easy to carry about</td>
<td>Need to see questions more clearly-could not answer some.</td>
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The summary of responses to question 7 indicates that the tablet seems to be fancied by students. In the case of the laptop factors like responsibility not to lose the device and font size seemed to hamper their use. The several different comments made by the participants highlighted their autonomous stance to use of electronic devices during e-learning. What was positive was the fact that the learning opportunity provided via e-learning allowed for the participants to engage freely and it incited expression of their individuality. This promoted critical discourse which is vital for transformative learning (Mezirow, 2000).
Conclusion

In this study the researchers have served as facilitators of learning. They identified from previous engineering student mathematics engagement misconceptions and gaps in learning. Thereafter diagnostic tasks in the forms quizzes and multiple choice questions were designed and placed on the moodle platform. Students had access to these and were provided either tablets or laptops. In this paper we considered in the case study fourteen respondents and summarised their responses in a tabular form question-wise. By allowing students to reflect on their experiences we were able to gather the rationale for the implementation of technological tools and also make a comparison of the two types of electronic machines provided to students by the mathematics department. The tablet seemed to have more reasons for being easy to use. In both cases students easy to use and in one case it was made explicit that the laptop eased learning. The user-friendliness of the tablet would seem to provide a better frame of reference for mathematics learning than previous frames of reference where only text books and the chalkboard were used. Also students prefer to bring into their learning their past experience. They felt comfortable using technology as they indicate their use of such outside the classroom environment. The response by Jim to question one was:

1. Did you find it easy to use the device? Explain why?

   Yes, I have had plenty of prior experience with such devices.

In this way we learn that students prefer us making the mediation of learning relevant to their everyday life experiences.

This report is part of a larger study which is in progress. The students’ reflections have allowed us to make alterations in our instructional design to compensate for some shortfalls identified by these students. This was a case study. The findings of a case study cannot be generalised. We suggest a large scale study on the work presented in this paper.

References


Relational Pedagogy for Social Justice: Excavating Pathologies of Silence

Helen Stone
Murdoch University, Perth, Western Australia

Abstract
Marginalised high school students often experience a range of barriers and successes with traditional high school systems. These barriers both limit individuals capacity to participate in high school and compromise individuals ability to study successfully in traditional high schools. This paper explores the experiences of two Willibe high school students as they participate in the Advisory re-engagement program. The Advisory program is helping the student's Advisors, parents and administrators to challenge some of the barriers to their social and academic development. The Big Picture Education Advisory provides students with a compassionate Advisor and a “school with a school” classroom. The Advisory classroom operates via relational pedagogical conditions that encourage, support and develop participants positive engagement in their high school studies. Beyonce and Boii articulate the importance and meaning of trusting, caring and respectful relationships with peers, their Advisor, parents and administrators in the irrelational Advisory. Beyonce speaks of the negative hierarchical and authoritative relationships that work against her engagement in traditional high school learning. Boii speaks of the positive relational Advisory relationships that assist him in his learning. The paper finishes by suggesting some ideas for traditional high schools eager to better address the needs of disengaged and marginalised students from disadvantaged contexts.

Keywords: high school; small school; educational disadvantage; relational pedagogy; social justice

Acknowledgement
The Australian Government funds this research. The Department of Industry, Innovation, Science, Research and Tertiary Education (DIISRTE) Project Grant (2012-2016) administered by Murdoch University entitled Murdoch’s Aspirations and Pathways for University (MAP4U) Project.
High School Disengagement and Dropping out in Contexts of Poverty

This paper emerges from Murdoch University Aspirations and Pathways for University (MAP4U) Big Picture Academy Project (BPA), a university-based partnership designed to develop sustainable programs that will grow the number of eligible, willing and able students to attend university from a disadvantaged regional community. It shares the experiences of Beyonce and Boii both students participating in the Willibe high school Advisory program.

Similar to other large disadvantaged Australian public high schools, Willibe high school faces difficulties in educating diverse and challenging groups of students (Perso, 2012). Disadvantaged high schools such as Willibe have a very high proportion of students disengaged from the mainstream learning environment (Hancock & Zubrick, 2015). Statistics indicate that on average 34% of Australian high school students do not complete twelve years of study (Lamb, Jackson, Walstab & Huo, 2015). In some disadvantaged communities in Western Australia, similar to Willibe high school, non-completion rates can be as high as 85% (Bradley et al., 2008). Individuals with a disability, the Indigenous, culturally and linguistically diverse individuals (CALD), regional Australians together with homeless youth face additional challenges to completing high school (Lamb et al., 2015).

The research occurs at Willibe high school, a high school which reflects multiple disadvantages such as low income, low educational attainment, high unemployment, and jobs in relatively unskilled occupations http://www.abs.gov.au/websitedbs/censushome.nsf. The positioning of this paper is similar to that of Sen (2009) as the argument deliberates on revealing the social and educational injustices of traditional public high schooling yet also provides ideas of how to enhance social and educational justice for disadvantaged high school students through Advisory structures and relational pedagogic practices. The viewpoints of Beyonce and Boii who were the previously “silenced voices” at Willibe high school present in narrative form (Freire, 1986). This position and presentation to some extent also seek to challenge dominant discourse the “deficit thinking” that often encapsulates disengaged high school students. Beyonce and Boii’s voices reveal some of the systemic barriers challenging their social and academic accomplishments in somewhat inequitable schooling institutions (Valencia, 2010).

Not only are individuals from disadvantaged communities under-represented in higher education and learning. Some research confirms that there exists a link between
contexts of disadvantage and low rates of completion at the high school level (Bradley et al., 2008; McLachlan, 2013; Teese & Polesel, 2003). So the need for teachers, administrators and university stakeholders to better understand students’ experiences of high school - what disengage and engages student- seems pivotal if participation and completion rates of under-represented groups in higher education and learning are to improve (Gale, 2015). Equity initiatives such as MAP4U and the BPA projects can positively influence high school engagement and learning as well as increase participation rates in higher education and learning pathways for individuals from disadvantaged communities (Pitman & Trinidad, 2016).

**The Research Site: Willibe High School is a Disadvantaged Community**

The research case site region is situated south of the Perth metropolitan area. The community locates itself on the outer fringes of Perth’s south-west corridor within an area that covers 174 km² of productive and protected land. The local government was established and gazetted in the mid-1900’s, the area having a population of just over 80 000 in 2016. The geography of the area is naturally stunning; stretching from the white sands and blue waters of the Indian Ocean in the west to the rocky bush terrain of the Darling Scarp in the east. There are national parks, fishing, camping and bush walking along trails through the vast Jarrah forests and coastal beaches. Despite the natural beauty, the resident population experience a multifaceted lifestyle due to a mix of social and economic variables. Situated in this beautifully natural locale is Willibe high school, an Independent Public High School with the purpose of instructing 1360 young people from a mix of urban and rural backgrounds while meeting the needs of a range of student attributes reflecting both disadvantage and wealth (School Report, 2016).

**Relational Pedagogy and Student-Teacher Relationships**

A central argument of this paper is that Advisory classrooms using relational pedagogic practices are more likely to provide the kinds of engaging conditions to support student learning by providing a more personalised curriculum based on student interests and real world learning (Washor & Mojkowski, 2013). An important part of school engagement and learning is the relationship between student and teachers. Teachers who develop a relational pedagogy with students can nurture a love of learning and thus enhance many of the aspects of student learning and engagement. A relational pedagogy centres on the student’s needs, so students become active participants in their learning (Smyth, Down, & McInerney, 2014).
Relational pedagogy and learning theory here draws upon Bingham and Sidorkins (2004) argument that all educational is relational. The relational Advisory is cohesive, inclusive, collaborative and transformative in that ineffective instructional styles are critiqued and altered so our consciousness can grow individually, interdependently and in cognizance with others (Bingham & Sidorkins, 2004). Knowledge is constructed slowly through experience and reflection and by engaging with multiple contexts and considering multiple perspectives (Bingham & Sidorkins, 2004). Underpinning relational pedagogic principles are the values of trust, care and respect (Smyth et al., 2010). A trusting caring and respectful Advisory classroom then encourage a sense of belonging, well-being and future educational aspirations. The theory of relational pedagogy and learning explains the principles on which the transfer, translation and transformation of knowledge occur and how they operate in the real world (Popkewitz, Diaz & Kirchgasler, 2017). Relational theories can explain how learning processes operate in a social context and can indicate how knowledge shifts, translates and converts into intellectual and social capital to enhance individual and community capabilities (Lysaker & Furuness, 2011; Postman & Weingartner, 1969; Stone, Underwood & Hotchkiss, 2012).

**The Study Participants in the Advisory Program**

The two students Beyoncé and Boii both face barriers in traditional education processes but are academically capable, willing and aspire to a higher education or university pathways. One goal of this study is to understand the experiences and “voices” of both Beyoncé and Boii as they challenge some of the barriers to their social and academic development (Smyth, 2001.p, 401).

To open up spaces for young people to tell their accounts, even if those accounts appeared to us to be non-linear, partial, fragmentary and possibly being told for the first time to another human being (Smyth, 2001. p, 404).

Murdoch University Human Research Ethical Committee provided permission to perform research activities at Willibe high school between 2012-2016. Research information and consent forms were distributed and signed by all parties before any research took place. Pseudonyms are used throughout the study assuring confidentiality of individuals, the school and community.
**Research Methods and Assumptions**

I was working at Murdoch University as a doctoral candidate and part of a broader umbrella project named BPA project linked to MAP4U between 2012 to 2016. The ethnographic strategies of field work, participants observation, semi-structured interviews and discourse analysis were used over a period of four years to gather data (Yin, 2003). I chose case study as this orientation considered reality as neither static, objective nor constrained to that what is observable. That reality is fluid, flexible, reliant on context and constructed by the Advisory participants (Lowenthal & Muth, 2009). In this research, it is implicit that individual members are active agents in their social reality and create meaning for the purpose and of the Advisory group (Madison, 2012). The investigation follows an interpretive paradigm suggesting inductive thinking in which "education is considered to be a process, and school a lived experience” (Merriam, 1998. p, 4).Thus the context is vital to the meanings made within and between the Advisory members (Lincoln & Guba, 2013). The narrative and interpretive style of presenting the findings provides authenticity to the individuals lived experience (Garman & Piantanida, 2006).

The research was designed to be open-ended and exploratory and invited participants to reflect and discuss their experiences of high school dis/re/engagement. Beyoncé describes the disengaging experiences of mainstream schooling while Boii describes more engaging relational teaching and learning experiences in the Advisory classroom. Analysis of the participant's experiences reveals how important relationships with peers, their Advisor, parents and administrators are in helping student remain socially and academically engaged in Advisory. Participants avoided negative interactions and enjoyed positive interactions; both experiences are essential in framing the student's experience of high school. I asked the participants,

1. What are your experiences of high school dis/re/engagement?
2. How do you describe relational pedagogy in the Advisory?

Beyoncé and Boii responses to these two broad questions present as individual narratives. An interpretation follows which places this research alongside research findings and theory considering the high school dis/re/engagement, Big Picture Advisory re-engagement programs for marginalised youth with links to equity interventions in disadvantaged communities.

**High School Disengagement**

Disengaging and dropping out of school can be a consequence of personal circumstances, but research indicates that it is commonly a product of a complex mix of
factors (Hancock & Zubrick 2015; te Riele, 2014). The students and families in these disadvantaged schools are often at a disadvantage themselves (Hancock & Zubrick, 2015). The disengagement literature indicates that those at risk of early school leaving from traditional high school environments are often young people who experience homelessness, family breakdown, mental health issues, low self-esteem, poor educational experiences, low educational achievement and challenging behaviours (Department of Education and Early Child Development, 2010). Family-related factors, such as parental education, family structure, parenting practices, parental separation and divorce also act as barriers to staying at school for many individuals (Curtis & McMillan, 2008). The need or desire to enter the workforce also accounts for a proportion of those who leave school early (Lamb, Walstab, Teese, Vickers, Rumberger, 2004).

Research also describes how schools that implement traditional authoritarian and exclusionary models of education, silence groups and create an environment where students do not feel safe or belong (Steinberg & Kincheloe, 2006). Students similarly state that timetable and curriculum fragmentation restricts opportunities for students to deeply explore core concepts and issues as information is abstract, disconnected from the “real world” experienced by young people (Rudduck, Chaplain, & Wallace, 1996). Students report that clashing values, uncooperative and competitive cultures, alienation and retaliatory discipline policies also leave students sceptical and cynical about the value of relationships with teachers (Davis & Dupper, 2004). Adding to an already complex situation are the three personal psychological domains of cognitive, behavioural and emotional dimensions that also influence individual disengagement and dropping out of high school (Fredericks, 2014; Li & Lerner, 2013). Following is Beyoncé’s story of her experience of why she disengaged and dropped out from Willibe high school despite being intelligent and hard working.

**Beyoncé’s Story: Why students disengage and drop out of traditional schooling?**

Beyoncé has previously resisted secondary schooling systems. She enrolled in Advisory for year nine in 2013 at Willibe high school. Her family is musically talented but often struggles to live in a steady, peaceful manner due to chronic mental health issues in her family. She lives on a defunct boat in the hard stand area of a small marina together with her five siblings and her father. Her father does not work formally, and her mother left the family years ago. Beyoncé has worked in a fast food restaurant since she was fourteen years old to help support the family. Beyoncé is an intelligent, kind and free-spirited young person who sometimes experiences a crisis of confidence.
I never used to like going to school because I’d come into a classroom, and I’d feel like I wasn’t welcome. When you come into a mainstream classroom, and it’s just, you don’t want to talk to anybody. It gets you down. I’d feel like everyone was judging me because that’s why I didn’t ask the questions. I didn’t want a judgment for asking a stupid question. I feel like I’m an extroverted person, but I’m very introverted too and very un-antisocial when I want to be. I have a bit of an attitude that’s why I think the school pulled me out of the mainstream. More so than my exam scores. And the other thing is being in a classroom full of people that don’t want to learn anything when you’re at school, to me that’s pointless. The class just sits there and does nothing, and they step all over the teacher, and I’m not for that, you give a teacher respect.

Being out in the mainstream when I get told to take out my music it’s like; you do realise I’m not going to get any work done. I’ve tried to explain it to teachers in the nicest way possible but they just kick you out of class, and I’m just well sitting out here! I’m still not going to get any work done; it’s going to be stupid strict again.

Yeah, I don’t feel like I’m getting challenged. So even though that class is easy and I’m still getting an A regardless what my tests show I still feel like I need that challenge, invigorate and stuff like that. Normal teachers, well not normal teachers, not every teacher but my old teachers they used just to be “You should know that.” I was “Well I don’t, can you help me?” And they’re “Well; you should know that you should’ve learned that last year, you should’ve learned that the year before.” And I was “Well I didn’t.” But there are certain things that didn’t; I don’t comprehend when it comes to maths or certain subjects. I felt down the other day because I fell asleep during my test because I didn’t have any other time to sleep and I got sixteen percent because I answered three questions instead of answering the whole forty and I felt like crap.

The teachers still don’t make the time actually to sit and talk to you. They just I don’t know, it feels as though they’ve got better things to do. That’s the impression I got from the teacher. I love education, but sometimes I hate the schooling and the way they put it because it’s just, they teach us stuff that we may not need to use in the future, and they act like we need to use it every day. We all have different abilities, interests and needs and stuff like that, but why is a class full of individuals tested by the same means. You understand what I’m trying to say?
**Beyoncé interpretation**

Beyoncé provides her experiences of Willibehigh School that both limit her capacity to participate in high school and compromises her ability to study successfully in traditional high schools. Beyoncé speaks of her struggle against and final defeat as a student at Willibee’s mainstream high school. Her sense of boredom and exclusion is palatable, and she endeavours to create interest and inclusion through a variety of argumentative and disruptive behaviours.

Beyoncé shares how her sense of being part of a purposeful larger educational network is absent (Aronowitz, 2008; Gatto, 2009; Toch, 2003). The size of the school as an institution is overwhelming and confusing for her. The resulting alienation depresses her mood, and even though she psychologically resists entering the classroom space, she rallies and physically enters knowing she is subjecting herself to potential humiliation (Søndergaard, 2012). She relays how an invisible blanket of judgment flaps over each mainstream classroom exacerbating her feelings of being unwelcome and silencing her voice (Fine & Weis, 2003). In her observance, this oppressiveness acts in excluding even the possibility of Beyoncé asking a question. The fear of attracting negative attention in any manner from other classmates or the teacher is indicative of the enormous hierarchical grasp mass schooling has for particular individuals or non-conformist small informal groups (Steinberg & Kincheloe, 2006). On the other hand, Beyoncé fiercely resists domination challenging school authority through arguing. Mediating Beyoncé’s naturally gregarious personality is the institution of school, paradoxically creating the tension of who she should be as opposed to who she is (Willis, 2000). All at once rude and noisy peers pointlessly turn up to class only to disrespect the teacher and each other. Counter-intuitively, Beyoncé says she is hoping to glean some aspect of learning from respecting the teacher and her peers. Beyoncé understands that behaving and speaking vis-à-vis her “lived experience” she will be at odds with the dominant classroom discourse, and risk exclusion (Mills & McGregor, 2014). Beyoncé is academically strong and conscious of her reputation as “having an attitude” she understands her power and agency in shaping her inclusion or exclusion at school and behaves accordingly in class (Goodman & Eren, 2013). Notwithstanding her fickle disposition, Beyoncé often finds her school days meagre and unfulfilling (Mills & McGregor, 2014).

For Beyoncé, her daily experience of traditional high school classrooms is one one of stupidly struggling against governance, the teacher, peers and learning. Beyoncé is not alone with her attitude, similar other students who are also resisting dominant discourse as their way of “not learning” (Kohl, 1994). Ironically, Beyoncé endures in
seeking a connection with her teachers and experience some relationship underpinned by mutual respect (Smyth & Hattam, 2004). She attempts to negotiate relational respect by leveraging her compliance and effort with listening to music only to be met with punitive punishment (Davis & Dupper, 2004). Her negotiations meet with a retaliatory response, and she excluded physically and mentally from the class. She finds herself powerless in her efforts to connect with teachers and her untimely elimination from the classroom being self-destructive and self-defeating (Rudduck & McIntyre, 2007). She understands, like her peers, that poor relationship with teachers mean her academic needs or indeed wellbeing and identity as an adolescent learner are not respected (Davis & Dupper, 2004).

Paradoxically, Beyoncé perseveres in explaining her academic needs and style in class but finally, gives up and sleeps in class when unable to negotiate clashing values and uncooperative and competitive cultures in class (Davis & Dupper, 2004). She articulates a desire for a challenging and deeply engaging curriculum allowing her some degree of mastery (Rudduck et al., 1996). She attempts engaging teachers in negotiating a more personalised curriculum only to be told that her needs are not compatible with the narrow systemic need to deliver prescribed curriculum content (Nayler, 2014). Beyoncé felt lost and disconnected, unable to either comprehend curriculum content or participate in class. Given the senselessness of the situation, Beyoncé finally submits in accepting her academic needs will go unmet. Wishing no longer to compete, knowing cooperation is impossible she falls asleep during the assessment. Thus sabotaging any possibility of success blaming herself for the failure, internalising all the negative experience and damaging her self-esteem (Kozol 1991; Polesel, Dulfey, & Turnbull, 2012).

In general, Beyoncé feels uncared for and invisible as an individual (Noddings, 2004). She tells us that she loves to learn, however, in her experience the institution of school is alienating, brutal and irrelevant (Giroux, 2011). She articulates that her school is made up of individuals with different abilities, interests and needs but ignoring this fact is the very institution pivotal to the future progress of her academic, social and affective needs. Finishing the interview, Beyoncé is seeking validation of her experiences, asking me the interviewer, why high school education is like this?

Following is Boii’s story of his (more positive) experiences of relational pedagogy in the Advisory.
Boii’s Story: Relational Pedagogy and Learning in the Advisory project

Boii started in year eight at Willibe high school in 2012. He won a place in the targeted Basketball program. His father works in the mining industry fly-in fly-out (FIFO) in the North West of Western Australia. His family moved to Perth from New-Zealand for work. The family has experienced considerable strain since moving here. The heat of Western Australia, the uncertainty of regular mining work and cultural dislocation have all impacted on Boii’s family sense of fulfilment. Another pressure is Boii’s Mother prolonged struggle with cancer. Boii is a bright, appreciative and future focused young person who enjoys the belonging and cooperative culture that comes with being in Advisory. Here he speaks of the relational experiences happening in Advisory.

Ever since I’ve been at the school, I’ve had these two teachers in the past Miss Macklemore taught me in maths in Year nine, and Miss Mae has been the ... Sports Basketball teacher. I developed friendships with them back then, and then coming into Big Picture, it’s just grown from there. And it’s just everybody gets together in this class. In the mainstream, it’s just separation, and then everybody gets together in another class, then it’s separation, and it’s just recess and lunch they’re together. But in this class because we’re together so often, throughout the week, especially last year because most of them I still didn’t have outside subjects besides sport. Faith does maths; Krishna is doing TAFE (Technical and Further Education) on Fridays, so is Gemma. And just outside commitments like internships. But we still come together, there are so many friendships that have just been, people have come together just from this classroom.

Well, Miss Mae has contact with basketball, and she coached the woman’s SBL team and her assistant coach she works at the head office and through there she got me – oh she was doing some talking with Krishna and was seeing if I could maybe go along on an internship with the State Basketball team. So we went ahead with that, that was awesome I got to see the other side of basketball industry, not just the playing side but the training side what they do in the gyms, what they do in the offices, what they do off the court. Moreover, that was, that opened my eyes to see that, that’s not their only job playing on the court, I thought, I thought there was only coaches, players, trainers and that was it. And then in the NBA people get private chefs, I thought that was it.

The Advisory teachers- they’re always giving us talks now and then just to remind us, “This is where you guys need to be, this is, you’ve got to stay on track,” all
this stuff on the board there. “This is, this is what needs to be your evidence I want to, I want to see it by next week, I want it all together in your portfolio,” they’re always reminding us of what we need, and that’s just awesome, it’s preparing us. But because I know them, it’s this whole support is behind me, so I can just, I can go for gold and if I, if I fall, they’ve got my back and this is, my safe haven you could say.

We all push each other in this class; somebody might be doing forensics like Beyonce was doing forensics. Then, somebody like Cory will be doing Soccer, and then Krishna will be doing Personal Training. Faith will be doing electrical, but we all still look over at each other, even though everybody’s different, we’re still looking over at each other, seeing what we’re doing, asking questions and that. We, we do we push each other on the tables. Sometimes if stuff gets a bit too noisy, and people are talking, then especially Cory and that, when they’re getting a bit too, too loud, we just give them a tap on the shoulder and go, “Come on boys, let’s go, let’s get some work done.” So we all pushing each other, so we’re not settling for second best, and we’re all trying to strive, strive for that gold.

So it’s like belong, it’s like, it’s a like belonging, it’s real, real belonging. So it makes you feel comfortable because outside these doors it’s like you’re getting judged by people, but here everybody understands who they are, they just know, they’ve all been through the same stuff. And all of us has got a sense; everybody’s a sense through it’s just getting over it and we all come together. We just all these strangers just come together and then, well what we call it in basketball the chemistry just came, it’s come together with all of us.

Boii interpretation

Boii provides examples of the relational pedagogies in the Advisory class that engage him. (Talbot & Hayes, 2016). Boii says that his relationships with his Advisor teachers are a long-term arrangement more like a mentor helping him feel connected to learning and school (Dewey, 1963). He enjoys his classmate's company, the social interaction; motivation and sense of belonging and identity they create are pivotal to his success at school (Schunk, 2012). Relationships are foremost in Boii’s interactions in the Advisory class (Bingham & Sidorkins, 2004; Smyth et al., 2010). For Boii, everything is relative and connected, tied to his growing sense of agency and success in the world. He tells us about his interest in Basketball and meeting Miss Macklemore and Miss Mae during year nine. Boii feels connected to the teachers, the school and he feel cared for both in his learning and as an individual (Blum, 2005). By working together over the entire five years of schooling, being mutually dependent, Boii and his teachers can
experiment, experience, connect and reflect on learning both personally and collectively more deeply than in a hierarchical high school (Boomer, 1982).

Boii remarks that he disliked experiencing the dislocation and stress of mainstream schooling but now enjoys the togetherness and laidback atmosphere of Advisory. He speaks about the variety of friendships and chemistry of the class members and that the diversity in their education contributes to his studies, he belongs to (Peers & Fleer 2013; Sumson & Wong 2011). From Boii’s experience, the class members enjoy working together cooperatively and critically to achieve common goals (Bingham & Sidorkins, 2004). These academic and social goals generate from individual and group, ideas of how they want their class to be and why (Dewey, 1963). Individuals enjoy being self-directed having a role in deciding what will be learned and how they will go about learning it (Boomer, 1992). Boii indicates that gaining achievement happens through small group work; he is fond of exchanging ideas, making plans and proposing solutions with his classmates (Hattam et al., 1999).

Over the years, he has experience in developing life skills and maintaining special relationships with his peers, many who have seen tragedy in their life. Boii and his friends hang out as a group both in school and out of school. They share food, clothes, phone credit, homes and bedrooms as they talk about their dreams and fears. Together in a group, Boii feels more confident in surviving in a complex world reliant on social and professional interactions (Coleman, 2008). Boii belongs because he can speak his mind, he can make his decisions, set the pace with Advisory relationships allowing him to be productive and safe (Anderson, Hamilton, & Hattie, 2004).

**Conclusion**

When in traditional school systems, teachers and administrators fail to recognise the influence of disadvantage that students bring to school with them they also fail in generating encouraging, supportive and developmental relationships with students that need their support the most. In doing so, the institution of traditional schooling maintains existing system of inequity. Beyoncé speaks of experiencing hierarchical structures resulting in disadvantaged or different individuals and groups feeling disrespected and unrecognised, unfairly judged and excluded from the school community (Smythet al., 2010). She feels that high school curriculums and discourses often present a different set of meanings and values that preclude disadvantaged youth from University dialogues and activities (Mills & McGregor, 2014). In Beyonce experiences, she tell us that she gave up on school when she is unable to form
relationships or establish a measure of trust, respect or care from her teachers or school system (Smyth et al., 2010).

However, through relational pedagogy student retention, academic and social achievements and graduation rates become more feasible for those marginalised in traditional high school institutions (Lysaker & Furuness, 2011; Smyth et al., 2010). As learning in this thesis is a social process, the relationships between teacher and students play a vital role in the growth of the each student (Smyth et al., 2010). Boii expresses that Advisory provides a welcoming, safe and connected environment that consistently encourages the advancement of his academic, social and affective needs both in and out of school (Talbot & Hayes, 2016). There is an understanding among the Advisory participants that knowledge is constructed slowly through experience and reflection and that mastery develops over the years and by engaging with multiple contexts and considering multiple perspectives (Bingham & Sidorkins, 2004).

Boii articulates that he belongs to his Advisory, and that sense of belonging builds his resilience, wellbeing and comfort at school and home. Boii’s sense of belonging starts developing as a shared obligation to others. In turn, this can act on remedy perceived deficits and in doing so reform social inclusion agendas (Peers & Fleer 2013). There is a feeling in Advisory that trusting, caring and respectful relationships (Smyth et al., 2010) are significant in developing the idea that individuals are worthy of a place and have the ability to successfully access and participate in higher education and learning pathways. An equally powerful component of relational pedagogy is the identity of participants as they learn who they as they pursue future lives and careers.

Beyonce and Boii’s views and voices of Willibe high school and Advisory suggests that relational pedagogies can play a vital role in promoting the academic and social development and wellbeing of participants. This research also suggests that in ensuring disadvantaged communities ongoing economic prosperity and social cohesion, sustainable programs based on the Big Picture Academy model can grow the number of eligible, willing and able students to attend university from a disadvantaged regional community by empowering individuals to challenge barriers to their social and academic achievement.

References


Assessing Affective Learning: A Case of Nepalese Institutional School

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Abstract

Affective Learning (AL) is one of the dimensions of transformational learning as it concerns with the learners' life style and behaviour. The purpose of this study is to explore a school teachers' assessment over students' affective learning at different five levels (receiving, responding, valuing, organization and characterization) as stated in Krathwohl's Taxonomy of Affective Learning (1964) (Neuman & Friedman, 2010), and also to elucidate how the Krathwol's (1964) levels of AL are associated to Bandura’s Social Learning Theory. I collected the information through semi-structured interviews with four subject teachers of the case school. The findings evoke that students' affective learning was considerable level from valuing and above in Krathwohl’s levels of AL. I found a wide gap between hierarchical levels of AL and students' desirable behaviours that has weakened the bond of Bandura’s social learning theory cycle. To improve the current situation of AL, inclusive pedagogy, motivational strategy and parental education over the children would be effective measures that can enhance transformational education and sustainable education.

Keywords: transformational learning; affective learning; valuing; organization; characterization

Introduction

Affective Learning (AL), being one of the attributes of transformational learning, keeps a close connection with learners' life style and conducts. Furthermore, it is one of the dimensions of HHH (Head, Heart and Hand) model. This HHH model was introduced by Orr (1992), and conceptualized from sustainable education, transformative learning theories, eco-literacy and so on (Singleton, 2015). In connection with transformational learning, how critically a student (self) reflects their learning contents or context; whether they see and perceive the things differently (Berner, Lobo & Silva, 2013; Kitchenham, 2008); and developing such ability in a child are also the concerns of affective learning.
In this concern, Krathwohl’s (1964) ‘Taxonomy of Affective Learning’ is much relevant. It describes AL at five different levels that are expected by a teacher in a classroom instruction. The five levels are receiving, responding, valuing, organization and characterization. The taxonomy of AL is supposed to address the Bandura’s social learning theory that deals with how a learner develops behaviour through a certain process: attention, retention, reproduction and motivation in observational learning. In Nepalese school context, it is little known as to how the AL situation is. Specifically, these questions carry a great meaning in our context: How do the teachers assess students' receiving behaviours in a content or context in a classroom? How do they respond it? How do they value it? Whether they contextually organize and characterize them? Have these five levels of AL satisfactorily addressed the Bandura’s social learning theory? These are the significant questions that determine whether our Nepalese schools provide transformational education from the perspective of affective learning. But, it is quite little known about how the AL is assessed through which transformational learning can be evaluated. As AL is behavioural learning, this highly concerns with the emotional and social behaviours. It is still unanswered in Nepalese context that how the AL is assessed in a classroom that can be linked to social learning.

Social Learning theory (SLT) is important in the sense that it helps to understand, predict and influence an individual’s behaviours. The Social Learning Theory developed by Albert Bandura in 1970s concerns with the patterns of behaviours that can be acquired through direct experience by observing the others’ behaviours. This theory deals with the learning from an individual’s interaction with others in a social context that may be in classroom activities (Smith & Barge, 2009).

The purpose of this study is to explore the institutional school teachers’ experience on the students' affective learning outcomes at different five levels as stated by Krathwohl et al. (1964). To understand students’ AL meaningfully through certain stages, this study elucidates how the Krathwhol’s (1964) levels of AL are associated to Bandura’s Social Learning Theory. However, it is not easy task to assess the affective learning related to affective learning (Boyd, Dooley & Felton, 2006) as it is fluctuated by several factors such as personal mood or feelings, time, environment and so on.

**Affective Learning and Its Assessment**

In school education, affective domain of learning deals with the feelings, attitudes, beliefs, values, perceptions or characterizations towards the instructional contents delivered in a class (Neuman & Friedman, 2010). In school level curriculum of Nepal, out of eleven national goals of education, seven goals are explicitly focused on affective
learning. Most of the objectives concern with emotional understanding, emotional behavior, and emotional self-regulation or management.

In this study, I have primarily focused on the five levels of learning in affective domain based on Krathwohl's (1964) Taxonomy of AL. AL is perceived as a difficult task that how a student develops or learns these five hierarchical levels of AL as it is poorly conceptualized and individualized. It is also difficult to directly assess the AL outcomes (Neuman & Friedman, 2010). While assessing the AL, Anderson and Krathwohl (2001) recommended evaluating four components: emotional quality willingness to attend or sensitivity and awareness to the concept, increasing automaticity of responses, and internalization. Boyd et al. (2007) contended that Krathwohl’s levels of AL can be assessed through student's reflective writings, whereas Kaplan (1986) created a complex set of worksheets to assess it. Hatton and Smith (1995) identified four types of reflective writing (descriptive writing, descriptive reflection, dialogic reflection, critical reflection), whereas Huba and Freed (2000) postulated short writing assignments as an assessment tool to measure AL (Boyd et al., 2007).

From this brief review of the assessment tools of AL, no any valid and precise format is found. In practice, Likert scale, reflective writing, checklists or any other test items are used in different contexts. This seems more subjective and difficult to assess the AL outcomes as it is a complex learning influenced much by internal (psychological or biological state) and external or environmental factors as well.

**Study Contexts**

This is an exploratory study based on interpretive research design. The findings are extracted from what Riveros, Newton & Costa (2013) say "semi-structured interviews with open-ended questions." While taking interviews with four teachers from a Nepalese institutional school, they shared their experience voluntarily towards how the students' learning of affective domain gets assessed. At this point, it is a qualitative case study that entails purposeful sample of four cases (Nepali, Mathematics, Science and Social Studies teachers) of a school. Then, I selected a school with well-established reputation situated in Kathmandu Metropolitan City. The school has the record of outstanding academic performance in SLC examination as compared to the national meritorious performance of the schools.

**Evidence Collection**

In the process of evidence collection, I directly involved in getting insights of the problem. In regard with participants' setting and evidence collection procedure, four
subject teachers of the school were involved in the interview. The evidences were collected in July and August, 2016. Referencing to Creswell & Plano Clark (2003), first, I visited the schools for rapport build-up, getting consent to take interview and record it, and fixing time and site schedule for the interview. After the first meeting with the teachers, in different time schedules in the same day, the interview was conducted in one–to-one conversational manner. The main concerns of the questions were related to the AL assessment. For example, how do you assess the different levels of students' AL levels; how do you ensure that students have valued or internalized your lesson by their identified behaviour? The interview was taken based on a general interview guidelines 'interview protocol' (Jacob & Furgerson, 2012). The interview was recorded in electronic device which lasted for 27 to 29 minutes for each and the field notes were also taken to enrich the interview evidences.

I and one English Language Teacher transcribed the interview evidences for which it took near about 28 hours (for one week). To maintain the confidentiality and anonymity, I gave four pseudonyms for the teachers as Sanjaya, Bijaya, Ramesh and Binod. After the preparation of the draft of transcripts, two weeks later, each interviewee was given their own interview transcript for the verification of their information. All the interviewees returned the transcripts with slight changes. In the case of confusion and incomplete information, I had ten to fifteen minutes follow-up for noting down the information.

Analysis of Evidences

I analyzed the evidences collected from the interview of four teachers, field notes and informal observation based on the 'Matrix Format' (Miles, Huberman & Saldana, 2014). So, I could view all the information under a particular heading that eased me to address the research issues. In rows of the matrix, Krathwohl’s five levels of AL including the processes of Bandura’s Social Learning Theory, and others relevant topics such as workload, working environment etc., and in columns, four interviewees' names were stated. In the cells of the matrix, the corresponding information was entered.

In the process of evidence analysis, I focused on how teachers perceive their AL behaviours at different levels along with other relevant issues. As stated by Seidel (1998), the analysis process proceeded as an iterative but in progressive order of three stages. The three stages are noticing, collecting and thinking. In noticing, it began from the site-setting for the interview and the informal observation. I separated the teachers' interviews under five different levels of AL and highlighted (coded) the important information. In sorting out the information, I assembled the coded
information that could give the sense of raw interview information. In the final stage of analysis, I thought about the meaning form the assembled information to explore the findings of this study.

The findings drawn from the aforesaid process are discussed based on the Bandura’s Social Learning Theory model. The model constitutes four processes: attention, retention, reproduction and motivation (Bandura, 1977). How these processes are embedded in the AL? Does AL of the learners significantly contribute to their social and behavioural development? These issues were the focus of discussion.

**Findings of this Study**

In this section, the findings of this study are made in relation to the five different levels of AL developed by Krathwohl (1964) (receiving, responding, valuing, organization and characterization). The following findings illuminate the teachers' perceptions towards the assessment of affective learning.

**Receiving as the First Level of AL**

Listening to the teachers, attention to the classroom activities are the knowledge level of the affective learning as defined by Krathwohl (1964). To achieve the higher level of AL, the students should first pay attention to sensitize the information delivered in the class. In other words, 'receiving' is the learner’s sensitivity to the existence of stimuli (Wilson, 2016). In this study, there were some common behavioural activities as perceived by the teachers in the class as - 'staying silent', 'standing up', and 'greeting in gentle manner'. Teacher Sanjaya shares the following about his experience of students' behaviours in the class:

> As soon as I enter the class, students get up from their seats and greet me. Then, I give some time to sit down them silently. The students keep silence while taking out their books and copies on their seats. I take this activity positively. I assume that they are willing to read with such behaviors.

The behaviour displayed by the students shows the positive behaviour and readiness to learn the lesson. However, some students, who are not willing to learn, show negative behaviours. Negligent to greeting, gossiping in the class, disrespectful behaviours etc. are some examples of students' negative behaviours. In this regard, teacher Bijaya says, "When the students are talking to their side partners, it states that they are not paying proper attention to what are they being taught." Similarly, teacher Binod states, "... who do not respect, I think, they don't understand the lesson taught in the class."
From the quotes of the three teachers indicate that the students of the case school show the willingness to receive, feel the importance of lesson, perceive it positively by exhibiting behaviours such as greeting to the teachers, silent sitting in the class or paying attention to the teachers (Boyd et al., 2007). The teachers of the school notice that some students are not willing to learn in the class. Then, they don’t understand what a teacher teaches. The teachers may find it difficult to figure out the reasons for students’ unwillingness in learning.

**Responding as the Second Level of AL**

The second level of Krathwohl's AL domain is 'responding'. In this level, students show their active attention to stimuli, and his/her motivation to learn (Wilson, 2016). The action verbs, for example, are agree, allow, answer, choose, complete, participate, reply etc. From the case study of the school, the teachers would observe the similar behaviours and responses of the students. For example, students ask questions or cross-questions to the teacher, they add something after teacher's delivery, answer the questions, and discuss among them.

As the teachers' response to 'responding'-related question, teacher Sanjaya replied the positive aspect that he noticed. The students often ask questions after he begins the lesson. They want to learn about the things they are confused with. Similarly, Ramesh also responded in positive sense. When he asks something to the students, they add their ideas, if known, before he completes the sentence... . For this, he puts certain questions for their active involvement to solve them. In contrast to positive behaviours, the findings also suggest that the students demonstrate negative behaviours. Such behaviours show the students' unwillingness to respond the teacher's question or instruction. In this concern, Binod views that the weak students never ask, irrespective of how much you afford to them. Similarly, Ramesh expresses that students sleep in the class during the teaching of theoretical subjects like Social Studies.

From the quotes of the four subject teachers, I found the responding behaviours as the eagerness to deeper understanding of contents and a positive response of the students. They are reflected in different forms such as asking question to the teachers, discussion with their friends, answer to questions etc. However, students' passivity in the class such as sleeping, not asking any questions, ignorance in certain subjects can be identified as the negative behaviours. These negative behaviours obstruct in the higher levels of affective learning.
Valuing as the Third Level of AL

The third level of AL is 'valuing' which is as the threshold for other two levels of AL. It is not possible to further organize or characterize the learning unless a student values the content or classroom activity. From the analysis of four teachers’ interviews, some common behaviours indicate the beliefs and attitudes of worth in the content and context of the classroom (Wilson, 2016). In the question of the interviewer in this concern, Bijaya replies that when students do their work smoothly without having any obstacles and submit their work on time, it can be understood that the students have internalized the lessons. Similarly, Binod says that intelligent students search from different sources and they try themselves even the numerical problems. That is, they value the lessons.

The findings of the study suggest that the students value the content taught in the classroom because they keep curiosity to further search of information besides the contents delivered by their teachers. As counter behaviours such as no classwork or homework, or copying from others without being clear on the topic designate that they do not value the lessons and teacher.

Organization as the Fourth Level of AL

In 'organization' level of AL, students integrate or synthesize the values, an idea to new idea/value or a new pattern of a behaviour. They organize the knowledge and skills at higher level, and they order and prioritize new concept or text to adjust within the group (Rupani, Mansha, & Bhutto, 2011). For example, they participate in science exhibition or organize themselves. In the teachers' observations, only a few numbers of students of the schools exhibit the learning at organization level. While interviewing the teachers with this question - "How do you assess that your students relate, modify, synthesize or compare the learned lessons?"- Bijaya views the following:

For instance, when a student after reciting a poem can write another poem of similar kind or can understand the language used in it, and if he can do critical analysis of any text, it can be realized that the student has acquired the organization level of knowledge.

From this quote, I found that the students' AL at organization level has been assessed through the observation of students’ behaviours, where they bring knowledge into practice and make critical analysis. But, some of the teachers do not see their students at this level. In this connection, Ramesh says that they associate the learned matters a little. And, he doesn’t see the children doing actively. ... Students do not link to the
subjects themselves. They just learn what teacher teaches in the class. This version shows that the students do not internalize the content. Only limited numbers of students are in the case school achieving the AL at this level.

**Characterization as the Fifth Level of AL**

The highest level of Krathwohl's AL hierarchy is 'characterization'. In this level, students characterize in their real life, and they internalize and generalize the valued contents or contexts. They advocate, challenge, debate etc. which indicate characterization level of AL. They show self-reliance, professionalism to solve problems, and revise judgments in light of new evidences throughout their lives (Rupani et al., 2011). In connection to this level of AL, some identified behaviours were experienced by the school teachers. Here, Binod said that students were doing small practical works such as law of motion, weight of mass in his absence. And it made him happy. Some of them had brought change in their thinking just like one made motor last time.

In practical subjects like Science and Mathematics, the students were found to have learned at higher level. They showed practical activities in their real life. However, in the theoretical subjects like Nepali or Social Studies, the teachers did not notice the behaviours at characterization level. Rather, the teachers had experienced some barriers to achieve AL at this level. Ramesh said that he found students and even parents reading only for reading, reading for exam, and they (students) hardly used their knowledge or skills it in daily life.

The above quotes of the teachers reveal that only limited number of students achieve AL at higher level. They exhibit AL learned from practical classes. However, the students and even parents focus mostly on the score in exam rather than the behavioural changes. Such mentality of the parents may hinder the development of students’ social behaviours.

**Krathwohl’s Five Levels of AL in Connection to Bandura’s Social Learning Theory**

While viewing the affective learning through the lens of Bandura’s Social Learning Theory (SLT), four processes stated by Bandura: attention, retention, reproduction and motivation in observational learning are the matter of importance. Attention is the first stage in which a learner observes a behaviour that influences them. To get optimum level of learning, retention of the observed behaviour is necessary. The learner has to retain it. Then they can demonstrate it as per the need. The third stage is reproduction.
In this stage, the learner displays the new pattern of the behaviours. The fourth stage motivation or the reinforcement determines the occurrences of the learned behaviour.

**Receiving and Responding as Inseparable Dimensions of Attention**

In case school, the students receive and respond in their own ways. As reported by the teachers, the students who stay silent or greet teachers in the presence of the teachers in the class are receiving teacher positively; and those who ask questions to the teachers are defined as the attentive learners. In contrast, the students who are unwilling to learn do not respond teachers positively; they sleep in class or gossip with other friends. Such students are defined as the poor performer. An activity of a teacher may be ignored by the students, as stated by Banura (1977), if it lacks pleasing characteristics. Then, as cited in Bandura (1977), the bond between S1→R→S2 becomes weaker where S1 is teacher’s delivery, R mean students’ response and S2 for reinforcement or rewards.

In the meantime, a genuine question comes in my mind that how such surficial activities of students determine their learning. The teachers who have been observing the student behaviour for long time may be better witnesses. However, as an every individual is different and unique, in my experience, the activities so called positive are not determiners for attentive behaviour. These behaviors may be reflected in some other ways. The so called poor performer in the class is also found successful in their real life. Undoubtedly, attentive is the preliminary stage in social learning theory that posits on two pillars: receiving and responding towards a stimulus. Then, they can decide whether the stimulus is to be valued or not.

**Valuing and Organization as Pre-Requisite for Retention**

Krathwohl’s third and fourth levels of AL are valuing and organization. In the case school, the teachers notice that if students do their homework, ask questions to the teachers, discuss/engage with their friends about the lesson, they are supposed to value the lessons and are said to be in the process of organization of learning. From the interview with the teachers, I feel that only a few number of students of a class value even in pretty less quantity. In such situation, retention of learning is not developed at desirable that hinders the characterization of the learning. As stated by Bandura, retention can be sustained through effective management of reward that strengthens the bond of S1→R→S2.
How can the students be rewarded? It a subjective question as the reward along with punishment can be used as re-enforcer in learning process in various forms. In my experience, are the teachers able to assess the impact of rewards on learning process, how lively and effectively a teacher uses re-enforcers in a class? These questions are the matters of concern. The information given by the participating teachers do not reflect adequate to address this concern. For valuing a behaviour, anybody has to realize its importance, to its useful in their real life or the returns after they display it.

**Characterization as Reproduction of a Learner’s Behaviour**

Characterization is the highest level of Krathwohl’s five level of AL that is reproduced in the learner’s behaviours. A learner can reproduce an action when they put together in a modeled pattern of overt actions (Bandura, 1977). As perceived from the teachers’ interview, the students characterize the actions related to practical subjects such as Science and Mathematics rather than theoretical subjects such as Social Studies. The students of the case schools do not reproduce the actions in their behaviour at desirable level. Behind this weakness, who is responsible; is a subject of study. If a teacher is able to deliver such actions in a class so that the students can easily put them in a set of a pattern. Such actions are more likely to exhibit in their behaviour.

While comparing two facets: Characterization and reproduction, reproduction seems as a part of characterization. In characterization level, a learner is able to develop behaviour in a stable manner. If a learner displays behaviour in stable manner, then the learning occurs in characterization level. In the case school, the students aren’t found interested to value the lesson as the teachers desired. If they do not value the lesson and do not organize it, then they can’t characterize in their behaviour. For completing the cycle of Banura’s social learning theory, a learner is to be motivated in each of Krathwohl’s five level of AL.

**Motivation as Energizer for AL**

Five levels of Krathwhol’s AL seem compatible to Bandura’s four process of SLT. However, an argument may take place that fourth process: motivation of SLT has role from the right beginning of the presence of stimulus for a learner. How students receive or perceive the teacher’s presence in the class is crucial for affective learning. As reported by the teacher, when a teacher enters a classroom, some students greet him/her or some students don’t do. Why it happens differently for the same stimulus: active and positive response or passive and negative response. From this point of view, motivation doesn’t merely occur at last process as stated in social learning theory. Rather it functions throughout the five levels of Krathwhol’s level of AL.
As reported by teacher: Sanjaya, valuing achievement of students, counseling, regular feedback are general use of motivational factors. These examples ensure that the teachers use more intrinsic motivation as compared to extrinsic motivation. The students were found self-motivated by the learning achievement, and some are not. Although the teachers implement some strategies such as counseling, consulting parents, they are not effective as they desire. This situation weakens the bond of social learning theory which is closely related to affective learning.

**Conclusion and Implication**

Affective Learning (AL) is achieved from receiving level to characterization level. When a student achieves the higher level of AL, the learning of any domain- cognitive, affective or psychomotor- is possible to transform into someone's real life. Until the learning is transformed or characterized, the education is unlikely to meet higher order abilities of the students like problem solving skills, critical or judgmental skills and localizing skills. And also it doesn’t complete a cycle of social learning theory. To achieve AL at desirable level, a learner needs to complete the cycle of SLT: Attention → Retention → Reproduction → Motivation. This process cycle is needed to occur in Krathwohl’s five level of learning to enhance AL.

From the case of the selected school, it reflects that affective learning outcome is at considerable level in the institutional schools of Nepal. During the study, only few students were evident that they achieved the affective learning outcome at higher level. The teaching strategy and assessment system both concern with the exam score rather than the students' changes in behaviours. The concept of "educating child" is misunderstood as reading for paper-pencil exam, and the exam is used for rating child in terms of especially cognitive learning abilities. It is found little concern of a teacher whether he/she observes a student’s learning from both Krathwohl’s level of AL and Bandura’s Social learning.

It may be the subject of implication that the insights from the study of the case schools, teachers need to be aware of assessing AL in effective manner. If the assessment scores is accounted for evaluation of student behavioural performance, the schools may systematize the assessment of AL which contributes to bring desirable change in the students’ behaviours. It is also important for the schools and the teacher to understand that how Kathwohl’s five level of AL can be assessed and Bandura’s SLT works in completing cycle of AL. Similarly, present need is to keep balance between three domains (cognitive, affective and psychomotor). For this, inclusive pedagogy,
motivational strategy, parental education, and teachers' awareness on the role of affective learning are necessary for assessing better AL outcomes that ultimately enhance transformational and sustainable education.

**References**


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Article 08

Sustainable City: A Case of Sunwal Municipality

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Abstract

Despite the several challenges, Sunwal municipality has lots of possibilities for sustainable city. This paper aims to explore the existing possibilities for the sustainable city in Sunwal Municipality. In so doing, the paper discusses mainly how Sunwal municipality meets the needs of present without compromising the ability of future generation. It globalized issue a fast growing settlement practice in human communities. This paper also discusses the urban model of Sunwal municipality that situated in urban formula, where most facilities are provided and human settlement arises. The major findings of the paper shows that Sunwal Municipality was not an exception that followed the industrial modernity, which created a lot of risks related to economy, environment and society. However, it has been following to mitigate such risks envisioning the sustainable city. Employing the reflexive modernity as the theoretical perspectives, the paper depicts the confrontation of the individuals with the industrial society, thereby giving some examples of sustainable practices.

Keywords: sustainable city; settlement practices; Sunwal Municipality; Nepal

Introduction

Sunwal municipality is declared as the municipality in 2013. According to the municipal profile (Government of Nepal, 2014), the population of this municipality is 47738 and now it is around 50 thousand. Area of Sunwal is 221 sq. km. Before second declaration of municipalities in the country, there were only 58 municipalities including metropolitan and sub metropolitan cities. According to the Ministry of Federal Affairs and Local Development (MoFALD), till 2016 there are 217 municipalities including previously existed and newly announced metropolitan and sub metropolitan cities. Thus Sunwal is also one of the cities among those 217 municipalities. It is nearly at the midpoint of the east-west highway, so there is possibility of excess of people from various parts of the country. Because of well planning in past years in Sunwal, there is greenery, planned road ways, water resource and also the availability of electricity in each house. When we go through the history of urbanization, Sunwal has majority of migrated people from the hilly areas and most of the people are seen civilized and they are also curious to
follow government standard in housing and other development activities. So, by these facts we can assume that Sunwal is populated just in past few years. That is why urbanization also took place in very recent period. Urbanization in Nepal has not its long history.

According to Dhakal (2012), urbanization in Nepal began just after 1950 when Ranas feudocracy ended. In the planning process, Ranas had taken some important steps for urban planning though it was not full from theoretical prospect. In the traditional type planning, it is very clear to guess that there was sense of culture and tradition. Gann (1988) has claimed that there is top to down policy formation by the autocratic planners which seemed pertinent in urban development. But when we come to the ground reality down to up model is being an advance and easy to implement easily in local level. While searching about the public views for development activities in Sunwal, voices of people were focused. Awasthi (2012) says, greenery is essential to achieve the sustainability goals. In reality, quantity of open space in the cities is decreasing and there is no sustainable plan with stakeholders. Dhungana (2011) says, sustainable development is socio economic and environmental connection of each development. And the target of each city is also to get sustainability. In Nepal, there is lacking in urban policy focusing to urban sustainability. Some oldest cities of Nepal, like Biratnagar, Pokhera, Butwal, Chitwan are not well planned. When we talked with an engineer of a municipality in Butwal, he says “we have some budget for making the roads and it will be expended as per the discussions of political leaders” I think three year planning of Nepal in development sector has been planning to address just the current issues and if it is addressing to the some issues like urban planning like smart city, green city, it is not implemented well. Because of lack in strong monitoring mechanism educational, physical infrastructural and social development issues are limited to the plan or short term implementation not as the sustainable plan. For sustainable practices, in the sector of urban development, social economic and environmental aspects should go together. And to mobilize these all three aspects, there is leading role of education. According to Awasthi (2012) most of the remote areas are changing into urban soon. So, planning in urban like agro sector is necessary for urban sustainability. So urban we are seeing that urban population is increasing day to day. To think about the sustainable development of urban areas of Nepal we should understand the role of education well. One of the local political activist in Sunwal municipality of Nawalparasi Nepal says, “There is very difficult to politically aware to uneducated people than educated” even though this is a political experience, there is also seen vital role of literacy. So when we think about the sustainability in any human settlement area there is important role of education. ILO report (2010) has shown that there the rate of youth employment has been decreasing by around 4-5%.
This kind of scenario cannot establish the economical sustainability in global context. While seeing the annual progress report of Sunwal municipality, it shows that there is zero illiteracy and Sunwal is declared as first child friendly municipality of Nepal. And now a days Sunwal is practicing to declare as environment friendly municipality.

**Rational and Purpose**

As the researcher in urban issues we think that in the present context of Nepal urbanization is uneven and it is also one of the fashionable things in Nepalese context. When people think to come in urban area they assume for comfortable life. But actually the cuties are established for improving the human life. Kharas et al. (2012) said cities are recognized for their capacity to provide scale economies, lower environmental footprint through densification, and ultimately greater freedom for the individuals who inhabit them (as cited in Devkota, 2012).

Generally people believe that there is comfortable and quality life in urban. It’s just the rhetoric of urban development but when there is issue that in present settlement policy of government regarding urban is miserable. In urban area of Nepal most of the educated are migrated to foreign countries. According to the CBS (2011), each year around 7% of the total population migrates to foreign countries from Nepal. Among of them there are most of the youths gone for jobs. In Sunwal’s case we observed the percentage of international migration is so high. In National context it is 5% but it is clearly seen that this international migration is higher than national migration rate. During our field visit only elderly people, few women and children were staying in the urban areas.

When we observed door to door in core areas of Sunwal at present, except students and locally employed people we saw only fewer numbers of youths in Sunwal municipality and most of them were just literate to read and write. Because of lacking in educational skills there used to come education, social and economic problems together. In same context ILO report (2010) has explained with threatening tone that unemployment in youth population can bring socio economic problems in the global community. Nepali city areas are affected by some youths like drug addicts and thieves. When we study the background of these people there is main cause to go for these anti-social activities, when there is unemployment, lack of education and freedom more than the needed.

To make the city sustainable there is vital role of education because education helps to fulfill the time wise demand of people. To employ people there should be situation
based education. Subba & Bhutia (2016) stated that in Asham of India there is need based education system formulated by local government but the national structure of education of education is ditto followed. Curriculum is made according to the local need. Likely in Nepalese context where urbanization is taking place rapidly; there is need of education as per the need of urban sustainability.

Most of the people of new generation are attracted to urban areas in Nepal but policy related to sustainable urban settlement is lacking till the date. Local Self Governance Act (1999) of Nepal is somehow strengthening the local bodies by providing authority for planning and implementation but according to change in time and situation there is need to be change in this act. According to the political leader and government stakeholder working in planning of Sunwal, there is somehow easy to mobilize resources as per the need of municipality. It is necessary to handover the duty of education and health and other basic needs by making the local body strong enough. So, by the current scenario of Sunwal, Nawalparasi indicating the national context, there is hope of possibilities if we could lunch the effective mechanism by the current time and situation. That’s why this study reflects the lacking in urban policy of government on one hand and on other hand, it also reflects to way out the possibilities of right way development of urban areas through educational transformation.

**Research Design and Methodology**

In this research, qualitative research method is used. Local policy makers, education expert, government stakeholders and local social and political leaders are taken as research participants. Their views and experiences are taken as resources for generalization and current development activities in Sunwal municipality. National and international literatures are used as supporting materials of the study. The main research tool for collecting the data is interview and observation. Researchers collected data interviewing to the research participants more than one time in each case. Similarly, researchers’ personal experiences from the other urban areas of the country are also used as supporting data.

To collect the data, researcher constructed the tools including the urban sustainability related and locally introduced topics. Though the study is qualitative, the tool is made as per the norms of qualitative research. Researchers included the socio economic and environment related points to collect the history of development in research area. Finally, the questionnaire was submitted to the experts and after getting verification with suggestions, it was used for data collection.
Findings and Discussions

Urban Modality of Sunwal

We explored on the field study that after the urbanization in Sunwal, despite of local and nation obstacles there is seen a step ahead progress in the government’s campaigns. Municipality is fulfilling the targets of sanitation, health care, environmental protection and social development. As per the official records and president of community learning centre, Sunwal is declared as totally literate city in 2015. To get target of literacy is very important but we should not forget that just to be literate and to get basic education has some differences. Subba and Bhutia (2016) stated that elementary education just creates the base for further higher studies. It is the condition just to write name and read the letter. So there are seen diversities in development practices by the educational level of people and it also affects the planning mechanism of government agencies.

After getting basic information our research team moved to explore the planning systems. While asking about the planning process of past 20 years in Sunwal, one of the local political leader, who is working for 25 year in Sunwal says, "When we were in VDC (Village Development Committee) we had lots of income by selling the natural resources and government text so we used to make plans ourselves and there were no one to demand and manage". By these words we can assume that there was somehow monopoly system in planning process where the self governments act (1999) describes about the down to up model that development planning should be from people to government. Municipal development master planning is being finalized soon and after the master planning. But in same context, a local education expert claims that in Butwal (a nearest city from Sunwal) Sub Metropolitan city there is master planning and they are working as per the plan but daily life is not seen; so, sustainable life is just a dream. He further says, "Government should handover education, health and all duty of governing the local body then it will be easy to produce locally needed manpower." This statement reflects to the need based development because there are development activities not based on the long last planning process but oriented to the needs. Likely, one of the government officer said, "Local government can’t produce locally needed manpower because central government directly orders on education." In this context there is serious problem on the production of locally needed manpower. While moving to the sustainability, Sunwal is supporting and fully implementing the development policies of government of Nepal and there are also successes in such campaigns but when there is less focus on the activities by sustainable urban policies only the success in current short term mission is not enough for sustainability.
Child friendly City

Despite the studies on various challenges we moved to explore on the hopes regarding educational transformation in Sunwal. This municipality is also declared first child friendly municipality of Nepal. Children of the mission of child friendly activities are frank to speak and they are also good at study. When we went to collect the view of children, they desired for going to foreign country and they give the example of developed country as their dreaming state.

Our research journey mostly targeted to find the urban challenges and current issues in Sunwal. So, when we asked about it, mostly old age people explained their past days as a good time in Sunwal. Youths have no more idea. Planners start to explain but the modality issue is challenged when they see the socio political scenario. So the present challenge in systematic development has arrived because of weaknesses in leading capacity. Actually time wise leading capacity is built by education. But the policy related to education like systems for educational transformation in the document is lacking. So, this type of lacking in major thing makes the mission unsuccessful that we are facing in Nepalese urban areas. By seeing the urban problems it can be reflected that we couldn’t formulate the education needed to our local level.

Youth in Sunwal

Municipal census (2014) in Sunwal shows, there are 33% young people including youth and children. Old generation has always the complaint about new generation in their working style, lifestyle, education etc. Answering our question one of the planners in Sunwal municipality said, “there was easy to implement the development projects in community when the people were uneducated, but now educated manpower is indifference to these activities and mostly they stay at the opposition”. When we compare this fact with the perspectives of vocational and technical education, UNESCO (2001) defines vocational education as “immense of scientific, technological and socio-economic development, either in progress or envisaged, which characterizes the present era, particularly globalization and the revolution in information and communication technology. So, technical and vocational education should be a vital aspect of the educational process in all countries’. That’s why to make the education goal orientated for urban sustainability there is need of educational transformation not only in education but also in local bodies.

During our research trip, a person who has been working in the musicality for 20 years as the government representative (Officer) said, there was a common slogan in the people of Sunwal, “hamro sunwal sabai mili ramro banau” (Our Sunwal let’s make it
And he further claimed that there was transparency in the activities of VDC. So, all people and their representatives were together in the mission of development. At present, in Sunwal area there are obstacles to run the development related social programs.

A political leader and former representative of Swathi VDC said, “in past there was few population and most of the educated were engaged somewhere in work as their need.” And he further said, “now the need of people has been raised and number of educated people is so satisfactory but opportunity creation for them is not enough that’s why we are facing this problem.” According to the theory of urbanism, urbanization is seen as mediatory factor in human development. Wirth (1938) stated that urbanization of the world, which is one of the most impressive facts of modern times, has wrought profound changes in virtually every phase of social life. But this evidence was very back from now. In this base, urbanization is uneven situation by the past history and present facts. Thus, to make sustainable urban we need to think about youth mobilization to development work through transformative education. Otherwise, problem may take a danger shape in urbanized places.

**Urban Development Strategy and Education**

Government of Nepal has formulated two urban and local level related important policies: Urban Development Act 1988 and Self Governance Act 1999. These days, government has also run Ministry of Urban Development. These activities somehow focus to the positive steps toward urban management strategies of government. But to come at the urban sustainability is currently just a dream. There is big role of implementation and actions in real field.

Sunwal municipality has implemented the regulations related to land plotting and housing with government standard annual municipal action plan 2016. According to the executive officer of Sunwal urban development, master plan is at the final stage. After the plan, all development activities in Sunwal will be done as per the guidance of master plan. One participant from school principal said, “municipality makes plan but implementation is not as per the plan mentioned activities” The municipal records of Sunwal shows, there are various plans like land owning system implementation, road standards and so on. Former elected representative in Sunwal said, there is problem in regular and effective monitoring system in Sunwal. German Technical Cooperation Agency, GTZ (1999) says, Mayors and urban managers must also be made aware of benefits offered by urban policy integration. When we see the weaknesses in monitoring, there is clear reflection of educational lacking in the monitoring mechanism.
in local body because in monitoring mechanism there is representation of local leaders and some social organization with municipal leadership, and these people of monitoring mechanism are not fulfilled by concepts of urbanization of present context.

Our study explored that Sunwal is a municipality with lots of possibilities. Natural resources, geographical and cultural diversity are Sunwal’s hopes for its sustainable future. Political and social leaders of Sunwal say, “Still there are chances to make this city well managed and standard”. There are very good possibilities in comparison to other municipalities. Physically, Sunwal is 121 sq km. According to the Central Bureau of Statistics (CBS, 2011), Population in the urban area is just 17% and urban land is 2.23%. Likely, density of population is 157 persons per sq km of Nepal. If we compare the population density of Kathmandu, it is 20,288 people per square km. Similarly, while seeing the population growth rate of urban area; Sunwal is not thickly populated in comparison to other cities of Nepal. It has 602 people per sq km. So, this positive aspect for sustainability points that if education can be as per the need of people, the generational movement of systematic development can be taken.

**Toward Environment Friendly Mission**

We observed that despite many problems, Sunwal is practicing for Environment friendly city. Environment Friendly Local Governance Program is conducted by Government of Nepal in 2013. Under this program, Sunwal is lunching the program like pond construction, land protection, plantation, waste management and awareness activities. According to the official data, Sunwal has declared more than two thousand households as environment friendly and they have a plan to declare more than six thousand HH as environment friendly houses by fulfilling the basic indicators. Like in previous programs in Sunwal, there is effective participation of people. Environment friendly mission targets to adapt the effects of climate change. Its goals to meet sustainability may get a success but there is need of stability on government policies. The program is established in the municipality as best program in environmental awareness, sustainable infrastructure development and sanitations, which also reflects health education.

**Concluding Role of Educational Transformation**

Finally, we explored that in the development of city, there is master role of policy. Likely, economic components and culture has been developed in the base of education. In all such bases, skilled manpower and active local participants is needed. So, for progress to the present stages of city, people’s participation is necessary. For effective participation need based education is lacking. It is seen in the case of Sunwal
municipality. When we observed difficulties to mobilize educated person than illiterate one, it illustrated the role of need based education. People are educated but not about the solution of local problem. That’s why as per the words mentioned by Mezirow (2003), transformative learning is co-extensive with rationality in instrumental and communicative learning. Here, we need to explore the ways for educational transformation. To come up with the sustainability through policy implementation and social transformation, there is need of transformative education. In Sunwal, absence of transformative education is a vital challenging factor for sustainable urban development.

**Conclusion**

The study on urban issues in Nepal is very vast. There is unclear policy, and it is also a big deal to find the fact from newly established cities like Sunwal. The term urbanization in Nepal is belonging to local and general concept but not directly defined by the government policy till the date. General concept of urbanization notices that municipality declaration is a formality in identification of Nepal’s urban area. Only fewer policies somehow address the urban concepts and they indirectly define urban area of Nepal as municipality. So, at present, if we talk in regard to number of municipality, it covers more than 40 percent people as the inhabitant of urban. This percent was just 17 before 12 years. Urbanization in Nepal is increasing day by day but there is not proper development of urban facility in all declared municipalities.

While comparing the situation of present and past for the public contribution in development of Sunwal municipality, there is seen satisfactory situation because of the success in some national campaigns like child friendly and environment friendly missions. At present, in Sunwal, just few people work in government and private organizations. Likely, many people work in foreign countries and some of them are also educated but unemployed. The city is declared as fully literate, child friendly. Nowadays it is trying to be declared as environment friendly. So, there are hopes and possibilities for making a sustainable city by using enough natural resources, open land area, diversified culture, geographical situation with the skills of majority of migrated people. Despite of some educational and contemporarily social issues, Sunwal has hopes for urban sustainability.

Few people are still de-motivated for changes in our society. So, the best motivation factor to enhance their participation is education and it should be as per the time and situation to fulfill the needs of people. There is only a way to educate them form old to new generation with the goal for the solutions of present problem. At present, the need
of both, people and government should be to make a sustainable city because majority of people are supposed to stay in city area and immigration rate to the city is also increasing day by day. That's why when the people are educated as per the need of sustainability; output will be oriented to urban sustainability. And finally it can be concluded that a newly established municipality Sunwal has lots of progresses till the date. It has also hopes for future progresses. If there will be the support of people, government and social organizations’ like at present, this city can be transformed as a model city in Nepal.

References


Open and Distance Learning in Nepal: Views Towards Social Transformation

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Abstract

Despite increasing literacy rate, the formal education system of Nepal has become unable to address the national needs of educating its people. The 'Opposition' period of education during Rana Regime for 104 years (1847-1950) hindered the society to be conscious for its own development and for the development of social transformation. Later, the formal education was largely focused on urban areas. It created an imbalanced transformation of urban and rural economy. In this social contexts, open and distance education in Nepal was advocated to support the national and social transformation with the approach of accessible education. Once people are provided with the opportunity to educational access, it will help them to broaden their knowledge and skills, which lead to social transformation. As explained in the theory of connectivism e.g. Siemens (2005), technology can be included to enhance cognition and knowledge. Hence, I would like to argue how distance education in Nepal has been contributive to social transformation, and why this mode of education is taken as an outlook and not a focused or centralized mode of education. To meet the purpose of this paper, I have linked ODL with the contemporary socio-economic contexts of Nepal to specify its roles in social transformation.

Keywords: Open and distance learning; Social Transformation; Connectivism

Introduction

While technology shapes the future, it is people who shape technology and decide to what uses it can and should be put. - Kofi Annan, United Nations Secretary-General

Historical background of Open and Distance Learning

The origin of distance education goes back to the time when people used to call correspondence courses (correspondence study) for their study. With the development of new media (e.g. telephone, fax, radio, video, computer, etc.), the term correspondence study became too narrow (Richter, Aldraiweesh, Altukin, & Kondakei,
In North America, the terms independent study and home study were therefore used as competing designations, until the notion of distance education finally prevailed. The terms distance education and open learning are often used synonymously (Richter et al., 2015).

However, open learning differs from distance education in the following respect: “[…] the concept of open learning is different from distance education since it embraces the idea of students being able to take courses or programs without prerequisites and being able to choose to study any subjects they wish.” (Moore & Kearsley, 1996, p.2). Open learning, therefore, allows access to study without academic restrictions or prerequisites. Distance education programs may or may not follow the approaches of open learning; its goal is to enable the students to become independent learners (Richter et al., 2015).

Regarding the international practices of ODL, it goes back to the 18th century when phenomenal advancement and innovation in transportation and communication heralded by the industrial revolution were made. At the same time, Desmond Keegan coined ODL as alternative model of education (Birochi & Pozzen, 2011). The technology of the time made the mode of education feasible as well as separated teachers and learners from a fixed place, time and person approaches of education system. Moreover, ODL has now come up with mainly four models: multimedia model, tele-learning model, flexible learning model and interactive flexible learning model. All these models are possible in learning through the use of ICT.

Distance education is a form of learning and teaching in which technical media are used to bridge the distance between the parties involved in the learning process. The capability of media to afford two-ways communication for the interaction between learners and teachers and among learners is an essential part of the process. This requirement is reflected in the more recent and widely accepted definition by Simonson, Schlosser and Orellana (2011): “Distance Education is institution-based, formal education where the learning group is separated, and where interactive telecommunications systems are used to connect learners, resources, and instructors” (p.126).

Education is perceived as the most important tool for both accumulation of social assets and social capital. That is why, educational development occupies a central position in social development (Nayar, 2004). Countries where the levels of education are low or achievements are unsatisfactory, the focus should be both to improve educational levels and reduce inequalities. Education is not merely limited on the classroom experiences; it
equally depends upon the holistic and experiential aspect of social transformation. UNESCO (2002) stated that open learning and distance education was formed, which represents that focus on opening access to education to freeing learners from the constraints of time and place, offering flexible learning opportunities to individual as well as groups of learners. So, ODL is one of the most rapidly growing fields of education. Its potential impact on all education delivery systems has been greatly accentuated through the development of internet based information technologies. Similarly, ODL has the potential to generate new patterns of teaching and learning. And it is closed to the new learning needs and new patterns of information access and application. Thus, ODL is supposed to be decisive in the creation of global knowledge moving towards social transformation (UNESCO, 2002). Furthermore, we believe that education is one of the few sustainable means to equip humans around with the skills and resources to confront the challenges of ignorance, poverty, war and environmental degradation.

In the modern society, thus, ODL can become one of the most powerful means of extending the resource accessible to all. With the resources at hand, people educate themselves in a fashion that suits societal needs. Moreover, this will further help people get recognized as an active member of the society. Once they are recognized they can involve in activities with new social belief and values. This process will help them towards social transformation.

**Open Distance Learning (ODL) in Nepal**

There are various plans and policies implemented by MOE for ODL, from open school to Open University Act, to provide access of education to all. It is believed that ODL concept started in Nepal some five decades ago (Bajracharya, 2014). The institutionalization of ODL started when the government established National Center for Educational Development (NCED) in 1993. NCED has a "Distance Education and Open Learning Division" consisting of three sub-sections as Open Learning Training section, Program Production & Broadcasting section and Material development Section. Similarly NFE has many programs like Flexible Schooling program (FSP), Income generating program (IGP), and Open Schooling Program. Recently an Open University Act has been passed by the parliament.

For example, "Open Schooling Program for grade 6-8" is an alternative mode of education for lower secondary school up to grade 8 targeting adults from 15 years and above. According to the Ghimire (2006), ODL started in Nepal via radio program since
1973. The radio program based on curriculum and study materials were also developed and broadcasted from radio to train primary school teachers.

In Nepalese context, a law has recently been passed that opened the door of establishing Open University. In the past, Government of Nepal became a signatory of SAARC Consortium to Open and Distance Learning (SACP Dil) in 1999. Several Open University activities were carried out in the past including an Open Learning and Distance Education (OLDE) committee in 1999 to suggest the government with modalities of OLDE in Nepal.

Although many attempts were made for ODL in Nepal, it has not taken its momentum to have an impact in the mass. NCED concentrated more on providing alternative option to those who can’t go to school regularly through open school system. On the other hand, NFE provides alternative mode of learning but it has not been able to use ICT in its programs.

We still are surviving more on traditional ways of learning despite the efforts made to implement ODL in Nepal. However, glimpses are there to create hope in people that the Open University, once in action, would provide arrays of opportunity to people living in remote parts of the country as a vehicle for social transformation.

**Social Transformation With ODL**

Today, numerous tools like internet, World Wide Web, cellphones, digital television and other ICT tools are opening fresh pathways for transforming the way we live, work, learn and communicate (UNESCO, 2004). Similarly, information technologies have been important in every sector and in much social transformation from the emergence of handwriting and invention of printing press to the electronic telegraph and digital ICTs. Furthermore, ICTs configure access to four key resources such as people, service, information and technology (UNESCO, 2004).

The digital era is bringing about fundamental changes in all aspects of education. It is changing the role of teachers who are the primary source of content knowledge and the role of students who ought to be enthusiastic listeners. Here, technology enables both the teacher and the learner to discover new sources of knowledge more adequately from authentic sources. (Bhattacharjee & Deb, 2016). The application of knowledge was done and demonstrated through experiments, task orientation and problem solving in order to validate the mastery of theories studied. Teaching and learning has two major stakeholders, the teacher and the student. Student needs, aspiration and expectations
are changing towards the use of digital and web technologies, thus focusing on new ways of learning (Bhattacharjee & Deb, 2016).

In fact the ICT tools have brought a shift in people’s daily lives. From morning to evening one has to remain competitive with the use of these tools. It has made life easier on one hand and on the other it has pushed people competing for quality lives. This is the main reason how technology is leading to social transformation.

**ODL With Theoretical Lens**

Learning is a kind of acquiring knowledge which can be used in productive manner or in the good society. Regarding the continuous changes occurring within current learning process, educators and instructional designers face a challenging task to produce meaningful and demanding learning experiences for the diverse body of learners, currently engaging with formal education. There have been three types of learning theories: Behaviourism, Cognitivism, and Constructivism—guiding and supporting elements behind current educational thinking and application (Baruque & Melo, 2004).

Siemens (2005) claims that during the period in which these three traditional theories were developed, “learning was not impacted through technology” (p.1), and thereby proposes connectivism as a learning theory of the digital age. Downes (2007) argues that knowledge is not just that which is delivered via a pre-packaged curriculum but rather distributed across a network of connections. This implies that learning consists of the ability to construct and traverse those networks. These learning theories prove useful in ODE initiatives such as Massive Open Online Courses (MOOCs), which deliver higher education to the doorsteps of people through the internet, particularly in developed countries (Dillahunt, Wang & Teasley, 2014).

According to Rodriguez (2012), the connectivist model of MOOCs (c-MOOCs) was built on the principles underpinning connectivism. He explains seven trends in modern learning and discusses how connectivism works. Learners can move to many fields as part of their career. In such situation the theory of connectivism can be useful to make the learning and teaching process successful. The theory of connectivism believes that there is a connection between human and learning organizations (Siemens, 2004). The principle of connectivism asserts that learning is a process of connecting specialized nodes or information sources. Likewise, it also says that there has to be information flow within an organization. The flow of information is the equivalent of the oil pipe in industrial economy, creating, preserving and utilizing. Similarly, the notion of connectivism is the cycle of knowledge development such as personal to network to
organization. Personal knowledge comprised of networks. Our ability to learn what we need for tomorrow is more important than what we know today (Siemens, 2004).

Furthermore, connectivism provides a model of learning that acknowledges the tectonic shifts in society where learning is no longer an internal, individualistic activity. The field of education has been slow to recognize both the impact of new learning tools and environmental changes in what it means to learn. Connectivism provides insight into learning skills and tasks needed for learners to flourish in a digital era. Besides this, connectivism is characterized as a reflection of our society that is changing rapidly. The individual does not have control; rather it is a collaboration of current ideas as seen from a present reality. The core skill is the ability to see connections between information sources and to maintain that connection to facilitate continual learning. Decisions are supported by rapidly altering fundamentals as new information is quickly integrated to create a new climate of thinking. This constant update and shift of knowledge also can be contained outside the learner, such as in a database or other specialized information source. For the learner to be connected to this outside knowledge is more important than his or her existing state of knowing. Personal knowledge consists of a system of networks, which supplies an organization, which in turn gives back to the system (Duke, Harper & Johnston, 2013).

It is now confirmed that the survival of people depends upon the knowledge of technology and its use in daily lives. In education, it is needed to educate people en masse so that it becomes the tool for the social development of the individual and the country as a whole. The knowledge is changing rapidly and it is not constant. To catch up with the growing knowledge the use of technology is a must. And continuing the use of it would change people’s lives in a desired direction of social transformation.

**Conclusion**

To sum up, ODL is an approach of accessible education. The educational activities are not limited only in classrooms these days. The life itself has become a sort of educational institutes. The components that we play in our lives are very connected to each other and they give the birth of knowledge that we need to live in. The knowledge leads to social transformation eventually. The collective and collaborative effort of social institutions including families, educational institutions, state, and most importantly, people themselves can bring about community effective. And, the concept of open and distance learning can be the right tool to reach the social institutes for bringing changes in the societies where we are living in.
References


**Embracing Migration and Its Challenges for Sustainable Future**

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**Abstract**

Presenting an example of Bharse Village of Nepal, I have attempted to explore the narratives of non-migrants and migrants about the twofold effects of migration on our sustainable future. In recent years, the Bharse Village has experienced massive migration, as migration from village towards frontier proximities, towns and city centers is fostering rapidly, which is a stumbling block for sustainable future. In this sense, I have employed ethnographic style in writing this paper, which has attempted to reflect the feelings and experiences of one local resident and two migrants. Besides this, the way of analysis is fully descriptive in which I have used interaction, discussion, conversational interview and observation methods. Additionally, I have used push and pull facets of migration, which is still important to visualize the motives of non-movers and movers. Genuinely, while the degree of push and pull intensities become extremes, the motion of migration also becomes swift. Thus, in my concluding annotations, migration germinates twofold effects in both home and destination communities.

*Keywords:* migration; sustainable; destination; future; narratives

**Introduction**

Basically, migration is an activity of movement (Gurung, 2001), which denotes the dispersal of people from the home community, wherever or whatever the destination is. Thus, migration is the movement from native place (NDHS, 2011) for the future hopes and well-beings of mankind and a change of places in the adaptation process (CBS, 2014). In a way, individuals in the movement are migrants. The migrants are persons on the move (Inchley, 2014). It is required to know where the migrants moved from and to, and when the movement takes place and the twofold effects of migration on our sustainable future in the home and destination communities. My argument is that individuals always want to make their life easy, access, comfortable, happy and prosperous liberating from the hardship life but, usually effects of migration in the home and destination communities are not well-considered neither by individuals nor by any agencies. In this sense, the movement of migrants ejects environmental, economic, cultural, institutional and technological doldrums in the society. Thus, my purview is
that as much as migration becomes rapid, it germinates multiple threats in the home and destination communities, what the accounts of non-migrants of Bharse and the migrants of Butwal and Kathmandu echo.

In this sense, I have used a migration theory of Everette Lee (1966) to zoom the issue and find the fact, what I have picked up. Likewise, to explore the narratives of one non-migrant from Bharse, and each one migrants of Butwal and Kathmandu, I have employed ethnographic writing style under qualitative research paradigm, as ethnography is also a write up (Humpreys & Watson, 2009). Thus, in the whole paper, I have attempted to give ethnographic flavor. And, the methods that I have employed are interactions, discussions and conversations for engagement and collaboration. Using “I” first person pronoun across the text, I have attempted to show aesthetic writing of ethnography, as the writing style is personalized (Van Maanen, 2011). From the very beginning to the end, I have designed this paper using my critical and argumentative views to find the outcome, as sustainability introduces new goals and requires new skills based on the choice and use on the outcome (Debezet & Symes, 2009). Thus, I have intended to mirror how migration invites twin effects on our sustainable future. Based on criterion sampling (Creswell, 2007), I have purposefully chosen three narrators to capture their stories.

Essentially, to understand the tales of my narrators, I have chosen one local narrator of Bharse and each one of Butwal and Kathmandu, who were migrated from Bharse. From Bharse, Mr S Thapa, 63, male, is my storyteller, who is a local and also a retired school principal. Similarly, Mr GB Pun, 66, male, is a migrant from Bharse and at the moment, he is a social worker in Butwal. And, Mr. GS Shrees, 52, male, is also a migrant from Bharse and currently, he is a government officer and lives in Kathmandu. I have used pseudonyms of my narrators. Likewise, I myself is also a migrant so I have, to some extent, injected my own experience in the text. From them, I intent to capture the twin effects of migrants in the home and destination communities.

**Why do People Stuck and Move?**

In normal condition, where humans born, grow and live, they make their physical and spiritual attachment. This is a human sentiment to remember old place and is an attachment with social, cultural and natural endowments (Lewis, 2004). There are people in Bharse, who do not want to move away from Bharse, as they have attachment with Bharse. The other way around is, the past generations of present non-migrants were migrants.
From the time when mankind stepped into this earth, one way or others, they started to migrate from one place to another for better options (Lee, 1966). From the early time, humans began to migrate towards different stripes of lands. Everyday, the mankind is moving from one place to another in acquiring opportunities. Though, the mobility can be multi-directional in 360 degree. And, the purpose of migration can vary depending on the purposes of movers. Even, in the future, migration will be continued because of multiple avenues, technological advancement and enthusiastic habits. Likewise, people of home communities want to liberate from ignorance, underdevelopment and poverty, and want to associate with job, knowledge, skills, facilities, opportunities of development and prosperities in big towns (Parajuli, 2008). Each and every human always wants to boost up their current status quo.

Basically, isolation from other economic and social investments in rural areas has contributed to accelerating migration towards cities everywhere in the globe (Atchoarena, et al., 2003). In this sense, people do not see opportunities of economic and social investments in the home community. Eventually, migration is very often an act of desperation (Inchley, 2014). Thus, they focus their eyes in outer locations that are proximities and cities. Nevertheless, the change of locations also does not support to sustain the realms of environment, economic, social, institutional and technological facets because these features are determined by the contexts.

In the globe, there are some countries where people from urban areas have begun to move towards rural areas to keep themselves away from the environmental pollution. Greece, Italy, Portugal and Spain are in the list of countries, where the great number of people is moving towards rural areas (IOM, 2015) because of clean environment and availability of some resources. Besides this, push of rural people is high due to insecurity; lack of job opportunity; no off-farm jobs; and lack of basic infrastructure including education and health facilities (Pant, 2013). Essentially, this earth is formed for mankind to live in conducive environment, to exhibit social lives, to maintain economic functions, to regulate social institutions and to acquire technical experiences but these constituents are not equally available in all places of the earth because of unequal natural distributions of resources and extreme encroachments on them by the certain sections of people in the globe. In this line, the 80:20 ratio of resource consumption shows the big gap among people, as the 80 percent people consume 20 percent resources. On the contrary, the 20 percent people consume 80 percent resources of the globe, as the consumption patterns of the world countries are very high (Rogers, et al., 2008). Such unequal resource consumption habit is a challenge for sustainable future- it is a push facet (Lee, 1966). Thus, there are people, who want to live in Bharse and quite a many migrants move to Butwal and Kathmandu with their
aspirations of devising their life chances. In such a state, the analysis of effects of migration is a considerable theme for our sustainable future, whether it is a reality or rhetoric.

**Sustainable Future: Reality or Rhetoric?**

One way or others, people were using the term ‘sustainability’ from many hundred years. Thus, the history of sustainability is quite old. However, in 1987, the term ‘sustainability development’ was defined officially, as development that can meet the needs of the present generation without compromising the ability of future generations to meet their own needs (WCED, 1987). This declaration is beautifully crafted considering the well-beings of future generations. I fully agree with the point that the needs of the present generation should be met preserving the resources for our future generations as well but I do not see high chances of meeting the needs of future generations because environment is being degraded everyday. Thus, to me, it has become a mouthpiece of individuals and organizations but in real practice, it does not happen. And, the environmental crisis is becoming a threat for all creatures in the globe, which will bring devastations on earth in the future. In the same time, economically, some people are becoming richer, everyday they are increasing and accumulating their wealth but the large numbers of people are becoming poorer as well. In such a case, I am really doubtful about our sustainable future.

The multi-dimensional facets of sustainability are not well-considered that are coined by migration. Thus, sustainability has become a rhetoric rather than reality in a practice sense. The one flow of migrants from Bharse has created emptiness in there. In 1980 AD, there were about 900 families in Bharse but now there are less than 300 households (Shrees, 2013). Nowadays, the number of movers from Bharse is increasing more and more. In absence of people in Bharse, the huge chunks of lands have become green desert. Thus, to me, future sustainability has become a rhetoric, not reality. In this connection, the migrants from Bharse, who are settled in Butwal and Kathmandu have been facing the challenges of environmental, economic, cultural, institutional and technological crisis.

**Environmental Crisis for Sustainable Future**

Basically, an attempt is made to overtly link migration with environmental change (IOM, 2009) because migration has been inviting environmental threat in the people of both home and destination communities in the globe. Additionally, the environment is just one of a set of factors that influence long distance mobility and it is by means the most important (Massey, Axinn & Ghimire, 2007). In another way, in everyday living,
things of one place are brought, transferred, imported and exported to other places for human use and consumption. The use and consumption of resources creates a vacuum in a place that ultimately impacts on environment in longer-run. In this essence, human desires have put sustainability in question mark because of some systematic failures of authorities and consumable habits of human beings (Zadek, et al., 2012). In this sense, in my conversational engagement with Mr S Thapa, 63, male, in Bharse, he shared his story;

Currently, mobility of people from Bharse is high and is rapidly increasing because of fast emerging new ideas, thoughts, businesses, information and products in other places. Like me, the villagers have less ideas in protecting and preserving environment. At local level, they scratch lands what they like to do and cut down trees for their usage which cause landslide, drought, dry water source, unseasonal rainfall and low agro-products. If such practice continues, I do not think, the notion of sustainability will work for human well-beings (Field Note, 23 December 2016, Bharse).

The excessive use of resource is a threat to our sustainable future. At a time, growing people had fewer resources in Bharse, which forced people to move from there to Butwal and Kathmandu. Thus, people have been moving in response to changes in their environment for centuries (IOM, 2009).

Today, rather than parting resources to others, individuals want to gobble everything, whatever they get around them. Thus, this prevails an animalistic behavior. It is relevant to take an example of a tree climbing goat. A goat climbs over a horizontal tree to eat leaves. The goat can go ahead and eat leaves but after eating leaves, the goat cannot return to land. At last, either the goat should jump from the tree or the goat should fall down from it and meet an accident. Ultimately, it invites incidence to goat. In such a case, either the goat becomes injury or the goat can lose the life. In this sense, our present habit of consuming resources can invite such a situation in the future what the goat faced, may occur over our heads. The current habit of using and consuming excessive resources should not affect the needs of our future generations. We should not leave empty earth for our generations, which is a challenge for our sustainable future.

Essentially, the major advances in transport and communication technology have further facilitated, accelerated and transformed this globalization process, which enforced migration (De Haas, 2010). Besides this, migration is inducing globalization to exchange resources. In addition to this, globalization has created a gulf between the
rich and the poor. The rich are becoming richer, as they are taking optimum benefits from globalization but the globalization offers nothing to the poor (Middleton & O’Keefe, 2001). In a way, the rich uses high resources and the poor has nothing to eat. To me, both high resource consumption and the scarcity of resources create environmental threats to human society, which compels us to think twice about our sustainable future.

**Ramifications on Economy: Mess-Up of Sustainable Future**

Essentially, migration brings economic repercussions in both sending and receiving communities. The economic state of one place is different from another. In Bharse, people practice subsistence types of economic activities whereas in Butwal and Kathmandu, the migrants adopt different occupations like enterprises and jobs, which are totally different from Bharse. Usually, Bharse practiced agro-based economy for their subsistence, as such economy could not serve the needs of people. This triggered migration from Bharse. Thus, the backwash effect of migration appears on local economy. Besides this, migration is believed to increase inequality in migrant sending communities (De Haas, 2010). And, Butwal and Kathmandu practice different types of economic activities but the migrants do not have familiarities in/with them. Likewise, what we cannot expect is, coming from rural areas to cities, the migrants can advance their economic conditions. For better economic opportunities, by 2050, a full two-thirds of humankind will live in cities (Sengupta, 2014). The migrants use, utilize and consume different types of resources in different places. If we take an example of Nepal, while people live in the village, they eat maize rice. After their migration to cities, they eat different items like rice, breads and so on. Even they have different lifestyles in different places, which are determined by the economic condition. In this essence, during my visit of Bharse Village, I had an interaction with my field narrator about the economic challenges of Bharse because of massive migration from Bharse. In this course, in my engagement with Mr S Thapa, 63, male, he expressed his story;

> Because of migration of wealthy people of Bharse, the economic activity is lowering because the only people of poor strata are remaining in the village. Thus, economically, rather than going forward, the situation of Bharse is going backward. I as an eye witness, if this situation continues in the future, it is likely to be a place, where very minimal economic activities will be practiced here. It will turn to traditional modes of economic activities (Field Note, 26 December 2016, Bharse).

Likewise, there are many instances. The price of goods and commodities of poor countries is determined by the rich one. In a similar way, the price is also determined
by the buyers, not by the producers. The products of rich countries are consumed by both rich and poor countries but the valuable things of the poor countries to rich countries only (Gough & Scott, 2007). Such behavior does not support to sustain the economy because the resource consumption of rich countries and people is high whereas even the poor cannot fulfill the stomach. In the sense, I dealt with Mr GB Pun in Butwal. During my engagement with Mr GB, he shared his experiences;

What I see is; in the city like Butwal, if I have money, I can buy everything and live well. If I do not have money, I cannot to survive here. And, I have experienced that this place is for rich people, not for economic poor. Some people are earning more money and enjoying their lives in a relaxed way. And, the bigger amount of people are living with the limited amount of money in Butwal. I have experienced the big economic gap in the cities rather than in the village. Such type of gap does not support to sustain economy. In here, if you have money, you have everything and if you do not have money, you have nothing. The money guided life brings economic hurdles among people, which I am experiencing (Field Note, 26 December 2016, Butwal).

In the globe, some economic institutions are active to eradicate poverty promoting economic situation. The World Bank Group, International Bank for Reconstruction and Development prompted to end extreme poverty and to promote shared prosperity in a sustainable manner (WB, 2015). However, the plan always does not come into effect to serve the interests of the needy one. If it happens so, no one could be poor in this world. In a similar way, the big agencies like World Bank propose to end poverty and promote prosperities but, on the other hand, the resources are excessively used by the handful of people without paying any attention for the well-beings of future generations. Because, the big heads are the one, who always formulate policies and plans, who are passive to support people of poor strata, as they are proactive to accumulate the wealth more than enough.

Nevertheless, the religious scriptures speak about the resource consumptions in such a way and remind to all, not to accumulate and consume excessive resources. In this essence, Christianity says to leave all kinds of greed. A person’s life does not consist of an abundance of possessions. Thus, a person’s gluttony habit is a threat for sustainable future. Likewise, according to Confucianism, excessive and deficiency are equally faults because if a group of people consume excessive resources, the other groups of people will have less resources. Moreover, Buddhism believes that the thirst for the riches is inhuman conduct. Similarly, Hinduism believes that the golden gift of commitment gives everything. Equally, Islam gives priority to a person to climb the step path that leads to
bliss. Lastly, Taoism believes on one who knows he or she has enough is rich (Rogers, et al., 2008). Almost all religious beliefs also ignore to collect excessive properties, which germinates greediness in people. Thus, the high consumption of resources is against the will of supernatural power, which is a challenge of sustainable future.

The economy of both North and South is not strong even today. The most salient part of the current economic context is that the past years were the years of the greatest economic upheaval in modern history (Zadek, et al., 2012). The global economy is changing in the past decades and will change in the future too. The changing discourses of migration and its global-local interactions in relation to the global forces impinging upon local processes have become topics of academic attention (Gartaula & Niehof, 2013). Thus, how does sustainability go?

If migration is managed strategically and linked with the formal economy, it can help more to mend the economy but the efforts for poverty reduction through the inclusion of migrants are not yet readily prioritized (IOM, 2015). The inclusion of migration in Nepal does not come under any policy frame, which directly or indirectly affects the economy of the country. Thus, along with migration, the size and volume of properties also change. This creates a challenge for our sustainable future.

For migrants, cities are where the better place for sustainable development is won or lost (Satterthwaite, 2015) because economically concentration in new places is not the ultimate solution of problems. To live as a migrant may well evoke the pain of loss of old practices and behaviors and not being firmly habitual in new places so far. Thus, the diversified economic practices of village and cities are always a problem for migrants. In my engagement with Mr GS Shrees in Kathmandu, he shared his story;

I noticed people’s saying; the rich of a village is a poor of a city. From the village, not only the poor people come to cities but also the wealthy people migrate towards cities. In the village, who are known as rich but in the cities, they may not be. In my case, I have practiced different occupations in Kathmandu that is totally different from my village, which is guided by my economic reason. Economically, my way of doing things is totally different for my survival (Field Note, 28 May 2016, Kathmandu).

The migrants have to maintain different economic conditions in the home and destination communities. Thus, mobility of people makes economy brittle and mess-up. Economically, migration is a considerable schema globally (Lee, 1966) because it has germinated an economic gap in both places, which is a base block of sustainable future.
Effect of Migration on Social Facet

Migration is very often an act of desperation (Inchley, 2014, p. 35). Thus, mobility of people across the globe is intense that creates a kind of hurdles in sustaining social facet. Before migration in the home communities, people practice a kind of social practices and after migration, they engage in different social practices in new places. Socially, the change of place brings new ways of doing and being in migrants. Before migration, the migrants in Bharse used to perform different social practices whereas in Butwal and Kathmandu, they demonstrate different behaviors. Such changes acquired because of changes in culture, technology, biology, population, environment, psychology and, ideologies and revolutions (Sharma, 2009).

Sadly, in the new places to which they go, they are often treated equally badly (Inchley, 2014). In new places, local people show their superiority over newcomers, which is a bad treatment on migrants. In initial days, the migrants are often victims of exclusion by the host society, being segregated and forced to live. This does not support for our sustainable future.

Pertinently, there is ample opportunity to help shift societal norms (Rowe, 2007). However, if people change social norms different places, a big question on social sustainability is raised because habits and behaviors of people are determined by the context, as the migrants have to change their styles to cope up with the new context for better adaptation, which is a stumbling block for social sustainability because in new places, the originality of social norms will vanish.

Other than this, migration has created a social vacuum in Bharse, which is a setback of social sustainability. After migration of knowable individuals from Bharse, the original social practices are being disappeared. In Bharse, my collaboration with Mr S Thapa, 63, male, gave an outlook about social sustainability of the origin community. In this sense, Mr S shared his feelings;

After migration of youths from the village, their spouses also go to small towns, and cities for their children’s education and to make their life happy. Thus, the only elderly people are there in the village because of migration of educated, active and wealthy people of my village. To me, if such situation remains the same, there will no one to take part in funeral procession of dead men (Field Note, 23 December 2016, Bharse).
In the name of learning new knowledge and skills, the present generation is collapsing original social values and norms, which may cause huge social crisis in the future.

The deep fault line that divides human society between the rich and the poor and the ever increasing gap between the developed and developing worlds pose a major threat to global prosperity, security and stability in the society. The rapid migration to cities undoubtedly is creating crisis in cities, not only in Nepal but also across the globe.

Essentially, migration brings challenge for people’s adaptation, who migrate from the home communities to destination because the migrants generally move from a type of social context to another. Thus, during my engagement with Mr GB Pun, 66, male, in Butwal, Mr GB narrated his feelings and experiences in such a way;

Migration has brought adaptive problems in new place because the new place has new challenges to cope up with social behaviors and practices. Many times, in new place, I have experienced local and non-local behaviors among migrants and non-migrants. This is an exclusionary behavior of local people towards migrants. Thus, without showing inclusive behavior, it is not possible to ensure our sustainable future (Field Note, 26 December 2016, Butwal).

In my own view, to make the sustainable community, the unmanaged migration should be well-settled by blending social practices of both migrants and local people in the host communities. Otherwise, social sustainability will be crutched.

The goal 10.7 of United Nations aims to facilitate orderly, safe, regular and responsible migration (UN, 2016). The plans and policies are formulated to manage migration in the initiations of national and international players. Despite many policy provisions, still the problem is persisting among us to manage migration. If migration is not well-managed, I do not see our better future from the sustainable eyes. The original social values of migrants have to be changed in everyday living. In Kathmandu, I dealt with Mr GS Shrees, 52, male, to understand his narratives. He shared his accounts;

After migration, I have changed my everyday living. My everyday affairs are totally different from my village. My professional, social, and personal connections are different in Kathmandu because the context is totally different here. In my everyday living, I have to cope up with the new contexts. I feel myself excluded in here, where I am living. In the meantime, the different context demands different behaviors, which do not support to make sustainable future (Field Note, 28 May 2016, Kathmandu).
Consequently, before and after migration, people’s social stories are being changed. It is the change in society because society is a web of social relationships. And, a change in social relationships is social change (Sharma, 2009). Thus, if the stories keep changing along with people’s movement, there is less social sustainability because of changes in habits and behaviors. In addition, social exclusion is a facet, which brings unsustainable in people’s habits and behaviors among migrants that is a threat to sustainable future.

### Institutional and Technological Doldrums in Global Society

Migration has impacted on many local social institutions and practices. In own personal experiences, if they leave out the home communities, there is likelihood of vanishing the local institutions, local knowledge and skills, what I have experienced from the migrants from Bharse. Many local institutions and technologies have become useless and some of them are collapsed in both home and destination communities. On the other side, gradually, both local people and migrants also have forgotten local knowledge and skills, what they had used and practiced in the past. Besides this, after migration, it is quite difficult for migrants to build social institutions in new places and to use indigenous technologies. Additionally, it is not easy for new migrants to adjust in the new contexts and places.

Migration has collapsed social institutions and technologies of both home and destination communities everywhere in the globe. It is relevant to cite an example of Rajesthan, India. The transformation and dismantling of local institutions is best represented in changes to village (Robbins, 1998). After migration, the migrants forget old practices. And, they also affect the local institutions and technologies where they make their stations. Consequently, institutional and technological doldrums have been experienced in the society, from where huge migration is experienced, as mostly hybrid practices are bring practiced.

The other way around, migration has created a gap in technical know-how. The migrants in one context have different knowledge and skills to adapt in that particular context but they may find difficult to use the same knowledge and skills in other places. Thus, after migration, the migrants need different knowledge and skills to adapt in the new contexts. In this sense, people of one set up face challenges in another setting because each and every person cannot be an omniscient of all contexts. To survive in Bharse, people have different sets of knowledge and skills but after migration in Butwal and Kathmandu, they must have other types of knowledge and skills. In this connection, I dealt with Mr GS Shrees in Kathmandu and he shared his versions;
In my feelings, after migration, my situation is different in Kathmandu than in Bharse. Like me, almost all migrants are becoming individualists and person-centric. Rather than building social institutions, self-centric behaviours are being demonstrated and; the main thinking is to earn and to make life better. And, a knowledgeable or a skilful person of a village does not fit in the cities without having basic orientations and another sets of knowledge and skills because the technological knowledge and skills of village does not work in the city. In my understanding, it gives two way effects. In new places, the old sets of knowledge and skills of migrants do not work. As a result, the migrants have to learn new knowledge and skills (Field Note, 28 May 2016, Kathmandu).

In my own observation, the feeling of localness is being collapsed in migrants because in new places, new institutions, knowledge and skills are being required for better survival and to adjust in new contexts. In recent days, social institutions are leaving the surface. And, the advanced technology is dominating this globe putting local technology aside. Gradually, the institutional and technological doldrums are being appeared in the human society, which is causing crisis for our sustainable future.

**Apprehension on Sustainable Future**

Now the question has occurred over the heads of all individuals, whether the notion ‘sustainability’ serves the realistic meaning in real life practices or not. In a way, migration itself is an example of unsustainable notion because many theories have claimed that anything in the universe is not unchangeable. The problems connected with sustainability start with a series of confusions and misunderstandings (Verma, 2016). In fact, sustainability is a controversial notion because on the one hand, human beings want to use and utilize excessive resources but on the other hand, they are advocating for sustainability. The balance between excessive resource consumption and sustainability cannot go and meet together. One of them should be left out.

Basically, sustainability itself is a very lucrative notion but in practice, it is lion’s den. Indeed, for people with a long memory, one of the chief myths is that sustainability is just a current fashion that will eventually fade (Zadek, et al., 2012). I also agree with this statement, as it has become a mouthpiece. In real practice, one way or others, each and every individual have damaged environment, which is a great threat for our sustainable future. At times, I do not see real and pure sustainability because of changing habits and behaviors in the course of time. To me, both forward and backward migration create challenges in both home and destination communities, if it is not managed properly from all sections of human beings.
Conclusions

Consequently, migration brings twofold effects in both home and destination communities. In this sense, the Bharse Village has been facing the challenges of massive migration. In addition to this, the effect of migration is laid in Butwal and Kathmandu. The only forest resource in Bharse is increasing but economic, social, local institutions and technological heritages are being depleted everyday because of migration. On the other side, the migrants in Butwal and Kathmandu have bogged down into urban pollution, unequal economic activities, social doldrums, institutional breakdown and unfamiliar technological know-how, which create challenges for adaptation. Essentially, damaging localness is a big threat for our sustainable future. The new development efforts have directly or indirectly created multiple crisis in the society because they have depleted of resources. Thus, for our sustainable future, we need to be more strategic in managing migration, not hampering the interests of people. And, for our better future, the divisible mindset must be given up with changing our worldviews.

Likewise, migration cannot be stopped but it can be managed in collaboration between the source and recipient communities. To promote the future sustainability, all local, national and international actors should be conscious to inject migration in their discourses. If the planned migration is not put into place, our sustainable future will be in crisis. Thus, the messed-up migration is a threat to sustainable human survival. To me, managing migration is to ensure our sustainable future.

References


**Article 11**

**Why Anti-Essentialism?**

**Kawasaki Ken**

**Abstract**

This paper discusses what Japanese people have experienced in accepting science from the West since the mid-nineteenth century. From that time, Japan as a nation-state has been concerned with the enhancement of science education. However, acceptance in itself is equivalent to transplanting the scientific worldview which is very different from the Japanese worldview. The scientific worldview formulates a dichotomous structure of the world: the world of Ideas is opposed to the phenomenal world, to use Platonic terms. By contrast, the Japanese worldview has never established such a dichotomous structure. Science teachers, as well as students, are confronted with the scientific and the Japanese worldviews in science education, and have to deal with both worldviews. Unfortunately, because a worldview carries the potential for interpreting the world as such and because it is a social system of norms, very few teachers realize the transcultural situation that students face. In science classrooms in Japan, teachers who are unconscious of observing the Japanese worldview teach students science based on the scientific worldview; moreover, students who are also unconscious of observing the Japanese worldview learn science. If teachers become aware that the Japanese worldview makes them interpret the world in a distinct way, they can liberate themselves from the Japanese worldview. Considering that science is an archetypal example of essentialism, the discussion basically refers to anti-essentialism. Although the prefix ‘anti’ might give the impression that anti-essentialism is opposite to or against essentialism, anti-essentialism is not simply opposite to or against essentialism. In contrast, essentialism cannot explain how essence is born; it just presumes essence; for example, the essence of scientific objects. The discussion demonstrates how the scientific worldview is relativized. This policy for reconciliation is likely to be applicable to other communities where people do not identify with the linear successors of the Greco-Roman civilization.

*Keywords:* Japanese worldview; science education; transcultural situation; relativization

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As a general rule, any type of consideration or discussion requires a set of standards, beliefs or assumptions governing perceptual and logical evaluation. The two types of evaluation – perceptual and logical – form a chicken-and-egg relationship: Perceptual evaluation assumes a logical one, and vice versa. According to the context, such a set of standards is variously called reference frame, framework, viewpoint or worldview. Using the term “framework,” Popper (1994) criticizes the myth about relativism: “A rational fruitful discussion is impossible unless the participants share a common framework of basic assumptions or, at least, unless they have agreed on such a framework for the purpose of discussion” (pp. 34-35).

Actually, differences in such sets of standards make it meaningless to compare two cultural manifestations in different cultures. This causes perceptual or logical incommensurability, and then cultural incommensurability. Accepting the concept “cultural incommensurability,” Popper (1994) rejects the myth about relativism. “[M]y thesis is not that the gulf between different frameworks, or between different cultures, can, for logical reasons, always be bridged. My thesis is merely that it can usually be bridged” (pp. 37-38). In this way he recounts his experiences, and at the same time implies that “[t]here may be no common assumptions” (p.38).

Popper would not need to recount his experiences if he found the “logical reasons.” This article will demonstrate that anti-essentialism affords the theoretical basis for common assumptions. Anti-essentialism is the doctrine that relationships have a real existence, and then is a synonym for relationism. In anti-essentialism the essence of a thing – what essentialists call essence – appears depending on its relationships among other essences. In contrast to anti-essentialism, essentialism is the belief in real essences of things; scientists think to discover and express essences in definitions.

Interestingly, Popper’s mindset sometimes shows that of anti-essentialists against his conviction: He challenges “relativism in its wider sense” (Popper, 1994, p. 34). Nevertheless, he makes a special emphasis on equitable treatment for peoples who live by different cultures. The equitable treatment means to accept both cultures; however, this mindset contradicts essentialist mindset to judge which one is genuine. This contradiction is the reason why Popper can make “no common assumptions.”

Emphasizing equitable treatment of cultures, he expresses misgivings: “[C]ulture clash may lose some of its great value if one of the clash cultures regards itself as universally superior, and even more so if it is so regarded by the other. ...[I]f one of the parties
becomes convinced of its inferiority, then the critical attitude of trying to learn from the other will be replaced by a kind of blind acceptance” (1994, p.51).

Blind acceptance has been found in Japanese people’s learning science since Japan opened to the world in the mid-nineteenth century. Japanese people have given superiority to science, and then Western Modern Worldview (WMW hereafter). WMW is based entirely on the dichotomous worldview consisting of the world of Ideas and the phenomenal world, to use the Platonic terms. Japan as a nation state has pursued effectiveness of technological applications following WMW even at the cost of the Japanese indigenous knowledge system. This system has been cultivated on the basis of the Japanese worldview that contradicts WMW (Kawasaki, 2002). This is an identity crisis of culture.

Japanese people’s outlook on WMW stems not only from the Western superiority given by themselves but also from their learning ethos characterized by “absolute devotion to a specific individual as a concrete symbol of Japanese social values” (Nakamura, 1994, p.449). Japanized Buddhism trainee shave traditionally exemplified this ethos: “[A] specific person should be made the object of faith” (Nakamura, 1994, p.460). It is natural that Japanese people remember this ethos in transplanting WMW. Thus, they are led to blind acceptance of WMW, which means passive obedience to the embodiment of WMW. Without this ethos, it would be impossible for Japanese people to diligently transplant science.

However, it is unreasonable that Japanese people identify themselves with direct successors to Greco-Roman civilization. Science educators should take into account the fact that Japanese people do not live by the same framework as Western people (Kawasaki, 1996; 2002). A realistic solution for science education in Japan is that science educators take responsibility of making the common assumptions for bridging the gulf between the scientific and the Japanese indigenous knowledge systems. This is a necessary condition for Japanese people’s refusing blind acceptance.

Science educators should not adopt essentialism as the basis for the common assumptions because science is constructed by essentialism. This will lead science educators to have a prejudice in favor of the scientific knowledge system and WMW. As a result, science educators behave as if they were the missionaries holding the “the displacement theology to which the missionaries appealed in their rejection of Japanese religiosity” (Mullins, 1998, p.85).
If science educators make the common assumptions on the basis of anti-essentialism, both the scientific and students’ indigenous knowledge systems will be accepted in science classrooms.

**Cultural Incommensurability and Meta-Relationship**

The phrase “cultural incommensurability” illuminates the significance of anti-essentialism in science education in non-Western countries like Japan. Imagine a cultural manifestation in Japan. Then, consider the following statement: This manifestation is incommensurate with a counterpart in WMW. This statement indicates that these manifestations are compared. The comparison naturally presupposes the common assumptions. They are established on the basis of commonality between these two manifestations in different cultures. The commonality and the manifestations form a genus-species relationship (Aristotle, 1998, p.309). The commonality functions as a comparing locus at which differences in manifestations are found. It would be meaningless to find the differences without the commonality. Then, how is the locus found or constructed? Very few comparatists focus on this issue.

An example of unawareness of the comparing locus is found in The Structure of Scientific Revolutions (Kuhn, 1987). Kuhn does not consider the comparing locus in his discussions on the incommensurability between Newtonian mass and Einsteinian mass (p. 102), respectively abbreviated to mE and mN hereafter, although the concept “incommensurability” is critical to his idea “scientific revolution” (p. 90; p. 103). He does not pay attention to the locus at which he compares mE and mN.

Instead of constructing the locus, Kuhn simply emphasizes the incommensurability: “[T]he physical referents of these Einsteinian concepts are by no means identical with those of Newtonian concepts that bear the same name;” therefore, “they must not be conceived to be the same” (1987, p. 102). It still escapes from his attention that he requires the commonality between mE and mN or the comparing locus. His under valuation of the locus must stem from his essentialist mindset revealing itself in his rejection of Newtonian dynamics: “Einstein’s theory can be accepted only with the recognition that Newton’s was wrong” (p. 98). Essentialists cannot accept that the two types of dynamics are correct at the same time; in other words, they reject pluralism, which allows different frameworks.

In contrast, anti-essentialists can accept Newtonian and Einsteinian theories as right by finding commonalities or by constructing a comparing locus. The locus does not function as standards for judging which is right. For example, in comparison between
mE and mN the locus can be constructed on the basis of the similarity between Newtonian and Einsteinian equations of motion. The similarity is a possible expression of a meta-relationship, which means a relationship between relationships.

As a general rule, in the context of constructing a comparing locus, a meta-relationship takes only two expressions of similar and dissimilar. If the meta-relationship is expressed as similar, the similarity offers the common assumptions of different manifestations according to different frameworks. If not, comparatists have to try to establish another meta-relationship. In this comparison between mE and mN the meta-relationship can be expressed as: The derivative of the momentum, which means the product of the mass and velocity, with respect to time equals the force acting on the mass.

Although the meta-relationship appears to be Einsteinian or Newtonian equation of motion, this meta-relationship is nothing but the locus. Accordingly, the meta-relationship is neither Newton’s nor Einstein’s equation of motion. If “the mass” is considered as mN in the meta-relationship, it becomes Newtonian equation of motion. The same goes for mE, too. Thus, the meta-relationship makes it possible to compare mN and mE. Without this meta-relationship, the incommensurability between mN and mE would be meaningless. The meta-relationship or the comparing locus makes it possible for anti-essentialists to accept both Newtonian and Einsteinian theories as right.

If two statements are considered to be incommensurate with each other, anti-essentialists accept both as right without judging which one is right. Anti-essentialism will illuminate Kuhn’s discussions about incommensurability although he unwittingly discusses in the realm of essentialism. However, I will not go further into this. I simply point out that incommensurability found in Kuhn’s theory of scientific revolution needs to assume a meta-relationship or a comparing locus, which can be constructed only within the realm of anti-essentialism or relationism.

**Two Types of Incommensurability**

Actually, the concept “incommensurability” detected in Kuhn’s theory of scientific revolutions is not quite suitable for applying to comparisons of cultural manifestations in different cultures. Kuhn’s concept “incommensurability” encompasses successive scientific theories in the history of science. This concept explains the incommensurable qualities coming successively into existence owing to the development in a single culture, namely, science. This type of incommensurability is properly called historical or
diachronic incommensurability. It is usually possible to construct a locus of diachronic incommensurability or to form a meta-relationship – similar or dissimilar – in the same way that Kuhn unwittingly does.

By contrast, in comparisons of cultural manifestations respectively performed in different cultures, another type of incommensurability should be conceived. This type of incommensurability encompasses two different cultures, and then is called cross-cultural or synchronic. Imagine that a comparatist considers a cultural manifestation A1 in a culture C1 and another manifestation A2 in another culture C2 and that the comparatist has found cross-cultural or synchronic incommensurability between A1 and A2. Owing to the incommensurable qualities, it is impossible to find commonalities between A1 and A2 in essentialism.

Anti-essentialism makes it possible to find commonalities between A1 and A2 as a meta-relationship – a relationship between two relationships: One is the relationship of A1 to other manifestations surrounding A1 in C1; the same goes for A2 in C2, too. If the meta-relationship is similar, it can be the locus at which A1 and A2 are compared. This is how to construct comparing loci for describing synchronic incommensurabilities.

However, it is not always successful to find such a meta-relationship. If unsuccessful, it is effective to try to search a higher abstraction level for the meta-relationship. After a few trials, comparatists will succeed in finding such a meta-relationship. Kawasaki (2007) proposes how to construct abstract meta-relationships, and calls them axioms in the manner of geometry. Each of meta-relationships consists of indefinable terms and pure logical terms defining the relationship between the indefinable terms.

This process for finding meta-relationships reveals itself that it depends solely on comparatists’ subjectivity in principle. An adequate description of the process for constructing a comparing locus will help comparatists to minimize their prejudice toward a specific culture in their comparisons (see Kawasaki, 2007 in detail). Thus, the description of the procedure for finding meta-relationships will ensure comparatists’ equitable treatment of the cultures, and will dispel Popper’s misgivings.

It is synchronic or cross-cultural incommensurability that science educators should pay attention to in their research on science education in non-Western countries like Japan. If science educators successfully construct loci of comparison between the scientific and the Japanese indigenous knowledge systems, the explicit description of the loci will lead science educators to cultural pluralism. Then, they will liberate themselves from the dogma that science is universal. The description will be given in the realm of anti-
essentialism, of course. As the result, science educators will be able to make students avoid blind acceptance of science. At the same time they will not lose some of the great value of the culture clash.

Owing to Japanese learning ethos, the reason why science educators receive blind acceptance of science associates with another reason why they unwittingly overlook the discussion on synchronic incommensurability. Even if they perceive synchronic incommensurability, Japanese learning ethos directs them to suppress the Japanese manifestations concerned. If science teachers make explicit descriptions of comparing loci in science classrooms, they will become able to block the suppression. Therefore, science educators should explicitly describe the meta-relationships or the comparing loci in research on science education in non-Western countries like Japan.

**Japanese Experience**

Synchronic incommensurability symbolizes what Japanese people have experienced in their blind acceptance of science. Science educators should have cultivated an anti-essentialist mind to construct the loci of synchronic incommensurability between scientific concepts and their Japanese counterparts. Here, it is constructive to describe an actual example of Japanese experience from the viewpoint of synchronic incommensurability.

Japan socially started science education in the Japanese language in the 1870s. Since then, for example, science educators equate the English term “observation” with the Japanese term *kansatsu*. The translation has been popularized and fixed. However, this Japanese term has traditionally conveyed the meaning “contemplation” that suggests feeling empathy with objects; therefore, *kansatsu* is no more “observation” than “contemplation” is (Kawasaki, 2002; 2015). Thus, synchronic incommensurability between *kansatsu* and the term “observation” is perceived. Nonetheless, science educators and teachers hold the belief that *kansatsu* is a precise equivalent of the term “observation” from the outset. Owing to their learning ethos, they have blindly introduced this equivalence into science education.

That synchronic incommensurability is well illustrated in the comparison between the English and Japanese collocations “observing nature” and shizen nokansatsu. Shizen is blindly accepted as an equivalent of “nature.” These collocations describe two different relationships in different cultures. One is between “observing” and “nature” and, the other is between shizen and kansatsu. The quality common between the two collocations can be expressed as “watching it carefully.” This proves to be a similar
meta-relationship; then, it functions as the comparing locus at which the synchronic incommensurability is exposed.

Following what this Japanese collocation means, teachers encourage students to have mystical empathy with their scientific objects even in science classrooms. To make matters worse, teachers have never realized what they actually do. Thus, the road to understanding of the scientific way of thinking remains closed to Japanese students. It will open only if science educators cultivate anti-essentialist point of view. Kawasaki (2007) gives meta-relationships by means of which science educators become able to discuss synchronic incommensurability included in a few Japanese key terms in science education.

In actual science lessons students will acquire the concept “meta-relationship” in science teachers’ explanations of synchronic incommensurability between scientific concepts and Japanese counterparts. Rather, teachers in teacher-training courses should take the responsibility for giving such explanations of synchronic incommensurability. For example:

The scientific knowledge system is compiled from understandings of scientific objects created by the scientific worldview. You as a prospective science teacher should distinguish this worldview from the Japanese worldview according to which you usually perceive objects. The reason why you need the distinction is that shizen normally refers to supernatural in the Japanese language, for example. Thus, shizen is acceptable as the object of contemplation. The distinction will help you to disentangle students’ conceptual confusion about scientific objects. The point is that you have to make an intentional effort to distinguish between the two worldviews. (given by the present author)

The above is originally given in Japanese, to be precise. Whether it is given English or Japanese, the supplementary explanation can minimize cross-cultural or synchronic incommensurability between the two worldviews. Thus, constructing the loci at which the discussion about synchronic incommensurability becomes possible is a key to open the door to cultural pluralism.

Concluding Remarks

At the end of this article, I would like to indicate that constructing loci of comparisons is equivalent to epistemological reflection (Kawasaki, 1996; 2007) and that it conveys the same meaning as transformative research (Taylor, Taylor, & Luitel, 2012).
Consequently, this strongly implies that the present anti-essentialist analysis based on Saussurean linguistics epistemology (Kawasaki, 1996; 2010) is compatible with integralism (Taylor et al., 2012) in view of the fact that postmodernism and poststructuralism are sometimes used interchangeably (Burr, 1995, p.3). A discussion about this compatibility will deepen mutual understanding between epistemological reflection and transformative research, and will be conducted elsewhere.

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Teaching ESL / EFL Through the Study of a Postcolonial Text With Indigenized English and Indigenous Culture (A reference to Chinua Achebe’s Things Fall Apart)

Jayashree Patnaik

Abstract

Learning a second language is made easier through the references to the indigenous culture of the learner’s own region presented in the texts written in the second or target language. The referent linkings of the target language items to the native situations (both culturally and anthropologically related) of the learner functions as the effective pedagogical device for a second language teacher. Therefore such kind of texts, laden with references to the learner’s own native culture and written in the medium of target language should be there in the curriculum for second language teaching instead of texts of non-native culture in second language. The preferences should be on the texts presenting the subject matter of the learner’s own region along with the medium of the target language. Here in the present research paper, the problem is related to learning English which is used as either ESL or EFL by the non-native speakers. During the Colonial period most of the literary texts made a reference to the Western culture, epistemology and ideas. But most of the postcolonial writers from the third world countries base their texts written in English on regional topics with native culture and values. The postcolonial writer Chinua Achebe’s novel, Things Fall Apart rich with native cultural, regional, anthropological references of the Igbo community of Africa is an example of a suitable text for learning English specifically for the natives of Africa. The pedagogical devices are not only the referent linkings of culture, but also the use of African Language in the text.

Keywords: ESL / EFL; postcolonial text; indigenized English; indigenous culture; Things Fall Apart

A literary work of art contextualized with indigenous culture not only helps any reader with the benefits either of enculturation or of acculturation, but also helps the second language learner learn easily such a text written in second language, while acquiring the concerned L2 through the contexts of first language culture, or the learner’s own culture, due to his/her cultural awareness and familiarity. The second language teacher can refer to the indigenous cultural elements of the learner’s own culture narrated in
the text through the medium of the second language, and use these as the pedagogical tools. As the students know the native cultural elements pretty well, their understanding of both the lexical and structural items of the L2 Language which has been used as the medium of narration becomes easier through the real sequences and contexts. For the teachers, the referent linkings of the non-native language with the native culture is an extremely effective pedagogical tool. Therefore, for the learners of a second language or the non-native language, the educational institutions should encourage subjects rich with native cultural and anthropological details presented in the medium of the second language or the target language to be learnt. The curriculum for any second language learning course should have to be prepared accordingly. Whatever may be the targeted second language for learning, but the texts selected should be definitely about the regional subjects written on the medium of the target language. The other pedagogical fact is that the second language should have the flavour of the native language and situation of the learner, which makes the acquisition of the second language easier.

This research paper is an attempt to prove how a study of a postcolonial text which is embedded with the presentation of indigenous culture and indigenized English, helps the learners of ESL/EFL (As per Wikipedia, ESL is most often used for non-native speakers learning English in a country where English is commonly spoken as a foreign language, and EFL is used for non-native English speakers learning English in a country where English is not commonly spoken). Here I refer to the novel, Things Fall Apart by the Nigerian writer Chinua Achebe. According to the concepts of the pedagogy of second language, the major learning tools in the learning of ESL/EFL are the contextual and the referent linkings of the lexical items. These referents are of two types, real referents and the L1 referents. The cultural elements presented in a literary work embody the real referents. A lexical item in English is best understood and learnt in relation to the real referents. This reference here comes from the narration of the indigenous cultural events, customs presented by Chinua Achebe in this novel. For a native learner of English from Africa, who is aware of the Igbo culture and society, for him/her understanding different lexical items in English would be easier through a contextual study and through referent linkings. Secondly, in a second language teaching and learning, the equivalents of the lexical items of L2 (English) in L1 are also useful learning props. Achebe has used plenty of African words in the novel, and the novel is written almost in a bilingual way. Its oral-narration attempts on the whole an African identity for itself. The writer Achebe, like a traditional story-teller has used the skills of narration rooted in the native oral tradition, and he has tried to highlight what is best in the Igbo tradition to restore its typical African character. The Igbo social customs are skillfully interwoven into the fabric of the story. The novel is narrated in the third person.
by an elderly villager. Achebe has tried to project an exact picture of the archetypal African in his native surrounding before his encounter with the white man’s culture.

This novel is African in content though Western in formal expression and written in English. Achebe has transformed his use of English language to suit African anthropology and traditional expressions and African experience. With the use of African lexical items, Achebe has made the novel almost bilingual. Any English learner from Africa would feel familiar with the ambience while going through such kind of texts and comfortably learn English with less hardship. For an English teacher in the classroom, it would be easy to explain and convince facts before the students of African society. The teacher can also refer to the anthropological details Achebe has presented in a descriptive pattern which helps the learners understand and know the lexical items with exact reference. This novel has a slender story-line and has been frequently interrupted by anthropological details.

Achebe has applied many devices to indigenize the English language used in the novel. He has used parenthetical explanatory tags or the method of ‘cushioning’. He has also used the mode of translation to make the English intelligible to all the readers, so that not only the non-native speakers and learners of English from Africa can understand, but also other readers from the world can understand the meaning of the African words used. For the African reader, he has given the L1 reference, L1 equivalent of English lexical items. No doubt L1 equivalent is a very useful learning prop for the learners in interlanguage stage of learning English. The use of oral literature material by the writer in the form of folk tales, legends, saws (old maxmis), riddles, animal fables, proverbs, idiomatic use of language evoke traditional Igbo life with a strong lexical voice. There are narrations of customary events, rituals, religious festivals, traditional value system, morality, social conventions of the Igbo society in the novel. There would be an effective understanding for the local African learners of English and through contextualization the English language can be learnt effectively. Thus contextualization and bilingual use (L2 and L1) helps to understand easily the L2 through L1 interferences used in context.

*Things Fall Apart* (first published in 1958) which is considered a ‘classic’ in the postmodern and postcolonial African literature in English is set in a traditional Igbo village of the nineteenth century before and after the arrival of the white men, and is completely presented with a situational-plot where Achebe is more concerned with the fate of Igbo community, and deals with the social dilemma, though simultaneously he presents the psychological turbulence of the protagonist, the very traditional Okonkwo. By employing the technique of ‘story-telling’, the very traditional mode of unraveling,
Achebe manages to present effectively the African tradition and custom, and more successfully through the interruption of local language.

The African folk tales with which the novel is laden with, provide a complete African flavor to it. These folk tales often feature non-human characters besides humans. There is poetic justice in these tales which are rich with strong sense of morality and African value system. There are stories of the tortoise and his willy ways, the bird enek-n-troob and the quarrel between the earth and the sky; and all these tales point to a moral or illustrate a proverb. These folk-tales form part of the Igbo ‘ethno-text’ or “discursive” segments that belongs to the vast corpus of African traditional, oral material. In the novel, there are also the incorporation of plenty of qualitative proverbs manifesting the African culture. The first part of the novel celebrates the traditional past of Igbo society, the second part unfolds the impact of the new forces on the main stream of Igbo life with the protagonist Okonkwo banished from his village Umuofia for seven years and the third section is about the collapse of Igbo society, the native tradition, which coincides with the suicide of Okonkwo.

Achebe reflects different segments of the local society in such a typical manner that an English learner of the local area of Africa would easily understand the details of presentation and would thereby improve the learner’s personal vocabulary of English lexical items.

In Chapter one, Part one, the money lender Okoye draws groups of short perpendicular lines in chalk. Each group represents a debt to someone and each stroke is one hundred cowries. In Chapter two the African word ogene is used contextually that the town-crier makes the sound gome, gome, gome to announce about a meeting of the villagers for the next day. In the meeting Ogbuefi Ezeugo bellows repeatedly at the villagers as umuofia kwenu. The writer also uses parathetical explanatory tags such as ‘agadi-nwayi or old woman,’ both L1 and L2 referent respectively. There are other such examples like ‘elders’ or ndichia or agbala which is another name for a woman or a man who has not been awarded any title. The word obi is presented with English meaning hut. The chapter two also talks about the religious practice at Okonkwo’s house. The ‘medicine house’ or shrine has wooden symbols of God and ancient spirits; and sacrifices of Kola-nut, food, palm-wine are given. Chapter three speaks about oracle and how sacrifices of cock are given to the earth Goddess ‘Ani’. Achebe presents the translation of the word chi as the ‘personal God’ implying the soul of a human being. Achebe speaks of the customs of Umuofia how the swelling of a man’s body is considered an abomination to earth Goddess, and that man is not allowed to die at home. Chapter four presents a proverb of Igbo people which says, when a man says
‘yes’ his chi says ‘yes’ also. There are references to seasons, harvest, planting and other anthropological details. Okonkwo breaks the peace of the ‘week of peace’, the sacred week by beating his youngest wife. According to their culture, before the villagers plant any crop on the earth, they have a custom to observe a week in which a man is not allowed to say harsh word to anybody. He has to pay as fine some sacrifices to the Goddess, if he breaks the rule. There is no work during the ‘week of peace’. Here in this chapter, work of planting, and the yam plantation are narrated in details. The term, eze-agadi-nwayi is presented with the tag, the teeth of an old woman. The chapter five refers to the feast of the New Year, the occasion of giving thanks to Ani. During this occasion the walls of the huts are scrubbed with red earth, patterns of white, yellow and dark green are drawn.

There is also a reference to the wrestling match, the popular village sports. The village playground has been presented with the explanatory tag ilo. Chapter six further refers to the local wrestling match with details. In chapter seven the boy Ikemefuna’s growing up is presented through the images of nature that he grew up like a yam tendril in the rainy season and was full of sap of life. There are words of L1, L2 equivalents such as ‘tie-tie’ for rope and ‘ozo’ for dance. Chapter eight uses words like ‘jigida’ along with the meaning waist beads. Chapter nine presents how the children call their mother ‘Nne’. This chapter also refers to the tragedy of the woman Ekwefi who had borne ten children and nine of them died in infancy, before the age of three. Her deepening despair is found in the names she gave her children. Achebe has presented the parenthetical explanatory tag of each of the names. The name Onwumbiko means ‘Death, I implore you’, the name Ozoeomena means ‘may it not happen again’ and the name, Onwuma means ‘Death may please himself.’ Achebe presents the word Ogbanje with explanation, which implies one of those wicked children who, when they died, entered their mothers’ womb to be born again. The writer presents the custom of the digging up of the iyi-uwa of Ekwefi’s daughter Ezinma by the medicine man for care. Chapter ten presents the rituals at the egwugwu house, the evil forest, the place of worship. Chapter eleven presents an animal fable, the fable of the tortoise. Chapter twelve talks about the function of Uri, which is the day on which the suitor of a girl (having already paid the greater part of her bride price) would bring palm-wine not only to her parents and immediate relatives but to the wide and extensive group of kinsmen called Umunna. Chapter thirteen presents a funeral ceremony. The ekwe goes on talking to the clan Go-di-di-go-di-go-Di-go-di-go-di-go. In part two, chapter fourteen we find the isa-ififi ceremony. There is the gathering of Umuada in the weddings and funerals. The word Nneka is presented with the tag “Mother is supreme.” Chapter fifteen presents how on an Eke market day some fugitives (white men) came to their town. This chapter also presents a fable of mother kite and duckling. Chapter sixteen
refers to the local converts into Christianity as the worthless men or efulefu. Chapter seventeen describes how the villagers of Mbanta gave a part of the ‘evil forest’ to the white men. In the ‘evil forest’ of every Igbo village were buried all those who died of the really-evil diseases, like leprosy and small pox. It was also the dumping ground for the potent fetishes of the medicine man or the priest when they died. An ‘evil forest’ was alive with sinister forces. Chapter eighteen speaks of the natives who are the converts and particularly the outcasts or Osu in African language. A royal python in the village is called the father out of respect. Chapter nineteen speaks about the manner of harvesting. The women bend down to cut the stem and dig out the tuber. Sometimes they just pull stump and earth rises, and with roots snapped below, the tuber is pulled out. Chapter twenty in part-three speaks how the white men look down upon the native customs and even the native converts do the same. Chapter twenty one makes a reference to the initiation rites of the ozo society which takes place every three years. Chapter twenty two speaks how it is a greatest crime according to Igbo religion to unmask an egwugwu in public. During the annual ceremony all the masked eqwugwu gather in the market place, and these came from all the quarters of the clan and even from the neighbouring village. In chapter twenty three the writer refers to the full moon nights at the villages, how the children play outside, the women go to the secret enclosure to learn dance, and young men move out under the open sky. In Chapter twenty four, Achebe takes another word nno with the tag ‘Welcome’. In chapter twenty five when we find the protagonist committing suicide, Achebe speaks of the Igbo custom that it is an abomination for a man to take his own life.

Thus most parts of the novel refer to the cultural aspects of Igbo village. There are also the parenthetical explanatory tags, words from African language used very frequently throughout the novel. There is also the use of an overall native narrative form in the novel. However not only Achebe, but also most of postcolonial writers take recourse to their own indigenous narrative forms even though they write in English. They take to this form and the native tradition as well, just to counter, oppose, or re-write canonical Euro-American literature. The postcolonial English represents the spirit of nativism through the use of indigenized English. Like Achebe’s fiction many of the postcolonial writers present a local flavor to English. Though the literary genres and language are borrowed from the colonizer’s culture, but these are adapted and injected with native tradition, and the English language has been sufficiently indigenized. Therefore, to learn English as easily as possible, the learner should prefer reading English texts rich in his/her own native culture and written by the postcolonial authors of his own region; and it is advisable to prepare the curriculum accordingly including these kind of texts, at the educational institutions of third world countries, where English is taught either as
ESL or EFL. There ought to be other research works in future to find out more and more of pedagogical skills for these learners of English.

References


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Abstract

The present study is an attempt to know the real status of Human rights education (HRE), which is divided into three main categories: Theory of HRE, implementation of HRE, and outcomes of HRE. The study will focus on HRE in primary and secondary school system in Rajasthan area only which will cover more than 20 schools of this zone. As after 19 Dec-2011, adaptation of United Nations Declaration on HRE and training which expressed its consensus on the importance of Human rights education as a process that builds knowledge, skill and attitudes and promoting behavior that upholds human right is very important for this study. There is a belief that everyone by virtue of her/his humanity is entitled to certain Human Rights.. In this sense, human rights education makes an essential contribution to the protection of human rights and supports communities and societies where the human rights of all are valued and respected. The Protection of Human rights Act 1993, an Act of Parliament, provides for establishment of the National Human Rights commission at national level and State Human rights commission at the state level, Rajasthan State Human rights commission is one of the leading state commission in India. In short span it has achieved many milestones in its mission for the protection and promotion of Human rights in Rajasthan state. If we look at the ground reality of this state somehow government is trying hard to promote “being human” concept in public. The state Government of Rajasthan issued a Notification on January 18, 1999 for the constitution of the state commission having one full time chairperson and 4 members in accordance with provision of the Protection of Human rights Act, 1993, which is a very positive step towards Human rights education in this state. But the important fact is religion and caste system influence the whole system, must say Rajasthan is a state where people believe in caste and gender inequality which creates social imbalance in a way. This study aims at verifying the contrast between the existing Human Rights Education and the ground reality being practiced in schools of the Rajasthan State.

Keywords: Human rights; primarily education; Rajasthan state; human rights education
Methodology

This study will be conducted based on quantitative survey, along with some personal interviews based on position of individual which will help me to develop the correct data about my research. As Rajasthan state belongs to 33 districts in which I will try to cover more and more primary and secondary schools.

Introduction

Human rights education has been at the heart of UNESCO’s work since the organization was founded in the aftermath of the Second World War. The main focus of this organization is to develop the human living condition, either by health or by education, for the same purpose its required to teach a child about his/her basic rights in primarily level. Education is one of the key factors to a healthy, productive and equal society. It is necessary in order to produce thoughtful and knowledgeable humans who can actively participate and contribute to society. We believe that the education is the backbone of society. It is the only way to make advancements in areas including technology, business, economics, peace, society justice and human rights. In the primary and secondary level education is important where teachers help children learn how to solve problems, how to make decisions, and how to analyze and handle different situations, which gives them confidence.

In India the Constitution shapes the country’s concept of human rights. The Preamble Fundamental Rights, Fundamental Duties, and Directive Principles of the State Policy are concrete step towards the realization of Human Rights. Whereas basic objectives have been defined in the Preamble, the protection of Human freedom and liberties are emphasized in Fundamental Rights and Directive Principles of State Policy. The rights of child have been given a greatest priority. Since rights and duties are inseparable. The following provisions in Constitution safeguard human rights:

Equality before the law (Article-14)
Nondiscrimination on ground of religion, race, caste, sex, and place of birth (Article-15)
Equality of Opportunity (Article-16)
Freedom of Speech and expression, assembly, association, movement, residence, acquisition and disposition of property, practice of any profession, carrying out any occupation, trade or business (Article-19)
Prohibition of traffic in human beings and forced labor (Article 23)
Prohibition of labor in case of Children below 14 years (Article-24)
Freedom of religion (Article-25)
No provision for religious instruction in any educational institution wholly maintained out of state funds (Article-28)  
Conservation of language, scripts and culture (Article-29)  
Right of minorities to administer educational institution (Article-30)  
State guarantee of social order (Article-38)

The reports of various Education commissions and the statement of educational policy have articulated the importance of the right to education and education in human rights as part of effort to reform and develop education. In my research I will focus on the study of human rights education in primary and secondary level in school of Rajasthan state, as we know in Indian Constitution we have so many articles to supports human rights but the main aim of study will be why it needs at the primary and secondary level too? When we talk about India there are so many things to get settled like gender discrimination, caste, and religion minorities. But the best part of Human rights education is that it is focused on to reduce all these minor disabilities from society.

**Literacy in Rajasthan**

According to the 2011 census, Rajasthan has 33rd worst literacy rate across India. Across all the categories Rajasthan stands below the national averages. The male literacy rate was 79.19% however the female literacy was 47.76%.

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<th>Rajasthan</th>
<th>National</th>
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<tr>
<td>Male</td>
<td>79.19per cent</td>
<td>82.14per cent</td>
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<tr>
<td>Female</td>
<td>47.76per cent</td>
<td>65.46per cent</td>
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<tr>
<td>Overall</td>
<td>66.11per cent</td>
<td>74.04per cent</td>
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**Status of Elementary Education**

According to the Elementary Education in India State Report Card of 2011-2012, across the state of Rajasthan there are a total of 109,189 schools. Of these 77,833 are government schools and 29,766 are private schools. There are only 1,590 unrecognized schools. Of the government schools, a majority of 72,954 are in rural locations and 19,961 of the private schools are in rural areas as well. Of the five types of schools, primary schools create the largest group at 49,642.

<table>
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<tr>
<th>School</th>
<th>Primary Only</th>
<th>Primary w/ Upper Primary</th>
<th>Upper Primary/Sec./H .Sec</th>
<th>Upper Primary Only</th>
<th>Upper Primary w/ Sec./H.Sec</th>
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<td>Elementary Education</td>
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As per the Department of School Education & Literacy under ministry of Human Resource Development Government of India, 2010, the basic human rights education is compulsory in every state in India at the primary level so that child could get aware of his/her rights. The Constitution itself is very much particular about education right as (Eighty-sixth Amendment), Act, 2002 inserted Article 21-A in the Constitution of India to provide free and compulsory education to all children in the age of six to fourteen years as a Fundamental Right in such manner as the state may, by law, determine. To save the rights of children or to teach them the real meaning of education there is School management committee which makes sure that every child is safe, developing and getting his/her rights.

**Problems and Issues**

As per my data analyses, Rajasthan state is suffering from gender discrimination itself due to cultural biasness, caste and environment conditions are also major challenges for this state. Though center government education polices and state government education policies are there, on ground reality schools are so far somewhere. In rural area government is not able to fulfill the requirement of education. In my findings I am clear that there is no problem with curriculum of the school but somehow government is unable to provide educational institutions as per the public requirement.

The main challenge confronting education strategies in Rajasthan is the education of the girl child, especially among Scheduled Tribes and Scheduled Castes.

In my research, I focused on Human rights education in Primary and secondary education. I got to know that as per government policy, Rajasthan state is not lacking to provide human right education system itself became a question here.
Objectives of Human Rights Education, Human rights education aim to do the following:

1) Enhance the knowledge and understanding of human rights.
2) Foster attitudes of tolerance, respect, solidarity, and responsibility.
3) Develop awareness of how human rights can be translated into social and political reality.
4) Develop skills for protecting human rights.

**Human Rights Education in Schools**

The contemporary conception of human rights has historical roots. Socrates, Plato and Rousseau in West and Manu, Gandhi, Arobindo and others in India have enunciated principle of human rights on ground level of society. Important milestones in the struggle for human rights are the struggle between the British crown and parliament, the French revolution, the struggle for American independence, Russian Revolution and the adaptation of Universal Declaration of Human Rights by United Nations. They are the biggest success in this journey. In 1959, the children’s rights to life, education, health, protection, and development were proclaimed in the Declaration of Rights of a child. For the same every State is now inclined towards human rights education in basic level of education to develop the sense of self development and protection has been made.

The National Curriculum Framework is provided by 1986 National Education Policy. It covers core elements that cut across narrow subject boundaries and is designed to promote values such as India’s common cultural heritage, egalitarianism, democracy, secularism, equality of the sexes, observance of small-family norms, and inculcation of scientific temper among other things. Human rights education is significant as an instrument of raising awareness of human rights. Of the world’s school children about 77% are in primary school and in that 68% are girls. For government it will be a hard step to teach an adult the lesson of equality and rights. So it’s better to start giving the idea in childhood which actually helps the child to grow the real sense of human. As per the annual report of UNICEF- 130 million primary-school-age children in the developing world are denied the right of basic and quality education, 70 million are girls as far.

Here, I want to highlight one major factor too, as per commercialization and privatization of education (Private institutes have emerged as one of the biggest threats to the principle of right to education. As per observation in Rajasthan state, the government schools’ ambience is not so good. The environment condition is not good.
for a child as much as it should be. And private schools are running the system as per their choice. The last two reports of the UN special Rapporteur on the right to education reminds governments that delivering education is a primary responsibility of the state. And I found somehow Rajasthan state is lacking in this ground. The state parliament covers 33 districts in which 20 districts are not able to maintain the basic quality and environment of primary education. Rajasthan state has the highest number (In absolute number) of out-of-school-children in India and ranks 4th among the Indian states with respect to child labor. As per the recent socio Economic and caste census-2011, Rajasthan has the highest number of illiterates in the country due to some certain reason, like remote areas, lack in planning, schools set up are not in every village. Its transition rate in secondary education is likewise below the national average. So there is something we need to change in the state.

**Why Human Rights Education in School Curriculum?**

We believe that schooling provides not only the basic education but also, under the best circumstances, aids a child to explore the world and express ideas. The school can help establish an intellectual basis for teaching the historical development of human rights and their contemporary significance. The concept of the school is like the “concept of citizenship, impersonal and formal, by understanding the idea of school as a community, citizens will learn to understand and feel included in the political nation” (Osler and Starkey 1996”. The school can work toward building a closer relationship between itself and community. Human rights should permeate the whole school from its ethos and organization to the content of its curriculum.

The first National Curricular Framework formulated by National Council of Education Research and Training (NCERT0 in 1975 states: “The awakening of social consciousness, the development of democratic values and of a feeling for social injustice and national integration are extremely important... All subjects should be taught in such a manner so as to foster the spirit of scientific humanism”. The National Curriculum Framework for primary and secondary education (NCERT 1988) identifies and addresses some of these concerns such as promoting values of egalitarianism, democracy, secularism, equality, removal of social barriers, and creating a sense of common citizenship. It proposes that the school curriculum reflects some world issues and helps make children become aware of and appreciate different world cultures. Highlighting the need to strengthen national identity, the National Curriculum Framework for School Education (NCERT 2000) reaffirms the 10 core components identified in the National Policy on Education (1986):
1) The history of India’s freedom movement
2) Constitutional obligations
3) The content essential to nurture national identity
4) India’s common cultural heritage
5) Egalitarianism
6) Democracy and secularism
7) Equality of the sexes
8) Protection of the environment
9) Removal of social barriers
10) Observance of small-family norms and inculcation of scientific temper

**Conclusion**

Over the last five decades, the process of internationalization and globalization of the concept of human rights has generated the movement “All Human Rights for all”. In a complex country like India, violations of human rights at all levels necessitate human rights education at primary level of school. After all the data analyses and observation, I found Human rights education should find its rightful place in our textbooks. Indian government introduced so many policies at primary and secondary level of education like mid-day meal, National Policy for education, Sarva Shiksha Abhiyan, District primary education, district information policy education, and many more. In my finding I found Rajasthan State is lacking somehow in education system due to environment factor more than to government policies. As I found Rajasthan state is facing so many difficulties like, drinking water, High-student low teacher ratio, out dated curriculum and teaching methodologies, long distances to school, low enrolment of girl’s availabilities, libraries and laboratories with no proper maintenance or equipment. In this situation, I found that government is working perfectly find with human rights education in state at primary and secondary level due to constitutional approach.

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Women Participation in decision-making: as Change Agent

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Abstract

Nepal has gone through powerful people's movement-II in 2006, which abolished 238 years long monarchy and established republican Nepal. One of the major demands of the movement was inclusion, participation and social justice for all to mainstream the marginalized groups, which compose majority of the country population based on gender, class, ethnicity and geographical location. But, the reality is that even within each group of marginalized population has almost equal number of women, who has been left far behind of men within the group. The constitution of Nepal demanded through constituent assembly since 7-decades has been promulgated in 2015. Through this process, the political rights including major economic social and cultural rights (ESCR) have been institutionalized. Further course is proper enforcement of these. From a feminist perspective, several issues are at stake, but this paper deals only with the issues of mainstreaming women in the decision making process, since the state has already committed for proportional women participation in its all structure (Art. 38) and make sure one-third women in all elected body as critical mass (Art. 84-8, 176-9, 222 & 223) including political parties. Based on this reality, my article has been prepared as case study of women participation in Communist Party of Nepal- Unified Marxist-Leninist (CPN-UML) to see its policy and women's quantitative participation in the different level of the organography and allocating opportunity in the state mechanism.

Keywords: Women; participation; decision-making

Background

Women participation in the policy-making became one of the agenda after the first successful people's movement in 1990. The political parties and the state agreed on this demand and included the provision in their policy document only for nominal participation in the decision-making level. But, the temper of the demand was gradually taking up. In 2006, Nepal went through second powerful people's movement, which abolished 238 years long monarchy and established republican Nepal. This movement strongly voice out the demand of inclusion, participation and social justice for all to mainstream the under-privileged group of people.
In the Nepalese context, large numbers of people are marginalized not only based on class and gender, but also from different ethnicity and geographical location. In our reality, women are more than half of the population of the country. But, they are left far behind of men both in mainstream and under-privileged group of the society. Women's vulnerability is cause by continuation of tradition of backward socio-cultural norms and value to see women, even after restoration of democracy and having republican Nepal. Their economic dependency has not been changed as tangible way. In the course of getting access to know the changing context of world, the facts are voicing out that women are not only the half of the population, rather half of the workforce. They are overwhelmingly engaged in reproductive role and informal economy. Women are deeply immersed in cultural norms and values. This patriarchy based norms and values are being one of the major root causes of the gender discrimination. Based on these facts, unless women themselves participate actively in the process of social transformation toward equality based on human justice, dignified change in their life is not possible.

Change agent is the people, who act as catalysts for change. A change agent is someone who intentionally or indirectly causes or accelerates social, cultural, or behavioral change (Nussbaum-Beach, 2010). In this regard, George(2013) has mentioned five key characters of change agent as (a) clear vision: change agent should have clear vision and ability to communicate that clearly with other, (b) patient yet persistent: change would not have overnight. Accepting that reality, patient and persistent is needed to have sustainable change, which can be embraced and see importance by people (c) asks tough questions: feeling ownership is important in change process. For the cause rather providing solution by outsider, help people to come to their own conclusions based on their experience (d) knowledgeable and leads by example: leaders should have “character and credibility” as they should not just seen as good people but they should also be knowledgeable in what they are speaking about, and (e) strong relationships built on trust: relationships with the people that you serve is essential for change.

People will not be the part of action, if they do not trust the person. In that case, either change would not happen or not be sustained. To win over the trust and confident of the targeted people to involve them in the process, change agent should act as role model.
Constitutional Provision and Social Transformation

Nepali people were demanding constitution through constituent assembly for last 7-decades. After all, having second constituent assembly election in 2013, it has been promulgated on September 20, 2015. This constitution has institutionalized major political rights including economic, social and cultural rights (ESCR), as respecting demands of different walk of people and state's international commitment on recent generation of the human right. More importantly, it has mentioned compulsory primary and free secondary education for all, which is significant vehicle of social transformation. Right to food sovereignty, shelter, health, social security, and employment are some of the examples of fundamental right. Relating with ESCR and right to women, children, dalit, senior citizen, workers etc. are example of the collective right (GON, 2015). These provisions are directly linked with process of mainstreaming the under-privileged group of people with guaranteeing their participation in development and benefit.

Inclusion is one of the major step to mainstream knowledge, skill and experiences together with securing quota for quantitative representative. It is directly linked with social transformation. Further course is proper enforcement of the constitution to translate those provisions into practice and let targeted group to realize positive change in their lives.

IPU (2008) study has shown that more women in parliament make easier to address women’s issues and to change the gender dynamics and influence on political policies and priorities. Realizing this fact, the constitution of Nepal has guaranteed at least one-third women in federal and state parliament and almost 40 percent in local government. It has also mentioned that there should be at-least a woman in either post as chair/vice-chair and speaker/deputy speaker in the federal and state houses. Considering women as major chunk to mainstream, constitution has insured inclusion of woman in all the constitutional bodies and state representative in different sectors (art. 282). Recognizing women are not homogenous group, constitution has said that participation should be inclusive even within women from different group (art. 38).

Considering women as most vulnerable gender in each cluster of people, National Women Commission has been given constitutional status (art. 252). Its major role are working for gender mainstreaming through empowering women, monitoring violence against women, analyze the national and international policy instrument regarding gender equality and provide policy feedback to state to reduce the discrimination and
strengthen their voice and participation to act as citizen of equal status to enjoy the rights and fulfill the duty to the family, society and the nation.

Having all these provisions in constitution, it has created space and opportunity for women in different sector and level to be part of state mechanism directly to involve as actors in the change process. Guaranteeing the equal inheritance property right to all children (art. 18-5) will make daughter more confident and stronger with economic stand to take bold step.

**Social Transformation: Destination of the Education**

Since, most of the political agendas have been addressed through constitution, major agendas in front of the nation is to achieve prosperity through economic, social and cultural transformation, which is agreed by almost all the political forces including civil society movement. But, the challenges are how to move forward and who do play what role? And, how to manage?

Participation in decision-making depends on the intellectual and logical talent of the people as well as economic independency and self-stand. Both of these capacities are closely connected with education. UN (2014) has identified that "education is one of the influential instruments of social change". Education system is a good vehicle to transfer the ideas and perspective in mass level at once in the process of social transformation. Taking this into consideration, new constitution has mentioned education as fundamental right (GON, 2015, art. 31). If it could go through proper implementation, the process of transformation might be geared up. But, this matter depends on policy maker how they do choreograph the implementing plan and translate into action?

Connecting with decision-making and education, a woman parliamentarian of Lithuania has said, "Women's priorities are mostly related to solving education, cultural, family and social issues" (IPU, 2008). In addition, woman parliamentarian of Kenya has added as "women and men are equal but different. These differences are linked with their experiences of daily life, gender needs and role". Women are more family-oriented, which can make change in people's daily lives and eventually bring change society. Talking about formal education, Haider (2013) mentions that education at all levels share four major characteristics. She mentions that education (1) contains common guideline for action, (2) evolves out of common concerns, (3) based upon a common set of assumptions, and (4) projects a desire to bring about the changes in spirit and latter. These points are highly considerable in the process of action for change. Fact is that changing level of information makes change in knowledge and the skill to analyze
the information change the way of thinking. The ways of thinking is key to determine the attitude and behavior, what finally bring change in society. That is why education acts as crucial means to get change as ends. But, acquiring the knowledge and skill in the process of social transformation is connected not only with formal education alone. Informal and non-formal ways of learning the matters are part of the education, especially to make change in adult population.

**Women as Change Agent**

Women are largest group among the marginalized population; obviously, the part of the all level of state and community. Being a major section of the under-privileged group having different knowledge, skill and experiences from peripheral position, inclusion of women in decision-making has great meaning in connection with social change. Women's meaningful participation can determine their position in the society and social perspective seeing them. Women bring different views, talents and perspectives to politics and their involvement in all aspects of political life, including as members of parliament, societies are more equitable and democracy is both strengthened and enhanced (IPU, 2008). The report has further mentioned that real change requires political will and partnership. Women and men must acknowledge that the equal participation of women in parliamentary processes not only benefits society, but it is required in legitimize democracies.

Bell, McLaughlin and Sequeira (2002) say that "increasing numbers of women in higher-level positions will reduce sexual harassment, overt discrimination, and the glass ceiling and they use their positions of influence to increase gender equity". As one of the strategies to change the social abuse over women, Kizende (2007) says, "all the women around the world should continue speaking out whenever their rights are abused". Wollack (2010) says that woman's political participation results in tangible gains for democracy, including greater responsiveness to citizen needs, increased cooperation across party and ethnic lines, and more sustainable peace.

IPU (2000) report says, women's political participation has profound positive and democratic impacts on communities, legislatures, political parties, and citizen’s lives. All these presented views suggest that promoting women's participation in decision-making process is essential in the process of transformation. Their different talent, views, perspective, knowledge and experiences can be shared and used in the process of changing society and act as change agent.
Nepal is going through the significant change in terms of women participation in the past decade. Seeing the data of state's decision-making mechanism as cabinet and parliament, women participation was only about three percent in executive and less than five percent in legislation during the period of multiparty democracy (1990-2006), while constitution had also made provision of only 5 percent women to be included as candidate in the general election (GON, 1990). Guaranteeing the 20 percent women in local body (GON, 1997, art. 7), more than 40 thousand women were elected in local body through the local election in 1997. They play very vital role in terms bringing women out from private sphere and be part of the public activities locally. Women started to be part of collective work through community group as cooperatives, mother groups, community forest etc. These activities supported them to widen their level of understanding on public concerns and play essential role to mainstream them. One of the tangible examples as result of their mainstreaming process was women's equal participation over the country on the street agitation for democracy in 2006.

Arriving in republican Nepal, parliament committed for 1/3rd women participation (GON, 2007). As result, almost one-third women are in the constituent assembly. In the period of 2008-2015, women participation in cabinet increased to 14 percent, which is almost fifth fold in compare with previous decade (PMO, 2015). Women's participation in public affairs is central to the functioning and strengthening of democracy and also crucial to the struggle against oppression. Accepting this reality, if women are not present at policy and decision-making levels, there is a democratic deficit. Greater inclusion of women would lead the society and state to better democracy, increased transparency and improved governance (UN, 2000). UN report further mentions that Western Europe perceives that decisions taken without women’s perspective lack credibility in a democratic context.

Women participation in topmost decision-making position is improving in Nepal after restoring the democracy in 2006 and strengthening after declaration of the constitution in 2015. Now, women are holding the position as president of the country, speaker of the parliament and chief justice in the Supreme Court within a year. Young women are challenging male in top most position in different profession and movement as well. For instance, Nabina Lama has been elected as chair of the All Nepal National Free Student Unions (ANNFSU) by defeating male candidate. Engineering as male dominated profession, Sumitra Amatya is challenging man in the position of president of Nepal Engineer Association (NEA). More and more women are now becoming confident to compete rather waits for reserved quota.
These are the significant change from gender point of view, seeing in the Nepali society. But, it may take some time to see its impact, whether it will make some different in gender relation and social change, since women have been in those position recently.

**CPN-UML as a Political Institution for Case Study**

Political parties are leading institutions to make policy not only their own, even for state and insure its implementation. Based on this reality, I am taking Communist Party of Nepal- Unified Marxist-Leninist (CPN-UML) as a case to see gender issues in its policy and women's quantitative participation in the different level of the organography. Because, CPN-UML as the party, has gone through internal policy reviewed convention twice and adopted constitutional provision and set up provision of one-third women participation in its internal structure (Art. 66-4 of party's constitution). Considering this circumstance, CPN-UML has been taken as an institution to study. In addition of the participation, CPN-UML has identified five major gender agenda as equal right to descent, property and participation, ending violence against women, and guaranteeing reproductive rights to women (CPN-UML, 2014). It has mentioned that they should have special program of affirmative action to build capacity and change attitude of both male and female on the issues.

In the process of implementing these policies, within a decade, numerical participation of women have been increased by multiple folds. Central decision-making body has 17 percent women now, which is almost double of 9 percent in 2006. Similarly, the membership and district committee members have reached 18 and 23 percent in compared to 8 and 5 percent respectively in 2006 (Organization department of CPN-UML, 2016).

CPN-UML had elected two women vice-chairs out of 14 portfolios in 2014, which was none in 2006. These are the positive changes. And, those women are playing significant role as social change agent, not only in politics, but also all around the society. Attitude among the general people towards women leadership is also changing day by day. One of the studies (not published yet) done by National Democratic Institute (NDI) among 108 people (23 women and 85 men) in 2016, ninety-eight percent respondent said that women could lead the nation as equal to men. It shows that the image of female leadership is changing and it may make impact even in personal behavior. The policy and position of women in political party has played vital role to change gender perspective in this way as well.
Way Forward

Grimsley (n.d.) says that a change agent is a person who helps in transformation process focusing on effectiveness, improvement, and development of the society. They often play the role of a researcher, trainer, counselor, or instructor with four competencies as (a) broad knowledge, (b) operation and relational knowledge, (c) sensitivity and maturity and (d) authenticity. People having these elements and getting in touch with decision-maker, can influence them for change. In this connection, women in decision-making are more responsible for changing women's position and condition, would use their talent and capacity more effectively to make better policy and program. Change agent always needs the ability to get majority of the people affected by the change to insure their support and commitment. It require high competency to be accepted, which include ability to communicate, understand and take others opinion and doubts into positive account.

One very important factor is that every change should be linked with people's acceptance in order to get changed result, not against them. George (2013) says, if a school embodies itself as a true learning organization, change would happen much quicker. Gender activities that focus on the empowerment of women may be strengthened by the inclusion of men by taking into account their relations and positions within families and communities. Taking all about the change agent, there are three major pillars, which effectively play the role as (1) bringing up communication gaps, (2) social forces such as culture, valuing potential people, time and most importantly teaching community and (3) re-shape the culture by seven influencing mountains of culture such as: media, arts, government, business, entertainment, family, education and religious institute.

Going through the transformation process with utilizing all these factors, women should be active actors to bring change toward equality throughout the process of decision-making to implementing level. Men should be equally active part of the process. In this regard, GTZ (2009) has mentioned that men's participation may help to strengthen the relations and positions of both men and women within families and communities. Working together for gender equality means respectful listening and constructive dialogue between the groups of mainstream and peripheral. It is as theory of Paulo Freireas 'Pedagogy of Oppressed'. In this process, if women have developed level of information, knowledge, confidence and skill to argue logically based on fact, they can influence the decision. And, they can act in better way as change agent to transform the society toward having better equality and social justice.
In the regard, the education system as part of formal, informal and non-formal play vital role. Women having more informal relation within family and society than men can have better opportunity to educate themselves practically. And, strengthening their access to formal structure as organization/party and state mechanism as well, women can have wider way to learn. Maximizing the access and opportunity, women can play better role as change agent. Essential factor is that change agent should accept and internalize the learning as life long process and be ready to keep it continue as part of every-day life.

References


Article 15

Teachers' Beliefs About Nature of Mathematics and Pedagogical Practices

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Abstract

In this research, I tried to explore the teachers' beliefs about the nature of mathematics and pedagogical practices. For this purpose, I selected three secondary level mathematics teachers of Lalitpur district of Nepal. I deployed the methods of in-depth interviews, narratives and informal communication to grasp the essence of their experiences about the nature of mathematics and pedagogical practices. For interpreting and meaning making process of filed texts, I acknowledged the interpretive and critical paradigms (Willis, 2007; Taylor, Taylor & Luitel, 2012). Similarly, based on my experiences, discussion with my research participants and literatures, I envisioned alternative beliefs about nature of mathematics that helps to develop empowering pedagogical practices and thus creates new discourse about the mathematics education practices in our context provides the ground for transforming mathematics education. In doing so, I used critical pedagogical perspective (Freire, 1993) and knowledge constitutive interests (Habermas, 1972) as my theoretical referents. The results showed that teachers had four general beliefs about the nature of mathematics: mathematics as scientific; universal and decontextualized; mysterious; and applicable and changeable subject. These beliefs were highly personalized and remain fluids. Moreover, teaching as cultural reproduction; deductive process; cooperative and bridging activities were the beliefs of teachers about pedagogical practices. However, I observed no direct relation between their beliefs about the nature of mathematics and pedagogical practices. Teachers were in the state of im/perfection or dilemma about their views. I envisioned an alternative belief about the nature of mathematics as an emergent activities through the self-reflective practices. I realize that this study helps mathematics teachers and other related personnel to be a reflective practitioners that consequently takes the path of transformative mathematics education practices opens the doors for pedagogical improvement.

Keywords: nature of mathematics; pedagogical practices; critical pedagogy; knowledge consecutive interest
Background of the Study

The role of the mathematics is highly appreciated in today's world of rapid technological growth. However, the mathematics education practices in schools and universities have not accelerated as par the public aspirations. In our context, the average mathematical achievement in School Leaving Certificate (SLC) is very poor and most of student failed in SLC examination liable to be failure in mathematics (Mathema & Bista, 2006). Similarly, a study (National Assessment of Student Achievement, NASA, 2011), conducted by the Ministry of Education, Education Review office showed very poor status of mathematical achievement in Nepal. The average achievement score of grade eight students in mathematics was found to be 43 (out of 100) with standard deviation of 21.3 (NASA, 2011) which is approximately 4% less than that in 2008. This shows that there is a decreasing trend of mathematics achievement scores and the high standard deviation score indicated that there was huge difference among the achievement scores of the students provide the grounds for raising serious question in our mathematics education system. In my opinion, our school and university mathematics curricula and activities focus on unidimensional aspect of mathematics; largely relies on recalling, recognizing and algorithmic procedures and often overlooked other humanistic aspects of teaching-learning activities that might help to transform mathematics education.

The main concern of transformative mathematics education is to shift our pedagogical practices towards more authentic and empowering one, so that learners get the opportunities to participate in mathematical discourses without any sort of coercion and can take responsibility and ownership of their own learning (Taylor & Williams, 1992). To transform pedagogical practices of mathematics towards more empowering and authentic notions, first of all we have to shift deep rooted conventional beliefs about nature of mathematics: abstract, rigid, universal, cold and largely masculine (Ernest, 2008) and pedagogical practices: stimuli-responses and transmissionist approaches (Lerman, 1999) that hindered mathematics education practices. Most of the mathematical pedagogical practices focus on mathematical contents and routine algorithm that are not sufficient to account the noticeable difference in mathematics teaching and learning activities (Ernest, 1991). To bring significance difference in teaching learning activities in mathematics classroom, it is essential to make them as a reflective practitioner to transform the teacher's beliefs, conceptions and thoughts about the nature of mathematics and accompanying pedagogical practices (Thompson, 1992). Mathematics education practices should take the transformative path only if we would be able to distort the taken for granted assumptions of our teachers, curriculum designers, students and policy maker at large and should able to develop critical mind...
(Meizrow, 2003 as cited in Cranton, 2010). Moreover, teachers’ beliefs influenced their actions and hence their beliefs should be considered as a part of their competence (Blomeke, 2014). In this context, I realise that personal beliefs, assumptions, and values are some of the driving forces embedded in mathematics education that might affect pedagogical practices. Keeping this in mind, I would like to explore the teachers' beliefs about the nature of mathematics and pedagogical practices and then envision the alternative beliefs about nature of mathematics that helps to foster the empowering and authentic pedagogical practices. In doing so, I set the following research questions:

a) What beliefs do teachers have about the nature of mathematics?

b) How do teachers articulate their pedagogical practices with reference to their beliefs about the nature of mathematics?

c) How can research participants and I envision alternative beliefs of the nature of mathematics that help to develop empowering pedagogical practices?

**Theoretical Referents**

In my opinion, the conventional theoretical or conceptual framework of the research restrains the emerging nature of qualitative research. However, I realize that theoretical understanding is important for enriching conceptual and contextual understanding. So, in this study, I used critical pedagogy (Freire, 1993) and Knowledge constitutive interests (Habermas, 1972) as my theoretical referents.

**Critical Pedagogy**

As I witness as students, teacher, and teacher educator, our mathematics education practices seem to be governed by the banking concept of education in which teachers deposit mathematical knowledge into the seemingly empty vessel of student minds as if students are non cognizing being (Freire, 1993). Students are fed by the mathematical facts, formulas, axioms, postulates and theorems that inhibit the imaginative, creative and critical thinking of the learners which are the basis for transformative learning (Papastamatis & Panitsides, 2014). Such types of mathematical activities in our mathematics education programs deterrent whole education system that provides the support for oppressive education practices. By critiquing the existing pedagogical practices Freire (1993) offered the alternative pedagogical practices termed critical pedagogy.

According to Freire, the main aim of the critical pedagogy is to liberate the learners from the dogmatic hegemonic false consciousness about the reality and educational practices. Authentic liberation is the process of humanization in which the individual fell free form all sort of oppressions and take part in the process of social construction of
knowledge. That is, liberation is the process of praxis; in which individuals play a vital role with the help of their actions and reflections upon their real world situations that flourish the ground for transforming the world toward more just and equitable (Stinson, Bidwell & Powell, 2012). In mathematics classroom teaching-learning activities, the role of actions and reflections is significant but the main challenge is how to introduce the praxis oriented practices in mathematics education. As argued by Freire, most of the important feature of the critical pedagogy is to incorporate the problem-posing strategy (Freire, 1993) in mathematics teaching-learning activities.

**Knowledge Constitutive Interests**

I want to explore the nature of mathematics that relate to the nature of reality and ways of constructing the mathematical knowledge. Habermasian knowledge constitutive interests (Habermas, 1972) also describe and discuss about the knowledge construction procedures based on rationality. In my opinion, the geneses of mathematical beliefslinked with the Habermasian three knowledge constitutive interests: technical, practical and emancipatory.

The technical interest advocates that knowledge or reality be 'out there' in the objective form uncontaminated from the human experiences. The theoretical underpinning comprises with this notion of knowledge construction is hypothetico-deductive approach in which all knowledge based on certain propositional definitions, axioms and postulates, that produce empirical contents. This instrumentalist approach of knowledge construction always tries to produce the universal truth so that it can be expressed in a functional way.

Technical interest describes knowledge as something that exists somewhere in the universe apart from the human intervention; however, practical interest conceives knowledge as being here in the form of social interactions. The basic orientation of the practical interest is towards the understanding and sense making. The knowledge is generated through the historical-hermeneutic (Habermas, 1972) process by deploying different methodological perspectives. So the knowledge is constructed intersubjectively through the social interaction process and its validity is not constituted in the form of references of technical control. So social interaction, negotiation and consciousness have a vital role to generate consensual meaning and understanding of the environment and it ultimately leads to new form of knowledge. As their focus is on the human interaction and intersubjective knowledge construction, it ultimately leads on collaborative and constructivist approaches of mathematics teaching learning activities.
In contrast with these two views, emancipatory interests is concerned with all people autonomy and responsibility that lead them to be empowered. Empowerment is the ability of individual and groups to work independently free from almost all types of constraints and take control of their lives in autonomous and responsible ways.

So, how is it possible to translate emancipatory interests into action in the real world? Firstly, emancipatory interest generates critical theory (Grundy, 1987). It helps learners to explore how coercion and distortion operate and exist in our society to inhibit freedom in general and mathematics classroom in particular. It develops critical awareness and fosters the critical self-consciousness. Critical self-consciousness helps to examining his/ her action and social coercion through self-reflection. The act of self-reflection that "changes a life" is a movement of emancipation (Habermas, 1972). Through the process of self-reflection authentication takes place. Authentic insight is another form of knowledge generated by the emancipatory interests (Grundy, 1987). Critical self-consciousness and authentic insight empower the learners and thus help to engage in autonomous action that foster the grounds for developing counter hegemonic vision of mathematics teaching-learning activities.

**Methods**

This study utilizes a qualitative narrative analysis method to generate textual information form the three secondary level mathematics teachers of Lalitpur district of Nepal. I explored the information from the participants through in-depth interviews, informal communication and narratives. During generating, interpreting and meaning making process of textual data, I acknowledged multiple realities of emergence of their beliefs and these realities are tried to understand through their own experiences and narratives. In doing so, interpretivism and criticalism (Willis, 2007; Taylor, Taylor & Luitel, 2012) served as my guiding paradigms in this research.

**Beliefs about the Nature of Mathematics**

**Mathematics as Scientific Discipline**

Gaurav (all names are pseudonym) is my one research participants expressed his views hurriedly and proudly as we just began to talk about the mathematics. "Oh! Mathematics is the scientific subject. I had learnt many subjects in school and university but mathematics was found to be very consistent, rigorous, and logical based on systematic facts and reasons". This vision fastens with the thought that regard mathematics as absolute, definite, and rigid which is never liable to revision or reformulation that restrained the mathematics education within the Platonist mesh.
(Lerman, 1990). Moreover, this beliefs likely to germinate through the invariance nature of numbers and its calculations, the ontology of numbers, role of proof in mathematics and increasing precision to conserve value, reliability and truth, (Ernest, 2015).

Similarly, another participant Ujjwal argued as "highly systematic, technical and precise notion of mathematical concepts, skills, knowledge, theorems and its consistent solution regardless of place, times and contexts provide me a firm foundation to perceive mathematics as one of the scientific discipline". Both of the participants perceive mathematics as more accurate, mechanical, authoritarian and unchangeable that was highly criticized by Ernest (1994) that requires specific unique technique to solve the mathematical problems.

From these views, I came to internalize that these deep-rooted beliefs are the product of experiences that have been dominated by Platonist and Newtonian equilibrium rational thought (Lerman, 1990) in mathematics and science education. Both of the views regard mathematics as unidimensional or pure body of knowledge (Luitel, 2013), which exist somewhere in the universe as an eternal truth.

**Mathematics as Universal and Decontextualized Subject**

Describing the nature of mathematics, Kalpana stated, "Mathematics is one of the important subject widely accepted and recognized as the universal subject. It incorporates some universal features (language, symbols, operations, units etc.) that have rarely found in other subject however these features are quite unfamiliar."

I realize that she form the beliefs of mathematics as universal subjects because mathematics is taught almost all nations of the world as compulsory subject. It has its own languages, symbols, operations and algorithmic processes. At the same time, she ventilates her implicit perceptions of mathematics as the decontextualized subject as she won't able to find mathematical contents that incorporate her own cultural mathematical objects, facts symbols, and knowledge. Such international trend in mathematics education practices ignore the socio-cultural values and knowledge (Bishop, 2001) and help to develop the hegemonic western cultural worldviews (Luitel, 2009) that ultimately push mathematics into the mesh of Platonism. Moreover, what I understood during the informal conversation and interviews, his beliefs of universalization is formulated based upon utilitarian separated values (Ernest, 2015). Functional understanding, procedural and technical fluency are some of the measuring rods of utilitarian perspective as the basis of determining which knowledge and skills to value. Moreover, this belief embodied with Platonist culture of mathematical knowledge.
as accumulated and hereditarily transmitted as necessitate the contemporary industry but ignore the personal aspiration (Lerman, 1990). From these discussions, I conclude that teachers are somehow aware of the international trends of mathematics. However, the center of attention is in the competition rather than developing critical and creative mathematical thinking.

**Mathematics as Mysterious Subject**

Ujjwal argued that ".....almost all time focused on mathematical solution of undue problems posed by textbook writers involving new symbols, signs, assumptions and postulates. Such dry and cut subject matters and pedagogical practices create confusion and illusions and remain obscure for me".

Arguing in similar fashion, Kalpana expressed her views "most of the symbols, technical terms, postulates, and languages used in mathematics class remain unclear and these symbols, axioms, postulates, and theorems make mathematics more ambiguous".

From these views, I can summarize that mathematics became mysterious because of the unfamiliar signs/symbols and sacred pedagogical approach rampant almost all levels of school and university as well. Such popular images of mathematics as symbolic and enigmatic were explored by Sam (1999), when she did a research on public images of mathematics in United Kingdom. In this connection, how sacred pedagogical and sacred aim of teaching deeply rooted in our mathematics education practices were well described by Luitel and Taylor (2007) as "Nepalese mathematics education is ripe for transformation, harbouring as it does a view of nature of mathematics as a sacred and fixed body of decontextualize knowledge" (p. 627). Thus, I realize that mathematics teaching and learning activities in our school and university becomes inexplicable, as non-discursive body of knowledge that always remains strange to the learners.

**Mathematics as Applicable and Changeable Subject**

During the conversation, Ujjwal argued that "...it is very difficult to name some of the disciplines that need not required mathematical concepts".

Similar arguments are put forward by Kalpana as, "I have learned something whether in school or in university, that found to be somehow useful for my academic and professional life. It helps to solve some problems encountered during my life as well. Besides these mathematics is more abstract, difficult, ever growing and changing discipline". These views of applicability of mathematic limited the value of mathematics to very narrow sense of achieving external objectives. It restricts the use of
mathematics as the means of generating the opportunity for future employment, which is adverse of the purpose of good life or pure interest as described by Habermas (1972). It has a closed relation with instrumentalist thinking of mathematics that regards the mathematics as a bag of tools that can be used for external pursuance (Howse, 2006). This instrumentalist belief also ties with the technical cognitive interest that focuses on managing and controlling the environment for fulfilling the human needs so that they can easily survive and reproduce the same knowledge (Taylor & Williams, 1992) and transform it to the newer generations.

**Beliefs about Pedagogical Practices**

Teaching as Cultural Reproduction

Regarding the pedagogical practices, Gaurav mentioned, "... so its teaching learning activities should concentrate to enhance the understanding of such mathematical knowledge, concepts and skills so that they easily remember, renovate, and recite when it is necessary".

From these arguments, I realise that most of our mathematics pedagogical practices devote to produce the rote learners. They focus on remembering mathematical facts, concepts and knowledge without profound understanding of meaning and implication in the real world situations what Freire (1993) labeled banking concept of education. It enhances the mechanistic, static, and naturalistic views of pedagogical practices that inhibit imaginative, creative and critical power of the students. In this teaching learning process, students are already de-skilled to raise the questions about 'taken for granted assumption', is one of the hidden curriculum of the present education practices what Bourdieu (1991) called cultural reproduction, a form of symbolic violence in school that suppressed the students' voices and ignore their needs and aspirations. Moreover, those who hold this perspective regard the mathematics curriculum as the cultural reproduction (Schubert, 1986) and blend to produce the technically oriented knowledge (Habermas, 1972) that does not value the very nature of mathematics as hermeneutics and dialogical (Ernest, 1998). This belief also engulfs the power of mathematics in our society that helps to explore factors that seem to be embedded to restrain the students' voices, identities and socio-cultural backgrounds.

**Teaching as a Deductive Process**

Expressing the pedagogical views, Ujjwal stated that "in our culture to learn mathematics effectively and meaningfully, first of all teaching should focus on the definitions of the concepts, their related formulas, axioms and their structural
relationship among the concepts or ideas, that coherently embedded. After mastering of these facts, they can easily learn the mathematical concepts”.

Form this narrative, I feel that the teacher has deep-rooted beliefs that teaching learning activities in mathematic becomes more effective and productive if we incorporate the axiomatic approaches. However, in my understanding axiomatic approaches focus on reductionist ways of solving mathematical problems and promotes the uni-dimensional view of mathematics that may deterrent creative, imaginative and critical thinking of the students, might curb the path of transformative mathematics education practices.

To shift our conventional mathematics education towards transformative practices we should not restrict our teaching learning activities with the dualistic logic of deduction (Luitel & Taylor, 2013) that has adverse effect on mathematics education practices. Deductive approaches of teaching follows the reductionist teaching-learning activities emphasize on instrumental skills and algorithm to obtain the single right solution. This didactic nature of teaching and learning mathematics ignores the humanistic aspects of mathematics and less chance to incorporate socio-cultural backgrounds of learners (Malloy & Malloy, 1998) that play vital roles in mathematic teaching learning activities.

Teaching as Cooperative Activities

During the interviews and informal communication with research participants, Kalpana mentioned that teaching learning activities is a cooperative process. She expressed her views, as "teaching learning activities in mathematics should enhance the learner's participation and collaboration. If students take parts in learning process, they can understand the essence of mathematical knowledge and its structural formation”.

In this context, I realize that teachers seem to value the alternative approaches of teaching however these views again related to solve the routine problems with the cooperation of peer groups. In this process, students seem to engage in learning process actively but actually, they are restricted within finding the correct answer of the textbook problems. As I observed classroom teaching, most of the time devoted to solve textbooks problems and repeatedly try to draw the students' attention by taking some examples that had appeared in SLC examination so the students mutely follow their instructions.

In my opinion, true cooperative or collaborative approaches of teaching ties with problem-posing strategies (Freire, 1993) and ideal speech situation (Habermas, 1972) in which students get opportunities to raise the questions for each others' 'taken for
granted' assumptions without any sort of coercion and fear. Students and teachers actively involve in teaching learning activities so that they can also solve the non-routine problems arise in real life situations. It ultimately assists to develop the self-efficacy, self-confidence and social skills that help to make mathematics more meaningful and enjoyable.

**Teaching as Bridging**

Expressing the views about the teaching of mathematics, Ujjwal argued that "Teaching mathematics means to enhance the skills and knowledge require to use this mathematical knowledge in real life situations. Teaching mathematics should bring the real life problem in classroom activities. It helps students to understand the mathematical concepts in their own ways in particular contexts".

From this narrative, I came to understand that teachers are somehow aware of the interconnected values, roles and power of mathematics in different facets of our life. For examples, if teaching of statistics in school based on the collection of incomes of the families, distribution of resources, access to education, health services etc. then find the necessary sample statistics, which explores the social realities. Such practices make mathematics teaching more contextualized and practical. In this scenario, it becomes the powerful tools of exploring and understanding the relations of power, resource inequalities between different social groups and explicit discrimination (Gutstein, 2006), consequently develops the critical consciousness among the practitioners. It indicates that mathematical activities seem to contribute to build true democratic and socially just society, which is one of the most important features of the Freire's (1993) pedagogy of liberation. In this situation mathematics becomes one of the most significant agent for the social change or transformation.

**Envisioning an Alternative Belief of Mathematics**

During first and second time visit of the research site, I tried to explore the existing beliefs about the nature of mathematics and pedagogical practices of my research participants through interviews, informal communication and their narratives. In third round visit, I discussed with them in a group, presented summary of my preliminary research finding, and requested to share their own ideal/alternative visions about mathematics that helps to enhance teaching learning activities assuming that there would not be any constraint to implement these visions. Based on this discussion, my personal experiences and available literatures I envision an alternative belief of mathematics as an *emerging activities*.
Mathematics as an Emerging Activities

During my school and university years, I think mathematics is one of the subject which is only for academic discourse and mathematics for seeking for mathematics its self. Due the scared pedagogical practices, decontextualized curriculum and other learning resources and interaction with colleague, I believed that mathematics is abstract, dispassionate, and elite’s subject only for elite’s ones. When I went through seminal works of Ernest (1991, 1998), Lerman (1990), Hersh (1997) and the new discourse creates by Luitel (2013) that encourage me to critically reexamine my beliefs. After that I began to poring over my past experiences and realized that the beliefs that I had in the past is more inhuman, isolated and instrumentalist that help to restrain the mathematics within the four walls of classroom.

Now, I realize that mathematics is one of the ever-growing and evolving subject depends upon the human activities. Historical-hermeneutic process of knowledge generation (Habermas, 1972) is one and only one root of genesis of mathematical knowledge. If we flashback its glorious history we found it’s emerging, imperfection and fluidity natures and develop independently in different human civilizations throughout the world (see Eves, 1983; Boyer, 1968). Similarly, in our context, different socio-cultural and ethnic groups have their own mathematics practices (see, Kathmandu University & United Nations Educational, Scientific and Cultural Organization, 2008). Supporting this view, Ujjwal argued that the “measurement of area of land in our practices have different units. For example, in terai region the units of land measurement are dhur, kastha, and Bigha whereas in hill and mountain regions it is measured in dam, paisa, aana and ropani. I came across so many such mathematical concepts during my academic and professional journey but I never found the academic recognition in our mathematics education practices”. Actually these systems of measurement are emerged through the human practices so that they have their own contextualized meaning. Similarly we found the different units of measuring volumes, and distance (for eg. Mana, pathi, Muri, Kosh etc.).

In my opinion the discourse in nature of mathematics either it is pure, rigid, universal, unchangeable, absolute value free or impure, fallible, corrigible, contextual value laden is unworthy. It can not convey the true essence of nature of mathematics as it leads to the unhelpful dualism of two poles. By virtue of its genesis, it incorporates the emerging and evolving natures that are more dialogical and dialectical. In the course of time, many scholar tryto explore and perceive true nature of mathematics differently; for example ‘front and back’ (Hersh, 1997), ‘im/pure’ (Luitel, 2013), and ‘Wabi-Sabi’ (Mahexu, 2016), that actually flourish the emerging, imperfection and evolving nature.
of mathematics that have been cultivated by the human activities. In this connection, I claimed that nature of mathematics perceived as emerging activities demand the constructivist and more humanizing pedagogical activities as it depends upon our activities.

Thus, if we held the views of mathematics as emergent activities, it demands the active involvement of the learners in mathematical activities pave the ways of critical, imaginative, and creative thinking. In this situation, learners can take the ownership of their learning, and teaching leaning activities become a process of becoming (Freire, 1993) in which learners are free to express their true feeling without having any sort of coercions and fairs so that leaning become more empowering and authentic.

**Conclusion and Implication**

The findings and discussions of the study showed that beliefs of teachers about nature of mathematics are unique, personal and vary according to their experiences during their academic and professional journey. Besides their personal and unique experiences, their views converge on one or more in four recurring themes. These themes include-scientific, universal and decontextualized, mysterious, applicable and changeable. However, the teachers largely held disempowering traditional beliefs about the nature of mathematics but these beliefs appear contradictory (conflicting), highly contextualized and remain fluid. These disorienting beliefs indicate that the teachers are in state of dilemma, which is preliminary stage of transformation (Mezirow, 2000, as cited in Papstamatis & Panitsides, 2014). It signified that teachers are ready to shift their beliefs about nature of mathematics. In the similar vein, teachers also held conflicting beliefs about the pedagogical practices in mathematics classroom.

Teaching as cultural reproduction, deductive, cooperative activities and practical activities were major teachers' pedagogical beliefs. These beliefs are not explicitly directed by their beliefs on nature of mathematics. However, I observed some symptoms that are reflected on their pedagogical practices during classroom observations. The most important observation that I made during the field works was that teachers are enthusiastic to incorporate emerging techniques to their pedagogical activities for the betterment of mathematics teaching learning situation. These conflicting, isolated and flexible beliefs about the nature of mathematics and pedagogical practices provide the grounds for making critical self-evaluation about their assumptions, emotions, and disgraces become the root of envision (Mezirow, 2000, as cited in Papstamatis & Panitsides, 2014) for the alternative beliefs about the nature of mathematics and pedagogical practices.
As I offered the teacher for envisioning the alternative beliefs about the nature of mathematics that help to develop the empowering and authentic mathematics pedagogy as if they were no presence of any constrains and corrosive forces. Thus, research participants and I envisioned an alternative beliefs about the nature of mathematics; mathematics as emergent activities. This belief about the mathematics tried to emancipate the mathematics from the mesh of binary opposite thought of pure or applied; abstract or concrete; global or local; universal or contextual and objective or subjective and consequently ties with the constructivist pedagogical approaches.

This study suggests that the teachers' beliefs about the nature of mathematics are emerged through their educational experiences in general and pedagogical practices in particular. That implies that teachers' pedagogical practices have the crucial roles to develop the different beliefs about mathematics that might have implicit affect on their future mathematical activities. In this context, I argue that to shift conventional mathematic education practices to more transformative one, we need to shift our deep rooted unidimensional and instrumentalist beliefs at first.

This study also provides an alternative belief about the nature of mathematics that supports to enrich the pedagogical practices. It might be helpful for the mathematics teachers, teacher educators and other related personnel involved to engage in self-reflective practices, which is one of the most important vehicles for transforming their beliefs and pedagogical approaches. Moreover, I thought that the study also explored the some glimpse that need to be considered for the formation of mathematical curriculum of teacher education so that it should provide opportunities for prospective teachers to reflect on and analyze their prior experiences about nature of mathematics and pedagogical practices. Such self-reflective practices may bring the awareness of their existing deep-rooted concepts of nature of mathematics and pedagogical practices, helps teachers to gain a better understanding of themselves that may improve their pedagogical practices.

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Integrating Education for Sustainable Development through Transformative Teaching, and Financing such Programs

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Abstract

This paper examines the importance of education in sustainable development, and identifies the need of integrating it in higher education curriculum through transformative teaching, and financing such programs. While the importance of higher education in society has been universally accepted, the nature of delivery of education remains vastly inconsistent and in most instances does not place enough emphasis on sustainable development and the evolving impact of technology on environment and society. The banking concept of education which is prevalent in most societies views education as knowledge production and the consequent transfer of knowledge from experts to laymen without encouraging for change. Transformative education, unlike the banking concept, embraces changes by incorporating the needs of society, environment, economy and culture, and integrating them into the curriculum. Transformative teaching focuses more on the development of the student as a person, and less on the delivery of knowledge and information. Transformative education can play an important role in education for sustainable development by including topics such as nature conservation, natural disaster reduction, poverty alleviation, trash management, and sustainable consumption. Many of these topics can be introduced in our education curriculum starting from elementary school to higher education. The three “R” concepts of Reduce, Reuse and Recycle, for example, play a vital role in natural resources conservation. Natural disasters like earth quake and flood, their consequences and precaution can be introduced from elementary level through higher education. Incorporating such concept of education for sustainable development through transformative teaching into higher education requires financial resources. This paper will also discuss international initiations and other probable sources of financing education for sustainable development into higher education. Such integration will not only make the educational environment more interesting and palatable to the general public, but also help society keep pace with technological advances and their impact on the environment.
Keywords: Education for sustainable development; banking concept of education; transformative education; Three “R” formula

**Transformative Education**

Higher education improves individual's quality of life. People with higher education perform better in all aspect of life including, greater economic stability, more prestigious employment, greater job satisfaction, greater social mobility, awareness of health issues, higher education for off springs and more continuing education (Baum, Ma & Payea, 2013, p. 7) and our society is becoming ever more knowledge-intensive and ever more dependent upon educated people and their ideas (Duderstadt, 1997). With the importance of higher education, technical development is making it more practical in its implementation in daily life and work. It is a well accepted fact that education plays a determinant role in human development but the nature of delivery of education needs to be changed with the pace of technical development. Traditional education is static, teacher transferring knowledge to student in traditional way. Transformative education embraces change. It involves engaged learning. Transformative education is a dialogic education oppose to banking concept of education as Pablo Freire projected it (Ramos 2000). Ramos (2000) further explains that in banking concept of education, knowledge is a gift, bestowed by those who consider themselves knowledgeable upon those whom they consider know nothing. Banking concept of education is like people depositing money in a bank and withdrawing upon their need. In banking concept of education, the professors acquire knowledge and delivers exactly what s/he had learned without giving much chances to critical thinking and not including social, environmental and economic factors. Many academics argue that knowledge production and the consequent transfer of knowledge from experts to laypersons (or professors to students) is a significant role of the university in a contemporary education system (Moore, 2005). Contemporary education does not always encourage for change. In this education system students accept what has been taught without any critical reasoning. Transformative education goes beyond this concept and incorporates society, environment, economy and culture.

Transformative education demands active and engaged students, who ask critical questions and search for additional information from within or outside of given curriculum. Transformative teaching could focus more on the development of the student as a person, and less on the mere delivery of knowledge and information. Transformative educators do not necessarily only teach content. They may be found running a continuing education program or teaching an adult education class. However,
they teach the content with a different end in view, often using quite different instructional strategies (Dirkx, 1998).

**Education for Sustainable Development**

Professors in Education for Sustainable Development (ESD) requires the reorientation of entire educational system, making large scale shifts in curriculum priorities, delivery system and policy and practices. Prepare graduates who have the skills, knowledge, expertise, and experience to contribute to an environmentally and ethically responsible society (Longhurst, 2014). ESD is born out of a need to answer environmental crisis taking place all around the world due to ignorance and comfortable life style. It aims to achieve a more sustainable model of human development that meets the needs of the present without compromising the ability of future generations to meet their own needs. Tabucanon (2010) says ESD is about learning rather than teaching and therefore requires reforming the structure and nature of basic education, reorienting existing education system, developing public awareness about what sustainability means and building capacity within education system and all other ESD partners. He further says that society, environment, economy and culture play a critical role in transformational education in sustainable development. ESD prepares citizens to participate in development and preservation of surrounding environment and economic development of the society (McKeown, 2002).

UNESCO (2009a) defines education for sustainable development as a tool which serves every human being to acquire knowledge, skills, attitudes and values necessary to shape a sustainable future. ESD means including key sustainable development issues into teaching and learning; for example, climate change, disaster risk reduction, biodiversity, poverty reduction, and sustainable consumption. It also requires participatory teaching and learning methods that motivate and empower learners to change their behavior and take action for sustainable development. Transformational teaching learning methodology plays a vital role in ESD. ESD consequently promotes competencies like critical thinking, imagining future scenarios and making decisions in a collaborative way (Education – UNESCO). This definition very much embraces education for sustainable development into transformative education.

**Integrating ESD into Higher Education**

Higher educational institutions around the globe have not been paying enough attention to include ESD in their curriculum and teaching learning activities. Dawe, Jucker & Martin (2005) recommend that support and funding should be provided to promote the development of ESD across all subject disciplines in higher education. Action research
should be commissioned to explore the connections between different sectors of ESD. Career opportunities and choices of higher education graduates are being influenced by the sustainable development agenda. A stakeholder group should be established comprising employers, professional bodies and graduate careers developers to identify creative ways of implementing and supporting the integration of ESD to teaching, learning and the curriculum (Dawe, Jucker and Martin, 2005).

UNESCO’s Asia Pacific region has done an outstanding work in integrating ESD into higher education. Asia-Pacific region has pioneered sustainability thinking and practice in various spheres, particularly in the educational arena (UNESCO, 2009b). Carbon management and waste management are some of the most visible work in the region. The Universiti Sains Malaysia expresses strong commitment to poverty alleviation as part of ESD, and also creatively articulates its commitment to sustainability and integration of its roles and functions using the metaphor of the “university in a garden”. More than 20 Korean universities take part in the Korean Green Campus Association, a network to improve campus practice, and enhance the educational environment for sustainability learning in relation to the motto “reduce, re-use, recycle” (Ryan, Tilbury, Corcoran, Abe & Nomura, 2010).

The ESD project functions well as a neutral arena rather than embedding it with any other specific departments. This increases the willingness of teachers to share their good teaching examples with other fellow teachers (Holmberg, Lundqvist, Svanström, & Arehag 2012). If assigned specific part of ESD to a certain departments, other departments may not take much interest in that issue. However, if kept neutral, the authority in the subject matter can be present wherever s/he is needed.

Let us look at some of the problems we are facing in Kathmandu, which can be reduced if not totally vanish through introduction of ESD in different levels of classrooms.

**Garbage Management Problem in Kathmandu**

Nepal’s higher education system needs to leapfrog to include sustainable development and introduce transformative delivery system in all level. For example, we can take the garbage collection problem in Kathmandu and many other cities of Nepal. This is a huge problem in Kathmandu which can be managed if tackled properly. There are many ways to improve the situation. The U.N., the Asian Development Bank and Nepalese environmentalists would like to see an end to open dumping. Kathmandu produces about 1000 tons of garbage a day and more than 65 percent of Kathmandu garbage is organic (Rai, 2014), so composting could help. In addition, the government needs to
aggressively promote awareness campaigns about the 3R’s — recycle, reuse, reduce - in schools, in the media and door-to-door (Lorch, 2015). The world bank report suggests that the peak global solid waste generation would be around 2025, with 6 million ton a day (Ramakrishnan, 2014). These solid wastes could be reduced to some extent by using 3 “R’ formula. (Ramakrishnan, 2014). Household trash is stuffed in plastic bags and dropped in drainage ditches or piled high in empty lots. The plastic bags clog the rivers and choke drainage pipes, creating flooding and spreading fetid, disease-carrying refuse. The health impacts are felt at all levels (Lorch, 2014). This is one of the areas that need immediate attention. If included as a part of the formal education curriculum, the problem can be reduced by creating awareness among the city dwellers.

**Deforestation in Nepal**

Extensive deforestation has caused ecological imbalance and economic hardship among people of Nepal. Firewood is the main source of fuel for majority of Nepali people even now days, though they are slowly switching to kerosene, liquefied petroleum gas and bio gas. Collections (firewood) could be substantially reduced by spread of primary education and growth of nonfarm employment opportunities. (Bardhan, et al, 2002). Erosion, flood, landslide and drinking scarcity due to deforestation are the major concern in Nepal. Community forestry and private forest have given significant contribution in forest conservation (Chaudharu, Rimal & Yadav, 2015). Public awareness about the importance of forest and consequences of deforestation are also important to control deforestation.

**Wild Life Conservation Problem in Nepal**

Many species of wild animals are on the verge of extinction in Nepal. One horned rhino, the Bengal tiger, and red panda are some of them. Rhinos’ horns are sought for use in traditional medicines, but are said to have no proven scientific benefits. Similarly, tiger’s bone is also used for traditional medicines. Ivory is used for ornaments. Government of Nepal has been working on wild life conservation but even then we hear the stories of poachers in Nepali jungle. Recently, there was news in the newspapers that two rhinos were electrocuted by poachers and one rhino was shot seven times but survived.
Water Conservation Issues

Among these issues, water conservation is one of the major problems in Nepal. People in Kathmandu have been waiting for decades for water from Melamchi. Deforestation, draught and over population are the main reasons for drinking water scarcity in Nepal. Many villagers have deserted their villages by migrating to other places where water is not a problem. There are several ways of dealing with this problem.

One of the good examples regarding water conservation is San Diego county of Southern California; where draught has been a havoc. In 1990, San Diego County used an average of 235 gallons of potable water per person each day. In 2015, the number was down to 143 gallons (San Diego County Water Authority). Under a new mandate from Gov. Jerry Brown, San Diegans and other Californians are being pushed to reduce even more. The step this county has been taking could be an eye opener for us too.

The following are the six steps that are helping San Diego not to ration water in the county.
1. Fake terf (Artificial terf or dubo)
2. Purple pipe or “Yuck Factor” Recycled water
3. Reuse 80% potable and 20% waste. Indirect potable reuse. Treat it again before it goes to main reservoir. Dhulikhel hospital is a good example for water recycling project.
4. Desalination: Poseidon Desalination plant (Huge project)
5. Political persuasion
6. Search for new supply

Some of these steps are not possible in Nepal but we can find ways to practice three “R” theory. Dhulikhel hospital is an example of water recycling. Universities can also integrate this kind of education in their curriculum which will make all the graduates aware of the prevailing problems of the country and world as well.

Financing Education in Sustainable Development

Dawe, Jucker and Martin, 2005 have recommended that funding should be available for all disciplines in higher education for sustainable development. The funding should cover all round development including curriculum and infra structure development, equipment procurement and trained human resources to include sustainable
development in higher education. The three UN summits in 2015 (AdisAbaba July 13-16, New York September 25-27, Paris November 30-December 12) set the stage for international cooperation over the coming decades. In Adis Ababa, Ethiopia in July 2015 conference, the world leaders have agreed on important measures to overhaul global finance practices and generate investments that will address a range of economic, social, and environmental challenges associated with climate change. The following two issues among others show their concern on sustainable development. First, a new global framework for financing sustainable development that aligns all financing flows and policies with economic, social, and environmental priorities. And second, a comprehensive set of policy actions by member states, with a package of over one hundred concrete measures that draw upon all sources of finance, technology, innovation, trade and data in order to support mobilization as the means for a global transformation to sustainable development (Dechert, 2015).

There are various ways of tapping resources for education for sustainable development. In his report in Cannes summit, 2011, Philanthropist Bill Gates suggested some very innovative ideas for financing sustainable development. He recommends forging innovative partnership between rapidly growing countries and poor countries. China, Brazil, India, and Indonesia are some of the economically emerging countries which should be working closely with the least developed countries. The above mentioned countries and many other emerging countries can certainly help the least developed and developing countries to help them integrate transformative education and education for sustainable development. Mobilizing domestic resources is another way of supporting education for sustainable development. This has been happening in many countries. The role of development assistance is another vital force which has helped many developing countries in various aspects of their development process. He also suggests bringing private entrepreneurs in the scenario which can play an important role (Gates, 2011).

UNESCO is the leading agency among UN agencies in this field. Adis Ababa conference from July 13th to 16th organized by UNESCO, replicates the success of the Monterrey conference in 2002 which tried to get commitment from all industrial countries to target at least 0.7 percent of gross national product as official development assistance (ODA) for developing countries (Kharas & Macarthur, 2015). This conference will insure the availability of resources to developing countries from the industrial countries. Out of the nine commitments, this conference encourages each development assistance providing donor countries to set a concrete timetable, before the end of 2015, to provide at least 0.15 percent of their GNI in aid to Least Developed Countries (LDCs) as a centerpiece of their commitment to the 0.7 percent target and all countries commit to programs to
help Domestic Resource Mobilization reach, by 2025, at least 18 percent of GDP in low-income countries, 20 percent of GDP in lower-middle-income countries, and higher levels in upper-middle-income countries (Kharas & Macarthur, 2015). These kinds of commitment, if implemented properly, developing countries would have a higher chance of meeting the need of resources for education for sustainable development. For this reason, when we talk about sustainable development, education for sustainable development comes as the front runner of the issue.

Kharas (2015) has presented four different ways to finance sustainable development. Government revenue is one of the most important among the four that he has outlined. Concessional development assistance also plays a major role which has been rising as industrial countries have been changing their donations from concessional credit to outright grants. Non-concessional funding is different than concessional development assistance as it is a loan provided by public bilateral and multilateral financial agencies, along with public and publicly guaranteed loans. Private capital flows have been surging recently as even private companies in low income and lower middle-income countries have started to be able to access global debt markets to a significant degree. These flows, of private non-guaranteed loans, have now become more important in each country grouping than public and publicly guaranteed loans (Kharas, 2015). Solheim, (2014) says that the world is changing and so must development cooperation. Official development assistance has been increasing every year. Some countries are giving more than one percent of their national income for example UAE is giving 1.25 percent of the country’s national income. Turkey is another example which increased by 30% from last year’s donation. Another big donor is China which accounts for 20% of all foreign direct investment in developing countries (Solheim, 2014).

**Conclusion**

Most of the higher educational institutes, even now, only use chalk, black board and white boards in their classrooms. Professors teach what they have learned and do not encourage students to think outside the box. They do not take any extra measures to make the classroom more innovative. They do not encourage students to come up with creative and challenging questions. This banking concept of education needs to be replaced by transformative teaching system. Along with transformative education comes the need of education for sustainable development (ESD), whereby today’s world could be saved for our future generation. Nepali higher education can integrate decomposing, forestation, wildlife conservation, poverty elevation, waste management and many more in their curriculum. Integrating ESD (local and international) into our higher education curriculum and using transformative method of delivery system should
be the goal of our higher educational institutions. UNESCO has been working as the leading organization to identify and tap resources for ESD. Nine commitment of Monterey conference in 2002 and July 2015 Addis Ababa conference have opened the door for financing for education for sustainable development.

References


A Cultural Model of Multiscience Education for Mozambique

Alberto Felisberto Cupane

Introduction

I am science educator lecturer who has been in science education since the early 1980s. My PhD research awakened my interest in researching identity and science education; auto/ethnography as a research method; cultural perspectives in science education, development of didactic material for Physics science teaching, curriculum development, gender and science education, language and science education, science education, popularization of science and scientific literacy. In this paper I am focusing on the promotion of a Cultural Model for Science Education.

Many scientists have advocated the inclusion of local-indigenous knowledge in the science education education (see Mpofu, Otulaja & Mushayikwa, 2014; Semali, Hristova & Owiny, 2015, Nhalevilo, 2012); however, I could not identify any research related to curriculum methodologies for including local-indigenous knowledge in the science classroom.

Local-indigenous knowledge is just knowledge (Cupane, 2008) with its own specificity. Hence it should be included in science classroom as it happens with all knowledges such as astronomy, economy, agriculture. In other words, science education should consider all knowledge systems as equally viable. I call the inclusion of all knowledge in the science classroom multiscience education. Two critical knowledge systems that are part of multiscience education are local-indigenous knowledge and World Modern Science. In Mozambique, local-indigenous knowledge has reached the 21st century without in general being recorded. Recording our knowledge can widen the teaching process, that is, teachers will have expanded reference points from which to teach and stimulate investigation into further levels of knowing. However, the fact that not all Mozambican knowledge currently is recorded cannot be an excuse to preclude its introduction in the science classroom.

This paper draws on my doctoral thesis research where I started my ongoing endeavour to promote indigenous knowledge in the science classroom which is driven by the research question: How can the teaching of science be made relevant to everyday life
in Mozambique? Hence, my cultural model of teaching for multiscience education includes development of students’ identities, learning-by-doing using everyday materials, spirituality, local-indigenous knowledge and local-indigenous languages.

**Why Local-Indigenous Knowledge Should Be Included in Classroom**

I conducted my research using a critical auto/ethnographic methodology. Critical auto/ethnography is an autobiographical genre of writing. It is research that displays multiple aspects of individual awareness about the author’s own cultural embeddedness. In this approach, researchers recall their lived experiences and create nodal moments that help them to make knowledge claims. Importantly, the story of my life was not a neutral attempt to mirror the facts of my personal history, but was a starting point to design more critical perspectives on the teaching-learning process.

In the science classroom, my goal is not only to have the students move back and forward between their local-indigenous culture and World Modern Science culture, but they need also to learn to reflect critically within and about each cultural domain. The Cultural Model of Teaching addresses this need. To think and act critically implies always to have in consideration both individual and society. Individuals can act and think critically if they are allowed to have freedom as well as power, but this freedom and power should be linked to the democracy of society. Power that is not linked to democracy characterizes dictatorship. Therefore, we need to reflect critically when we consider ourselves to be teachers and students; when we consider ourselves to be researchers and participants; when we consider ourselves to be government and citizens (Guba & Lincoln, 2005).

Multiscience education can promote the development of individuals as well as communities and country-wide development because teaching is seen to be integrated. By ‘integrated’ I mean teaching practices that take into account students’ lives, the community and the environment. In school, students would not only learn abstract theory but also theory needed for their daily lives. This can contribute towards resolving the issues faced by the planet today that cannot be solved by World Modern Science alone, including famine, alternative sources of energy, AIDS, malaria, terrorism, building our global village and building tolerance among us. I view these problems as an indication of the need for a more critically literate population (Hodson, 2003) especially in World Modern Science and local-indigenous science.
The introduction of local-indigenous science is not an attempt to reverse history. In Mozambique, Africans and Westerners have interacted in such a way that both have changed. This interaction has changed not only the people but also the environment. The restoration of equilibrium should be in parallel to the decolonizing process, analysing how World Modern Science subjugates local-indigenous knowledge.

Multiscience education has the potential to turn students into vectors to develop a democratic society in Mozambique. The characteristics of that democratic society should be decided by everyone in Mozambique, with students as moderators of discussions at home, in the community and throughout the country. For this purpose, the direction for learning for students should not be imposed. First, students should learn to value the knowledge held by their parents and other older relatives and not look on parents and other elders as old-fashioned, a view that often inhibits the assimilation of that knowledge.

The science classroom should help students to assimilate and be critical about the knowledge held by their parents and other elders. I am arguing that for students to become vectors of transformation they need to know what they are transforming on the one hand and, on the other hand, the value of the knowledge held by their parents and other elders. If the Mozambican education system succeeds in turning students into vectors of change this change would in some measure solve the existing problem of young people assimilating parts of traditional and Modern education the use of which is questionable; for example, at home many learn about witchcraft, lies and hate before going to school, but they do not learn how to set a trap for hunting. At school, they learn the laws of World Modern Science which mostly will never apply in their lives.

The multiscience perspective of teaching contributes to a counter hegemony against the dominant ideology of World Modern Science by enabling students to:
- be more aware of who they are,
- be educated using a broader perspective of science, and
- be able to develop their spirituality.

Another manifestation of the issue of local-indigenous knowledge not being taught in the science classroom is that students are left alone to challenge their feelings and beliefs which may differ from the feelings and beliefs promoted by World Modern Science. This particular form of multicultural teaching promotes the epistemology and ontology underpinning World Modern Science at the expense of local-indigenous epistemologies and ontologies. Besides constituting a hindrance for the majority of students to learn World Modern Science, this would frustrate the efforts made by the
Mozambican government to educate its citizens. How can this problem be solved by a Cultural Model of Teaching? How can the Cultural Model of Teaching make science relevant for Mozambicans?

**Development of Cultural Model of Teaching**

I have developed this Cultural Model of Teaching from the perspective that the teaching that occurred during the colonial era reflected a racist approach. This approach was applied in such a way that it ignored African identity, the interaction among Africans and, ironically, the interaction among Africans and colonizers. Essentialism was, on the one hand, fossilizing Black Mozambicans by portraying them as without culture and born to serve the colonizers. On the other hand, this is in contradiction with the first stand, imposing on Mozambicans a limited World Modern Science view as a way to enable them to serve the colonizers. This is the science that, in general, is taught in Mozambican schools today.

I have argued (Cupane, 2008) that there is no valid reason for imposing only epistemologies and ontologies from World Modern Science in Mozambique. Our ways of life, on the one hand as Europeans and on the other hand as Africans, combined with the high rate of failure at schools, support my claim. Nevertheless, World Modern Science should still be seen as one view of the world that is acceptable. If, however, we want to develop ourselves culturally (individuals and the country) I question: Can we develop ourselves culturally without looking at our own culture? Is it not the lack of cultural context that is making the teaching of World Modern Science frustrating?

Given these overlaps in perspectives, all of which pertain to my understanding of me, my students and my country, I am proposing that the inclusion of local-indigenous science be made dualistically through stories that can be part of our cultural repertoire, created by teachers and/or students. These stories will have in common that they describe:

- a technique
- a way of thinking
- a theory

In this way, stories that are included in the science classroom will portray an epistemology, ontology and/or axiology related to local-indigenous knowledge and World Modern Science.
My Cultural Model of Teaching is based on multiscience education and employs stories aimed at helping Mozambican students to develop their knowledge and critical reflexivity. Stories about Mozambican life can involve local-indigenous language and everyday materials. However, the inclusion of locally available materials and local-indigenous language is not, per se, a guarantee that students will gain local-indigenous knowledge that could enrich their cultural identities. So far, in Mozambique, locally available materials have only been used in the limited context of learning World Modern Science. This conclusion from my Masters Degree research (Cupane, 2003) suggests that it is important to know when, how and why to use locally available materials.

I recognise the importance of language and locally available materials in multiscience teaching. My aim of using them through the Cultural Model of Teaching is to include in the teaching process local-indigenous epistemologies, ontologies and axiologies. In one word: cultural identity. The teaching of cultural identity expands the traditional teaching of using what exists in my culture to facilitate the teaching of World Modern Science because World Modern Science is just one sub-cultural identity that each of us can assume.

The culturally inclusive teaching of science is characterised by acknowledging students’ identities and promoting their development through stories. Identity can be understood as characteristics, feelings or beliefs that distinguish each of us (Hornby, 2000). This definition more closely fits my educational aims, including those related to cultural emancipation.

**Steps of Cultural Model of Teaching**

Students’ identities in the science classroom will be challenged as they move along three main steps in the model (see Table 1). In the first step, students will be asked to describe their everyday life and what they know or are imagining about others in a given topic, for example, water issues and ways of cooking. In the second step, they will be asked to identify events and/or their preoccupations in their stories and how those events and/or preoccupations are addressed with the help of local-indigenous knowledge and World Modern Science. Finally, they will be asked to decide if there is room for changes in what they have described. These steps will show how others can assimilate that culture and how those who are telling their stories have been enculturated into their own culture. The complexity of issues discussed in each step will depend on the level taught.
Table 6.1. *Steps in the Cultural Model of Teaching*

<table>
<thead>
<tr>
<th>Step 1</th>
<th>Step 2</th>
<th>Step 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>What are the stories that can describe life in and outside of the local-indigenous community where the school is situated?</td>
<td>What constitutes local-indigenous culture? How do we explain the events in the stories using local-indigenous knowledge and World Modern Science? Does the story portray any preoccupation that could be addressed using local-indigenous knowledge or World Modern Science?</td>
<td>How could we change the stories told?</td>
</tr>
</tbody>
</table>

In the third step of the Cultural Model of Teaching students might integrate both kinds of knowledge into their everyday life. One Mozambican way of doing things is that knowledge is gained by listening to and participating in activities with others. This is also called an ‘African way of living’. In the African way of living, the education of youth is shared by all adults and takes place whenever the opportunity arises; for example, if an adult witnesses a mistake made by a child in the street s/he is likely to bring it to the attention of that child. Mozambicans are not born with this characteristic nor do they acquire it at school. Bringing students lives into the science classroom will change the way of teaching to be more student centred, thereby helping them to shape their Mozambican cultural identity.

Scientific literacy is one criterion used to specify identities. Many of us were considered illiterate because we did not know how to write or express ourselves in Portuguese; however, through enculturation into our own culture, we grew to be producers of cultural artefacts. We were and are literate but in different terms to the ones recognised by the colonial power. In my ethnic group, the boys acquire knowledge through oral literacy and skills when they are involved in producing tools to be used at home or in the hunting activity. Boys and girls learn through oral literacy skills when they are involved in inventing stories, riddles and poems. This process enables all of us to become producers of oral literacy. This is the knowledge and logic that I include in the Cultural Model of Teaching.

As a child, my enculturation into the Changana ethnic group used local-indigenous language as a medium of instruction. I view the usage of local-indigenous language as a way of integrating local-indigenous culture and a way of helping students to have two-way border crossing. The importance of language is that it helps us to articulate our world. In the process of acquiring a language, students become familiar with a
given reality, sharing, in that way, the traditional worldview of their community (Kawasaki, 2002; McKinley, 2005). Hence, the use of local-indigenous knowledge and language can help to achieve the aim of helping Mozambicans to become world citizens. For this, we need to start the education process based on where students live, and for this local-indigenous language is appropriate.

Another outcome arising from the use of local-indigenous language is the integration of different local-indigenous languages that exist in Mozambique and the integration of each of these languages with our national language Portuguese. How complex is this process is shown by the number of languages that exist in Mozambique: Swahili, Yao and Makonde, Makua-Lomwe, Nyanja, Nsenga-Sena, Shona, Tsonga (Shangaan, Ronga, Tswana) and, just to mention the ones considered ‘major languages’. In this process, both cultures influence each other. Local-indigenous people will acculturate, drawing from other cultures anything that is suitable for them to live better. I call this ‘development of local-indigenous culture’. The development of local-indigenous culture can help to end the many isolated worlds that Africans live in.

**Language Barrier in the use of Cultural Model of Teaching**

There are many challenges in using local-indigenous language. The first is that the local-indigenous language may not be developed enough to teach all concepts that we want to teach. For me, this is not a problem because my intention is to use the language to the extent that it can help students to understand better what I am teaching, whether that is World Modern Science or local-indigenous knowledge. The concepts which do not exist in the language can be borrowed from other languages, thereby creating what Afonso (2007) terms ‘eco-pedagogy’.

Afonso (2007) suggest a solution for the Mozambican situation in which nearly in every place local-indigenous languages coexist. Accordingly we need to establish equilibrium among the local-indigenous languages in Mozambican schools. This equilibrium can address the issue of the unbalanced power relationship that can exist among those languages, especially if one of the languages is considered the coloniser language and (un)consciously is privileged.

The second challenge to using African languages in Mozambique is that, in general, the number of fluent speakers of any one local-indigenous language in Mozambique is very small. This can be explained by the policy of assimilation following colonialism in Mozambique that left Mozambicans without any choice other than to adopt Portuguese as an official language. The difficulties created by this situation are obvious.
Overcoming these difficulties will provide opportunities for students to think in a language other than the one used at home.

The usage of different local-indigenous languages will be underpinned by the acceptance of different logics of understanding the world. I can use the concept ‘force’, which is taught using the logic of World Modern Science, to demonstrate the existence of these different views. Multiscience education should allow multiple understandings of the world; for example, force, according to World Modern Science is the cause of change in movement, while in my personal science it is what I am applying to enable me to run. Does it mean that I am proposing a new definition of force in World Modern Science? Of course not! I am arguing that the context in which my alternative definition of force works should be included in the science classroom.

Multiscience education will accept but differentiate both views of force. In Mozambique and other ex-colonial countries it has not been easy to avoid promoting the hegemony of World Modern Science because, although we negate it, at the same time we accept the hegemony through the curriculum (Taylor, 2006).

Students will be asked to tell their stories of success and failure in the learning of science. These stories will portray students’ interests, strengths and weaknesses related to science. These stories, which will include students’ behaviour, might also give clear indications to teachers of how the process of studying should be guided.

I can relate strongly to the development of identity using stories because stories are a central part of Mozambican culture. Stories and riddles, especially dilemma-stories (Koios, 2007; Settelmaier, 2007) are useful as a means of both socializing and teaching and learning local-indigenous values. Furthermore, they can help to build quick, critical reasoning skills. “In traditional Haya society, riddles, folktales, myths, and historical legends constituted part of the education [informal and formal] imparted to children and youths” (Ishengoma, 2005, p. 142). Therefore, I think stories can be used as a strategy to teach local-indigenous culture and World Modern Science in Mozambican schools.

**Advantages of using Cultural Model of Teaching**

The Cultural Model of Teaching transforms students into researchers and participants in their research as they are guided to portray events and happenings around them in story(ies) (Barone, 2007). This aspect of the Cultural Model of Teaching is called by Barone (2007) Narrative Construction: “Narrative construction is an approach to social
research in which data are configured into any of a variety of diachronic, or storied, formats” (p. 454). The characteristics of narrative construction are:

- **The political dimension.** The narrators will consciously or not display the power relationship that exists in their society, which can also be manifested by the dominant rules, myths and beliefs.

- **The individual perspective.** The stories can be considered fictional because their aim is not to represent events and happenings but the interpretation given by the narrator. Furthermore, for those events and happenings, the students will necessarily use their imagination to make the events and happenings coherent.

- **The audience.** The primarily audience of the story is the narrator-student. The student can understand the story and hopefully understand which changes need to be made in life. Is this a limitation from the audience perspective? No, colleagues, parents and society in general can read/hear the story. In this process, they can try to understand life through the eyes of the narrator-student and help the student in his/her analysis of life. Furthermore, in this process, colleagues, parents and society can relate the story to their own lives and decide to what extent the story is applicable to them.

- **The outcomes.** The previous characteristic of narrative construction is strongly linked to the issue of the outcomes that can be expected by using the Cultural Model of Teaching. My stand is that a single answer to this issue is not possible; hence, the Cultural Model of Teaching depends on students’ agency to bring what is ‘good’ for them and for society into the classroom. The elusiveness of ‘good’ should not be an excuse to not have it as a goal of our science education.

- **The media and modes of representation.** The Cultural Model of Teaching does not give priority to any specific way of representation. Hence, the model has the potential of developing skills chosen by the narrator-student. The media selected by students depend on their imagination; it can be one or a combination of oral stories, theatre, film, video, dance, singing, music, photographs, sculpture and paintings.

- **There are no elected narrators, so everyone can tell his/her story.** How then can we judge if it is worthy? The main reference could be to exploit each story deeply and avoid repetition. There are many aspects in our life that need to be addressed. In this way, the Cultural Model of Teaching addresses the issue of giving a voice to students but does not pretend to replace other forms of logic such as World Modern Science, which can also appeal to students.

The Cultural Model of Teaching accepts narrative logic without questioning its origins, validity or trustworthiness. One of the most important contributions for students achieving multiscience education is to allow them to view their identities through stories
that can vary according to the situation described and students’ consciousness. I view this as students’ cultural development.

**Implementation of Cultural Model of Teaching**

Cultural Model of Teaching is an alternative process of learning that involves students (a) describing the practices that they know from their everyday lives, (b) investigating those practices in their contexts, and (c) analysing those practices using different views of the world. I use ways of cooking and dealing with water as an example to illustrate this process.

Q1. How do we traditionally prepare food and cook? – This question generates the need to know (to describe) various ways of cooking, including hunting, collecting, processing and preparation of food.

Q2. How does this traditional way of cooking reinforce the established norms of conduct in (y)our community? – This question leads to analysing and knowing the social relationships that we have in our communities.

Q3. What can be done to improve our ways of cooking? – Students take standpoints according to their values and the values developed in the multiscience classroom.

Q4. How feasible for (y)our community, in the short and long term, is this way of cooking, in terms of cost, energy used and environmental sustainability? This question leads to an analysis of the phenomenon of ‘ways of cooking’ within the framework of World Modern Science.

Only question 4 is largely addressed in Mozambican schools, and only partially, while in multiscience education, students need to be involved also in addressing the first three questions; for example, by challenging the bias that cooking and all activities that involve pots, plates and water are activities for women only. Participation of women and men in any activity allows that the same activity can be analysed from different perspectives; that one gender cannot either abstain or control. This has the potential to improve social practices.

For water, similar questions can be formulated. I have seen in many places in Mozambique people gathering water from rivers and dams. In the Cultural Model of Teaching these practices would be discussed in the science classroom seeking for an understanding of the practices and their likely transformation. Also related to water, during a certain part of the year we have clean running water in the rivers, but in other periods of the year it is necessary to dig wells in the riverbed. In other places there is no well, riverbed or dam. In class we can discuss where and how people manage to find water throughout the year. Specific questions that could be addressed in the
multiscience classroom towards the Mozambican problem of water and how I might answer those questions if I were a student are outlined below.

1. How do we traditionally collect and preserve water?

By ‘traditional’ I am referring to the ways used by people who do not have running water at home. Those traditional ways vary greatly from region to region because of the geological differences among those regions. In some regions, there are no rivers or dams, and the wells need to be so deep that advanced technology is required to dig them. Fortunately, this was not the case where my grandparents used to live in Ndavene.

I was able to participate in this activity in the early ’70s. There was a well about 5km from our hut. It was necessary to go there as early as possible in the morning because it used to be crowded and it was not enjoyable to walk under the strong sun, either in the winter or summer. We used a donkey to carry a barrel. In this way, we collected water for two or three days. The amount of water we brought home was augmented by other containers that we boys could carry in our hands or that women could carry in theirs.

The barrel that I used leaked water in many places, adding other problems to the ones created by the donkey’s behaviour. It was necessary to get home quickly and transfer the water to other containers. At home we preserved the water in a special container called ‘mbita’.

2. How does this way of collecting and preserving water reinforce the established norms of conduct in (y)our community?

It seems to me that this activity of collecting and preserving water was, on the one hand, a product of existing norms of conduct and, on the other hand, a reinforcement of those norms. I cannot recall men being at the well. This indicates to me that in my ethnic group, water collecting activities were the responsibility of women and youth.

3. What can be done to improve our ways of collecting and preserving water?

In the multiscience classroom, the major contribution towards improvement can be in making students and, through them, the society aware of their situation and the challenges to be overcome. Why was the well so far away? Why didn’t we use a metal barrel? Why were only women and children struggling with the donkey’s behaviour? An
interpretation of those questions can be that I am conveying that to have running water is the solution. Indeed this is my dream but there is a question of ‘running water at what price?’ In many cases the running water that we have in the cities is reserved in dams that cause serious ecological problems such as soil erosion, species extinction, spread of disease and changes to the Earth’s rotation. So, to have running water is not necessarily a solution to the problems that I am facing. Nevertheless, it seems to me that my way of collecting water when I was at my grandparents’ house offers multiple possibilities to teach ‘movement’, ‘force’, ‘collaboration’ and ‘spirituality’, among other concepts.

4. What are the physical, chemical and biological characteristics of water?

This is the question that can incorporate the teaching of World Modern Science into the Cultural Model of Teaching. Here I am not focusing on World Modern Science and hence I am not expanding on my response to this question. Instead, I use this question to illustrate how the Cultural Model of Teaching can interconnect local-indigenous knowledge and World Modern Science. The teacher, in the process of analysing the story of collecting water, can ask (a) How can we collect water using several containers? (b) Can we enumerate the ways in which we are using water? Do we know how other people collect and use water? Those questions will elicit answers from local-indigenous knowledge and World Modern Science that should be equally accepted.

In all four questions the aim is not to determine what is necessarily right or wrong, but what exists, in order to help students to make informed decisions about their lives. I am aware of the large number (50 – 60) of students in science classes at primary and secondary levels; however, this is a challenge and not a limitation. It is a challenge in the sense that the large numbers of students requires teacher imagination as well as the conviction to use a reflective style of teaching. This imagination and conviction should be cultivated during teacher education. At the moment, one of the major difficulties in the process of learning in Mozambique is the national examination which determines that, in ideal conditions, schools nationwide should teach the same content, deliver the same number and order of lessons, and use the same methods of delivery. This does not help to implement the Cultural Model of Teaching.

My view is that this standardization is a major limitation to (a) contextualizing the teaching/learning process, (b) addressing students’ needs and (c) including local-indigenous knowledge. I do agree with having a central science curriculum driving education in Mozambique. However, the curriculum should create space for local-
indigenous curriculum adaptation that responds to the students’ and communities’ needs. The Cultural Model of Teaching that I am proposing here aims to include local-indigenous culture in the science classroom as a means for students to achieve multiscience education but not to simply worship their own local-indigenous culture that is also characterised by locally available materials and their use.

In the Cultural Model of Teaching I draw on my experience of including locally available materials to propose the use of this technique to promote multiscience education.

Techniques of achieving multiscience education can be designed according to personal and social constructivist theories of learning. These theories of learning can help students and teachers to generate the idea that science is the result of men and women dedicated to explaining their world.

The achievement of multiscience education in Mozambique will necessarily include strategies based on the Science Technology and Society (STS) movement but also having in mind the desire to go beyond promoting World Modern Science only. In the classroom, experiments involving everyday materials and local-indigenous knowledge can connect science, technology and society. The use of locally available materials is an attempt to connect the teaching-learning process with students’ real lives.

For example, consider again the problem faced all over the country of accessing clean water for domestic use. If we decide that the Cultural Model of Teaching must help the community where the school is located about the water problem (as I have illustrated), students and teachers will learn Western and non-Western concepts about how to find, keep and improve the quality of water. Each student can contribute his/her own personal experience. The theoretical and practical aspects of this knowledge can be improved each year. In this way schools will not only be educating the youth but the broader community as well.

A similar kind of education to the one that I am proposing here is called ‘citizenship education’. Citizenship education was introduced in England and Wales as a unit of study in 1990. The main challenge faced by ‘citizenship education’ was a lack of adequately prepared teachers; consequently, the application of teaching and assessment was inadequate. These difficulties were eventually overcome with teacher education and professional development programs. The main areas of education for citizenship in which teachers required an up-grade were “knowledge and understanding, skills of enquiry and communication, and skills of participation and responsible action” (Davies, 2004, p. 1754). The situation in Mozambique is that a part
of the teacher education that should be provided by government, teachers will need to educate themselves to be able to apply the Cultural Model of Teaching in an reflective way.

A danger facing teachers who move into a critically reflective mode is that of being marginalized. In a hostile culture, critically reflective teachers can be labelled as subversive troublemakers whose raison d’être seems to be to make life as difficult and uncomfortable as possible for those around them. Their raising challenging questions can lose them friends, harm their careers, and turn them into institutional pariahs.

The question arises as to who should implement the Cultural Model of Teaching in Mozambique? This question can be answered at three levels:
- content taught in the science classroom
- students’ learning process
- teachers’ professional development

## Closing Reflections

In this final part I am reflecting briefly on teacher education to clarify my thoughts on how the development of the Cultural Model of Teaching should be carried out. Implementing the model is not simply a matter of adding new content or learning outcomes to the existing curriculum. It is a process of transforming the actual Mozambican science curriculum. My vision is that in the transformed curricula we would have much more than the existing separation of students, between those who succeed or fail to learn World Modern Science. Instead we would have students who learn World Modern Science in general, who learn World Modern Science in terms of facing issues of (for example) water, cooking and health in our community, who describe and envision the solution of our problems by applying local-indigenous knowledge, and who combine the two systems of knowledge. I call the process of achieving the Cultural Model of Teaching ‘democratising science education’ as it seems to me that the aspirations of ‘all’ students’ skills and abilities, predilections and socio-physical locations of schools will be attended to. How then can I enable teachers in terms of developing their understanding of and how to apply the Cultural Model of Teaching?

The problem is twofold. On the one hand, how can we educate the new generation of teachers in order for them to adopt this Cultural Model of Teaching and, on the other hand, how can we help existing teachers through professional development to embrace this Cultural Model of Teaching? It is my view that this professional development/education can be achieved if teachers are engaged in investigating how the characteristics of the Cultural Model of Teaching are suitable for them and their
students in their particular contexts. My proposal is that instead of giving recipes to future or existing teachers we need to help them become artful curriculum inquirers on how to make more democratic science education in Mozambique.

References


Parent’s Involvement in Education and Development of Sustainable Future of Children with Deafblind

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Abstract

Deafblindness is a unique disability- a combination of visual and hearing impairment. The combination of dual sensory loss leads to unique problems in an individual’s communication, mobility and their ability to access information. As a result, deafblind children face unique challenges in communication, mobility and accessing information; making deafblindness one of the most isolating disabilities. Here, Education is the key to all these overcoming challenges. Ensuring inclusive and equitable quality education and promoting life-long learning opportunities for all; must be the key goal for aiming sustainable development. Sustainable development of children with deafblind depends upon the sincere effort of the parents and family because most of the children with deafblind will need some help and support throughout their lives. Organizing learning activities of deaf blind children is rather challenging than children with single disability and children without disability. Hence, learning activities of Children with deafblind are realized through informal settings with the help of Parent’s involvement. The present work has been undertaken with the aim to study the parent’s involvement for developing their children towards sustains educational development.

Keywords: parent’s involvement; children with deafblind; sustainable future

Introduction

“If you wish to fly and want to successfully construct an aircraft in order to do so, you need to understand the basic principles of aerodynamics. Similarly, if we are serious about ensuring a sustainable future; we need to be guided by a set of principles which underlie sustainability as an enduring state.” - M.Ben-Eli

The term Sustainable Development is defined as, “Development that meets the needs of the present without compromising the ability of future generations to meet their own needs.” Sustainability encompasses ideas, aspirations and values that are agents to promoting positive economic growth and set social objectives; towards empowerment and sustainable development. Sustainable development requires better scientific
understanding of the problems but the main challenges to sustainable development include poverty and exclusion, unemployment, climate change, conflict, building peaceful and inclusive societies, building strong institutions of governance and supporting the rule of law.

Over the past few years, it has been seen that Education is the key to overcoming challenges. Ensuring inclusive and equitable quality education and promoting life-long learning opportunities for all; must be the key goal for aiming sustainable development. Here, disability concerns must become the center stage of sustainable development goal. Sustainable development will need to be inclusive and take special care of the needs of the most vulnerable, especially children with deafblind. Deafblindness is a unique disability- a combination of visual and hearing impairment. Though the degree of deafness or blindness varies, the combination of dual sensory loss leads to unique problems in an individual’s communication, mobility and their ability to access information. Because 95% of what we learn about the world comes through sight and hearing, deafblind children face unique challenges in communication, mobility and accessing information; making deafblindness one of the most isolating disabilities. In addition, Key challenges to meeting inclusion include lack of awareness, lack of family and parent support, and lack of professionals, lack of service setups, attitude of community at large scale, poor employment and poor social security.

Enhancing family support, parent association and parent training can ensure the sustainable development of children with deafblind. The family’s needs of the caring the child with deafblind are more and families are a crucial source of the support for children with deafblind. Family members absorb the added demands on time, emotional resources and financial resources, interdisciplinary practices (Baker-Ericzen, Brookman-Frazee, & Stahmer, 2005) that are associated with having a child with a disability. Hence, Home based inclusion is the key to empowerment of children with deafblind; that can lead to sustainable development.

Education for a child or youth with deafblind needs to be highly individualized; the limited channels available for learning necessities organizing a Programme for each child that will address the child’s unique way of learning. National Curriculum Framework (NCF) 2005 has raised critically question on dealing with diverse issue.

*The foremost question is “how can one make the curriculum representative of diversity and intersectionality? Do different linguistic, cultures, castes, communities, and families, and concerns find space within the curricula or are they finding token presence in the content of learning? If the education imparted in the school and is based on knowledge*
that contradicts or erases a majority of forms of social experience, then how can it be enabling or nurturing?”

When a curricula approach takes into account the pupil’s current individual needs and his future needs should be designed. The instruction in the curriculum focuses on the individual needs of the child as compared to the expectations from him in his immediate family and community environment. Different skills are taught across the life area of independent living work, leisure and recreation, regular education and community life. The curriculum uses the child’s interest and strengths as the basis for planning intervention strategies. The curriculum framework thus begins with the child. Here; family members play an important role in their ongoing learning activities. The curriculum addresses the needs of the deafblind child in the following area:

(i) Independent Living Activities: Independent living activities such as personal care activities—brushing, bathing, eating, toileting, grooming etc. are included as part of the teaching experience. In the early stages the parents will do the activities together coactively. Later the child learns to do it by himself.

(ii) Recreation and leisure: Training of this area includes that environment in which the child functions during his free time. Leisure and recreation as a part of the teaching time gives an opportunity to seek out preferences for friends, materials and activities that he may not usually get to exercise during the day.

(iii) Community: The learning takes places in the child’s natural environment such as at the garden, at playground and with neighbour’s daughter. Such opportunity helps him to learn a particular task at the most natural setting.

Need of the Study

Different sources show that there are 425,000 deafblind/ multiple disabled people in India. This implies that the country has a huge population of deafblind. No, doubt that today education is no more a welfare or a charity. It is a legal issue, social issue, a socio-economic issue and development issue. Therefore, there is a great need of educating children. Education is the most dynamic force in the life of an individual irrespective of ability or disability. Deafblind children and adult mostly faces difficulties in independent living activities, orientation and mobility, communication and learning. Due to lack of awareness and understanding about needs of deafblind children parents often excluded them from educational programmes. In the case of deafblind children, the first step of education starts at home with parents and family members. Since the
child spends the most of the time with parents so the child can easily learn independent living activities if given right guidance and instructions. On the basis of the need of the study, following research questions have been focused:

(i) Do parent involve in teaching independent living skills to their Deafblind children?
(ii) What should be the aim and objective of education in the context of sustainable Development?

The present work has been undertaken with the aim to study the "Parent’s Involvement in Education and Development of Sustainable Future of Children with Deafblind”.

**Objectives of the Study**

1. To find out the parent’s involvement in teaching Independent Living skills to their deafblind children.
2. To determine the aims and objectives of education in the context of sustainable development.

**Method of the Study**

The details of the population, sample and tool have been given below:

*Population*: Population of this study consisted of Parents of Deafblind children residing in Varanasi city of India.

*Sample*: The purposive sampling technique was adopted for the selection of the sample. The sample is of 30 Parents of deafblind children receiving educational services in Jeevan Jyoti Institute for the Disabled.

*Tool*: A self-made tool (check list) was constructed by the investigator. The items are distributed depending upon the following activities related to independent living skills:

1. Drinking and eating
2. Shopping and recognize familiar things and voice
3. Brushing teeth and washing
4. Dressing
5. Toilet training and bathing
6. Participating social gathering and identifying own belongings
Data Analysis and Interpretation

Analysis of the data obtained on the check list on the Independent living skills has been presented dimension –wise in the below given sections. The responses related to each dimension have been presented in a tabular form. The related items with respect to each dimension have been presented below with respective table and accordingly the obtained response in the form of ‘agree’ and ‘disagree’ have been presented as frequency and percentage along with each item.

Objective 1: To find out the parent’s involvement in teaching Independent Living skills to their deafblind children.

The details related to the opinion of respondents regarding Independent living skills have been presented below in table 1.

Table 1: Opinion of Parents Cooperation in Teaching Independent Living Skills

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Items details related to Independent Living Skills</th>
<th>Frequency of Responses Agree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>I teach my child to drink and eat independently.</td>
<td>25(83%)</td>
<td>5(17%)</td>
</tr>
<tr>
<td>2.</td>
<td>I usually introduce my family members and relatives to my child by their name and voices.</td>
<td>19(63%)</td>
<td>11(37%)</td>
</tr>
<tr>
<td>3.</td>
<td>I assist my child during brushing and washing their teeth.</td>
<td>25(83%)</td>
<td>5(17%)</td>
</tr>
<tr>
<td>4.</td>
<td>I assist my child in dressing up and undressing clothes.</td>
<td>30(100%)</td>
<td>0(0%)</td>
</tr>
<tr>
<td>5.</td>
<td>I take my child to toilet and bathroom just before his need to go.</td>
<td>23(77%)</td>
<td>7(23%)</td>
</tr>
<tr>
<td>6.</td>
<td>I take my child to participate in wedding and other parties.</td>
<td>11(37%)</td>
<td>19(63%)</td>
</tr>
</tbody>
</table>

Interpretation

The above table clearly reveals that according to the 83 percent of parents cooperate in developing skills of drinking and eating habits in their deafblind children. It is because the parents think that teaching drinking and eating habits to their children will make daily life easier whereas 37 percent of parents do not take their children to the wedding parties or other social gathering in their own communities. The above observation indicates that deafblind children need more and more opportunities to be
given to participate in social gathering and allow them to experience different situations.

**Discussion**

All the activities related to their independent living skills can be through natural learning in the case of normal children but due to lack of vision and hearing learning is not an easy task for students with deafblind. This is proved by the study conducted in 2004 Crew and Campbell that person with combination of visual and hearing impairments show less health state, more falling and limitation in mobility, self-care, domestic life and social life was also restricted.

**Objective 2: To determine the aims and objectives of education in the context of sustainable development.**

Many scholars have discussed aims and goals of education differently and many of them have a common goal. According to John Dewey “Education is the development of those capacities in an individual which will enable him to control in his environment and fulfill his possibilities”. In addition, all children and young people of the world, with their individual strengths and weakness with their hopes and expectation, have right to education. Many findings indicate that Parent’s involvement, teacher’s skills and knowledge to understand how they choose content, engage in teaching, including strategies, and collaborate with students and colleagues reduces prejudices. Therefore, we must analyse the existing practices of education for children with deafblind to identify and understand the challenges being faced at different stages and aspects that inhibit their empowerment and sustainable development. Once identified, we must formulate a framework with the recommendation and suggestions that will ensure empowerment through education of children with deafblind that will lead to their sustainable development. In the light of this context, the following aims and objectives of education and sustainable development of children with deafblind have emerged out through the analysis of related literature.

<table>
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<tr>
<th>Aims</th>
<th>Objectives</th>
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<tr>
<td>Promote equality and justice</td>
<td>To promote social acceptance and fight against injustice.</td>
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<tr>
<td>Promote lifelong learning.</td>
<td>To enhance an academic achievement</td>
</tr>
<tr>
<td>Enhance economic stability</td>
<td>To promote alternative life resources.</td>
</tr>
<tr>
<td>Promoting unity in diversity</td>
<td>To minimize the differences.</td>
</tr>
<tr>
<td>Empowering an individual</td>
<td>To train and rehabilitate the differently abled person.</td>
</tr>
<tr>
<td>Mainstreaming the person with disabilities.</td>
<td>To accept them as equal citizens.</td>
</tr>
</tbody>
</table>
Conclusion

It appears that sustainable development of children with deafblind depends upon the sincere effort of the parents and family because most of the children with deafblind will need some help and support throughout their lives. How much support a child needs, will depend on the severity of the disabilities. A child with mild deafblind may only need intermittent support whereas a child with severe deafblindness is likely to need ongoing support.

Sustainable development is achieved through quality education to all irrespective of their race, religion, community, caste, creed, abilities and the disabilities. The significance of empowering the children with deafblind is rightly related to education, growth and employment as well as accessibility of human settlement. To attain this goal learning should be an interdisciplinary approach that involves all sphere of the knowledge. Organizing learning activities of deaf blind children is rather challenging than children with single disability and children without disability. Hence, learning activities of children with deafblind are realized through informal settings with the help of Parent’s cooperation.

References


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