

**TERSD 2016**

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# Program and Abstracts

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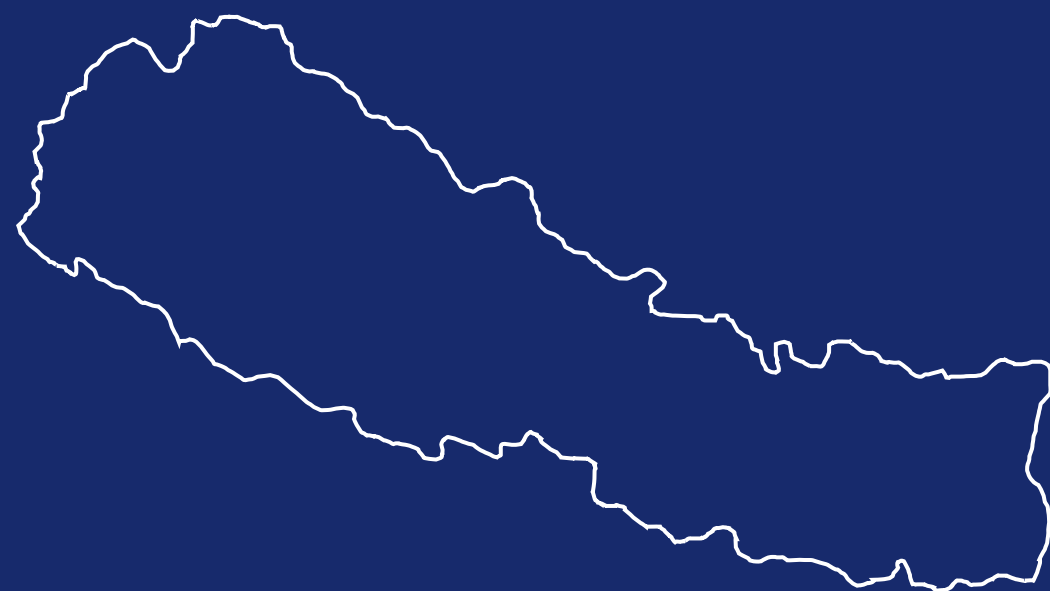
**First International Conference on  
Transformative Education Research  
and Sustainable Development**

**October 21-23, 2016  
Dhulikhel, Nepal**

[www.kusoed.edu.np/ter2016](http://www.kusoed.edu.np/ter2016)

Program and Abstracts

**TERSD 2016**



**TERSD 2016** | Dhulikhel, Nepal

**Organized by:**

Kathmandu University School of Education, Nepal  
Murdoch University School of Education, Australia

**Supported by:**

Ministry of Education, Government of Nepal  
UNESCO Kathmandu, Nepal

**Hosted by:**

Kathmandu University School of Education, Nepal

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## *Transformative Education Research for Sustainable Futures*



First International Conference

On

**TRANSFORMATIVE EDUCATION RESEARCH AND SUSTAINABLE  
DEVELOPMENT**

October 21-23, 2016

Dhulikhel, Nepal



## **Program and Abstracts**

This conference program cum book of abstracts contains the times and locations of events as well as the authors, titles and abstracts of different kinds of presentations. We have tried our best to provide more detailed and precise information for all events as is provided in the conference program. Soft copy of this book is available on the conference website <http://ter2016.kusoed.edu.np/documents/>. Each participant is entitled to receive a print copy of this book of *Program and Abstracts* inserted into the conference bag.

### **EDITORS**

Rebat Kumar Dhakal

Binod Prasad Pant

Kausalya Devi Khadka

Anupama Manandhar

**TERSD 2016** | Dhulikhel, Nepal

## Organizers



Kathmandu University  
School of Education, Nepal



**Murdoch**  
UNIVERSITY

Murdoch University  
School of Education, Australia

## Collaborative Partners



Ministry of Education  
Government of Nepal



UNESCO Kathmandu  
Nepal

## Host



Kathmandu University School of Education  
Lalitpur, Nepal



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# Welcome Note

Welcome to the [#TERSD2016](#) community!

It gives me great pleasure to welcome delegates to the First International Conference on Transformative Education Research and Sustainable Development to Dhulikhel, Nepal this October. We are delighted to be hosting this valued event. As a University which nurtures transformative education and celebrates transnational links, it is fitting that we should host the premier transformative education conference. We are sure your gracious presence during the events makes the conference a successful academic endeavor.

It is telling that [#TERSD2016](#) is a noble venue for sharing research, development, advocacy, and other work relating transformative education research, and sustainable development issues. It is indeed an exciting opportunity for all researchers and practitioners to engage in meaningful participation. We are very happy to share that we are participating in about 125 engaging, informative and inspiring presentations and interacting with more than 250 participants from 14 different countries.

I wish you all an exciting and engaging conference with the opportunity to network and create motivating contacts for the future, and hope that you will enjoy everything that the Conference, the University, and indeed Nepal has to offer you during your stay here.

Thank you everyone for selecting [#TERSD2016](#) as a platform for sharing your research and practice on transformative education and sustainable development.

Best wishes!

Bal Chandra Luitel  
Co-Convener



# Know Your Host

**Kathmandu University School of Education (KUSOED)**, located at Hattiban, Lalitpur, is one of the seven Schools of Kathmandu University. KUSOED was established in 1997 with the aim of enhancing the quality of education of the schools in Dhulikhel Municipality through in-service teacher training program. Following this, MPhil and PhD in Educational Leadership Programs were launched in 1998. The School expanded in the ensuing years by adding new programs, thereby, escalating its scope.

KUSOED envisions transforming the educational landscape of Nepal through high quality holistic teacher education program and playing an instrumental role in developing teachers, teacher educators, educational leaders, development professionals and researchers who can contribute to social transformation. It is, therefore, the mission of the School to prepare competent educational and development professionals who are contextually engaged, innovative and, progressive in their outlook. In addition, the School also aims to nurture educational leaders who can bring transformation at tertiary, secondary and primary levels of education. The development professionals are believed to be instrumental in bringing about transformation in their respective sectors.

KUSOED is serving the semester based PGDE, MEd, MPhil and PhD students in diverse streams. Currently, it is offering the Bachelor program in Technical Education and Chinese Language Teaching; Post Graduate Diploma programs in a) School Management, b) Primary Teacher Training, and c) Early Childhood Development; Master programs in a) Sustainable Development, b) English Language Teaching, c) Mathematics Education, d) Leadership and Management, and e) Pedagogical Studies; MPhil programs in a) Educational Leadership, b) Development Studies, c) English Language Education, and d) Mathematics Education; and PhD programs in Educational Leadership and Development Studies. The Postgraduate Diploma in Education (PGDE) program offers in-service proficiency and skill development opportunities for teachers involved in Early Childhood Education and School level teaching. The MEd program is popular among the graduates seeking a career in teaching, teacher training, research, school leadership and development sector. The MPhil and PhD programs are producing qualified educational leaders, development workers and research professionals in the education sector.

Moreover, KUSOED is expanding its activities in educational research, school support and short-term educational and management programs. Currently, it is also offering some short-term workshops and trainings for teachers and educational managers. KUSOED is also actively involved in different research projects, both national and international. Likewise, it upholds the glory of hosting different national and international seminars and conferences periodically.

KUSOED takes pride in its both in-house and visiting faculty who are dedicated and steadfast to sustain the rigor and strengths of its academic programs. KUSOED faculty are experienced educators, development professionals, leading researchers, and influential education policy advocates who are committed to raising up the next generation of transformative educational leaders and development professionals.

**Contact**

Phone: 01-5548104, 5250524; Email: [admin@kusoed.edu.np](mailto:admin@kusoed.edu.np); URL: [www.kusoed.edu.np](http://www.kusoed.edu.np)

# Conference Concept Note



Countries across the globe recognize the important role of education as a main driver of change or development and thus we all focus our efforts on access, equity and inclusion, quality and learning outcomes, within a lifelong learning approach. As outlined in the Incheon Declaration, our vision is to transform lives through education. Therefore, we are stepping up to promote transformative education and research for sustainable development.

Transformative education strives to expand our conscious awareness of our situatedness in the world in order to understand deeply who we are and who we might yet become, as individuals and as social beings. A major challenge for today's education is to prepare 21st century educators with higher-order abilities so that they can develop transformative curricula, teaching approaches, and community development programs that foster sustainable development and promote glocalization. This means, the education we impart to today's youth must prepare them to engage critically with the existing social system. This critical examination would help in transcending the existing society towards a new one based on the principles of social justice, equality and sustainability. With this in focus, the Incheon Declaration (Education 2030) also envisions transforming lives through education. This new vision is also captured by the proposed SDG 4 "*Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all*", due to be adopted at a United Nations conference in September of this year.

Education for sustainable development involves transforming our historic parochial consciousness into a global consciousness. Therefore, by linking transformative education with sustainable development, we believe, we can harness local cultural capital and foster an ethic of planetary stewardship. Based on the key assumptions of transformative education – humans can change themselves; they can change others; such changes make visible impacts on individuals and

society; change can be conceived via heightened consciousness – we assert that it is the today's youth who can imagine the world beyond the given. Therefore, by engaging in transformative education, we challenge the taken for granted dimensions of our lives and explore how these impact our ways of knowing and behaving.

Since the recognition, application, and experience of transformative learning are relatively new to the educational processes, especially in South Asia, this conference will include a series of keynote, oral, poster, and workshop sessions where over 100 participants will deeply engage in and discuss these issues. Moreover, Education 2030 Framework of Action also appeals the research community to help chart progress, propose solutions and identify best practices that are innovative, scalable and transferable. In this scenario, this conference, hosted by Kathmandu University School of Education, aims to provide an opportunity for the expanding community of scholars, practitioners and researchers to share perspectives on transformative education research and practices, and to build collaboration amongst teachers and teacher educators, community developers, and researchers across the globe.

We invite you all – including researchers, practitioners, activists, students and representatives of universities, educational and research institutions, government organizations, United Nations agencies, International/Non-Governmental Organizations and other agencies – to come together in community through authentic engagement with other scholars and practitioners who believe in the potential of transformative education and research for sustainable development. English is the official language of the conference. Proposals and papers must be submitted in English.

### **Conference Theme**

Transformative Education, Research and Development for Sustainable Future

### **Conference Sub-Themes**

- ✓ Teacher education for sustainable development of eco-systems, cultures and languages
- ✓ Training projects/programs for sustainable development of local communities
- ✓ Projects/programs that address indigenous knowledge systems and local practices
- ✓ Culturally contextualized curricula and pedagogies
- ✓ Human-rights-based education and community development models
- ✓ Transformative educational research: innovative perspectives, processes and outcomes

- ✓ Teaching transformative educational research
- ✓ Transformative philosophies of professional practice for teachers and trainers

### **Outcomes**

The conference will contribute to the growing international endeavor of building knowledge about transformative learning, teaching, training and researching for sustainable development. The conference will bring together practices, experiences and theoretically informed discussions on the need for transformative education and research to focus on the quality, equity and relevance of education. The conference will strengthen and enlarge the network of transformative practitioners by bringing together institutional and individual partners. Likewise, the conference papers will be published in the conference proceedings, and the conference website will contribute to international dissemination of the conference deliberations.

# Conference Program

## General Program Framework

### Friday, 21 October 2016

7:45 -8:30	Registration and Breakfast
8:30-9:00	Inaugural Session
9:00-9:30	Music and Photo Session
9:30-10:50	Keynotes (2)
11:10-12:30	Oral Presentation I (Parallel Sessions)
12:30-14:00	Lunch
14:00-14:40	Keynote (1)
14:50-16:10	Oral Presentation II (Parallel Sessions)
16:30	Bus Leaves for Kathmandu
18:00-19:00	Cocktail Reception (for International Participants)

### Saturday, 22 October 2016

7:45-8:15	Breakfast
8:15-9:35	Keynotes (2)
9:45-11:05	Oral Presentation III (Parallel Sessions)
11:15-12:30	Workshop I (Parallel Sessions)
12:30-14:00	Lunch
14:00-15:20	Oral Presentation IV (Parallel Sessions)
15:30-16:30	Poster Presentation with Tea/Coffee
16:30	Bus Leaves for Kathmandu

### Sunday, 23 October 2016

7:45-8:15	Breakfast
8:15-8:55	Keynote (1)
9:05-10:20	Workshop II (Parallel Sessions)
10:30-11:20	Panel Discussion
11:20-12:00	Closing Keynote
12:00-12:30	Closing
12:30-14:00	Lunch
14:00-17:00	Excursion

## Detailed Program

### 21 October, 2016 (Friday): Day One

Time	Activities
7:45 -8:30	Registration and Breakfast
8:30-9:00	Inaugural Session, Welcome and Opening Remarks # Welcome From the Host (Prof. Dr. Ram Kantha Makaju Shrestha, VC, KU) # MOE # UNESCO # Special Guest Address (Prof. Suresh Raj Sharma, PhD)
9:00-9:15	Music
9:15-9:30	Photo Session
9:30-10:10	Opening Keynote: <i>Transformative Education: Post/Enlightenment Thinking for Sustainable Development</i> <b>Peter Charles Taylor</b> Professor School of Education, Murdoch University, Perth, Australia
10:10-10:50	Keynote: <i>Recognizing Knowledge Heritage: A Transformative Education Research Agenda</i> <b>Mahesh Nath Parajuli</b> Professor and Dean School of Education, Kathmandu University, Nepal
10:50-11:10	Tea/Coffee
	Oral Presentation (Parallel Session-I)
11:10-12:30	Room No: 101 Session Facilitator: Delysia Timm Rapporteur: Gunjan Khanal 1. Kul Prasad Khanal “Teacher Education for Sustainable Development of Ecosystems, Cultures and Languages” 2. Derek Mitchell, W. Hillman, B. Harreveld & R. Zipf “Stemming the Educational Landslide: Supporting Teacher Professional Development in Remote Nepal” 3. Rebat Kumar Dhakal “Transforming School Governance Through Competency Based Participatory School Management Committees” 4. Miriam Ham “Nepali Primary Teacher Beliefs About Change” 5. Janardan Paudel “Teacher Education and Quality of Teachers With Respect to the Issues of Professional Development and Creativity”

11:10-12:30	<p>Room No: 102</p> <p>Session Facilitator: Bushra Afjal</p> <p>Rapporteur: Kshitiz Puri</p> <ol style="list-style-type: none"> <li>1. Toya Nath Khanal “Teachers’ Instructional Leadership for Sustainable Learning”</li> <li>2. Hisashi Otsuji “How and What a Japanese Science Educator Discovered about the Relationship Between Science Education and Buddhism in Japan”</li> <li>3. Kashiraj Pandey, Peter C. Taylor, Elisabeth Taylor, and Rudra Danai “Ethical Dilemma Stories for English Language Teacher Education in Nepal”</li> <li>4. Hari Prasad Nepal “Effect of Job Satisfaction on Transforming Education in Private Schools in Nepal: A Quantitative Analysis”</li> <li>5. Shasidhar Belbase “Revisiting, Reframing, and Re-Interpreting Radical Constructivist Grounded Theory for Researching and Teaching Mathematics”</li> </ol>
11:10-12:30	<p>Room No: 103</p> <p>Session Facilitator: Helen Stone</p> <p>Rapporteur: Shikha Gurung</p> <ol style="list-style-type: none"> <li>1. Meenakshi Dahal “The Transformative Power of Early Childhood Development (ECD)”</li> <li>2. Deepak Khanal “Party Schooling: An Approach to Transforming Party Cadres in Nepal”</li> <li>3. Gopi Prasad Khanal “Fiscal Decentralization and Human Development”</li> <li>4. Sheelu Kachhap, Kishor H. Mane, P. Raina Prasad “Parents’ Involvement in Education and Development of Sustainable Future of Children with Deafblind”</li> <li>5. Sanjay Hamal “Empowerment of Local Functionaries: Transformative Approach to ‘Effective Public Service Delivery”</li> </ol>
11:10-12:30	<p>Room No: 104</p> <p>Session Facilitator: Jonei Cerqueira Barbosa</p> <p>Rapporteur: Pratima Gurung</p> <ol style="list-style-type: none"> <li>1. Jeevan Khadka “Assessment of Affective Learning Outcomes in Nepalese School: An Exploration of Teachers’ Experiences”</li> <li>2. Milton Norman Dejadena Medina and Michelle Yap Acledan “Transformative Science Education for Biodiversity Conservation in the Philippines”</li> <li>3. Mitsuru Nakaj, Hiroaki Kusunose, Aya Kunisawa and Ken Kawasaki “Actual Situation in Science Lessons Conducted in Japan”</li> <li>4. Nav Raj Simkhada “Training Programs for Sustainable Development of Local Communities”</li> <li>5. Amit Koirala “Understanding Injecting Drug Users’ Perception Towards Their Education”</li> </ol>



11:10-12:30	Room No: 105 Session Facilitator: Chanyah Dahsah Rapporteur: Ramesh Pathak 1. Pasang Dolma Sharpa “Traditional Knowledge in school education to address climate change” 2. Peter J. Hatherley-Greene “Cultural notes from a training room – observations of Emirati adult learners” 3. Prabin Raj Gautam “Entrepreneurial Orientation in Academia: An Ethnographic Inquiry” 4. Indra Mani Rai “Kirats’ Un/intentional Learning and Earning” 5. Krishna Prasad Poudel “Knowledge Management as Innovation: Knowledge Management Practices in Nepalese Higher Educational Context”
12:30-14:00	Lunch
14:00-14:40	Keynote: <i>Transformational Leadership in Education for Sustainable Development</i> <b>Karanam Pushpanadham</b> Professor The Maharaja Sayajirao University of Baroda, India
14:40-14:50	Moving Break
	Oral Presentation (Parallel Sessions-II)
14:50-16:10	Room No: 101 Session Facilitator: Shantha Liyanage Rapporteur: Gunjan Khanal 1. Thakur Prasad Bhatta “Sustainable Community Development: University-Local Government Collaboration through District Development Plan” 2. Khem Raj Awasthi and Suresh Gautam “Redefining Development in Urbanizing Nepal: A Transformative Approach” 3. Prakash C. Bhattarai “Ethical Leadership: A Need to Explore from Eastern Vedic Tradition” 4. Ethirajan Bhaskaran “Entrepreneurship Education, Research And Development For Sustainable Future” 5. Toyenath Sharma and Trilochan Sharma “Transforming School Education through Activity Based Instruction”

14:50-16:10	<p>Room No: 102  Session Facilitator: Jayashree Patnaik  Rapporteur: Kshitiz Puri</p> <ol style="list-style-type: none"> <li>1. Krishna Bahadur Rai “Education System and Entrepreneurship Development in Nepal: A Critical Review”</li> <li>2. Lal Bahadur Pun “Fostering Migration and Challenges in Sustainable Future”</li> <li>3. Madhu Sudan Gautam “Adaptation Actions of Farmers to the Impact of Climate Change: Does Education of Farmer Support to Adaptation and Farm Productivity?”</li> <li>4. Ivy Atlas Silverman and S.M.Inosha Wickrama “Transformative Education in English as a Foreign Language – a Curriculum Framework for a Sri Lankan English Program”</li> <li>5. Shekher Pokhrel “An Alternative and Homegrown Answer: Relevance of Gurukul System”</li> </ol>
14:50-16:10	<p>Room No: 103  Session Facilitator: Elisabeth Taylor  Rapporteur: Shikha Gurung</p> <ol style="list-style-type: none"> <li>1. Bishal Kumar Bhandari “Politicization of FM radios in Nepal: A Question Mark on its Neutrality and Sustainability”</li> <li>2. Dhanapati Subedi “Policy Advocacy for Entrepreneurial Leadership Orientation and Activities for Sustainable Development in Higher Education”</li> <li>3. Renuka Singh “Parents’ Perceptive in Daughters’ higher education: A case from Terai”</li> <li>4. Syed Muzammiluddin “Wikipedia Education Programme at Christ University as an Agent of Educational Transformation”</li> <li>5. Anila Jha “Open and Distance Learning in Nepal: Views towards Social Transformation”</li> </ol>
14:50-16:10	<p>Room No: 104  Session Facilitator: Sarah Eve  Rapporteur: Pratima Gurung</p> <ol style="list-style-type: none"> <li>1. Ramesh Prasad Chaulagain “Factors Contributing to Financial Behavior of Small Entrepreneurs in Nepal”</li> <li>2. Santosh Gautam “Crossing Miles: Viewing the Milestones”</li> <li>3. K. Maran, Lawrence Thomas, T. Praveen Kumar “Analysis Of Factors Determinant Professional Students Employability Skills with Reference to Engineering Education In India”</li> <li>4. Rajan Binayek Pasa “ Experiencing Transformative Role of Education: Reflection from my Thoughtful Education and Working Life Struggles”</li> <li>5. Shobhakhar Kandel and Rebat Kumar Dhakal “ Transformative Pathways to Teaching: Self-Narratives of Finding Place in Education”</li> </ol>

14:50-16:10	Room No: 105 Session Facilitator: Nalini Chitanand Rapporteur: Ramesh Pathak 1. Shree Krishna Wagley “In Search of Meaning for Learner’s Conditioning of Learning Emotions: Reflection of an Adult Transformative Learner” 2. Amrit Bahadur Thapa “ Are You Intelligent Enough To Learn?: A Journey Towards Un/Intelligence, as a Transformative Approach to Educational Practices for Justice and Empowerment in Mathematics Education” 3. Yuli Rahmawati, Elisabeth Taylor, Peter C. Taylor “Teaching values journey: Challenges and Opportunities in Integrating Ethical Dilemma Story Pedagogy in Chemistry Learning” 4. Rupa Munakarmi “Parental Involvement in Teachers’ Integrity: A Case of Nepal” 5. Sudhir Kumar Jha “Team Leadership for Transformation”
16:10-16:30	Tea/Coffee
16:30	Bus Leaves for KTM
18:00-19:00	Evening Event: Reception (For International Participants with University Officials at Dental Block)

### 22 October, 2016 (Saturday): Day Two

Time	Activities
7:45-8:15	Tea and Breakfast
8:15-8:55	Keynote: <i>Researching and Improving Wellness: Everyone and Everywhere</i> <b>Kenneth Tobin</b> Presidential Professor Graduate Center of the City University of New York, USA
8:55-9:35	Keynote: <i>Resilience Thinking and Personal Transformation for Addressing Global Crises Using Wisdom Tradition</i> <b>Bishal Kumar Sitaula</b> Professor Department of International Environment and Development Studies, Norwegian University of Life Sciences, Norway
9:35-9:45	Moving Break
	Oral Presentation (Parallel Sessions –III)

9:45-11:05	<p>Room No: 101</p> <p>Session Facilitator: Milton Norman Dejadena Medina</p> <p>Rapporteur: Gunjan Khanal</p> <ol style="list-style-type: none"> <li>1. Kaji Prasad Ghimire and Hari Prasad Upadhyay “Views towards Mathematics and Academic Aspiration among Higher Secondary Level Science Students”</li> <li>2. Durga Prasad Dhakal and Basanta Raj Lamichhane “Engaging Mathematics Students: Free and Pure Discourse”</li> <li>3. Naif Mastoor Alsulami and Peter C. Taylor “ Transformative Learning: Towards a Classroom Cultural Transproduction in Saudi Arabia”</li> <li>4. Laxman Acharya “Envisioning Education for Out of School Children: An Ethnographic Research in Tamang Community”</li> <li>5. Deependra Budhathoki and Binod Prasad Pant “Appreciative Pedagogy: A Tool for Transformative Teacher”</li> </ol>
9:45-11:05	<p>Room No: 102</p> <p>Session Facilitator: Laxman Gnawali</p> <p>Rapporteur: Kshitiz Puri</p> <ol style="list-style-type: none"> <li>1. Parbat Dhungana “Education: The Future We Want”</li> <li>2. Ambika Mohan Joshi “Integrating Education for Sustainable Development through Transformative Teaching and Financing such Programs”</li> <li>3. Rajendara Raj Timilsina “Modernizing Vedic Schools: Satyayug to Kaliyug “</li> <li>4. Helen Stone “Relational Pedagogy for Social Justice: Excavating Pathologies of Silence”</li> <li>5. Tika Ram Pokhrel “Developing Integrity in School Education for Transforming Society”</li> </ol>
9:45-11:05	<p>Room No: 103</p> <p>Session Facilitator: Yuli Rahmawati</p> <p>Rapporteur: Shikha Gurung</p> <ol style="list-style-type: none"> <li>1. Shesha Kanta Pangeni “Transformative Communication: Lessons from Online Learning Practices in Nepal”</li> <li>2. Tara Nath Paudel “Human Rights-based Education and the Issue of Gender Equality: Is there Rights-Friendly Environment in School?”</li> <li>3. Uttam Uprety “How Effectively Training has been linked to Sustainability of Local NGOs?”</li> <li>4. Jayashree Patnaik “Teaching ESL/EFL through the Study of a Postcolonial Text with Indigenized English and Indigenous Culture”</li> <li>5. Steven Witt “Opportunities for Transforming Research and Teaching Practices”</li> </ol>

9:45-11:05	<p>Room No: 104</p> <p>Session Facilitator: Peter C. Taylor</p> <p>Rapporteur: Pratima Gurung</p> <ol style="list-style-type: none"> <li>1. Noor Jung Shah “Human Rights Perspective on Right to Education of Children Affected By AIDS in Nepal”</li> <li>2. Devendra Prasad Adhikari “ Nepal’s Peace Process: A unique Approach to Conflict Transformation”</li> <li>3. Bal Chndra Luitel “ Bringing Mindfulness into Education Research through Multiple Logics and Genres “</li> <li>4. Anil Dhital “ Real Stating Kathmandu: Stone of Teeth for Urban Farmers”</li> <li>5. Ruchi Singh Gaur “Human Rights Education in Primary and Secondary School Systems: A Self-assessment Guide for Rajasthan Government”</li> </ol>
9:45-11:05	<p>Room No: 105</p> <p>Session Facilitator: Mary Dixon</p> <p>Rapporteur: Ramesh Pathak</p> <ol style="list-style-type: none"> <li>1. Raj Kumar Dhungana “Beginning of a Dialogue on Sustainable Peace in Nepali Schools”</li> <li>2. Tikaram Poudel “Local Knowledge in Language Education”</li> <li>3. Lina Gurung “Need of Digital Competency among Female Teachers: An Inquiry from Feminist Perspectives”</li> <li>4. Amrit Bahadur Poudel “ Exploring Motherly Mathematics Education”</li> <li>5. Ken Kawasaki “ Encountering and Reconciling Natural Science”</li> </ol>
11:05-11:15	Tea/Coffee
	Workshops –I
11:15-12:30	<p>Room No: 101</p> <p>Rapporteur: Sanjay Hamal</p> <ol style="list-style-type: none"> <li>1. Elisabeth Taylor, Saul Karnovsky, Nell Taylor &amp; Anne Aly, “Transformative Education To Enhance Community Resilience To Violent Extremism: The “Beyond Bali” Education Package”</li> </ol> <p>Room No: 102</p> <p>Rapporteur: Rupa Munakarmi</p> <ol style="list-style-type: none"> <li>2. Sarah Eve and Anita Piccioni “Visual Art and Technology”</li> </ol> <p>Room No: 103</p> <p>Rapporteur: Kul Prasad Khanal</p> <ol style="list-style-type: none"> <li>3. Delysia Timm, Nalini Chitanand, Thenjiwe Meyiwa “ Engaging Professional Transformative Education/al and Social Researchers with Self-study Action Research for a Sustainable Future”</li> </ol>
12:30-14:00	Lunch

	Oral Presentation (Parallel Sessions-IV)
14:00-15:20	<p>Room No: 101  Session Facilitator: Ken Kawasaki  Rapporteur: Gunjan Khanal</p> <ol style="list-style-type: none"> <li>1. Suresh Gautam “Mandalic Research Journey: Studying Urban Youth at Kathmandu”</li> <li>2. Sharmila Pokhrel “Narrative Inquiry: A Transformative Method of Researching and Learning Lived Stories”</li> <li>3. K. Raja, R. Subramaniya Bharathy “Measuring SERVQUAL in Self Financing Engineering Institutes with reference to Tamilnadu”</li> <li>4. Mangara Simanjorang “Changing or Empowering the Other? An Ethical Perspective on Transformative Education”</li> <li>5. Rebecca Loftus, Peter Taylor and Elisabeth Taylor “STEAM Education and Transformative Learning in School Science”</li> </ol>
14:00-15:20	<p>Room No: 102  Session Facilitator: Peter J. Hatherley-Greene  Rapporteur: Kshitiz Puri</p> <ol style="list-style-type: none"> <li>1. Radheshaym Thakur “Peace Pedagogy in Social and Academic Spectrum: Challenges and/or Facilitation for Transformation”</li> <li>2. Nalini Chitanand “Rethinking Higher Education: Conform, Reform or Transform?”</li> <li>3. Indra Mani Shrestha “Transformative Learning: A means for Vedic Way of Life”</li> <li>4. Rajan Prasad Sapkota “My Lived Experiences as a Teacher and Teacher Educator Acknowledging Transformative Pedagogy”</li> <li>5. Binda Pandey “Women Participation in Decision-Making as Change Agent”</li> </ol>
14:00-15:20	<p>Room No: 103  Session Facilitator: Karanam Pushpanadham  Rapporteur: Shikha Gurung</p> <ol style="list-style-type: none"> <li>1. Orawan Sriboonruang “What Have I Learned Through my Transformative Research with Thai Chemistry Teachers?”</li> <li>2. Deonarain Brijlall and Noor Ally “Transforming Traditional Mathematics Classrooms Using e-Learning Support”</li> <li>3. V. Hemanth Kumar, K. Sentamilselvan and P. Premchand Babu “Impact of Teachers’ Job satisfaction and Welfare practices on Sustainable Development -A Study with Reference to Self-financing Engineering Colleges in Chennai”</li> <li>4. Mary Dixon, Diane Maye and Kumari Damayanti Joshi “Professional Learning Landscapes”</li> <li>5. Basant Raj Lamichhane “Teachers’ Beliefs about Nature of Mathematics and Pedagogical Practices”</li> </ol>

14:00-15:20	<p>Room No: 104 Session Facilitator: Shashidhar Belbase Rapporteur: Pratima Gurung</p> <ol style="list-style-type: none"> <li>1. Basu Prasad Subedi “Teacher as a Parent: A Transformative Attempt in Handling Vulnerable Students in School”</li> <li>2. Swaroop Rawal “The Power of Possibility”</li> <li>3. Lila Vishwakarma “Discrimination as a Local-Global Concern: An Auto/Ethnographic Reflection through Nepalese Schooling Context”</li> <li>4. Guillermo B. Bonghanoy, Alben P. Sagpang, Ma. Melanie N. Edig “Participatory Action Research as a Transformative Teacher Professional Development Approach: A Case of Mathematics Teachers in the Philippines”</li> <li>5. Binod Prasad Pant “Doing, Teaching, Learning and Thinking about Mathematics – on Becoming a Transformative Teacher”</li> </ol>
14:00-15:20	<p>Room No: 105 Session Facilitator: Ruchi Singh Gaur Rapporteur: Ramesh Pathak</p> <ol style="list-style-type: none"> <li>1. Chanyah Dahsah, Nason Phonphok, Chaninan Pruekpramool, Theerapong Sangpradit, Navara Seetee, Kamonwan Kanyaprasith, Pinit Khumwong “Expanding STEM Education by Integrated Languages, Social, and Morality Aspects”</li> <li>2. Yuli Rahmawati, Nurbaiti, Tritiyatma Hadinugrahaningsih, Achmad Ridwan “Socio-critical Problem-Oriented Teaching Approach for Transforming Students’ Engagement in Chemistry Learning”</li> <li>3. Kamal K.C. “Disorienting Dilemma and Dialectical Transformation: Power Practice and Pedagogy of a Transformative Practitioner”</li> <li>4. Gaurav Ojha “ Making of a Good Teacher Transformative Expressions of Inner Live in Education Narratives of Living, Being and Knowing Together “</li> <li>5. Neni Mariana “Five Dimensions of Transformative Knowing: A Tool of Critical Self-Reflection as an Indonesian Muslim Mathematics Educator”</li> <li>6. Collins Miruka “The crisis in Africa’s Public Universities: Disjuncture and Fracture in Mission”</li> </ol>
15:20-15:30	Moving Break

15:30-16:30	<p>Poster Presentation with Tea/Coffee</p> <ol style="list-style-type: none"> <li>1. Achmad Ridwan &amp; Yuli Rahmawati “Portraying Chemistry students’ mental model from cultural perspectives”</li> <li>2. Deepanjana Khan and Amalendu Paul “Effective Domain of Environmental Education as Transformative Learning Process: A Study on Waste Disposal among 11th Grade Students in Some parts of Nadia District, West Bengal, India”</li> <li>3. Ram Krishna Panthi “Socially just pedagogy in Mathematics Classroom”</li> <li>4. Kumari Damayanti Joshi, Laxman Gnawali, Ram Ashish Giri, Mary Dixon, Diane Mayer “Professional Development Needs Of English Language Teachers in Nepal”</li> <li>5. Camilla de Miranda Figueiredo and Peter C. Taylor “ Heritage and Environment Education: An Auto/Ethnographic Study on Cultural and Natural Preservation Issues of the Amazonia Rainforest.”</li> <li>6. Jonei Cerqueira Barbosa “ From a Collaboration-Based Program into Schools: The Pedagogical Recontextualization by Brazilian Mathematics Teachers”</li> <li>7. Bolaram Pandey “Chronological Overview on Development of Peace Education and its Relevance in Modern Times”</li> <li>8. Laxman Luitel “Activity Based Instruction For Meaningful Mathematics Education”</li> <li>9. Kharika Sharma Parajuli “ Problems of Migrate Children in the Mathematics Classroom”</li> <li>10. Shashidhar Belbase “ Construction of Mathematical “Self” as an Eigenbehavior”</li> <li>11. Binod Kaphle, Kamal Thapa and Jiju Varghese “ Equity in Mathematics Classroom</li> <li>12. Janardan Baral, Hari Prasad Acharya and Tara Poudel “ Culturally Responsive Mathematics Teaching Through Cultural Artifact”</li> <li>13. Philip Jones “ Supporting and Investigating Science Teachers in a STEAM High School as they Develop Transformative Pedagogies”</li> <li>14. K. Maran, Lawrence Thomas, T. Praveen Kumar “A Study On Engineering Students Perception of Entrepreneurship Education and Development with Reference to Indian Scenario”</li> <li>15. Biswo Deep Adhikari “Students’ Knowledge on Fraction”</li> <li>16. Prem Pati Joshi “Motivation of Head Teachers in Community Schools”</li> </ol>
16:30	Bus leaves for KTM



**23 October, 2016 (Sunday): Day Three**

Time	Activities
7:45-8:15	Tea and Breakfast
8:15-8:55	Keynote: <i>Future Pedagogies for Transformation</i> <b>Shantha Liyanage</b> Professorial Fellow Department of Education and Communities, University of Technology, Sydney, Australia
8:55-9:05	Moving Break
	Workshop II
9:05-10:20	Room No: 101 Rapporteur: Sanjay Hamal 1. Swaroop Rawal “Using Drama to Teach Child Rights”
	Room No: 102 Rapporteur: Rupa Munakarmi 2. Suresh Gautam, Bal Chandra Luitel and Binod Prasad Pant “Creating Transformative Research Space Through Mandala Approach”
	Room No: 103 Rapporteur: Kul Prasad Khanal 3. Nell Taylor, Scott Chisholm and Luke May “Cultural Mapping in Aboriginal Australia as a Transformative Practice”
10:20-10:30	Moving Break
10:30-11:20	Panel Discussion: <i>Transformative Education Research: What? Why? How?</i> Panelist: Keynote Speakers and others Chairperson: Prof. Peter C. Taylor
11:20-12:00	Closing Keynote: <i>Transformative Education Research in the South: Challenges, Prospects and Opportunities</i> <b>Bal Chandra Luitel</b> Associate Dean and Associate Professor Kathmandu University, Nepal
12:00-12:30	Closing Vote of thanks (Dean, KUSOED)
12:30-14:00	Lunch
14:00-	Excursion

# **Keynote Abstracts (Keynote Sessions)**

## Keynote Abstract 01

FRIDAY, 21 OCTOBER 2016

CONFERENCE HALL, 09:30 TO 10:10

### Peter Charles Taylor

Professor, Murdoch University, Perth, Western Australia



Peter Charles Taylor is Professor of Science, Technology, Engineering, Arts & Mathematics Education (STEAM) and Director of the Transformative Education Research Group (TERG) at Murdoch University, Perth, Australia. His current research explores school-based, interdisciplinary curriculum development, bringing together the Arts and Sciences to develop students' higher-order abilities, especially their creativity, cultural awareness and ethical astuteness. As a mentor Peter encourages postgraduate students to adopt a transformative learning perspective on their professional development. Adopting multi-paradigmatic research approaches, his students explore their cultural

histories and identities, excavate their values and beliefs, conceptualise culturally-inclusive models of education, and develop agency to transform their institutions and communities. Peter has supervised over 40 doctoral and Master's research theses, and over 100 Master's dissertations. For the past 30 years, Peter has worked closely with former graduate students to establish transformative education approaches in Nepal, Mozambique, South Africa, The Philippines, Indonesia, Japan, Brazil and Saudi Arabia.

### Transformative Education: Post/Enlightenment Thinking for Sustainable Development

Together, the disciplines of science, technology, engineering and mathematics are a powerful driver of global economic growth. Business and industry are compelling STEM educators to produce graduates with higher-order abilities - creative and innovative thinking - for the high-tech workforce of the 21st Century. Equally, there is an urgent need to ensure the sustainable development of our planet's natural resources and diverse cultures. As UNESCO has long advocated, education for sustainable development is urgently needed to prepare young people with higher-order abilities for resolving ethical issues associated with the global impact of science and technology (driven by economic imperatives); especially harmful side effects such as climate change.

Visionary educators are addressing these competing economic, environmental and socio-cultural needs by integrating Arts and STEM disciplines to create innovative STEAM curricula aimed at educating the whole person. However, Enlightenment era thinking that maintains STEM disciplines as 'silos' bolsters curriculum and assessment authorities and teacher preparation institutions to resist this nascent revolution. Nevertheless, the revolution is in good hands: transformative education provides post/Enlightenment thinking for addressing the competing educational needs of our rapidly globalising societies.

**Keywords:** Transformative education; Enlightenment thinking; STEAM curricula; sustainable development

## Keynote Abstract 02

FRIDAY, 21 OCTOBER 2016

CONFERENCE HALL, 10:10 TO 10:50

### Prof Mahesh Nath Parajuli, PhD

Dean, School of Education, Kathmandu University



Prof Mahesh Nath Parajuli is the Dean of the School of Education, Kathmandu University, Nepal. He has over 30 years of experience of working in education and development, mainly in the government ministry and in the academia. As the Editor-in-Chief of the journal, *Journal of Education and Research*, a publication of Kathmandu University, School of Education, he has earned international reputation for educational research. He has published several articles in national and international journals and book chapters on different aspects of education and development.

Areas of his expertise include education sociology, development studies, gender studies and feminism, policy and planning, and research methods. One of his foremost interest areas is studying education processes in relation to several other processes of the society. Specifically, his interest is in understanding how education interplays with other social processes like politics, economy, culture, etc. and how during such interplaying education contributes to or influences those processes and how education, in turn, is influenced by those processes. These understandings, he believes, very much contributes to social transformation process.

He sees strong needs for reengineering the structure and design of the present form of schooling. This is mainly because schooling in many parts of the world, mainly in developing countries, has remained an external and standardized process. As a result, schooling across the world is basically the same, while societies and people are highly diverse. This is also because the present day schooling has ignored the Knowledge Heritage – locally developed system and practices of knowing and educating. Hence, there is a need to align schooling more with the local sociocultural context, make it more flexible and open, and make the learning process directly related to livelihood and other human needs of individual learner and of the society.

### Recognizing Knowledge Heritage: A Transformative Education Research Agenda

The paper is mainly an attempt to establish that the modern schooling, the way it is being practiced in many developing countries, has been ignoring the local values and practices that have given the people a particular perspective on living and being and that were closely aligned with the nature. Modern schooling has largely ignored the interdependence of ecological relationships between local natural context and social, cultural, and economic realities that

were developed in the localities. Such values, practices, and relationships were the outcomes of knowledge and wisdom developed through generations. These values, practices, and relationships are the cultural and everyday resources of the people and these are the Knowledge Heritage. Knowledge Heritage is thus the knowledge people have developed, amidst their diversities, for a better and quality life. Unfortunately, modern schooling has ignored this Knowledge Heritage and has introduced a standardized knowledge; external in the context of many developing countries. The schooling itself and the knowledge it has been delivering has largely been homogenous across the world and has been failing to address the diverse needs of the diverse people. This has created a cultural gap between the schooling and the people. Cultural gap thus is the distance between the school discourse and everyday culture of the people and communities where the schools are located. The existence of the cultural gap largely explains many of the problem that we have been facing – non-participation, dropout, weak learning, skills mismatch, youth unemployment, and more other beyond the schooling that include socio-cultural, political, and economic concerns. These problems and issues need to be addressed by linking education more closely with the everyday contexts and needs of the people. The need now is developing educational practices in accordance with the Knowledge Heritage. Here comes the role of transformative educational research in bringing the Knowledge Heritage in the limelight, by contributing in developing synergy among the Knowledge Heritage and the new advancements the world has achieved, and by contributing to reinvent the education with the Knowledge Heritage.

*Keywords* – knowledge heritage, cultural gap, reinventing education, diversity

### Keynote Abstract 03

FRIDAY, 21 OCTOBER 2016

CONFERENCE HALL, 14:00 TO 14:40

#### Karanam Pushpanadham

Professor, The Maharaja Sayajirao University of Baroda, Gujarat, India



Prof. Karanam Pushpanadham is a Professor of Educational Management at the Faculty of Education and Psychology, the Maharaja Sayajirao University of Baroda, Gujarat, India. He was the member of Senate and Dean of Students. He has been to several countries in Asia and Europe to address the conferences and seminar. He is commissioned several international research projects in Education. Involved in capacity building for teachers and teacher educators in ESD and Eco System Services and its application for creating safe school environment. Project Director of IB school evaluation program. European Union's Erasmus Mundus Visiting Professor at the Department of Education, Aarhus University, and

Copenhagen, Denmark. He is the recipient of Swedish Institutes' Fellowship as Guest Professor at the Institute of International Education, Stockholm University in Sweden. Trained Teacher educator on Education for Sustainable Development by Swedish International Development Agency, Sweden. Organized Sida sponsored International workshop on ICT and Pedagogic

Development. He has published several books and research articles in reputed journals of education. He is currently working in the area of Transformational Leadership in Education, Digital Learning, Data Mining and Management in Educational Research, Education for Rural Transformation and Global Citizenship. He has guided 8 PhD students and currently doctoral students are pursuing research under his guidance.

### **Transformational Leadership in Education for Sustainable Development**

Sustainable Development is the priority of the 21st Century all over the world as it is the development that meets the needs of the present without compromising the ability of future generations to meet their own needs. Such a perspective to development involves a progressive transformation of society and well-being of people. The basic purpose of education is to develop a clear understanding among the people about self and others that links with the wider social environment in the context of human life and living. It serves as basis for enhancing knowledge, acquiring skills, imbibing values, building respect, a sense of justice, responsibility and exploration. Education thus improves the capacity of people to tackle the emerging challenges and developmental issues. Education is transformative in nature and it involves:

- Deep thinking, feelings and actions towards life and living
- Self awareness and our relationships with others in the world
- Personal Mastery that enables a person to learn, create a personal vision and view the world objectively.

Transformational Leadership is the key factor for transformative education and it is concerned with the process of how leaders are capable to inspire their followers to accomplish more than is usually expected them to do; recognize and attempt to address each follower's needs; act in a way to get trust and admire them; make them to think beyond conventional ways. Bass (1988) described transformational leadership is composed of four characteristics; Idealized Influence, Inspirational Motivation, Intellectual Stimulation and Individualized Consideration.

Many research studies found that transformational leadership in education contributes to effective teaching, student educational achievements and attaining desired objectives in the classrooms by attending to the needs of the learners, motivation and behavior. Transformational leadership influences teacher's commitment to change, high performance, personal recognition, and communication. Leaders who encourage and support transformation leadership share power, are willing to learn from others, and are sensitive to each team member's needs for achievement and growth.

This paper highlights the essential attributes of transformational leadership in Education which promotes transformative change in the mindset of people and society in general and elaborates the process through which such leadership skills are developed among teachers. Perceptions of teachers with respect to their roles and responsibilities in schools, their self-efficacy and professionalism are discussed with empirical data collected from Indian teachers. This paper also attempts to discuss the recent reforms in teacher education in India with specific reference to teacher leadership for transformative education.

**Keywords:** Transformational leadership; teacher leadership; sustainable development; teacher accountability; professionalism

### Keynote Abstract 04

SATURDAY, 22 OCTOBER 2016

CONFERENCE HALL, 8:15 TO 8:55

#### Kenneth Tobin

Presidential Professor, Graduate Center of CUNY



Kenneth Tobin is Presidential Professor of Urban Education at the Graduate Center of CUNY. In 1973 Tobin began a program of research on teaching and learning that continues to the present day. The current emphasis of his work involves mindfulness, wellness, environmental harmony, and the transformative potential of social research. Tobin has published more than twenty books, two hundred refereed journal articles, and one hundred twenty five book chapters. He is recipient of numerous awards, including Distinguished Contributions to Science Education through Research Award (2007, National Association for Research in Science Teaching), Mentoring Award as an exemplary scholar and mentor (2008, Division G, American Educational Research Association), and the National Science Foundation Director's award for Distinguished Teaching Scholars (2004).

#### Researching and Improving Wellness: Everyone and Everywhere

Through the lenses of sociocultural theory our research squad has been studying emotions and ways in which teaching and learning are enacted in urban schools, within and close to inner-city Philadelphia and New York in the United States. Our studies have been designed to be transformative for individuals and collectives involved in the research and thereafter to larger communities of participants.

My presentation will begin with a review of what we have learned from almost two decades of research on the expression of emotions in urban schools where the chief issues included race, poverty, language proficiency, gender, and religion. In so doing I will sketch a landscape of what we have learned in a context of continuous and devolving research in urban classrooms. A major focus will be the use of breathing meditation to increase mindfulness, including unattaching from emotions and would-be-distractions. I will describe our use of heuristics to heighten awareness about characteristics of mindfulness. Foci for the heuristics we developed included emotional styles identified from research in social neuroscience (i.e., resilience, outlook, social intuition, self-awareness, sensitivity to context, and attention), and constructs such as listening, speaking, and cogenerative dialogue.

For the past several years the primary focus of our research has been ways to ameliorate excess emotions and address everyday health issues. Our framing of wellness regards many, and perhaps all, health projects as being catalyzed by emotions that disharmonize the body. I will present current and ongoing research involving an ancient knowledge system, Jin Shin Jyutsu (JSJ), which was lost and then retrieved in the 20th century. Our research on JSJ focuses on educating communities to use self-help techniques to address disharmonies and associated symptoms such as headaches, allergies, physical injuries, panic attacks, high blood pressure, and myriad everyday health issues that might otherwise be resolved by pharmaceuticals and visits to doctors. I will also provide examples of our collaborative research on big label health projects, including multiple sclerosis and diabetes 2.

Our research on wellness has shifted from schools to everywhere, and from participants aged between 4 and 20 years to encompass a birth through death continuum. We embrace a multilogical approach to research using frameworks that include hermeneutic phenomenology, authentic inquiry, sociology of emotions and culture, Jin Shin Jyutsu, and anti-inflammation diets. I will address specific challenges that are paramount, including crypto-positivism, scientism, deficit-laden critiques of knowledge systems that are non-mainstream, others' insistence on commensurability, and our adherence to polysemia.

I will conclude by supporting a call for science educators and science education to assume major roles in educating and researching the extent to which the global public addresses global challenges associated with wellness of humanity and well-being of the earth and its constituent ecosystems.

*Keywords:* Urban schools;mindfulness;social neuroscience;wellness;collaborative research

## Keynote Abstract 05

SATURDAY, 22 OCTOBER 2016

CONFERENCE HALL, 8:55 TO 9:35

### Bishal Sitaula

Professor, Department of International Environment and Development Studies, Norwegian University of Life Sciences (UMB)



Prof Bishal Sitaula has more than 26 years of international experience in research, teaching and collaboration in the following topics: ecology and global change issues, higher education, conflict peace and development including wisdom and personal transformation. From his Norwegian base he has led multinational programs and worked with partners in Asia (Nepal, India, Pakistan, Bhutan Afghanistan, Sri Lanka and Bangladesh), Africa (Ethiopia, Kenya, Tanzania, Malawi) and Western Balkans (Serbia, Monte Negro, Bosnia Herzegovina, Macedonia and Croatia). Prof. Sitaula has published 150 scientific articles, and has been cited 768 times. At present, Prof. Sitaula leads



several university projects in Africa, Western Balkan and South Asia including Global Change Education and Research in Africa and Balkan, and, NRM Conflict, Peace and Development (CPDS) in Nepal, Pakistan and Sri Lanka. He is the Founder member and past President of Non Resident Nepali Association NRNA NCC- Norway and former Vice Chair of International Association of Human Values-Norway (IAHV). Part of his social engagement is to globalise the science of wisdom and personal transformation.

### **Resilience Thinking and Personal Transformation for Addressing Global Crises Using Wisdom Tradition**

Resilience is one's ability to bounce back from a negative experience with "competent functioning". When we face obstacles, disorienting dilemmas how do we move forward? Wisdom tradition from India and Nepal provides insights exactly to build resilience in our lives. Global crises including climate change is a multi-dimensional problem, not just social or environmental one. Its primary causes and consequences are deeply rooted in the human mind. And so the solutions must be search within us. The materialism, consumerism, and, severe erosion of human values are widespread problems for our planet. Naturally, materialism will increase consumerism because extreme materialism creates greed, attachment, ego etc., which eventually leads to severe depletion of natural resources. A sense of collectivity and co-existence is becoming something which is only seen in books. It is obvious that education which is not turned into wisdom in the end creates various form of consumerism and collectively leads to different form of global crises. Therefore any global challenges should be understood in linked context as they are rather complex phenomena influenced by different factors and processes following the Buddhist idea of dependent origination. The growing need for interdisciplinary work across the natural, social and noetic/yogic science demands that each achieve some common understandings about current and emerging global crises as multidimensional issues and in linked contexts. Among others, to understand this better, one must first of all identify the linkages between environmental problems that deeply rooted in human greed and its manifestation in various forms such as biodiversity losses, climate change and land degradation. All these three major components of global environmental challenges are linked together in a complex cybernetics network of feedbacks. If one component is altered, it will produce a change in the other components in more complex way than presently understood.

To address these problems at their source will require understanding of human desires and how this can be balanced by popularising human value and noetic sciences for personal and social transformation. There are international initiatives for enhancing coordination between the individual/social behaviours and the links between climate change, biodiversity and desertification. There are also research challenges for unfolding the linkages between environment and security, particularly between environmental causes, such as natural disasters, water shortages and famine, and their effects on the security of people and societies. The issues of global food challenges and environmental degradation leading violent conflict are a recent focus of scientific investigation. One of the effects of environmental degradation is the large displacement of people creating a large flux of environmental refugees. All these linked problems require a rarely seen collaboration among scientists and spiritual masters. Therefore, science of wellbeing as shaped by human values including noetic/consciousness-based spiritual

sciences coupled with environmental science appears quite essential in the present time. The quest is how to tailor such course curricula in universities that effectively establishes the memory of wholeness in students who will a part of solution in “Being”, “Thinking” and “Doing” for addressing global environmental challenges. We need to search for resilience thinning and explore the capacity and willingness of humans to transform themselves using wisdom tradition that is available in Nepal and India.

**Keywords:** Resilience thinking; personal transformation; global crises; wisdom tradition; social transformation

### Keynote Abstract 06

SUNDAY, 23 OCTOBER 2016

CONFERENCE HALL, 08:15 TO 08:55

#### Shantha Liyanage

Professorial Fellow, University of Technology Sydney



Shantha Liyanage is a research coordinator at the Department of Education and Communities and a professorial fellow of the University of Technology Sydney. He held senior academic positions as the Associate Professor and Director of Technology Management Centre of the University of Queensland where he developed innovative eLearning postgraduate programs in technology and innovation management. During his professorial tenure at the University of Auckland New Zealand, he contributed to disciplines of leadership, innovation and entrepreneurial research and teaching. He also held professorial appointments with the Macquarie University in Sydney and the University of Technology Sydney and had contributed to teaching and research

in innovation and entrepreneurial learning. He was active with international researchers and engaged in leadership research with physicists in the ATLAS project of CERN, Geneva. He completed numerous consultancy assignments for various Governments, International development Agencies such as the Asian Development Bank, the World Bank, UNESCO, SIDA/ SAREC, UNIDO and AusAid. He is the editor-in-chief of the International Journal of Learning and Change, Inderscience, UK.

#### Future Pedagogies for Transformation

The educational landscape is changing rapidly with new ways of learning and engaging. The achievement of better schooling, teaching and students outcomes is the goal of this change. Future learning and teaching requires new pedagogies that are student centred and relevant to changing needs of learners. Learners are increasingly required to possess knowledge and skills that are multifaceted and relevant. With rapid changes to industry structures and the world economy, learners need to possess academic credentials as well as relevant skills and knowledge that are agile and portable. Acquiring such knowledge and relevant skills is not an easy

task for both educational institutions and practitioners and these institutions need significant transformation to provide better environments for teaching and learning for all students. This keynote address outlines the overarching directions of the educational enterprise and aspirations of teachers and students to address general capabilities that provide a sound basis for learning and engagement and improved practices and classrooms in the Asian context. Using entrepreneurial learning, the challenges in developing knowledge, skills, attitudes and personal qualities appropriate to the age and development of the learner from primary school throughout life-long learning are discussed. New epistemological space for educators and students are outlined as socially and culturally situated learning that provides critical reflection and social, community and cultural embeddedness. It is argued that transformative learning occurs when students confront a new and challenging concept or ways of thinking and then follow through to make a significant life changes with inquiry-based learning.

**Keywords:** educational enterprise; entrepreneurial learning; epistemological space; critical reflection; transformative learning

### Keynote Abstract 07

SUNDAY, 23 OCTOBER 2016

CONFERENCE HALL, 11:20 TO 12:00

#### Bal Chandra Luitel

Associate Professor, Kathmandu University School of Education



Dr. Bal Chandra Luitel is Associate Dean of School of Education and Associate Professor of Mathematics Education at Kathmandu University, School of Education. He completed his PhD from the Science and Mathematics Education Centre, Curtin University of Technology Australia. Subscribing to research as transformative professional development, Dr. Luitel's research program aims to address the protracted problem of culturally decontextualised mathematics, science and technology education faced by South Asian students. Unsurprisingly, he uses multiple ways of knowing so as to represent multi-faceted nature of the problem, thereby offering visions for inclusive and life-affirming mathematics, science and technology education. More

so, he draws from the Eastern and Western philosophical and wisdom traditions with a view to crystallising fusions of possibilities. Dr. Luitel leads a Transformative Education Research Centre at Kathmandu University, School of Education.

#### Transforming Education Research in the South: Challenges, Prospects and Opportunities

The longstanding grip of positivism through its various avatars (e.g. crypto-positivism, neo-positivism) have often posed a challenge for transforming educational research from filling

a jigsaw puzzle towards making it an endeavor of liberatory epistemology, a much needed perspective in researching for empowerment, social justice and meaning-centred education. The widespread notion that educational research needs data and analysis is a subtle and powerful example of how positivism makes its home secure even in the discourse of so-called non-positivist research traditions. The widespread hitherto belief among academics and researchers that educational research should be entirely guided by deductive, analytical and propositional logics and genres has enlivened Comptean positivism to patrol the border of educational research community.

Despite these challenges, recent developments in applying liberatory epistemologies have shown a bright horizon among the Universities in the South. The upsurge of decolonising methodologies embedded in the indigenous practices are likely to enable researchers and scholars to explore more nuanced forms of methodological possibilities of liberatory epistemology. Similarly, arts-based approaches to researching various educational and social issues have opened up possibilities in knowing human conditions in different social and educational settings. Arts-based educational research offers exciting opportunities to employ otherwise unaccounted modes of representation, such as ethno-drama, poetry, storytelling, to name but a few. With the advent of various ICT platforms, this possibility has been much broadened.

*Keywords:* Comptean positivism; liberatory epistemologies; decolonising methodologies; indigenous practices; arts-based educational research

# **Paper Abstracts (Oral Sessions)**

# ORAL SESSION I

## Concurrent Session A

FRIDAY, 21 OCTOBER 2016

ROOM#101, 11:10 TO 12:30

Session Facilitator: Delysia Timm

Rapporteur: Gunjan Khanal

### PAPER ABSTRACTS

#01

#### 01. Reorienting Teacher Competencies to Address Accountability in Resource Usage

*Kul Prasad Khanal*

Teacher competencies developed through sustainability and accountability perspective are contributive to sustainable use of resources in school. How teachers are held accountable for sustainable use of resources is a key concern of this paper. Based on the review of relevant literature, I explore how proactive and reactive accountability roles of teachers contribute to promoting sustainable use of resources in schools. In doing so concept of accountability is linked with the principle of 'karma' as enunciated in the theoretical ingredients of Bhagavad-Gita. The paper concludes with a conviction that accountability roles strengthened through better teacher development interventions laced with cultural and ecological competencies is the key strategy to sustainability of resource usage in education. It is assumed to create avenues for further research on accountability of various school actors in resource usage within the dynamics of local socio-political ecosystem of education.

**Keywords:** accountability; sustainability; resource usage; teacher competencies; principle of *karma*

#02

#### 02. Stemming the Educational Landslide: Support Teacher Professional Development in Remote Nepal

*Derek Mitchell, W. Hillman, B. Harreveld, and R. Zipf*

Using the organic methodology provided by grounded theory, the research explores a cluster of primary school teachers working in two VDCs in a remote mountainous area in Eastern Nepal. It seeks to inform future provision of Teacher Professional Development (TPD) in Nepal and provide an innovative theoretical framework for the sensitive consideration of socio-cultural context in its delivery. The research is being conducted for a Master of Education degree through Central Queensland University, Australia (completion date 2018).

The research asks the following questions: What are the driving factors contributing to the educational shift from remote public schooling to urban private schooling? and, how can remote public school teachers be better supported through professional development to help address this shift?

Despite very hard work put in by the Nepali government to establish public schools

in even the most remote places in Nepal public education is being undermined by the increasing perception that it is a provision for the poorer segment of society and inferior in quality to private schooling (Bhatta, 2008; Thapa, 2011). Students are steadily being withdrawn from public schools and re-enrolled in private schools. The reality of this perception is continually seen in the School Leaving Certificate results with 9 out of ten private school children passing. However, in public schools less than 3 students out of ten pass.

In remote areas this is leading to a 'landslide' of students leaving the village areas to attend 'quality' schools. In the National Living Standards Survey of Nepal 22 percent of all absenteeism in remote areas is attributed to seeking education. A more focused research among youth aged 10-19, in two remote mountainous areas in Nepal, shows that as much as 75 percent are absent from the village area because of attending schooling in urban private schools and monasteries (Craig, 2014). This educational 'landslide' results in the majority of children that are sent away never returning to their villages.

There are many contributing factors causing the shift; however, increasingly the debate is centering on the role of TPD in achieving pedagogical change (UNESCO, 2014). And rightly so, the quality of the teacher rather than the inputs, has the greater impact on learning (Snoek, Swennen and Van der Klink, 2010). Unfortunately, the teacher's voice is hardly present in this debate, nor the sociocultural contexts of teachers and the barriers teachers face in the engagement in professional development. Further, while there is provision for TPD, there is little documented research considering not 'how much' or 'what', but rather 'how' TPD in remote areas should be provided.

The research seeks to inform future government TPD policy and planning strategies, guide and assist professional development providers in designing and delivering of TPD in remote settings and inform further research in TPD and issues related to education in the remote context.

The paper presentation will present the initial theories that are emerging from the data being collected this year and other findings based on the participant sample of primary school teachers.

*Keywords:* Teacher professional development; educational shift; remote public schooling; urban private schooling; pedagogical change

#03

### **03. Transforming School Governance Through Competency Based Participatory School Management Committees**

*Rebat Kumar Dhakal*

This paper describes and critiques the existing provisions and practices of School Management Committee (SMC) within the context of Nepali community school system. Despite the recent policy changes in the provision of SMC in community schools, local school stakeholders are still skeptical about the roles the new SMC can play in improving their community schools. As such, 'what do they bring to school?' is as much crucial a question today as it was before. My observation of the SMC's working modality including itsir/ regular meetings in a community school in rural Kaski and interviews with one of each urban and rural school stakeholders (two head teachers, one SMC chair, four management committee members, two teachers and one

NGO worker) showed that recently changed provisions would only increase political meddling in the way schools are operated, but contribute nothing significant in terms of bringing in resources, mobilizing staff, and improving teaching and learning. Therefore, they expect SMCs to improve their schools and raise student achievement. Moreover, they perceived School Management Committees to represent public's voice in public education, providing citizen governance for what the schools need and what the community wants. However, community stakeholders blamed and the SMC members confessed that against their liking, they have not been successful in representing the community's beliefs and values and that for the lack of competencies in the members, it is often the headteacher or the Chair of the SMC or both making important decisions – nullifying the existence of the other members. As such there is a clear case of 'elite capture' in the SMC. The participants however envision 'inverted elite capture' – schools tapping the competent elites who are accountable for the performance of the schools, so that they can change the context for better. This article thus calls for more concerted attention to the strengthening of local school governance through a competency based robust framework – requiring each member to bring in some expertise in school management, only which would in real sense can transform our failing community schools.

*Keywords:* school governance; transformation; competencies; participation; School Management Committee

#04

#### **04. Nepali Primary Teacher Beliefs about Change**

*Miriam Ham*

The education system of Nepal is undergoing reform. The School Sector Reform Plan

(SSRP, 2009-2015), now extended to 2017, emphasises equitable access to education for all in an effort by Nepal's Ministry of Education to fulfil its national and international commitments to improve educational outcomes for students and the wider Nepali society. The reform includes the introduction of continuous assessment and Vocational Education Training, with the aim of increasing the flexibility and relevance of education to suit the needs of Nepali society. These changes require an extensive shift in teaching practices. Recently, teacher training has focused on transitioning classroom practice from didactic traditional methods to those that are learner centred underpinned by western ideology and pedagogies. Despite these efforts, there is little documented evidence of change in Nepali teachers' classroom practices.

This paper presents preliminary results of a doctoral dissertation investigating Nepali teacher belief about classroom practice in the context of system reform. The survey component of this study sought the beliefs of primary school teachers about change to their classroom practice. The 300 teachers represented schools from both government and private systems in Kathmandu Valley in 2015. The survey results indicate firstly, that teachers agree that classroom practice should include a range of learner centred pedagogies including positive collaborative relationships with students, utilising group work and making adjustments to classroom content or activities for individual student's engagement and interests.

Secondly, the teachers indicated that they hold an individual responsibility to update their practice. Thirdly, the teachers reported that they had seen a minimal to moderate level



of change within education over the period of the reform implementation and that these changes were predominantly in the areas of their teaching practice as a result of their participation in training. Finally, the results from the survey indicate that teachers involved in this study are strongly supportive of change, both on a system wide level and personal level of classroom practice.

In the context of the on going implementation of reform, the results of this study demonstrate that Nepali teachers perceive that they are actively changing their practice based on their agreement with the underpinning ideologies of the introduced pedagogies. However, this finding is contrary to the evidence documented by government evaluators or external assessors and International Non-Government Organisational representatives. The results of the research are timely and significant to inform the design and delivery of future teacher training to address the current dissonance between perception and practice, as they provide insights into Nepali teacher beliefs about their practice and their willingness to implement sustainable and transformational change.

*Keywords:* Nepal education reform; teacher belief; teacher practice; transformational change

#05

### **05. Teacher Education and Quality of Teachers with Respect to the Issues of Professional Development and Creativity**

*Janardan Paudel*

This article shows some of the necessary viewpoints needed in teacher education programme and teachers themselves. Teachers

should be known as the main backbone of a country. It is known that all vertebrate animals or creatures are strong physically than the non-vertebrates. In the same way, without teachers with high quality a community cannot develop effectively. If communities are developed effectively, it means, a country is developed in a prosperous way. To develop a country today, teachers need to think of teacher education as professional development and in the same way, a country needs to manage. Our ancient teachers have transformed primitive life into the condition as we see today. Teachers should develop strong confidence within themselves to teach. Teachers should have quality in teaching and so should be the goal of teacher education. Teaching is the type of profession which should be universally acknowledged. A teacher would be like a spiritual being in the past and the same quality should be maintained at present, for framing the knowledge in students so that the students will be responsible to frame the shape of development of a country. For such type of situation, teacher education should be constructed for teachers' professional development relating to increase their critical thinking skills. If a teacher is perfect in all respects, the students will learn properly. Teacher education must not be thought simply as a process of only obtaining a job, but it should be looked in a broader sense with the philosophy of the universe and the nature as well as a teacher as a source of providing the truth. Only a teacher with quality can provide the facts. For this capacity, professional development and creativity are necessary skills.

*Keywords:* Constructivism; creativity; critical thinking; professional development; teacher education

## Concurrent Session B

FRIDAY, 21 OCTOBER 2016

ROOM#102, 11:10 TO 12:30

Session Facilitator: Bushra Afjal

Rapporteur: Kshitiz Puri

### PAPER ABSTRACTS

#06

#### 01. Teachers' Instructional Leadership for Sustainable Learning

*Toyanath Khanal*

The fundamental function of school is teaching and learning. There are different factors associated with teaching and learning. One of them is involvement of learners in instructional activities that helps them to promote their learning in meaningful and sustainable manner. Teachers' role is vital and central for shaping and reshaping the learning of students.

Educating students in friendly environment and achieving higher result is the major challenge of institutional schools due to guardians' high expectations and school survival and growth. There is a need to participate students in instructional activities that is paramount and urgent to meet the expected goal. This paper discusses about instructional leadership activities of teachers that have been contributed to students' achievement through motivating and inspiring them for active participation in instructional activities for learning.

Transformational leadership theory is embodied as theoretical lens during identifying research site, collecting and analyzing data. Similarly, I employed qualitative research approach and interpretive

paradigm using class observation and in depth interview for data generation to complete this paper. I selected one institutional secondary school running in Bhaktapur district as my research site and research participants were secondary level teachers. I analyzed data by categorizing them and identifying different themes and sorting data into respective themes. I have developed themes to analyze and interpret data includes good rapport building; share expectations; counseling as central strategy; opportunity to expose students best efforts; engage students in different instructional activities and regular feedback through formative evaluation.

Employing different strategies from teachers I found good relationship between primary stakeholders of the school. Similarly, teachers prepare annual instructional plan and program with goal; target and strategies based on previous status of students and share their expectations with head teacher; parents and students by expecting their meaningful support. Likewise, teachers have been engaging parents and guardians through regular group meeting; personal conference; home visit and phone contact making them more responsible towards students' achievement. With regard to making students more responsible for their good achievement teachers also have been counseling them as per the need and situation by employing appropriate strategies.

Teachers have been employing classroom to demonstrate good handwriting; model of answers during class work; homework and class test as well and using instructional materials constructed by students in classroom instruction. In this regard, presentation of literary creation by student; learning materials exhibition program etc. were remarkable exposure for students. Conducting classroom activities through students' leadership/facilitation; providing project works; conducting different co-curricular and extra-curricular activities; conducting educational sightseeing; employing students to use learning materials were also found as instructional activities for regular engagement of students for learning promotion. Moreover, teachers have been conducting different types of class test to make student more habitual and competent for paper pencil test in school; district and national level. Through these class test teachers have been providing constructive feedback to students in written form in their answer sheet. Above mentioned activities are the result of regular sharing among faculties and constructive feedback from the head teacher. If we see the SLC result of previous five academic year of this school there were altogether 629 students appeared in examination and pass out 251, 375 and 3 in first division with distinction, first division and second division respectively.

This paper concludes that teachers have been engaging students by conducting different instructional activities along with students, parents and the head teacher as well. Due to faculties instructional efforts students and parents are responsible for their duties and their learning promotion and the product of this school in SLC result seemed excellent with respect to nationwide pass rate.

*Keywords:* primary stakeholders; Institutional school; instructional activities; counseling; transformational leadership

#07

## **02. How and What a Japanese Science Educator Discovered About the Relationship Between Science Education and Buddhism in Japan**

*Hisashi Otsuji*

One day, a colleague of mine, whose major is philosophy, said to me: "a teacher is akin to a Bodhisattva." That critical moment was the start of my ongoing study of Buddhism; a study that has focused on my lived experiences since childhood and has given me a 'meta point of view' for interpreting educational phenomena in a way that is somewhat different from most science educators in Japan. In this paper, I will discuss some of the outcomes of my study into how, in Japan, Japanized-Buddhism and science education are related both directly and indirectly. My study has been shaped by historical and auto/ethnographical research approaches.

It is said that the "two cultures" of Buddhism and science (i.e., Western Modern Science: WMS) have been generally thought to be contrasting fields that are incompatible with each other. Certainly, both worldviews are distinctly different. Buddhism professes relationism, which tells us that the phenomenal world is a momentary appearance of all related things that are in a constant state of transition. By contrast, WMS is based on reductionism, which focuses on independently existing elements prior to their relationships.

How do Japanese students learn those different ways of thinking? When I observed a school science class in my country, I noticed that these two worldviews were taking place in parallel. On the one hand, students receive uncritically WMS and its worldview as part of their living world, while simultaneously they collaterally preserve their indigenous ways of thinking.

However, there is also a similarity between these worldviews. Historically, Buddhism has transformed itself on the basis of the principles of rationalism and equality. For example, a person who belonged to the Kshatriya group began confessing that he had become awakened, although such an experience traditionally had been monopolized by the Brahmin. This is the founding of Buddhism, which opened this so-called privilege to other caste groups. The emergence of Mahayana Buddhism is also regarded as a similar transformation in Buddhism. Such fundamental characteristics are similar to WMS, which is open to every person and is full of rational rules.

When a disciple asked on what to depend after losing his master, his master, approaching nirvana, replied “In the future, you make yourself your light and depend upon your own self. You must not depend upon other people. You should also make the Dharma your light and depend upon them.” This statement reminds me of a parallel saying by a talented elementary science teacher in Japan who taught prospective teachers: “Experiment gives students the answer. Answer is not given from the school textbooks nor from teachers.”

In Mahayana Buddhism, which holds the precept that the perfect “benefitting self” can

be accomplished only through “benefitting others”, the concept of Bodhisattva is important. Before Mahayana appeared, the term Bodhisattva conveyed the meaning of “the founder in his training,” but in Mahayana it came to mean a person who seeks to save all other living beings as well as achieving his/her own awakening. Also the ideal of selflessness came to be a focus of Mahayana. From my point of view, the ideal image of teacher is quite similar to the image of Bodhisattva, and is widely shared in Japan.

Since my auto/ethnographic inquiry started I, a grandson of a Japanese Buddhism priest, have gradually noticed the presence of non-explicit factors in Japanized-Buddhism and in science education. I have come to recognize the importance of having such a ‘meta-point of view’ in mind for contemplating the Self. In my experience, auto/ethnography enables science teachers to transform the Self and their own teaching, and to help sustain students’ cultural identities.

*Keywords:* Buddhism; student-oriented; selflessness; auto/ethnography; reflection

#08

### 03. Ethical Dilemma Stories for English Language Teacher Education in Nepal

*Kashiraj Pandey, Peter C. Taylor, Elisabeth Taylor, and Rudra Danai*

My (First author's) PhD research takes much of its inspiration from the work of Paolo Friere who advocates a type of learning where school students are encouraged to become a part of the solution to any posed problem rather than being mere devices for “receiving, filing, and storing the deposits” (Freire, 1970,

p. 58), that is the information given by the teacher, and Jack Mezirow who envisages the possibility of the transformation of our beliefs through “a structural change in the way we see ourselves and our relationships” (Mezirow, 1978, p. 100). These concepts of Friere and Mezirow are significant for school education today in regard to ethical formation and transformational learning in the school students.

I have based my investigations, into these two main areas, on the technique of using ethical dilemma stories to promote insightful, ethical discussion involving classroom students, led by their teacher who primarily sets up the learning situation. This technique is designed to stimulate independent thought about ethical issues in the students and their development of collaborative discussion skills in class debates about the ethical dilemmas raised in the stories recounted to them in class.

A main aim of my research is to see whether the technique of ethical dilemma stories as a stimulus for classroom discussion can effectively promote the goals proposed as valuable by Friere and Mezirow, in particular. These include the promotion of the following student behaviours as potential outcomes of the ethical dilemma story technique: self-critical thinking, openness to new problem-solving paradigms, cultural self-knowing, collaborative skills in debating significant social-ethical issues with others, and, treating learning as an emergent, exploratory, mental activity. These aims, in turn, relate to the broader goal of fostering social-political thinking in the students to better prepare them to fulfil their potential roles as informed and actively-contributing citizens.

Indeed, the technique has been used effectively by earlier researchers during the past decade. The Ethical Dilemma Story Pedagogy has established itself as a prominent subject of research such as that of E. Settelmaier who completed her PhD in 2003, using Ethical Dilemma Stories in a science education project. My research, therefore, is aimed at building on recently completed researches by scholars like E. Settelmaier, P. C. Taylor and J. Hill (2010), and expanding the scope of this technique from science and mathematics teaching to English language teaching. This pedagogic approach using dilemma stories is intended to engage the participants and myself, as the researcher, in a process of transformative learning. In this process the pedagogic idea, central to Ethical Dilemma Story Pedagogy, makes its way from Settelmaier’s Europe to Australia and Nepal via my research project.

I aim to use the ethical dilemma story method to transform my own and other teachers’ awareness of the true nature of the teaching-learning process. So a central hope in my research is to be able to develop ethical dilemma story pedagogy as a readily usable technique by teachers to move towards achieving the positive gains in student learning and personal formation envisaged and as described in this abstract.

In this presentation, I will share my experience as a teacher using ethical dilemma pedagogy with a focus on my interaction with the research participants in a BEd English language classroom in Nepal.

*Keywords:* ethical dilemma; collaborative discussion; social-political thinking; Ethical Dilemma Story Pedagogy

#09

#### **04. Effect of Job Satisfaction on Transforming Education in Private Schools in Nepal: A Quantitative Analysis**

*Hari Prasad Nepal*

The private schools are playing an increasingly important role in the Nepalese educational landscape. Talking about a history of private schools, this was first started in 1951 after the establishment of first democracy in the country. The success of private schools depends on their teachers. And the teachers would perform well when they are satisfied with their schools. The satisfied teachers work well in the school, which would be helpful for schools for transforming education, better outcome, lower turnover, lower absenteeism and higher performances. So, this paper explores job satisfaction of teachers at private schools to unearth about their satisfaction level for transforming education.

The purpose of this research is: to what extent are teachers' aspirations and dreams met in private schools? This paper tried to answer three research questions. The first part is about the basic information of teachers, the second part include the question related to different information that are related to job satisfaction, and the last part include the questions that are related with independent factors such as pay, work itself, supervision, promotion and working condition. Conceptual framework developed in this study shows a link between job satisfaction and different independent factors.

The descriptive methodology is used for collection and analyzing the information.

The sampling procedure used in this research is non-probability sampling that follows snowball sampling method. Specific research questions were used to gather the information from respondents. The primary data was collected by using a survey questionnaire. Face to face interview was conducted at teachers' work place to collect data.

The finding depicts that among 8.9% teachers were strongly satisfied with their job, 40% were satisfied, only 11.1% teachers were dissatisfied and 40% teachers were neutral with their job. The finding also shows that there is no relationship between pay, work itself and working condition with job satisfaction. But there is negative moderate relationship between promotion and job satisfaction and negative weak relationship between supervision and job satisfaction at private schools. This shows there is need to satisfied teachers to transform the private school education.

So, the private schools should focus on developing the motivational policy and training related to job, increase the manpower in all subjects, fringe benefits for teachers, refreshment programs, better ideas about work for new staff, infrastructure to be improved and upgrade, students' information before running classes, supportive vehicles to perform school job, to make private schools a better workplace and thus it helps in job satisfaction of teachers. The top management should focus on place of living, recognition, team support, make available of needed resources on time, work responsibilities, increase in pay and bonuses, reduce working hours and periods to satisfy their teachers. This research is a first small step in the

direction of transforming education in private sectors in Nepal, more research work on this issue is needed.

*Keywords:* Private schools; job satisfaction; transforming education; motivation

#10

### **05. Revisiting, Reframing, and Re-Interpreting Radical Constructivist Grounded Theory for Researching and Teaching Mathematics**

*Shashidhar Belbase*

In this paper, I have discussed a synthesis of five assumptions of radical constructivist grounded theory by integration of basic tenets of radical constructivism as an epistemology and grounded theory as a methodology for doing research and teaching mathematics at different levels of students. These assumptions are related to – symbiotic relationship between the researcher and participants (students), the voice of the researcher and participants in the research,

research as a cognitive function, research as an adaptive function, and praxis criteria in researching and teaching mathematics. The paper highlights key issues of integrating radical constructivism to methodological tenets of grounded theory by revisiting those assumptions, reframing them in terms of inter disciplinary and intradisciplinary transactions, and reinterpreting a hybrid symbiosis of radical constructivist grounded theory (RCGT) in the domain of researching for teaching and teaching for researching. A theoretical model has been suggested for researching within teaching and teaching within researching, and self-reflective/reflexive professional development as a mathematics teacher-researcher and researcher-teacher at the core of transformative education research and practice of teaching mathematics. Some implications with examples will be discussed.

*Keywords:* Radical constructivist grounded theory (RCGT); researching within teaching; teaching within researching; teacher-researcher; researcher-teacher

## Concurrent Session C

FRIDAY, 21 OCTOBER 2016

ROOM#103, 11:10 TO 12:30

Session Facilitator: Helen Stone  
Rapporteur: Shikha Gurung

### PAPER ABSTRACTS

#11

#### 01. The Transformative Power of Early Childhood Development (ECD)

*Meenakshi Dahal*

Research has shown that the first eight years of life are crucial for optimal development. It is therefore imperative that deliberate efforts are made to give children the chance to grow up in an environment conducive to the development process. A comprehensive approach to providing this environment is the early childhood development (ECD) program. This is concerned with the child's holistic development and therefore covers not only early learning and stimulation, but also other areas including health, nutrition, hygiene and sanitation. The experiences children have and the care and stimulation they receive during early childhood lay the foundation for every aspect of their lives in the future including their health, nutrition, growth, learning, thinking and reasoning abilities, as well as their behavior with other children and adults (The Consultative Group for Early Childhood Care and Development, 2013).

Children who get high quality care and stimulation during early childhood are healthier, get along better with others, learn faster and do better in pre-school, primary and high school (ELO Framework, 2015). When children have a high quality early

childhood environment they become educated, productive, and well thinking individuals. As a result, the whole society benefits from better educated citizens, a more productive labor force and less crime and violence.

This paper analyzes the studies undertaken in developing countries that shows early childhood development (ECD) programs lead to higher levels of primary school enrolment and educational performance (UNICEF, 2012). The Sustainable Development Goals (SDGs) are interlinked with these needs across children's home and community environments which encourages for positive relations between families, communities, civil society and governments to ensure all children have equitable access to services to meet these needs. The paper explains the SDG goals and their emphasis on ECD, health, education, and social welfare sectors coordinate policies, partnerships, and services to support seamless transitions across each stage of this age continuum to ensure children's success in school and in life beyond the early years.

The paper shows that the present policies and practices in partnership/collaboration among different stakeholders (government, families, civil society, etc.) in Nepal is still inadequate. It proposes improvement by incorporating a multidisciplinary approach in ECD bringing together different line agencies, resources for the program and providing conducive



environment for the children. It also provides smooth transitions for children, especially for children who are the most disadvantaged.

*Keywords:* early childhood development; transitions; children's success

#12

## **02. Party Schooling: An Approach to Transforming Party Cadres in Nepal**

*Deepak Khanal*

Party Schooling is an important mechanism which proffers diverse career training programs to the cadres. Simply, the cadres are change agents in the political parties who educate and lead party and nonparty members in society. I hence would like to argue that how to separate cadres from common people and what makes cadre able to contribute to the party transformation in particular and social transformation in broad spectrum. Is it the mechanism of schooling within the party to empower the cadres for transforming the self and the others in general?

The purpose of this paper is to explore the importance of party schooling in the context of Nepal and its significance to transformation of party cadres and the change they bring about in socio-political life of the people.

Based on the interview with six party cadres, six national level leaders of Nepali Congress, Communist Party of Nepal (UML) and CPN – Maoist Centre; two from each, the interviewed data were analyzed and discussed in association with 'Social Learning Theory' and 'Andragogy' to articulate the significance of party schooling in terms of bringing change

in party cadre for a) increasing consciousness b) empowering cadres to link people with the party c) vitalizing party ideology in line with people's aims and aspiration of life etc.

*Keywords:* Party Schooling; party transformation; social transformation; Social Learning Theory; Andragogy

#13

## **03. Fiscal Decentralization and Human Development**

*Gopi Prasad Khanal*

This descripto-analytical paper on fiscal decentralization and social capital describes the relationship of fiscal decentralization on social transformation through social capital. Over last few years, an increasing number of countries around the globe have embarked on the journey of decentralized governance by transferring expenditure and revenue functions to local governments. They are taking such course not only for local participation and development but also for transforming the societies as a whole. One of the fundamental features of post-democratic societies is that citizens have democratic power and authority to reject an order induced by centre in the name of change. As such, a responsive state always seeks to enrich its legitimacy by stimulating interpersonal trust, civiccooperation, and social cohesiveness (de Mello, 2000).

The notion of social capital is multi-dimensional and complex. In contrast to economic and human capital, it refers to the values and networks that enable coordination and cooperation (Burbidge,

1998). For Putnam (1993), social capital is a combination of trust, networks, norms, and reciprocity prevailing in social organizations that improve the efficiency of society by facilitating coordinated actions (p. 169). The central thesis of social capital is the value of relationship. By connecting with one another, and by keeping such connectivity over time, people are able to work together to achieve things they either could not achieve by themselves, or could only achieve with great difficulties (Field, 2010, p. 1).

A large body literature of has highlighted the relationship between social capital and the quality of political and social institutions (e.g., Putnam, 1993; Field 2010; Frey, 1997). Abramovitz (1986) argued that social capital is supportive to economic growth by reducing rent-seeking behaviours and by fostering entrepreneurship. Knack and Keefer (1997) asserted that one- standard deviation increase in a measure of trust can increase economic growth by more than one-half of a standard deviation. There is a dearth of empirical literature about the contribution of decentralization in general and fiscal decentralization in particular on social capital. Hommes (1995) claimed that decentralization is associated with greater civic participation at local level. Distant government encourages rent -seeking rather than cooperation among different social groups because social norms and contract are not easily enforced (de Mello, 2000). Fiscal decentralization can boost the social capital by bringing government closer to the people (de Mello, 2000).

Moving beyond transaction approach to social mobilization that focused on micro-credit to community groups, Nepal is embarking

on transformative approach to community mobilizations. Accordingly, Citizen Awareness Centres, Ward Citizen Forums, and Tole Lane Organizations have been established across the country. The primary aim of establishing such a vast network of civic organizations is to transform the hitherto hierarchal power relationship into equitable social structure that provides a meaningful space to each and every member of societies. Nepal is investing substantial chunk of its local budgeting to this end. There are claims and counter-claims on the effectiveness of such investment in fostering the social capital in these organizations.

This paper will make an attempt to make the descriptive analysis about the effectiveness of Citizen Awareness Centre in creating and sustaining social capital for the overall transformation of societies. It will conduct a survey among the people who have worked in District Development Committees in one way or another. The paper will devise descriptive statistics to draw the conclusion.

*Keywords:* fiscal decentralization; social capital; social transformation; local governments

#14

#### **04. Parent's Involvement in Education and Development of Sustainable Future of Children with Deafblind**

*Sheelu Kachhap, Kishor H. Mane, P. Raina Prasad*

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. 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. 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.

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. 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. 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. 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:* Deafblindness; inclusive education; sustainable development; intervention strategies; learning activities; parent's involvement

#15

#### **05. Empowerment of Local Functionaries: Transformative Approach to 'Effective Public Service Delivery**

*Sanjay Hamal*

With the advent of new Millennium in 2000, the United Nations in conjunction with world leaders shared a broad vision to fight poverty

and its many dimensions by 2015. The vision which had been translated into eight Millennium Development Goals (MDGs), had remain the overarching development framework for the world for the past 15 years.

Now with the end of 2015, the UN has published the MDGs report 2015, which claims that “with target interventions, sound strategies, adequate resource and political will even the poorest countries can make dramatic progress”. The outcomes of the report, nevertheless, shows both unprecedented as well as uneven achievements and shortfalls in many areas. Thus, one can say that the task, envisioned by the world greatest is not yet accomplished.

Afresh, the world leaders gathered at the UN and put forth 17 goals, termed as Sustainable Development Goals (SDGs) which also includes incomplete MDGs such as ending poverty as well as fight against inequality and injustice, and tackle climate change by 2030.

There is no doubt that the SDGs put forth by United Nations will hinge very much on how effectively a country follows decentralization and empowers local governance by devolving functions, resources and localizing capacity. It can be understood that countries across the world have embraced decentralized system of governance as a means for promoting good governance, democracy, poverty reduction and development.

In this paper, thus, I try to capture the nature of decentralized practices which had led to transformative ‘positive’ changes in terms of good governance resulting in better public service delivery (school education in this context). The provision of these public goods and services matters deeply for the ‘positive’ transformation and quality of people’s lives.

The decentralized practices have transformed schools education system into more effective operating mechanism increasing equity, access, quality, sense of ownership for the street-level bureaucrats etc. (who work in the frontline of public service delivery such as school, hospitals). Hence, this paper sees decentralization as positive and transformative outcome for quality education.

The message of this paper is to depict decentralization as the best alternative, especially in country like Nepal where central authority is usually weak, both in terms of resources and capacity. If we are to ensure full range of options for service delivery in country like Nepal, we need to take more seriously the existence of decentralized arrangements which can be taken as transformative approach for effective ‘public service delivery’ and this approach, I believe, is highly effective and acceptable to achieve Sustainable Development Goals put forth.

*Keywords:* Local functionaries; transformative approach; public service delivery; Sustainable Development Goals

## Concurrent Session D

FRIDAY, 21 OCTOBER 2016

ROOM#104, 11:10 TO 12:30

Session Facilitator: Jonei Cerqueira Barbosa  
Rapporteur: Pratima Gurung

### PAPER ABSTRACTS

#16

#### 01. Assessment of Affective Learning Outcomes in Nepalese School: An Exploration of Teachers' Experiences

*Jiban Khadka*

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). 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 as the students performed very low level of problem solving skills. I found a wide gap between hierarchical levels of AL and students' desirable behaviours. To improve the current situation of AL, inclusive pedagogy and parental education over the children would be effective measures that can enhance transformational education and sustainable development.

*Keywords:* Affective Learning, Valuing, Organization, Characterization.

TERSD 2016

#17

#### 02. Transformative Science Education for Biodiversity Conservation in the Philippines

*Milton Norman Dejadena Medina and Michelle Yap Acledan*

The Philippines is considered to be one of the world's 17 'mega-diverse' countries due to its very high level of endemism. At the same time, however, it is also a 'biodiversity hotspot' because of the alarming rate of species' extinction. So how can science education address the pressing issue of species decline in the Philippines? How can we empower science teachers, especially in the public schools, to make a difference in their own classrooms? And how can we educate young students to become change agents for biodiversity conservation, especially in their own localities?

Inspired by Peter Taylor's (2014) five aspects of transformative education -knowing oneself, critical knowing, knowing the environment, ethical knowing, knowing in action- we have been conducting a project that engages public secondary science teachers and students in developing critical self-awareness and becoming change agents in their own classrooms and community. So why do we need to do this?

Program and Abstracts

Firstly, in the Philippines biodiversity research initiatives are limited due to lack of research funding and technical expertise, with environmental destruction greatly outweighing conservation efforts. Secondly, almost all levels of education in the Philippines, from basic education to university, place very little emphasis on education for conservation and protection of our endemic species. As university-based science teacher educators and researchers, we believe that we should empower local communities, especially science teachers and students, to become partners in enacting conservation of our natural ecosystems, especially in their own localities.

Our one-year project - Transformative Math and Science Education Towards Meaning-Making and Lifelong Learning - is supported by a grant from the Australian Embassy's Australian Alumni Grant Scheme that is administered jointly by the Philippines Australia Human Resources Development Facility and the University of Mindanao. The project involves a science project team from the University of Mindanao (led by the authors) implementing real-life biodiversity programs in partnership with teachers and students in the provinces of Compostela Valley (COMVAL) and Davao del Norte. The program prepares student and teacher volunteers with essential knowledge, skills and higher-level abilities to participate in biodiversity research in their own locality.

Following a multi-paradigmatic research design, we used Participatory Action Research (PAR) as a methodology for empowering

teachers and students to act towards biodiversity conservation in their local communities. Several science teachers and students now in Compostela Valley and Davao del Norte are engaged in biodiversity research and conservation, including the creation of a Biodiversity Research Team at Nabunturan National Comprehensive High School which will be working on ex-situ conservation of endemic flora and fauna in Mainit Hot Spring Protected Landscape (an important land reserve in COMVAL) in collaboration with the TERG Science Team and the Provincial Government of Compostela Valley. In addition, six groups of students from Sawata National High School, Asuncion, Davao del Norte Province are studying different groups of plants and animals in their own locality, including their natural landmarks such as cave biota and fluvial systems. At the same time, we conducted an autoethnographic inquiry to tell our own stories about implementing the project and the TERG-Philippines journey up to the present day. The quality standards of each paradigm were carefully considered and proper protocols and ethics were followed to protect participants from possible harm.

In this paper, we present the preliminary results of our project, drawing from interviews, participant-observations, team-teaching, and our reflective journals. Students' and teachers' responses to the program have been very positive and we believe our story is worth sharing with the world.

*Keywords:* Transformative education; science; biodiversity; conservation

#18

### 03. Actual Situation in Science Lessons Conducted in Japan

*Mitsuru Nakaj, Hiroaki Kusunose, Aya Kunisawa and Ken Kawasaki*

This questionnaire survey is aimed at clarifying what mindset teachers have about the “scientific way of thinking” in Japan. Most of the respondents are elementary school teachers whose first language is the Japanese language. In teaching science in the Japanese language, teachers are generally incapable of realizing whether or not their students observe scientific objects in accordance with the scientific way of thinking. This is attributed to the following five reasons: 1) science education in Japan is conducted in the Japanese language; 2) the Japanese language and the Japanese inherent way of thinking behave as a whole; 3) both teachers and their students have this language as first language; 4) as the third reason clearly implies, they naturally internalize the Japanese way of thinking inherent in the Japanese language; 5) then, neither science teachers nor students are aware that they follow even in science classrooms. There, the scientific and the Japanese ways of thinking interfere with each other. However, teachers cannot understand the intervention because it occurs to the internalized area of mind.

The present questionnaire supposes a science classroom based on heuristic instruction, in which science teachers help their students to go through the process of making a discovery by themselves. In other words, science teachers arrange for their students to have the same experience as scientists are usually

expected to do. Science teachers normally begin such a science lesson by raising a problem dealt with in the lesson, and arrange for students to make the sequential four steps: 1) predicting an answer to the problem; 2) conducting an experiment to verify the prediction; 3) reducing data obtained from the experiment; 4) forming a conclusion of the problem. The processes from the second to the fourth constitute the main characteristics of the scientific way of thinking. At the second step everything happens in the phenomenal world whereas conclusion describes what happens in the world of ideas, to use Platonic terms. This dichotomous structure of the world is the essential feature of the scientific worldview that formulates the scientific way of thinking.

In contrast, the Japanese worldview inherent in the Japanese language does not entail such a dichotomous worldview. This asymmetry causes Japanese students to unwittingly follow the Japanese way of thinking, which is formulated by the Japanese worldview, during the process from the second step to the fourth. This is an actual aspect of the interference pointed out in the foregoing. Following the Japanese way of thinking, the students are not capable of distinguishing between the world of Ideas and the phenomenal world. Unfortunately, teachers’ internalization of the Japanese way of thinking prevents them from noticing this interference; to make matters worse, they sometimes encourage their students to conceive their scientific objects according to the Japanese way of thinking. This mindset of teachers stems from science teachers’ ignorance of the scientific worldview based on the dichotomous structure. Owing to this mindset of teachers, their students cannot

avoid conceptual confusion about scientific concepts.

The analysis of the answers to the questionnaire suggests that more than eighty percent of the teacher respondents do not have a proper understanding of the scientific way of thinking based on the dichotomous structure. On the basis of the analysis, we propose how to minimize the interference in science classrooms, where both science teachers and their students have the Japanese language as first language. Our findings will be applicable to other nation-states, where people do not identify with linear successors to Greco-Roman civilization.

*Keywords:* the scientific way of thinking; scientific way of thinking; a conclusion of the problem; the world of Ideas; the phenomenal world

#19

#### **04. Training Programs for Sustainable Development of Local Communities**

*Nav Raj Simkhada*

Achieving sustainable development (SD) goals is one of the major issues of twenty first century. Only economic prosperity is not a development. It is a holistic process in which the people enhance their capacity to solve their own problems while promoting their culture and socio-economic well-being. The three realms of quality of life- society, environment and economy are interrelated, and should go hand in hand for promoting SD. Capacity building of people and their active participation in planning, implementation,

and evaluation of the programs help them to realize the fact that they are the masters of their own destiny and are responsible citizen for protecting the environment. Education and SD is two sides of the same coin. Education/ training for SD aims to help people develop required attitudes and skills for fulfilling current and future needs. In developing countries large number of youth and adult are uneducated and unaware about SD. Until and unless we provide proper education to these people, the goals of SD could not be achieved. Experience have shown that strong community based organizations like cooperatives can play crucial roles to provide tailored-training and required services to local communities and can significantly contribute to achieve SD goals.

*Keywords:* Earth-summit; sustainable development; tailored-training; community-based cooperative

#20

#### **05. Understanding Injecting Drug Users' Perception Towards Their Education**

*Amit Koirala*

In this study, I pursued to gain an in-depth understanding on education, life and social construct of injecting drug users. For this, I had three research questions, viz. (a) How do they perceive their present/future life? (b) How do they perceive their social construct? and (c) How do they perceive their education/ schooling?

Two rehabilitation centers that accommodate institutionalized injecting drug users were selected for the study in which twelve 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.

Participants' lived experiences supported strain theory of Agnew (2008) that views on anti-social behavior is a result of frustration and anger. Strains involve the inability to achieve one's goal; Goode social control theory (2011), who posited that low self-control is one of the reason that cause drug abuse. These theory also claim that poor and inadequate parenting is also the major reason that causes low self-control. Children growing in the house where their parents are unable to control their untoward behavior in early years which helps them to develop their pattern regarding engage in uncontrolled, high risk and also may involve in crime and drug abuse; social learning theory of Goode (2011), who posited that youth people are associated with different peer groups or social circle. If their group are involve in favorable environment for the exposure to the drug use and abuse this favorable may influence to drug use and peers are the most influencing factors for drug abuse; and Gateway theory of West (2005) claims that using of less powerful drug or low effect or low amount of drug is likely to

be more susceptible for using another hard or more amount of drugs.

Injecting drug user's perception towards social construct is strongly influenced by the way their parents, family, neighborhood and society give in return. Similarly, it was seen that the injecting drug users were pessimistic towards their past life and optimistic for their future life. They have no idea what they will be doing after going out from the rehabilitation centre but are willing to leave the use and abuse of drugs. Likewise, this research 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.

Furthermore, implications of the study for parents and society, policy and theoretical implications were discussed; and the ways for future research clearly emphasized.

*Keywords:* injecting drug users; education/schooling; ethnographic narrative enquiry; drug abuse; rehabilitation centre

## Concurrent Session E

FRIDAY, 21 OCTOBER 2016

ROOM#105, 11:10 TO 12:30

Session Facilitator: Chanyah Dahsah

Rapporteur: Ramesh Pathak

### PAPER ABSTRACTS

#21

#### 01. Traditional Knowledge in School Education to Address Climate Change

*Pasang Dolma Sharpa*

This article, “Traditional knowledge in school education to address climate change” reflects on the importance of transferring the traditional knowledge, skills and cultural practices to school children for better understanding the specific topics of climate change and relate to their day to day lives. This paper reflects on the argument surrounding the challenges of modern education system that prioritizes the western values with facts and figures. To address this challenge, it is necessary to balance the technical aspects of climate change education with our existing indigenous traditional knowledge and cultural practices that have been contributing to the conservation and management of natural resources, biodiversity and ecosystems. Such revision of school education system would not only help us protect our valuable traditional knowledge, skills and practices and transfer them to our future generations but also help schoolchildren enjoy the course as this would enable them to directly link the knowledge from their day-to-day lives with the ever pressing issue of climate change, and eventually prepare

themselves for adjustment to the changing climate at all community, national and global levels.

*Keywords:* climate change, climate change education, indigenous traditional knowledge and cultural practices, school curriculum

#22

#### 02. Cultural Notes From a Training Room – Observations of Emirati Adult Learners

*Peter J. Hatherley-Greene*

Following on from my research into the cultural border crossings faced by young male Emiratis as they negotiate the often treacherous chasm between high school and higher education, I have been privileged to spend the past three years training members of the Abu Dhabi Police in the area of soft-skills i.e. leadership, teamwork, creative problem-solving, etc.

We are becoming more aware of the impact of different cultural lenses influencing the way learners perceive and construct knowledge. Controversial research conducted by Hofstede and others offer intriguing roadmaps of diverse cultural landscapes by shining an etic, post-positivist beam of beguiling light. In the end, these roadmaps do little to inform and often obfuscate the complex truth.

Emiratis' educational experiences beginning in primary school can be described as teacher-centric, intimidatory, passive and disengaged. Emerging prematurely from a truncated and largely unsatisfactory learning experience in high school, many male Emiratis head for secure and relatively low accountability positions in the public sector, especially in the military and Police forces. In training venues, I find that their expectations of learning are usually low to zero.

Using a combination of Mezirow's theory of transformational learning and my own experiential and theoretical knowledge of Arab culture gained over the past 20 years living and working in the United Arab Emirates, I have developed a number of key instructional approaches that simultaneously disorient/alienate and comfort/reassure delegates.

Bookended with an early morning "open your heart" session where they publicly declare their emotional state and an afternoon "conclusion" session that offers them an opportunity to comment on the day, the workshop proceeds in cycles of activity, reflection, discussion and reporting. The impact of these approaches has been profound, with consistently strong positive written and oral trainer feedback that continues to energize my teaching and produce exciting learning outcomes and effects.

The paper will begin by extracting relevant portions of my PhD research to explore the cultural landscape of male Emirati adult learners. It will then proceed with an evaluation of cultural dimensions and orientations, as defined by Hofstede and others, as observed in training settings in the UAE. The body of the paper will focus on a number of key instructional and management approaches and practices that have produced

impactful and powerful learning experiences for the majority of the delegates. This paper has direct relevance for anyone engaged in training or teaching Arab learner across the MENA region.

*Keywords:* adult learning; Arab; culture; training; instruction

#23

### **03. Entrepreneurial Orientation in Academia: An Ethnographic Inquiry**

*Prabin Raj Gautam*

Entrepreneurial Orientation (EO) has been taken a salient concept in strategic management and entrepreneurship literature since last three decades. The EOs are considered as the detrimental factors of performance of entrepreneurs. As a key ingredient of organizational success, it refers the entrepreneurial process including the decision-making styles of managers. The five dimensions of EO (Autonomy, Innovativeness, Risk-taking, Proactiveness and Competitive aggressiveness) have been seen from unidimensional and multidimensional views that indicates coexistence and independence of these in performance. Therefore, this paper concentrates on exploring the views or perspectives of educational entrepreneurs through ethnographic traditions of research. Further, the paper explores such discourse from entrepreneurs' attitudes, behavior and experience. This ethnographic paper explores the understanding and practices of entrepreneurial orientation (EO) among entrepreneurs in private higher secondary schools of Kathmandu Valley. The issue of EO with its dimensions and organizational performance are studied by many scholars through quantitative approaches. However, I intend to visualize the

realities in regard to EO through ethnographic traditions. In so doing, I engage in the field leading by ethnographic interviews and informal conversations with the entrepreneurs for extended period of time (for about a month). I generate the ethnographic data immersing in the life-worlds of my participants. I adopt informal observation as another key strategy of data generation for getting insights on how the participants demonstrate their entrepreneurial orientation or actions or practices. The document analysis is another way of understanding the realities. Further, I maintain field notes, field journals (descriptive, analytic, and reflective), recordings, and photographs to generate the data. The in-depth analysis provides rich data to explore the EO in academic context.

This study attempts to explore the entrepreneur's understanding of EO in natural settings. This issue is visualized through the national culture theory that represents the cultural values which are part of that society. In other words, the meanings from the textual data are explained through the national culture perspectives. The argument of this paper is: if performance of organization is essential in entrepreneurship, the entrepreneurial orientation is necessary in strategy making process. Furthermore, the link between dimensions of national culture theory and EO dimensions suggests that the culture effects on EO and performance relationship of organization. The analysis of five dimensions of the EO in academic sector through qualitative method illustrate generating the subjective knowledge in entrepreneurship study.

**Keywords:** Entrepreneurial Orientation; organizational success; proactiveness; competitive aggressiveness; cultural values; entrepreneurship

#24

#### 04. Kirats' Un/Intentional Learning and Earning

*Indra Mani Rai*

Out of 125 caste/ethnic groups of Nepal, Yamphu is one of the distinct cultural and linguistic groups under the ethnonym 'Rai' residing mostly in particular clusters of eastern districts. Yamphu is one of the marginalized and deprived communities in Nepal. Traditionally, Yamphus have been adopting natural resource or agriculture based subsistence livelihood practices. The legal restriction of the use of natural resources and land fragmentation or government's policy of eradicating communal land tenure system were the major causes of impoverished livelihoods of Yamphus. However, with the growing influence of globalization, livelihoods of such rural ethnic groups have been changing. In this context, this paper, based on my own Master of Philosophy (MPhil) dissertation, explores the shifting livelihood practices of Yamphus.

The paper is based on auto/ethnographic research traditions conducted under multiparadigmatic (interpretivism, criticalism and post-modernism) design space. The research for this paper was conducted positioning myself within the dichotomous space of insider-outsider researcher. The research was conducted in a remote Yamphu village, Num, North-East of Sankhuwasabha district selecting six information rich participants. It is a product of about more than a month of field engagement of researcher. It was generally interview led research and hence the text data were transcribed, coded, categorized and thematized. Informal observation was equally an important method of data generation. After each theme,

mixed nature of stories/genres was created complementing with my lived experiences. The genres were maintained in logical order or linearity so that these gave me the clear meaning of livelihoods phenomena. Further, the phenomena were analyzed and interpreted explaining and visualizing through relevant literatures and sociological theories.

The paper explores that the Yamphus were dichotomous space of adaptation of both modern consumer culture and traditional livelihood practices. This space of adaptation has created resiliency in their livelihoods. In so doing, the Yamphus were found using both indigenous knowledge and imported instrumental knowledge as asset vehicles to diversify their livelihood activities and hence they were enhancing their livelihoods. But their traditional livelihoods or cultures were in track of erosion. The livelihoods and livelihood activities as their cultures have been shifting towards hybridity. The culture of Yamphus as one of the pertinent identity marker has been shifting from the traditional structure to hybrid structure. Thus the livelihoods as a cultural identity manifestation keep shifting over time.

*Keywords:* Yamphu; globalization; shifting livelihood practices; resiliency; hybrid structure

#25

#### **05. Knowledge Management as Innovation: Knowledge Management Practices in Nepalese Higher Educational Context**

*Krishna Prasad Paudel*

Knowledge Management (KM) implementation has been widely argued as a

way of enhancing organizational performance. Likewise, KM has been acknowledged as innovation component of institution, where educational institutions adopt KM as innovation factor to increase the academic performance of the faculty. In this regard, this research focuses on the unexplored area of Knowledge Management Practices (KMP) in the context of higher education of Nepal. Though the concept of knowledge management in Nepal was introduced a decade ago, it is still in the development phase. Under such circumstances, this study aims to investigate the knowledge management practices as adopted by the university teacher of Nepal's higher educational institutions. The study is based on the in-depth interview taken with the academicians of Nepal who have already been involved and work as academicians and administrators of the higher educational institutions of Nepal. Based on the literature studies and key factors identified by the key informants, the study focuses on three dimensions of knowledge management i.e., knowledge acquisition, knowledge dissemination, and knowledge application to measure the academic performance of faculties of HEI, which is categorized by the teaching and learning methodology, research and publications. It is seen that researchers and practitioners are being involved and their interest is growing slowly to do research on the KMP on higher education.

*Keyword:* Knowledge; knowledge management; higher educational institutions; academic performance; innovation

# ORAL SESSION II

## Concurrent Session A

FRIDAY, 21 OCTOBER 2016

ROOM#101, 14:50 TO 16:10

Session Facilitator: Shantha Liyanage  
Rapporteur: Gunjan Khanal

### PAPER ABSTRACTS

#26

#### 01. Sustainable Community Development: University- Local Government Collaboration Through District Development Plan

*Thakur Prasad Bhatta*

Education has been recognized as one of the essential components for sustainable development. This recognition has raised the interests of educationists and researchers on transformative education. The notion of transformative education questions the modernist approach of education and development and advocates for sustainable development. Developing “public understanding and awareness” (Mckeown, 2007) is one of the thrusts of education for sustainable development (ESD). It urges for the involvement of local government as well as other stakeholders in promoting ESD. However, it is the area which is rarely discussed in educational research. The themes of ESD and transformative education have been highly limited within the educationists and education sector alone leaving apart the local government and other actors related to the sustainable development. This paper intends to response this gap by exploring the roles of local government and other

stakeholders in promoting transformative education for the achievement of sustainable development at community level.

Transformative education is not only the pedagogical matter. It comprises multiple aspects of society and environment and concerns with all stakeholders of community for achieving sustainable development. This paper intends to explore the essentiality of promoting transformative education through meaningful engagement of local government and other stakeholders from the perspective of decentralization. Centralized system and bureaucratic control on education and development cannot nurture the essence of transformative education if it is for locally sustained development of communities. Such context strongly suggests for the analysis of the role of local government and other stakeholders in carrying out activities for the promotion of sustainable development at community level through the practice of transformative education.

This study uses the ‘education for sustainable development (ESD) paradigm’ as its theoretical premise. The notion of ESD is “context and issue based” which “seeks partnership across the society” (Bhandari & Abe, 2003). With such philosophical

underpinnings of ESD, this paper employs thematic reviews of existing literatures – theoretical, empirical and policy– as its main source of data. Review of grey literature produced by various development actors to understand the state of practices of sustainable community development is also important source of data for this paper. I present the discussions and conclusions drawing from the critical review of literatures in thematic way.

There is little said on the roles of local government and stakeholders on promoting transformative education for sustainable community development. This paper addresses this aspect and argues that participation of all stakeholders of society is indispensable in promoting sustainable development at community level through the practice of transformative education. The findings of this paper will inform the gaps in existing policy and practices and provide insights for further research in the field of transformative education and sustainable community development.

*Keywords:* transformative education; education for sustainable development; community development; local government; stakeholders

#27

## **02. Redefining Development in Urbanizing Nepal: A Transformative Approach**

*Khem Raj Awasthi and Suresh Gautam*

Despite the several challenges, Sunawal Municipality has been lots of possibilities for sustainable city. The paper aims to explore the existing possibilities for the sustainable city in Sunawal Municipality. In

so doing, the paper discusses mainly how Sunawal Municipality meets the needs of present without compromising the ability of future generation. Despite the general threats created by urbanization which is globalized issue a fast growing settlement practice in human communities. This paper also discusses the urban model of Sunawal municipality that situated in urban formula where most facilities are provided and human settlement arises. The major findings of the paper shows that Sunawal 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 the 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:* Sunawal Municipality; urbanization; sustainable city; reflexive modernity; transformative approach

#28

## **03. Ethical Leadership: A Need to Explore from Eastern Vedic Tradition**

*Prakash C. Bhattarai*

This article has been prepared from my review on qualitative study on Ethical Leadership in schools. I started my review from studying the literature of ethics and ethical leadership as has been developed in Western countries particularly from the writing of Prof. Robert Starratt of Boston College and Prof. Lyse Langlois from Laval University, but as I progressed I realized that ethics has also been

one of the key constructs in Eastern Vedic literature. Therefore, at the end of study and accordingly, I reviewed the Vedic literatures to understand ethical leadership constructs in Nepali context. I have found that there are some obvious differences between the Vedic traditions and western notions of ethics. In the West, ethics is explained in terms of moral conducts or its related philosophies or theories, while in Vedic tradition it is connected to the duties to be performed in all spheres of life, which is called dharma. In the Vedic tradition, dharma is associated to diversities of knowledge, beliefs and duties that produce truth, beauty, service, unconditional love and non-violence within an individual. These qualities are also blended with the divinity. Thus, in Vedic tradition, ethics covers one's duty performances and deals with the practices helping him or her for the transformation from a material to a spiritual being. An individual is said to be ethical in Vedic sense if one performs a service and that service deliberately fosters one's growth and development in one's spiritual realm. Any performances of individuals that go against the truth, beauty, selfless service, non-violence, love and harmony are termed as unethical and are, thus, the subjects to be avoided. Such ethical standpoints in the Vedic tradition make people aware of their own duties in relation to their position and performances in the given time and space. Therefore, ethics in Vedic tradition encourages an individual to be caregivers to the self-performances and others' benefit keeping the individual performance for betterment of the others in the center. Such learnings from the Vedic tradition directly or indirectly influence the thoughts and perceptions of school principals, and the learnings obviously help them to run their

school in an ethical way. Overall, these all phenomena of ethics and ethical leadership of Eastern Vedic Tradition open up a dimension of exploring leadership beginning from Vedic constructs and exploring from transformative lens.

*Keywords:* Ethical leadership; Vedic traditions; self-performances; school principals; transformative lens

#29

#### **04. Entrepreneurship Education, Research and Development for Sustainable Future**

*Ethirajan Bhaskaran*

United Nations Conference on Trade and Development (UNCTAD) conducts an integrated capacity-building programme in the form of transformative education namely Entrepreneurship Training Workshop (ETW) which promotes the creation of sustainable support structures that help promising entrepreneurs build innovative and internationally competitive small and medium sized enterprises (SMEs), thereby contributing to the development of a dynamic private sector. Since its inception in 1988, Empretec programmes have been initiated in 26 countries throughout world, assisting more than 70,000 entrepreneurs through local market-driven business support centres. The objective is to study on UNCTAD-EMPRETEC transformative education given to researcher in the form of ETW from 25th April to 30th April 2016 at Chennai, Tamil Nadu, India. The methodology adopted is before one month ETW, a South African trainer has conducted telephonic interview and during the class room training a Brazilian trainer conducted class test on 10 Personal



Entrepreneurial competencies (PECs) with the researcher. The score obtained by researcher out of 25 marks, during telephonic interview and class test are given in brackets. Achievement Cluster: 1.Opportunity Seeking and Initiative (15, 20) 2. Persistence: (15, 23). 3.Fulfilling Commitments: (10, 25) 4. Demand for Efficiency and Quality (10, 24). 5. Taking Calculated Risks (10, 21). b. Planning Cluster: 6. Goal Setting (5, 22) .7. Information Seeking:(10, 22).8. Systematic Planning and Monitoring (0, 20).9. Persuasion and Networking:(10, 21).10. Independence and Self-confidence:(10, 22). The transformative education given by UNCTAD – EMPRETEC made researcher to do research on entrepreneurs needs like how to start and get subsidies / incentives from Government of India and Tamil Nadu on manufacturing, service and business enterprises. The researcher developed E-Book namely “10 STEPS TO BECOME ENTREPRENEURS”. The Business plan is prepared and investment made is Rs. 1000.00. On the first day the researcher has purchased the raw materials like 50 no’s Compact Discs (CD) for Rs.450.00, 50 no’s CD Covers for Rs. 50.00 and one CD writer for Rs.10.00. Researcher wrote all the 50 e-books in the CDs with his laptop on 25-4-16. Then as per the PEC / BEC (Business Creation Exercise) the researcher sold all the 50 e-books from 25-4-16 to 30-4-16 to start-ups / new / existing entrepreneurs in and around Chennai. Totally the income generated by the researcher is Rs.6270.00 by selling 50 e-books by CDs, 2 by online and 1 by hard copy. The expense is Rs. 982.80 by way of purchase of raw materials and transportation. The Net profit earned by the researcher is Rs.5287.20. The researcher practiced all 10 PECs with entrepreneurial behaviour of 3 each by way of selling e-books

and made 30 stamps in the Business Creation Exercise (BEC). The 30 stamps are approved by Brazilian trainer and the certificate on ETW given to researcher on 30-4-2016. Now the researcher is one among the more than 70,000 empretecos / entrepreneurs spread across 26 countries throughout world. To conclude, the impact of UNCTAD-EMPRETEC-Entrepreneurship Training Workshop through transformative dimension made researcher to become entrepreneur by way of selling e-books to them and helps future entrepreneurs / start-ups in local Chennai District for social sustainability. The impact is it transforms more start-ups / entrepreneurs to benefit out of Government of India’s Make in India and Made in India Policy to start Micro, Small and Medium Manufacturing and Service Enterprises in local district Chennai, State of Tamil Nadu and other states in India.

*Keywords:* UNCTAD; EMPRETEC; Entrepreneurship Training Workshop

#30

### **05. Transforming School Education Through Activity Based Instruction**

*Toyanath Sharma and Trilochan Sharma*

Nepalese education at present is in process of transformation through the recent policies on students’ assessment. In this regard, the existing domination of teacher centered teaching method in school contradicts the essence of students’ assessment in letter grading. The idea of letter grading can only evaluate students’ performance, if the teaching learning process is student centered. In this very context, activity based instruction is one of the best ways to introduce student centered teaching learning strategies in

school. The general framework of continuous assessment provided by government includes the assessment in students' participation as attendance, homework and class work, terminal or annual exam and verbal questioning in class. However this tool is not able to provide the actual performance assessment of students. As continuous assessment system is supposed to assess the students' performance formatively and plan further teaching learning on the basis of outcomes of assessment. In this respect, CAS is a tool more of teaching tool rather than a tool for assessment. On the contrary, the practices show that it has become more of tool for evaluation not for the purpose of continuous improvement of the students' performance. In this regard, the activity based instruction uses different strategies for classroom teaching and learning process where each student's intelligence counts and assesses students for continuous improvement. To develop each student's learning; activity based instruction plays a vital role where assessment as learning is ensured. Activity based instruction believes that curricular objectives, teaching learning activities and assessment comes together in the teaching learning process.

With our experience and research in implementing activity based instruction strategies in school; we have found that activity based instruction provides opportunities to the students to engage in several curricular activities in and outside the classroom. We have used case study method in this study to collect and analyze the information. A school implementing the activity based method of teaching and learning is selected for the study. A year-long engagement in the school as a teacher trainer and consultant provoked us to explore

challenge in implementing activity based instruction in the school. During the research we have faced challenges in three different levels. First level challenge lie on the leadership of the school. The leaders at present are not able to envision the product they are producing after 10 years of school education. Similarly, the next teachers take teacher development program as a burden rather than an opportunity to expand their knowledge. In addition, teachers are over burdened with 5-6 periods per day and thus are not willing to invest more time on the education. Finally, parents are not well communicated about the students' performance and are in dilemma to continue or change the school. However, they are found ready to invest if they got equal opportunity to participate in teaching and learning at school.

The findings of the research shows, that teachers' can assess students based on the students' performance of the activities in activity based instruction. Activities such as games, excursions, drama, presentations, group and peer work can engage students' in achieving the curricular objectives and provide teachers' means to assess students' performance. The research conducted on two different schools in and outside the valley shows that with the use of rubrics in assessing the students helps to find the actual problem of students and prepare other strategies to help students achieve the curricular objectives. The finding of this research can be utilized by the school administrators and teachers to prepare the rubrics for students assessment based on curricular objectives, also by the policy makers to design effective assessment policy.

*Keywords:* teacher centered; continuous assessment; activity based instruction; curricular objectives

## Concurrent Session B

FRIDAY, 21 OCTOBER 2016

ROOM#102, 14:50 TO 16:10

Session Facilitator: Jayashree Patnaik  
Rapporteur: Kshitiz Puri

### PAPER ABSTRACTS

#31

#### 01. Education System and Entrepreneurship Development in Nepal: A Critical Review

*Krishna Bahadur Rai*

*Background:* For fulfilling the household needs, Nepali people have been creating, initiating and operating various local enterprises which are more than 90 percent of total industries; in the form of formal or informal mostly micro and small scales based on agriculture and other local resources from the very beginning and providing the local productions and earnings. “Micro and small enterprises (MSEs) have been accepted worldwide as instrument of economic growth and development” (Oppong, Owiredun, & Churchill, 2014). They have been playing an important role in Nepal also for creating self-employment opportunities, mobilizing and using local resources, and raising the income of the people of economically lower and poor categories. Ultimately, these enterprises have been supporting to the livelihoods of Nepalese people. Hence, this paper collects the lived experiences of micro and small entrepreneurs on their enterprise and sustainable livelihoods as a means and end in the context of Nepal.

*Micro and Small Enterprises in Nepal:*  
In Nepal, the MSEs are involved in

manufacturing of food items like rice, pulses, oil, fruit items, vegetable production and processing, candy, dairy items and other food items. Other areas of MSEs’ involvement include forest fiber based industries, wooden and metal handicrafts, handmade paper and products, apparels and garments, woolen carpets, pashmina shawls and rugs and leather. Metal and plastic household utensils, wooden, plastic and metal furniture, printing press, polythene pipes, utensils, jute products, poultry products, livestock products, wire drawing, nail and iron rod, sheet metal, gig and black pipes, rubber tires and tubes, plywood and boards, color paint products and zinc oxide are other sectors where SMEs’ engagement is high.

*Sustainable Livelihood:* The word ‘sustain’ means keep in existence; keep going, prolong. But the meaning understands on a broader sense because of the permanent change and evolution of the human society. Sustainability is a dynamic concept that covers to the mutual interaction and establishment of prosperous existence for the long-run. Societies and their environments change, technologies and cultures change, values and aspirations change, and a sustainable society must allow and sustain such change, i.e., it must allow continuous, viable and vigorous development, which is what we mean by sustainable development.

Ultimately, livelihood is the end of enterprising activities. It has an economic connotation and it is from within the fields of economics and economic anthropology as well as from development philosophers, that the real backlash has come against thinking of livelihoods as having a purely market-oriented connection (Lawrence & Tate, 1997, p. 2). As defined by Carney (1998), “livelihood includes the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is considered to be sustainable when it can cope with and recover from stresses and shocks; maintain or enhance its capabilities and assets both now and in the future” (p. 2). Capabilities, equity and sustainability combine in the concept of sustainable livelihood; these are individually acts as the end and means of livelihood (Chambers & Conway, 1992). The functioning of MSEs in the context of Nepal relates to the sustainable rural livelihood also because Nepal is predominantly an agricultural and rural economy.

*Methodology:* If we just apply our already existing management terminology we are not studying entrepreneurs and entrepreneurship in their own right (Hjort et al., 2003). I followed the phenomenological approach as a different way; collecting narratives with multiple perspectives from different micro and small entrepreneurs. I will attempt to understand the lifeworld from their experiences (Gray, 2013, p. 24) regarding their enterprising agency, capabilities, equity, functioning (habitus) and their livelihood sustainability. The dialectical analysis based on their lifeworld, this article submits to the self-sustainability of MSEs which contributes to their livelihoods for the long-run and complementary investment of the earned capitals for promoting to each other.

*Keywords:* Education system; entrepreneurship development; small enterprises; sustainable livelihood; economic anthropology

#32

## 02. Fostering Migration and Challenges in Sustainable Future

*Lal Bahadur Pun*

In this paper, I have attempted to present a narration of migrant from Bharse Village of Gulmi. In recent days, the migration from village to city center is fostering, which can be a stumbling block for sustainable future of migrants in both places. Such downward migration has created such a situation that villages are becoming empty places whereas cities are experiencing dense populations which are becoming unmanageable due to resource scarcities i.e. health services, water, fuels, and so on. Besides this, the migration itself is an unsustainable notion because human being is movable for better opportunities. And, as a rational creature, human being chooses and makes decision to migrate from one place to another (Tiwari, 2008). In addition to this, human and natural phenomena also compel people leave the origin place i.e. after the earthquake hit in Nepal, about one million people from Kathmandu migrated to other parts of the country (Kantipur Daily, 2015). Thus, the migration is the byproduct of phenomena.

The reality is prevailed through various researches that the migration takes place in both situations i.e. prosperity and hardship conditions. In many ways, the migration is guided by personal interests and choices associated with push and pull factors (Lee,

1966). In this essence, my argument is that the migration merely supports the sustainable future of both places-origin and destinations because the migration itself is an unsustainable notion. Therefore, I intend to envisage how migrants perceive social, environmental, and economical sustainability in the situation of post-migration at both origin and destination points. Deriving narrations of migrants, I have attempted to explore migrant's experiences.

The post-migration situation is a situation of dualism between old and new practices because leaving the existing situation; adopting new system is a challenge for migrants, which creates a twofold behavior of migrant. In migrants, a hangover of old behavior remains for the time being and the new context can feed new ways of thinking and doing for better survival. In such a way, how is the sustainable future of a migrant? Neither their lives became sustainable in the origin point nor in the destination center.

In order to capture narratives of migrants, I have purposively chosen ethnographic method and approach. And, I have used ethnographic writing style in the text analysis. In an unbiased way, I have chosen lifetime migrants as my research participants. According to the purpose, the first hand narration will be collected after deep immersion with the participants. Now, the question arises; do migrants think of sustainable future of both origin and destination points? In this paper, I have employed *A Theory of Migration* of Everett Lee (1966), which helps to oversee the push and pull features from the sustainable point of view.

**Keywords:** Migration; sustainable future; economical sustainability; post-migration

#33

### **03. Adaptation Actions of Farmers to the Impact of Climate Change: Does Education of Farmer Support to Adaptation and Farm Productivity?**

*Madhu Sudan Gautam*

The impact of anthropogenic climate change is much higher in the developing country like Nepal. While not contributing significantly in the global warming, Nepal is more sensitive to effects of climate change because of weak adaptation capacity. Majority of people receives main income and livelihood from agriculture sector in rural areas. However little is known on self-adaptive capacity and response behavior of farmers to the impact of climate change. This paper provides an empirical analysis, by using primary data obtained from survey on 400 farm households producing cereal crops, of the adaptation actions of Nepalese farmers and its role in supporting crop productivity across different regions and altitudes of Nepal. The logit model is applied to analyze the adaptation actions of farmers with climate variables after accounting for education, regions, soil, farm and household specific characteristics. The econometric estimates show that an adaptation action across regions and altitudes is different and there is no evidence that adaptation actions support farm productivity. However, education was one of the key factors of adaptation action and farm productivity. Education of household head, farm size and opportunity to off farm employment had positive effect on chances of adopting adaptation actions. The common adaptation actions were substitution of cereal crops, soil preparation, and tree plantation, alter timing of cultivation, change the variety of crops,

and increase the use of pest and fertilizers. Study did not find any evidence of variation in adaption action across the regions. The finding shows that in average education was key factor to adaptation capacity and farm productivity.

*Keywords:* Adaptation; actions; productivity; climate change

#34

#### **04. Transformative Education in English as a Foreign Language – A Curriculum Framework for a Sri Lankan English Program**

*Ivy Atlas Silverman and S.M.Inosha Wickrama*

In Sri Lanka, most schools include English language as a subject in all grades through to General Certificate of Education A Level (GCE A/L). The focus of English language education is on passing examinations and as a result only 10% of students have a targeted level of mastery in English language skills (Liyanage, 2014). Government schools students are taught in either Sinhala or Tamil within their Sinhalese, Tamil or Muslim population and have little opportunity to interact with each other within the school context. As students enter the university or the workforce they interact with other ethnic groups on a daily basis and communicate in English, yet many are unprepared to do so. Although the civil war ended in 2009, the national English language education system to offers little to encourage the use of English as the lingua franca between Sinhala and Tamil speakers. The weakness of English language education to provide communicative mastery is well-known. Outside sources such as The British Council and the American Embassy

have funded private language programs which allow for and encourage both Sinhala and Tamil students to study English together. Although these programs include curricula focused on communicative, activity-based English learning, the classes are often taught by local teachers accustomed to teaching English in a teacher led, grammar-focused context. Additionally the curricula tend to focus on learning American and British cultures and values. This paper describes a proposed English language program curriculum designed to offer an alternative. Students of various backgrounds learn English and values for Sri Lankan youth that are necessary to live in a multi ethnic society such as diversity, social justice, and concern for the environment. The language tasks focus on the ability communicate in English with and across ethnic groups and genders.

*Keywords:* Transformative education; English as a Foreign Language; curriculum framework; A Level; Sri Lankan youth

#35

#### **05. An Alternative and Homegrown Answer: Relevance of Gurukul System**

*Shekhar Pokhrel*

Gurukul system was the principal medium of dissemination to the young minds from the outset of the Vedic Civilization to the middle of the 19th Century. Guru remains at the pivot of Gurukul system. "Every Tom, Dick and Harry" cannot become Guru or teacher. The person who is the living embodiment of knowledge, who is above self-interest, who has no concern except about the welfare of the students, society and culture, has the capacity to be the teacher or Guru. He has

the capacity to ignite and guide the young minds as well as inspire whole society. Guru enjoys deepest admiration and reverence from his pupils and society. He is considered the living manifestation of Brhman, Bishnu and Maheshwor (Trinity of Hindu God).

Systematic and deliberate attack on this system was orchestrated by East India Company, then ruling over India to produce manpower that are different in color but English in taste and manner to operate vast and sprawling empire. People were made to hate, underestimate their religion and culture. They were divorced from their values and indoctrinated by everything western.

Irresistible temptation to new values, culture, and mode of life is always there in the human history. But we need to adopt the good ones while trashing the unnecessary. Irrelevance of Gurukul cannot simply be ascribed to the systematic attempt of the East India Company but also to the dogmatic practices of Gurukul itself. A system remains dynamic if it changes over time with innovative ideas and adapting itself to the changing taste of the people.

If we talked about ourselves, we were not in need of getting indoctrinated by Western values rather we were in dire need of science, technology, mathematics and English. Had Gurukul worked as the agent of absorbing important development in those fields from Western civilization and extended its education to the general mass, Gurukul could not run out of fashion. If we could not keep abreast with the time, important values and system would perish from the world.

Blind adoption of Western style of education resulted into the mass production of teachers. Mass produced teachers started to impart education for the sake of money. People bereft of the quality of teachers or Guru held the position of teachers. They became the instrument to smear the prestigious position once teachers held in our society. The idealism of education and teachers crumbled down. Steady downfall of the respect of the teachers is brought about by the mass produced teachers in the factory of westernized education system.

Most of the young minds of our society are directionless, frustrated and deeply immersed into unwanted and undesirable activities. Goose bumps at the very thought of handing over society and country to such an irresponsible generation. Who are to be blamed? Parents and schools are both accountable since a person is nothing but the sum total of his education. Nobody can pass the buck. Everyone who is responsible to raise him up has to answer. Therefore, the case of juvenile delinquency, growing dishonesty and indiscipline activities of the children have the direct bearing upon the manner we taught or attempted to pass on the modern notion of education to them.

Being modern or taking up modern values does not mean the abandonment of our useful values rather it is about bringing constant refinement and perfection in what we already have. It has nothing to do with the unquestionable imitation of Western values. If you look into the Western Civilization, people have not supplanted their values with the values from the other part of the world.

Every generations work for the continuous refinement of their existing values. They have not given up their tradition and knowledge but have been working for its improvement. We needed science and technology of western world and some useful practices for our own betterment, not the blind and uncritical copy of their values. We can learn but not copy. Trivializing and trashing values and practices of Gurukul has created a mess in the life of an individual and has been wreaking a havoc in the society. Had the useful practices of Gurukul not been given up, we could have

rescued the society and posterity from the decadence.

At the end, to produce quality manpower, to stamp out the ills in the society, to accelerate the pace of development, the adoption of the useful practices of Gurukul in the present education system is highly recommendable. It would play significant role in the formation and development of an individual as well as the building of the nation.

*Keywords:* Gurukul system; Vedic civilization; Western civilization; teachers



## Concurrent Session C

FRIDAY, 21 OCTOBER 2016

ROOM#103, 14:50 TO 16:10

Session Facilitator: Elisabeth Taylor  
Rapporteur: Shikha Gurung

### PAPER ABSTRACTS

#36

#### 01. Politicization of FM radios in Nepal: A Question Mark on its Neutrality and Sustainability

*Bishal Kumar Bhandari*

The television was popular medium in the decade of 1950's and there were predictions that radio will be replaced by television, however coming at present the radio became more diverse and exciting than before (Ian & Subba, 2007). The radio shifted itself conversing it to mobile technology, internet and online and became a medium of 'anytime and anyplace', the reason radio is gaining popularity. However I observe the challenges of radio is due because of increasing politicization in local FMs and mushrooming of public journalism and social media.

Developing countries in the so-called third world: Africa, Asia and Latin America have low access to internet and technology, high illiteracy rate and low per capita income still, in such ground radio especially local FMs are only means of communication (Myers, 2011). In Asian countries like Nepal, Sri Lanka, India FM has played instrumental role on public awareness, empowerment and socialization. For instance the Mahabeli radio of Sri Lanka, Radio Sagarmatha and Madan

Pokhara of Nepal, the Doordarshan FM of India are exemplified in Asian Region (Wabwire, 2013) for its program having educating and empowering role. In the mid of 1990's some of the radio in Nepal gain high popularity specially reaching to diverse people with local news contents, languages and programs (Banjade, 2006), having different threat on sustainability, commercial and political interest.

The literature of community radio has proven itself as an effective means of communication in Nepal (Ian & Subba, 2007), however, after the CPA, proliferation of FMs based on political ideology all most in all districts has raised the issues of neutrality and independence of media and its program with poorly paid and less qualified human resources. In addition to these, the radio are facing much economic and financial crisis (Myers, 2011). Mayers (2011) further noted, if these challenges goes longer than it is difficult to predict the existence of FM radio in underdeveloped nation. In one hand the shifting of radio format 'anytime and anyplace' because of internet and in other hand the existing challenges such as economic, technical and human resource and political interference in radio (Ian & Subba, 2007; Kantipur Daily, 2014) have weakened its sustainability and impact to people.

In this scenario, I will explore the coping mechanism and survival strategies of the radio through the literature, field observation, focus group discussion and my own experiences and learning as community radio anchor. This paper will provide analysis and potential coping mechanism to safeguard community radios on its principles, values and socialization of people in promoting good governance and accountability for the state mechanism towards its citizens.

**Keywords:** Community radio; politicization; freedom; sustainable development

#37

## **02. Policy Advocacy for Entrepreneurial Leadership Orientation and Activities for Sustainable Development in Higher Education**

*Dhanapati Subedi*

Various government rules and regulations play a very decisive role in sustainable development in higher education. Higher educational institutions around the world are facing difficult economic times which can place financial pressure on leaders in colleges and universities to seek out alternative funding source for their sustainability. Many leaders of higher education have their hidden wishes to translate their strategic vision into action recognizing rules and regulations of a nation, environment and marketplace to drive their institutions in order to be successful leaders. Nowadays, the situation has been changed. It requires legitimization of their vision with research findings. Many researches around the world have concluded that entrepreneurial leadership orientation and activities are the

major initiatives for sustainable development in higher education. Many higher educational institutions are adapting change context initiating entrepreneurial activities for their productivity and quality. This has been possible for them because of country's flexible policy in higher education. Here one question may be raised: Is policy favorable to drive Nepali higher education as per international trend so that quality and productivity can be assured? For the last two decade, we have experienced a massive growth of higher educational institutions in Nepal. This growth has resulted both positive and negative effect in the quality of education. In one hand, there has been an access to all aspirant candidates for higher education which has opened up an avenue for responding to globalization, managing workforce diversity, improving productivity, responding to labor shortage in the national and international market and stimulating innovation and change. On the other hand, there has been a frustrating situation for graduated students that is, it has been difficult for them to get job in the market, and they have been raising questions on the quality of education. At this alarming situation, if the concerned stakeholders of education will not advocate the policy change for entrepreneurial orientation and activities then there will be a distortion in higher education. This distortion will be a gap for Nepali education system and opportunity for international educational institutions to grow up which will ultimately leads us to dependency not for sustainability.

**Keywords:** Policy advocacy; entrepreneurial leadership activities; sustainable development; higher education

#38

### 03. Parents' Perceptive in Daughters' Higher Education: A Case From Terai

*Renuka Singh*

Mostly all the living creatures have some distinct feature within the same species that determines variation in their role of reproduction and this is the single reality that holds the continuation of life on the earth. Mostly in all living things male and female are irreplaceable substitute of each other. When we talk about human being men and women are two sex and we understand these by the word gender in a better way. Nature has assigned different roles to male and female to continue life on the earth. So they appear different. But in real practice we feel male (son/boy) as superior gender and female (girl/daughter) as inferior one. Many allotments and policies has been intervened by the government of Nepal for gender inclusion make sense that there is gender based discrimination in the society and state have to be there to secure rights of discriminated party. Interim Constitution of Nepal, 2063 have strong provisions for equity for all. But we can see much discrimination to women and girl children are in practice.

Education and economy are the backbone for the development of a society and a country and higher education is directly contributes in development of human capital. Development is not possible without involvement of female and education is a tool to development. So I intended to explore attitude of parents for daughter's higher education. According to Allport (1961) "An attitude always has an object of reference something specific toward which one's mental position is directed" (p. 347). If education is the life as mentioned by

John Dewey then equal effort should be given to both gender's education. Girl's education is essential for harnessing their potentiality for their life and it is more important for development of the society and the nation. Government of Nepal has announced Education for all as a national policy to enhance level of education in Nepal. Flash report (2011) has indicated gender disparity in total Gross Enrolment Rate (GER) in school level of education. UGC (2012/ 13) also mentions gender disparity in higher education. According to UGC (2012/ 13) there are total 569665 students in higher education and only 200967 are females. In this paper I intended to explore the parent's perceptive in daughter's higher education. For this purpose I have chosen cases from Mahottari district. From this study it was understood that parents do make discrimination in investment between their daughter and son due to many cultural believes practices and patriarchal structure of the society.

*Keywords:* education, daughter, attitude, parents, investment

#39

### 04. Wikipedia Education Programme at Christ University as an Agent of Educational Transformation

*Syed Muzammiluddin*

*Objective:* This paper aims to examine the impact of Wikipedia Education Programme at Christ University, Bangalore India. With the video tutorial, training and orientation programmes, constant monitoring and with support from Christ University, it is aims to help students to contribute significantly to the five different language Wikipedias — Hindi,

Kannada, Sanskrit, Tamil and Urdu.

*Introduction:* Christ University, Bengaluru entered into a memorandum of understanding with the Centre for Internet and Society, Bengaluru, India to make article writing on Wikipedia a core exercise for the Continuous Internal Assessment (CIA) of its 1600 undergraduate students in Hindi, Kannada, Tamil, Sanskrit and Urdu. The university produced the first of its kind Wikipedia video tutorials in two languages – Hindi and Kannada. In March 2016, Wikiwomen Editathon was organised at Christ University, on the occasion of Women's Day. A workshop was organised at Christ University where Wikipedians from various institutions across the country gathered to enhance the Wikipedia Education Program and shared their experiences.

*Strategy Adopted:* During December 2013 and January 2014 separate campus ambassadors' orientation programmes were organized by CIS for Hindi and Kannada second language students at Christ University. Training programmes were also held for Urdu students. Orientation programmes for Tamil students was organized by the Christ University with support from noted Tamil Wikipedians. Similarly, an orientation programme for Sanskrit students was organized with the support of Sanskrit Bharati.

*Key Highlights:* The above exercises familiarized students with creating new article on Wikipedia and students learned how to upload images on Wikimedia Commons. They are now using learning outcomes from this exercises for the Wikipedia Assignments since quite some time. Writing on Wikipedia

requires adequate research and for doing this assignments students referred to various books, websites and other sources.

*Keywords:* Wikipedia; educational transformation; Continuous Internal Assessment; Wikipedians

#40

## 05. Open and Distance Learning in Nepal: Views towards Social Transformation

*Anila Jha*

The formal education system in Nepal traces its history back to 1951. With the onset of democracy in the country, formal education began to flourish. A great number of schools and colleges were gradually opened with the view to educate people, support national development and combat traditional dogmatism lying in the then society. Despite achieving increased literacy rate, producing increased number of human resources, the formal education in Nepal was massively claimed to be insufficient to wholly address the national needs for educating the people. Due to the Opposition period of education during Rana Regime for 104 years (1847-1950), a large mass of people remained illiterate. This hindered the society to be conscious enough for their own development and the development of society hindering the transformation. Since education was a far cry for general public the issue of transformative approach remained silent. Although some progress for mass education seemed to start in 1957, most of the schools were opened in urban areas only.

The formal education was largely focused on the urban areas and thus was producing a big

gap between the urban and rural economy, creating both geographical and socio-cultural differences. The balanced transformation of urban and rural society has thus been in stake. As a result, open and distance education in Nepal was advocated to support the national and social transformation particularly through accessible education. Once they are provided with the opportunity to educational access it will help them broaden their knowledge and skill leading to transformation. As explained in the theory of connectivism, technology can be included to enhance cognition and knowledge. And, the knowledge resides in the connections we form and that can be the database that we build in the form of network. Additionally, the network obtained through data base can be pertinent in open and distance learning education.

Hence would like to argue how distance education in Nepal is contributive to social

transformation and why this mode of education is taken as an alternative and not a focused or centralized mode of education. To meet the purpose of this paper, I have discussed the Nepalese system of education, its practices and achievement; which then I have linked with the contemporary socio-economic context of Nepal to specify the role of online and distance education in social transformation. Moreover, I have also observed the phenomenon of distance education with the lens of social learning theory and the theory of ICT to connect the social traditionalism as a source of knowledge with the modern means of allowing people an easy access to education

*Keywords:* Open and distance Learning; Distance education; Social transformation; Social learning theory

## Concurrent Session D

FRIDAY, 21 OCTOBER 2016

ROOM#104, 14:50 TO 16:10

Session Facilitator: Sarah Eve

Rapporteur: Pratima Gurung

### PAPER ABSTRACTS

#41

#### 01. Factors Contributing to Financial Behavior of Small Entrepreneurs in Nepal

*Ramesh Prasad Chaulagain*

Every people behaves with money, however understanding the behavior is important but difficult. Financial knowledge and skill are some of the significant factors to contribute financial behavior of the individuals, however the behavioral theories present several other factors to influence human behavior. Financial literacy, as an educational intervention, contributes transforming the financial attitude and behavior of people and thereby the society. The aim of the study is to explore the factors that affect financial behavior of the individuals who are doing small businesses. Five common financial behaviors are considered for exploring the factors determining them in this study: saving, credit (multiple, repayment and utilization), purchasing (comparing, negotiating), planning (business, budgeting and old age), and accounting (business and domestic). The paper is based on the opinion and experiences of financial service suppliers. Interview based data are used in the paper. Twelve service providers are interview participants selected purposively. Their opinion are summarized and analyzed in the paper. The paper finds that

financial knowledge and skill of the service users are significant factors to determine their financial behavior. Similarly, the behavioral theories, primary data and previous studies suggest considering other factors that also affect financial behavior of the small entrepreneurs.

*Key words:* financial literacy, financial behavior, entrepreneurship

#42

#### 02. Study of Culturally Responsive Pedagogy in Nepali Private Schools: An Auto/Ethnographic Muse

*Santosh Gautam*

We see socio cultural diversity as an inherent feature of our society and as classrooms reflect the socio-cultural background of the society it has been realized that our classrooms also demand a diversity responsive teaching. This paper has tried to dig out non/shift from transmissionist pedagogy to transformational pedagogy and adoption of non/differentiated methods to deal with the students from diverse cultural backgrounds, non/facilitation in two way border crossing of the students, de/contextualization of curriculum and dis/empowering roles of different stakeholders in culturally responsive pedagogy. Through auto/

ethnographic mode of inquiry and anecdotal presentation of narratives I have tried to connect personal to the cultural.

It has been explored that private schools of Nepal are trying to address the learning needs and to utilize the resources of students from diverse cultural backgrounds, however, marks oriented approach of schools, lack of training, lack of proper monitoring and feedback, lack of internalization of the delicacy and importance of educational discourses and policies and the tendency of shifting the responsibility on others' shoulders have been still seen as obstacles in making our approaches culturally responsive pedagogy. This paper, with its methods, emergences and findings, can be useful to the teachers, researchers, policy makers, students, parents, education officers and curriculum development officers to make their efforts culture sensitive so as to address the cultural diversity existing in our societies.

**Keywords:** Culturally responsive pedagogy; private schools; transmissionist pedagogy; transformational pedagogy

#43

### **03. Analysis of Factors Determinant Professional Students Employability Skills With Reference to Engineering Education in India**

*K. Maran, Lawrence Thomas, and T. Praveen Kumar*

Perception on any issue is largely based on the belief and experience. The fact the institutes/university have largely designed the engineering curriculum addressing only

the technical subjects, the young engineering students ignorantly believe and perceive the engineering employability skills is all about technical subjects, without understanding the hard reality of employability skills. The academia has a greater role in changing the perception of engineering students towards their employability skills. . There are few study attempted to know how the engineering student perceives about his employability skills. In this regard the institute/universities have to take the responsibilities in shaping up and transform the belief system of engineering students about employability skills.

According to this need, the research aims to study the influence of Institution on opinion towards Employability skills of engineering students and to assess the predictor variables of students' satisfaction towards employability skills. The primary data was collected through a structured questionnaire and convenience sampling technique was adapted. The SEM was used to propose a model for perception of employability skills in engineering institutions.

**Keywords:** Employability Skills; Institution; student's perception

#44

### **04. Experiencing Transformative Role of Education: Reflection from my Thoughtful Education and Working Life Struggles**

*Rajan Binayek Pasa*

This article reflects my heartfelt-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 autoethnography 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

#45

#### **05. Transformative Pathways to Teaching: Self-Narratives of Finding Place in Education**

*Shobhakhar Kandel and Rebat Kumar Dhakal*

In this paper, we report a critical self-inquiry based research about pedagogical teachers' changing beliefs in teaching in general and inclusive pedagogies in particular. Guided by the notion of constructivism and transformative pedagogies, this paper examines how we, two of us, perceived and practiced flexible and inclusive pedagogies at different times of our teaching career. Through our self-narratives, we first tell our stories about how we landed in teaching and gradually found place in education - we are currently working as teacher educators and pedagogical leaders at two different universities in Nepal. We have used critical self-reflection as a tool for transformative learning in teacher education programs. This critical self-reflection examines the educational purposefulness of our teaching, regardless of the subject matter we taught, at the beginning of our pedagogical journey. We further discuss our transformative pathways down the career progression line about our own pedagogical processes and practices. We have thus far understood inclusive pedagogy as a distinctive, flexible and alternative approach to classroom teaching that has the



potential to reduce educational inequality by enhancing learning opportunities for everyone. Our changing pedagogical beliefs and practices are reflected on our identity, roles and responsibilities in certain stages of our teaching career. We have found ourselves, as teachers, uniquely placed to influence a large number of learners beyond the delivery of prescribed curriculum and providing students with basic knowledge of our subject

matter. Therefore, we constantly need to self-reflect on (or at least develop critical self-consciousness of) our professional ways of being, doing, and knowing. Finally, the paper provides implications for teacher education, inclusive pedagogies and teacher research.

*Keywords:* Transformative pathways, teacher education; self-narratives; inclusive pedagogies; critical self-reflection

## Concurrent Session E

FRIDAY, 21 OCTOBER 2016

ROOM#105, 14:50 TO 16:10

Session Facilitator: Nalini Chitanand

Rapporteur: Ramesh Pathak

### PAPER ABSTRACTS

#46

#### **01. In Search of Meaning for Learner's Conditioning of Learning Emotions: Reflection of an Adult Transformative Learner**

*Shree Krishna Wagley*

As a part of my MPhil in Educational Leadership, I recently completed a transformative journey of self-discovery related to conditioning of learning emotions from hopelessness to hope at academics. In doing so, I explored my research agenda and design, situating my polyglot facets of contextual self on school anxiety and hopelessness, relating it with later professional 'self' as high school subject teacher, high school principal, school-based motivational speaker, and educational researcher at one time and the other. There, I embraced pluralistic vision of knowing i.e., knowing as interpreting/constructing, knowing as dialogic/dialectical critiquing, knowing as breaking structural myths, and sought its relevance in embracing integral envisioning of emotional/psychological complexities in constructing the learner's 'self'. In doing so, I acknowledged the self as cultural witnesses, and thus, embraced auto-ethnography as methodological praxis that went coherent with multidimensional nature of human psyche in its co-creative participation of 'I' and 'other'. Likewise, it sought evocative meaning making, synthesizing mind-centered/

intellectual approach together with creative participation of non-mental human attributes. Starting from self-discovery of hopelessness at academics, this research endeavor eventually came with final meaning-making that through re-conditioning of positive learning emotions (e.g., positive self-belief), self-transformation in terms of academics is possible. As such, it makes call for attribution trainings at school. At individual level, it also makes call for positive psychology practices like study of positive psychology literature, self-authorship learning practices, super-learning practices, and holistic/integral transformative learning practices among others. Most notably, this critical self-reflection became a source of continuous self-formation, and self-healing of my 'self' as a researcher.

*Keywords:* learning emotions; school anxiety and hopelessness; auto-ethnography; self-transformation

#47

#### **02. Are You Intelligent Enough to Learn? A Journey Towards Un/Intelligence, as a Transformative Approach to Educational Practices for Justice and Empowerment in Mathematics Education**

*Amrit Bahadur Thapa*

The fantasy of an ideal world where there is justice and empowerment for all beings irrespective of what, where or how they are,

planted in me the curiosity and hunger to conduct an inquiry in this direction. Setting up the stage for this inquiry and laying bare the problems based on my personal experiences are the processes of creation of agenda of my research. Auto/ethnography, with its inbuilt principles of argumentation through interaction of 'self' and 'other', has provided me a rightful platform to explore through multi-paradigmatic space (Taylor & Medina, 2013). Having witnessed the importance of 'self' as a researcher I have presented myself as a cultural/social being helping the readers make sense of my positioning in the research. I feel that I have examined my own beliefs and consciousness through critical self reflection (Willis, 2007). Pedagogical thoughtfulness is yet another quality standard I adopted to connect the knowledge I gained through long, conscious and unconscious, experiences to construct a vision for social justice and empowering education for children and others to minimize damage caused by wrongful interpretation and usage of the term 'intelligence' (Urbina, 2011).

I have identified 'intelligence' as a powerful metaphor that represents a harsh weapon responsible for marginalization and discrimination of school students thereby creating a classified, uncritical and unproductive citizenry. Through critical inquiry of self and self-associated-other I have tried to critique culturally built disempowering myths aiming to envision an encouraging and positive environment for learners. For this, I have identified curriculum as the main tool to bring about desired transformation that can be achieved by developing contextualized content, activity-based classroom approach and continuous assessment (Wyatt-Smith, Klenowski, & Colbert, 2014). I have tried to

envision a practical approach to a humanistic curriculum (here termed as un/intelligent curriculum) that I envision will empower learners and is capable of exploiting intelligences that every human being (specially children) possesses.

My journey with this research has contributed in satisfying my inner curiosities and addressed my anxieties that were borne of prejudiced and unaccommodating myths (Sternberg, 1996). This journey, I believe, has helped me achieve self transformation and emboldened my conviction to follow more humanistic concepts and practices in education. Further, I hope the readers will feel being a part of my journey and empathize with my understandings and come to their own conclusions and get provoked to take action for change through self-transformation (Taylor, 2013) and initiation of social consciousness for a sustainable development.

*Keywords:* Educational practices; justice; empowerment; Mathematics education

#48

### **03. Teaching Values Journey: Challenges and Opportunities in Integrating Ethical Dilemma Story Pedagogy in Chemistry Learning**

*Yuli Rahmawati, Elisabeth Taylor, Peter C. Taylor*

In this paper we present research on the journey of two years in developing an innovative curriculum project of Ethical Dilemma Story Pedagogy in secondary schools. Dilemmas stories are used for stimulating students to reflect critically on their values and beliefs in an ethical dilemma

situation (Taylor, 2009). The study explored the process of chemistry students' engagement in ethics and values learning within different chemistry topics. The study is relevant to the curriculum changes in Indonesia, which started to be implemented in schools by emphasizing ethics and values learning for developing students' character.

The researchers worked with four student teachers and four teachers and their students in chemistry classrooms in secondary schools in Jakarta, Indonesia. The interpretive study with multiple methods of narrative inquiry, interviews, and reflective journals provided opportunities for understanding the process of engagement and the struggles of teachers and students during the study. Research on dilemma stories in chemistry learning has developed a collection of stories that can be used to engage students in chemistry concepts of Acid-Base, Buffer, Hydrolysis, Electrolyte and Non-electrolyte, Reductions and Oxidation. In the Indonesia curriculum, it is essential to integrate content knowledge in order to understand and to solve problems of ethical dilemmas that are embedded in the stories.

The results show that the students and the researchers engaged in critical reflection on their values, on collaborating with others, on their roles in participating in environmental education, on social issues, and on deep chemistry learning. The teachers learnt to provide a supportive role, develop students' critical thinking skill, and help students to learn and listen actively and think about their chemistry learning. Students learned to be aware of different problems in the Indonesia context and to participate in generating solutions. However, teachers and students

struggled with shifting to the paradigm of transformative learning, particularly learning to think critically and reflectively, teaching skills, and managing time. These results are consistent with earlier research and add further evidence to the claim that a socially responsible science education based on ethical dilemma story pedagogy offers a promising means to develop higher-order skills with which students can engage as socially responsible citizens in informed decision-making about the appropriate use of science for addressing global issues such as climate change and environmental sustainability (Settelmaier, 2009). As a result, dilemma stories are being implemented as an alternative teaching approach in developing students' character in chemistry learning, which is relevant to the new National Curriculum in Indonesia.

*Keywords:* dilemmas stories; values learning; socially responsible; chemistry learning

#49

#### **04. Parental Involvement in Teachers' Integrity: A Case of Nepal**

*Rupa Munakarmi*

School is a tri-polar process between teachers, students and parents. School through teachers socialize children on democratic norms and values. For this, integrity of parents and teachers on their daily life is fundamental. Parental involvement in school demands high morale and integrity from teachers who inculcate the same to children as democratic citizen. In this context, teachers' integrity is influenced from parental engagement in school. This is an approach of transforming teachers through parents and vice versa.

Integrity of a teacher is also crucial in maintaining their own sense of ethical identity, setting behavioral pattern, developing institutional culture of learning and sustainable development of schools. Consequently, they can transform the overall school practices with high morale and integrity. However, teachers, in many cases, are blamed and reported for not having enough integrity practices. This hinders the overall behavioral development of children and transforming school into a place to socialize with integrity.

Considering this aspect, a qualitative case study was carried out to understand how the involvement of parents help in the process of enhancing teachers' integrity in school. Information were generated from two schools of Kavre district with in-depth interaction and observation of teachers and parents. Socio-capital and power theories were utilized to analyze findings where parents in school were as receiver and teachers as service providers.

The findings indicated that parental involvement in schools improves teachers' efficacy and integrity which results in better learning among learning. Schools having teachers with high and integrity and morale helps to better socialize students as responsive citizen for social transformation and sustainable development. Moreover, this paper concludes that bringing school actors and stakeholders together improves their relationship and maintain integrity. This further leads to foster collaboration for better learning of students through participatory classroom interventions.

**Keywords:** Integrity; parental involvement; socialization; transformation

#50

## 05. Contextual Team Leadership Model for Transformation

*Sudhir Kumar Jha*

Leadership is process oriented phenomenon. A team is collection of two or more persons who are independent in their work but treat themselves as a group asset thus share responsibility for the result although they are part of larger organizational network and demonstrate duty which affects the rest. To bring everyone together and use their potentiality for organizational objectives highly efficient leadership is demanded. Team spirit is essence for the whole process and leaders role in the operation of team is prime. Team leadership is agglomeration of the characteristics of distributive, shared, collaborative and participative leadership. Team leadership is a complex process in which leaders must learn to be open and objective in understanding and diagnosing team problems. To reach the target team leader must be tactful in prioritizing the actions. Experienced members of a mature team can share these leadership behaviors. Still, through different process and activities which is also called team building capacity, leaders can formulate the team to achieve the objectives. These activities are a) consensus building, b) conflict resolution, c) effective meetings, d) collaboration, e) group decision making, f) commitment to team, g) team building, h) team trust, i) team alignment, j) recognition/reward, k) delegation and l) accountability. Among all these equally important activities group decision making is central for the organizational transformation. To make the team sound there are many strategic decision

models developed by the scholars in the affluent world. These models guide regarding the type of intervention in terms of monitoring or action taking, level of intervention in terms internal or external context, exact leadership functioning for the team work and so on. Questionnaires filled out by team members and leader can make the specific problems transparent. The models need testing and explication. The strength of models is its practical focus on real life organizational teams and their effectiveness. The models stress the functions of leadership that can be appropriately shared and distributed within the work team. The models offer path with the exact diagnostic and action-taking skills. All these models are appropriately complex. Most of them forward a cognitive model for understanding and researching organizational team for transformation. These models may not be appropriate in a less affluent country because of context. Culture is the main

hurdle behind this. Culture is defined as the commonly shared beliefs, values and norms of a group. After Second World War, there has been dramatic increase in globalization throughout the world. It has created a need for team leader with greater understanding of cultural differences and increased competencies in cross-cultural communication and practice. Ethnocentrism and prejudice are the factors that can inhibit cultural awareness. Different dimensions of culture such as power distance, individualism- collectivism, masculinity- femininity, assertiveness, humane orientation are major determinants of team leadership for transformation. Other hurdles are geography, finance etc. The content can be justified through qualitative/interpretive ethnographic methodology.

*Keywords:* Team leadership; organizational network; ethnocentrism; transformation

# ORAL SESSION III

## Concurrent Session A

SATURDAY, 22 OCTOBER 2016

ROOM#101, 9:45 TO 11:05

Session Facilitator: Milton Norman Dejadena Medina  
Rapporteur: Gunjan Khanal

### PAPER ABSTRACTS

#51

#### 01. Views towards Mathematics and Academic Aspiration among Higher Secondary Level Science Students

*Kaji Prassad Ghimire and Hari Prasad Upadhyay*

In this changing and challenging world, Mathematics is not just a mere tool for enhancing the innovation of science and technology; it is also a much powerful influence on the behaviour of individuals. It is essential to gain knowledge and foundational skills in mathematics but in order to truly open its transformational power, integrating the mathematical values and beliefs in learners is important. The transformative learning process leads learners to reflect upon and re-evaluate their previous views and promotes learners academic performance in mathematics. It is now expected that within such a mathematics learning environment, students are more able to develop appropriate mathematical skills and knowledge, and positive views about mathematics.

The best way to cope with this is to equip young generation with appropriate knowledge and skills in mathematics. Keeping this view in mind, this research study has

been undertaken in order to examine the relationships among the grade eleven science boys' and girls' views towards mathematics and their academic achievement in mathematics with respect to academic career plan.

A total of 247 (male- 161, female- 86) grade eleven science students from Kathmandu enrolled in the academic year 2012/13 were observed in the study. In this survey method, 55 items views questionnaires and 50 items mathematics achievement test of 100 marks constructed by the researchers were administered. A descriptive and inferential statistical analysis has been employed to investigate the relationship between students' views towards mathematics based on academic career plan (mathematical sciences, undecided, non-mathematical sciences), and mathematics achievement scores.

The study found that, a significant relationship existed between boys' and girls' views towards mathematics. The study revealed that there exist a significant relationship between views and academic career aspiration. Results also indicated that a significant difference in students' views with respect to mathematics exists according to achievement in mathematics. However, no significant

associations were found between views change status and Mathematics Achievement Test scores.

As far as the researchers' knowledge is concerned, this study is believed to be the first one of this kind. These findings have implications for improvement of mathematics education of higher secondary students.

**Keywords:** Academic career plan; mathematics achievement test; higher secondary schools; transformative education

#52

## 02. Engaging Mathematics Students: Free and Pure Discourse

*Durga Prasad Dhakal and Basanta Raj Lamichhane*

We are pondering about our more than one decade of teaching experiences. We found ourselves have been incarcerated by narrow visions or roles of teaching that lead us to dispensing or depositing a body of pure mathematical knowledge in seemingly empty mind of learners (Freire, 1993). While scrutinizes our experiences, salvos of questions strike in our minds such as: whose interest is served, what we teach, for whom we teach, how we teach, and why we teach. Such propelling questions bring some sort of awareness and encourage us to raise questions about taken for granted' assumptions about the natures and values of mathematics and its pedagogical practices. During the course of times some of our students became doctors, engineers, businessperson, and teachers like as us and some of them are bounded in wall certificate. Occasionally, when we meet these students, they shared their mathematics

classroom experiences that our classroom was more authoritative, and are forcedly engaged in classroom interaction with fear and some sort of corrosion. These conversations and our own enriching academia practices on mathematics education illuminate us that to transform our mathematics education practices towards more empowering and classroom as a 'fearless zone' we have to shift our deep rooted thinking (Meizrow, 1991) and activities of conventional pedagogical practices towards free and pure discourse (Habermas, 1972; Taylor & Williams, 1992) in classroom practice. There may be so many facets of educational practices to bring students in discourse however; authors approbate the concepts of developing free and pure discourse through the Habermasian perspectives (Habermas, 1972).

The purpose of this paper is envisioning the ideal mathematics classroom to engage mathematics students in free and pure discourse for authentic learning. The crux of this paper is to sketch of portrayal with this proposed ideal classroom empowering learner for creative, imaginative, and critical thinkers. This ultimately helps to transform conventional and western centric views of mathematics that deterrent our mathematics education practices. It opens a new avenue to incorporate local cosmological knowledge system in mathematics classroom practices (Luitel, 2009). To explore the existing classroom practices and ways forward for the pure and free discourse, we need information rich respondents, so we decide to select three masters' degree students purposively (Patton, 2002) from Kathmandu University. We generate textual data through in-depth interviews and narratives. Interpretive and critical paradigms (Willis 2007; Taylor,



Taylor & Luitel, 2012) are incorporated during the period of generating, meaning making and interpreting the textual data. Major theoretical referents for exploring and envisioning the pure and free discourse in mathematics education are Habermasian ideal speech situation (Habermas, 1972) and social constructivism (Ernest, 1998). This paper would help to transform conventional the mathematics classroom practices to more socially just, empowering and authentic so that students get and opportunity to participate in mathematical discourse without any domination and hegemonic classroom culture.

*Keywords:* Pure discourse; mathematical knowledge; awareness; classroom interaction; authentic learning

#53

### **03. Transformative Learning: Towards a Classroom Cultural Transproduction in Saudi Arabia**

*Naif Mastoor Alsulami and Peter C. Taylor*

Saudi pre-service mathematics teachers undertake many courses during their undergraduate study with the aim of improving the mathematics classroom culture when they enter the educational field as teachers. As a practitioner-researcher, I reflected critically on my teaching experience and came to realise that many of us are not applying or practising what we learnt. It seems that we only reproduce unwarily the same conventional classroom culture. To investigate this issue I designed a critical auto/ethnographic methodology with which to engage in critical reflexivity and to interview six of my fellow Saudi pre-service colleagues who are now mathematics teachers. By critically examining our learning experience

during pre-service teacher education, I found that we had involved in traditional learning experience which had influenced our professional teaching practice. Despite the aim of the courses in improving the classroom culture and in enhancing our teaching and learning experience, there was no sign of care toward our professional development, no room for us to actively participate in our own learning process to identify with the efforts to create a new culture of mathematics education, and no room for us to reflectively and critically engage in what was underpinning our teaching practice. Our learning experience did not serve our interest in becoming engaged in and developing our intellectual and practical professional skills. It did not help us to develop our personal and professional 'critical consciousness' about the mathematics classroom culture as a major component of pre-service teacher education (Gay & Kirkland, 2003), so that we could build an in-depth understanding and critically perceive the current culture of the Saudi mathematics classroom (Freire, 2013).

As a result of this research, I came out with a perception that engaging with alternative learning experiences, which involves an open and critical discourse approach based on 'transformative learning', could have made our learning experience more valuable and meaningful to us, and could also have helped improve our teaching practice that could enhance the transproduction (not reproduction) of the Mathematics classroom culture. I advocate fundamental changes in the principles and the standards of mathematics education and the culture of the classroom in Saudi Arabia. I believe that pre-service teachers need to reflect critically and engage in open and critical discourse on what they are learning. They do not 'learn' simply

by listening. Pre-service teachers need opportunities that stimulate them to think reflectively and critically about their learning process by examining their previous learning experience in relation to what they are learning. Once they begin to become involved in the process of critical self-reflection, they would be more aware of themselves and their own experience of learning. They would be aware of the classroom culture they had been involved in. They might also be able to reconsider their current teaching practices and to examine possible alternatives. The vital point about transformative learning is that it does not attempt to change the culture of mathematics classroom dramatically from outside and does not aim to turn the classroom system upside down in one session. Transformative learning begins with pre-service teachers themselves. Transformative learning would gradually enable them to interrogate and explore themselves first, their past experiences, their novice assumptions and their envisioned future practice, and then to take action as long as they keep engaging in reflective thinking and critical thinking and, more importantly, creative thinking.

*Keywords:* Saudi education; transformative learning; classroom culture

#54

#### **04. Envisioning Education for Out of School Children: An Ethnographic Research in Tamang Community**

*Laxman Acharya*

This paper explores and discusses the accessibility and relevancy of school level education to the marginalized community of Nepal. The striking point behind this exploration was

that despite six decade of continuous effort made by state still the survival rate of children in school level education is very low. The prolong field observation and in depth interview with the dropout children, their parents and other key informants of the community showed that the present school level education is not fully accessible to them. The mismatched present structure of education with their context was the main reason behind low accessibility. Likewise, the people had found the relevancy of school level education limited to getting literacy skills and a very deem hope of getting employment beyond their traditional occupation. Thus, the reason behind leaving school was partly due to full accessibility of education and partly due to their volunteer decision as they had not found it fully relevant to their life. If the state is to fulfill the thirst of the constitutional declaration that “Every citizen shall have the right to free education from the State up to secondary level as provided for in the law”, the existing blanket approach does not work. This paper envisions the way of educating those Tamang children with a view to adjustment in the present structure of education such as years of schooling, curriculum, school calendar and medium of instruction according to the specific context of the people.

*Keywords:* Out of school children; ethnographic research; blanket approach; education; transformative approaches

#55

#### **05. Appreciative Pedagogy: A Tool for Transformative Teacher**

*Deependra Budhathoki and Binod Prasad Pant*

Experiencing as students from primary to university level, as education practitioners

for about a decade and as novice researchers in the field of education, we have been realizing that educational practices we have been performing in our context are not appreciations based. Most of the teachers consider themselves as the only source of knowledge and employ piping pedagogy for teaching and learning processes. Our practices in Vedic tradition based education system are either just emphasizing the perennial attributes or the representation of neo-colonized values. We could hardly find our space on our learning, nor our teachers and students. Due to the rare presence of constructionist and others learning and knowledge generating approaches inside and outside the classroom, students do not get enough opportunities to interact with each other and teachers; and to learn collectively. Curriculums and curricular practices do not seem need based. Though the secondary level curriculum of Nepal has objectives of conducting learning activities so as to integrate the local resources and the daily life practices, together inside the classroom, but it is hardly found. Students are forced to learn the knowledge, the most part of which, seem to be useless in outer context. Most of our educational practices, do not value the students' interests, the knowledge they possess and the potentials they possess. The same is likely to be conducted in a transformative way. Also the parents, teachers and other stakeholders considering classroom learning different from other general practices, do not appreciate students and their superiority. The way that teachers guide, are generally

considered ultimate, and students are forced to follow the same. The gap in between the technical and emancipatory interest (Habermas, 1968) of curricular activities is again a major factor that does not foster students' learning. Even the examination systems are oriented towards finding out the students' lacking.

The newly developed appreciative pedagogy focuses on valuing students' interests and their potential to learn the particular subject. This aims on exploring the positivity in students, enabling their past successes and conducting the learning activities for fostering the same. Hence the paper tries to discuss about empowering classroom learning through appreciative ways. It hence focuses on making respect to students' needs, interests and ownership upon learning, the knowledge they possess, the background successes and potentials and conducting learning activities in a similar ways. Appreciative practices contribute teaching and learning by motivating students for learning; empowering and creating students' opportunities on learning. It even contributes for making the learning activities democratic and inclusive. It is even humanitarian to strengthen teacher-student relationship inside and outside the classroom. Also it is a transformative approach in learning by establishing learner-centered approaches.

*Keywords:* Appreciative inquiry; emancipatory; empowerment; transformative approach

## Concurrent Session B

SATURDAY, 22 OCTOBER 2016

ROOM#102, 9:45 TO 11:05

Session Facilitator: Laxman Gnawali

Rapporteur: Kshitiz Puri

### PAPER ABSTRACTS

#56

#### 01. Education: The Future We Want

*Parbat Dhungana*

As we started concentrating to define 'The Future We Want', we started to define targets for working sectors, systems and structures present today. Sustainable Development Goal on education aims to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. It is because education is taken as a means to development. It trains people for life skills; a tool for empowering individual cum society; remove barriers of un-freedom; binds for living together; transform individual and society. This chronology shows the changing priorities of education. Despite these changes, education is still a pragmatic tool to expand to-date achievement for individual and society. It has been training persons for professionalism and expanding achievement of past, while some others define these role as reproduction and detainment of power within (individuals) and centres (institutions) in the society. The globe at present dreams for 'just society' to have individuals' with no disparity of any form, which is another progressive function of education. There are other roles including protecting selves – 'Rights' as phrased by several educational campaigns. Education (in different role) is one of the most common

approach in action across the globe to amplify the achievements and march development. Education evaluate 'development' can be best mediated through 'education'. There are arguments that deny education to be so contributing to development. This review with no intention dropping to summarize what's right, brings the changing face of education over the time. Do future education need to accompany different attributes from its past architect? It furthers on different contrasting and complementing roles of education throughout the discourse to focus on the question. Individual constructs may define prompt solutions but taking the query more explicitly, it demands a visit to the sequel of education(s). Equally important to it is to know, why such a question comes in the arena. These are critical interrelated queries for all global citizen. I believe the issue demands skillful judgement in order to retain the merit of education for future. This review article lay the rationale of the issue portraying different pragmatic educational function and structures against timeline. And finally, leaves a role to readers to define education's attributes for future we want– Status quo, Reform or Transform.

*Keywords:* Education; Development; Status quo; Reform; Transform

#57

## 02. Integrating Education for Sustainable Development through Transformative Teaching and Financing such Programs

*Ambika Mohan Joshee*

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 earthquake 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’s formula

#58

## 03. Modernizing Vedic Schools: Satyayug to Kaliyug

*Rajendra Raj Timilsina*

Vedic knowledge is oldest idea of education in the world which was taught or internalized either in cave or gurukul (habitus of teacher). The infrastructure and pedagogies were near to nature or within the natural settings. They used to serve guru, his cow/s as well as household chores for getting education. Value and service was at the centre of the education for depth of knowledge and purity in way of life. Now, it has been changed as modernization evolved. Settings of the gurukuls have been changed, serving to the guru is not compelling matter and modern

styles of education system has been applied. Multiple teachers have been recruited at the gurukuls and global trend of pedagogies have been started. More than one hundred gurukuls have been running in different parts of Nepal as modern schools run. Such modernization was started after Satya Yug (starting era of the world civilization, according to Vedic literature). Such development have taken as “developmentalism” by Vedic scholars. Settings and pedagogies can be changed according to setting of Kaliyug (era started after demise of lord Krishna) but essence of Vedic value have been stressed. The modernized Vedic schools are open for all castes, classes and cultures. This paper explores the transformation through field observation, expert interview and literature review. The transformation has created opportunities of wellbeing through the classic education in modernized system.

*Keywords:* Vedic schools; Sanskrit; new education system; gurukul; global pedagogy

#59

#### **04. Relational Pedagogy for Social Justice: Excavating Pathologies of Silence**

*Helen Stone*

It is possible to transform the lives of marginalised high school students through acknowledging and working with the unique experiences existing in their natural, socio-cultural and economic contexts. The opportunity for transformation is a reasonable assertion given marginalised students are disproportionality from disadvantaged backgrounds. The disadvantage is frequently an indication of one's Indigenous status,

language background, religion or gender and experience of poverty. In the current educational debate, educators, administrators and policymakers need to look beyond deficit theories and question the status quo while respecting an individual's sense of being in the world.

Relational pedagogies provide an avenue for teachers and students to examine the status quo that often prevents marginalised high school groups or individuals from being seen or heard in traditional schooling institutions. From a social constructionist perspective, relational pedagogies critique hierarchical teaching relations by first collapsing authoritarian rank and order and then opening up space for more collaborative and critical learning through dialogue and experience. It is a reflective and reciprocal way of being with students that encourage students to become agents of change in both their educational and community development. Here I argue that relational pedagogies foster the transformation of marginalised high school students by engaging them in dialogues that facilitate the development of strong relationships, supplanting pathologies of silence, challenging existing beliefs and grounding learning in the context of social justice.

This research is a Federal government venture aiming to support creative and site-specific initiatives to promote equity, for capable and aspiring students to access, participate and succeed in higher education and learning. It is within the context of educational reform and disadvantage that this paper explores the influence of relational pedagogies enacted in a Big Picture Education Advisory classroom. The Big Picture Advisory classroom is a small

alternative educational program operating in a disadvantaged Western Australian public high school. There are seventeen students in the class; they stay together as one group with one main Advisor teacher for years 10, 11 and 12 of high school.

Drawing upon a two-year ethnographic case-study inclusive of fieldwork, two rounds of interviewing and a literature review I present the findings through narratives that prioritise the voices of students and their educational experiences in the Advisory classroom. The Advisory classroom provides students with a creative, safe place conveying a sense of identity, belonging and wellbeing. The Advisory space enables each student, their peers and teachers, parents and community mentors to carefully and thoughtfully negotiate a personalised curriculum. The personalized curriculum builds upon each student's social and cultural capital through interest-based project work, with authentic task-based assessment both external to and within the classroom. Through relational pedagogic practices, social and emotional synergies unite to help transfer, translate and transform educational experiences for Advisory members.

If Australian education systems can identify and understand our most disadvantaged high school students, their daily educational experiences and the benefits of relational pedagogies, we can more readily provide opportunities to transform students educational and community development. The student voices add to a growing movement wishing to transform high schools by replacing the large scale neo-liberal model with small scale effective schools that celebrate local cultural

capital, listens to indigenous wisdom and strengthens the spiritual link between humans and nature.

*Keywords:* Relational pedagogy; social justice; marginalised students; hierarchical teaching relations; educational reform

#60

## 05. Developing Integrity in School Education for Transforming Society

*Tika Ram Pokhrel*

Integrity is essential for every citizen. Integrity indicates the quality of work and profession. Integrity is one of the fundamental values of life. Integrity is guiding principle for human civilization. Building integrity is the responsibility of all people. It has been realized that there is an immense need to develop integrity in every sector like civil service, education, business and society as a whole. Education plays vital role in transforming ways of thinking and value of life in our society. As an active citizen, working in the field of education, it has been realized that university needs to play a leading role in building integrity especially in developing country like Nepal. There are several concerns of scholars working in education and development regarding the existing system of education in Nepal. The challenge of ethics and integrity in existing school education can be realized as a cross cutting in Nepal. Academic integrity is one of the sub-sectors of developing integrity. The main concern of the paper is on approaches of developing academic integrity in school education. The center of the paper is on the discussion of the fundamental values of

academic integrity: honesty, trust, fairness, respect, responsibility, and courage (The Center for Academic Integrity, 2014) as main values to be addressed in school education. The paper tries to explore different approaches through dis/courses in developing academic

integrity of school children. The role of integrity among young learners is significant with reference to social transformation.

*Keywords:* Integrity, academic integrity, social transformation and fundamental values



## Concurrent Session C

SATURDAY, 22 OCTOBER 2016

ROOM#103, 9:45 TO 11:05

Session Facilitator: Yuli Rahmawati

Rapporteur: Shikha Gurung

### PAPER ABSTRACTS

#61

#### 01. Transformative Communication: Lessons From Online Learning Practices in Nepal

*Shesha Kanta Pangen*

Use of Information Communication Technology (ICT) in education has brought unlimited possibilities to learning online. There are numerous tools that facilitate learning support system, resources and communication while designing online learning environments. In the context of Nepal, learning online is emerging phenomenon. Very few higher education institutions have started providing opportunity of learning online. Issues on creating and retaining communication among learners, support system and learning resources are important to consider for meaningful online learning designs. Therefore, searching for the ways of transforming traditional practices of communication tool that creates strong bond in between learner and the subject of learning has been the major purpose of this paper.

Face-to-face communication is more comfortable to learners and learning support system including facilitators and learning resources in traditional education culture of Nepal that is campus based. While the matter of communication comes to the context of learning online, it seems challenging because

the learners and their support system are separated by physical distance. On the other hand, modes of communication is altered in online learning context compared to that of face-to-face. How agencies involved in online learning context transform the ways of communication to create and sustain strong connection between learners and subject of learning is major concern of this paper. In a different context of learning, challenges exist for traditional learners. Those challenges faced by both learners and their support system in order to create and retain transformed communication in new context of learning is central focus of discussion. Moreover, designing learning environment that foster higher learning achievements from communication perspectives is added value of discourse in the paper.

This paper is based on a study of student-teacher communication through online learning platforms. The method of the study was an action research. Learning platforms used in the study were created in Moodle. Three different group of master student and their learning facilitators were involved in the study. The study is ongoing. However, preliminary finding shows the existence of traditional communication hangover is major challenge to create and retain the bond of communication for learning online. Resistance to transformation, skill of handling communication tools and awareness of benefit

are some examples of hindering factors to current practices. The action research cycle completed first phase to identify problems and second phase to carry out intervention. The intervention was training on using different tools that contribute to transforming communication in new context of learning and are available within online learning platforms. The result of intervention is promising. That indicate skill of using online tools plays vital role to create and sustain transformed communication in online context as strong as in face-to-face context.

*Keywords:* Information Communication Technology; online learning; facilitators; learning resources; learning platforms

#62

## **02. Human Rights-based Education and the Issue of Gender Equality: Is There Rights-Friendly Environment in School?**

*Tara Nath Paudel*

The international community has increasingly expressed their consensus on importance of rights-based approach to education and several efforts has also been made to ensure right-based education but it could not be intervene in a realistic manner because girls' education and schooling experiences are still deplorable in developing world. Many developing countries like Nepal have achieved the gender parity (a quantitative aspect) but equality (a quality aspect) is still terrible as many girls in school are not getting favorable environment. Based on the ethnographic study of eight schools of Syangja and Kaski districts of Nepal, this paper discuss about imperious factors that holding back girls from schooling and challenging rights-based education approach.

Education is not a static service to be considered in isolation (UNICEF, 2007), but an ongoing process and holds its own inherent value as a human right. On the other hand education should be the transformative right (Global Campaign for Education, 2012, p. 3), so school should respect human rights both in words and in action but still national and international efforts could not treat education as a right but still treating like a development goal. It is also an evident that rights-based understanding of education is still critical but can re-orient to the wider communities through the gender equality perspective. This study evident that many girls are still out of school or compelled to dropout schools or attending schools with fear or have inferior experiences in school because of many contextual factors including safety on the way to/from school, teachers' amateur behaviors in school, poor school facilities and the existing traditional socio-cultural understanding. So human rights-based education is still idealistic and true gender equality is still far from us though several commitments has been made to right-based education.

This study concludes that uneducated parents still neither aware about the importance of education nor education as right of their kids but many families place little value on educating girls because of two main reasons. One; education could not guarantee employment and next, after marriage they will go husband home and the investment will go waste. The concept of 'educating girls is watering the others garden' is still rooted in the mind of uneducated parents; so they prefer to keep girls for helping at domestic chores. Poor families who can only afford to send one child to school is usually a son.

On the other hand, teachers behave girls and boys differently and treat differently in similar cases in school. For instance; punishment meted out to girls and boys are not similar; physically intended to boys and sexually intended to girls. Likewise, school are not gender friendly and the minimum facilities like girls' friendly lavatories and sufficient space to sit in the classrooms are still not available. Hence, though it is envisioned that a rights-based approach to education plays a key role in overcoming such obstacles (UNICEF, 2007, p. xii) but because of these existing constraints, many students; with girls majority, could not experience rights-based situation in schools. So the issue of human rights-based education would not be pertinent until and unless we could not address these issues from the ground level.

*Keywords:* Gender equality; parents; rights-based education; school

#63

### **03. How Effectively Training Has Been Linked to Sustainability of Local NGOs?**

*Uttam Uprety*

Often training is considered a means for capacity building, a fundamental requisite of sustainable development of local institutions. As a result, a significant amount of resources has been invested in training local NGOs. However, the result of training is claimed to have been unsatisfactory for it being unable to address pressing local needs. Northern hegemony and unequal relation between northern donors and southern recipient NGOs are primarily blamed for the spoon-feeding of training that is poorly related to local needs and aspirations. With this backdrop, this study

attempted to analyze the extent to which this claim holds true. This study carried out a survey among the NGOs from Kathmandu valley who invest a lot in training, based on stratified random sampling method and it is backed up with focus group discussion and in-depth interview of NGO leadership and some selected trainers so as to triangulate the perspective in identifying the ways to better link the training to NGO sustainability.

I have located the weak leadership and managerial capacity of NGOs as a prime factor for failing to consider both the 'zoom-in' and 'zoom-out' approaches of training need identification, poor surveillance in determining the content and scope of the training event, haphazard selection of training resource persons as well the participants, and finally weak follow-up of the training results and not putting any effort in making conducive environment for those trained staff members in making their contribution by implementing what they have learnt during the training into practice.

Lack of strategic and visionary thinking among NGO leadership and management has far reaching, detrimental consequences from NGO sustainability perspective. Various reports from other South Asian countries such as India, Pakistan, Bangladesh and Afghanistan also support this argument that poor participation of staff members to be trained in their learning need identification and fragmented approach of leadership not linking the training opportunities to institutional plan are primarily responsible for the training's failure to contribute towards sustainability of the NGOs. The leadership and management of the organizations lack 'strategic thinking' and are mainly guided by

‘project management’ mode of thinking that simply focus on accomplishment of activities rather than focusing on expected results.

Moreover, poor understanding of NGO leaders and managers, on the limitation of a training, relevance of training from institutional sustainability point of view, assessing the appropriateness of the content and methods against the manifested objective of the training, bridging the required level of competence in trainer and the proposed scope of the training and giving feedback to the resource materials, makes them unable to contribute in making the training effective.

I argue that it is a poor leadership and managerial capacity of local NGOs in determining its short-term and long-term needs taking its institutional strategic plan into consideration while planning for training so as to ensure the training yields the desired results. So, it is the shift of institutional mindset in deriving training needs from its strategic direction and consequent follow-up action towards linking any capacity building interventions, including training, required to ensure the training better serves towards making local NGOs sustainable.

*Keywords:* NGO; Training; Sustainability; Leadership; Management

#64

#### **04. Teaching ESL/EFL Through the Study of a Postcolonial Text With Indigenized English and Indigenous Culture**

*Jayashree Patnaik*

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. The major learning tools in the learning of ESL/EFL are the contextual and the referent linkings of the lexical items. The referents may be the real referents, or 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. 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 person of the village. 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 maxims), 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 festives, 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* 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-trob* 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 Okonkwobanished 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 of 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 *umuofiakwenu*. The writer also uses parathetical explanatory tags such as '*agadinwayi* or old woman,' both L1 and L2 referent respectively. There are other such examples like 'elders' or *ndichiaoragbala* 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. These are references to seasons, harvest, planting. 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 should 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-agadinwayi* 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. The walls of the huts are scrubbed with red earth, patterns of white, yellow and dark green are drawn.

There is a reference to the wrestling match. The village playground has been presented with the *tagilo*. Chapter six also 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 tags of each of the names. The name *Onwumbikomeans* '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 *iyi-uwa* of Elewefi'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* talking to the clan Go-di-di-go-go-di-go-Di-go-go-di-go. In part two, chapter fourteen we find the *isa-ifi* 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, 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 *egwugwu* 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 an overall native narrative form. 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 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.

**Keywords:** Teaching ESL/EFL; postcolonial text; indigenized English; indigenous culture

#65

## 05 Opportunities for Transforming Research and Teaching Practices

*Steven Witt*

My interpretive inquiry project demonstrated that learning to teach is a complex endeavor involving more than learning content and methods. Learning to teach involves constructing a new identity and renegotiating previous identities and educational beliefs. Exploring teaching identity through critical reflective practice is at the heart of my research thesis. This central thesis about the professional development of teachers, inspired by Parker Palmer, is for both pre-service teachers and teaching professionals to seek answers to the question of who is the self who teaches.

Intersecting research paradigms into teachers' professional identities is a relatively new line of inquiry in teacher development and sustainability. Drawing on newer research paradigms that celebrated development of my own self-knowledge occurred during this cyclical transformative study. While conducting the study, I awakened my own critical conscious voice by critically examining my own autobiographical stories. The data confirmed a closely connected relationship among autobiographical stories, narrated experiences, and identity construction. The study suggested that intentional critical reflection by pre-service teachers using autobiographical histories, Blackboard discussions, reflective journals, and narrative-based interviews, coupled with a practicum experience—helps to facilitate the process of identity construction and enable pre-service



teachers and perhaps teaching professionals to be critically aware of the shortcomings of the dominant pedagogy.

My findings suggest that it is important to examine why we become teachers in order to understand what we do as teachers and how we might teach more authentically. In providing a narrative account of my own transformative learning journey, in this study I invite you to join me on my own unique and richly rewarding transformative research and teaching journey that leads to self-actualization. Not simply to increase your knowledge of contemporary educational theories and teaching methods, but to engage you in a process of transformative learning in which we ask and seek answers to difficult but profound questions. How can I as a teacher help make the world a better place for future generations? What is my higher purpose as a teacher? What is my commitment to making a difference to the lives of my students?

This study suggests that teacher education programs and professional development opportunities need to empower pre-teachers by allowing time and space for them to deconstruct their personal learning experiences and embrace critical reflective writing and discussion. This study presents a scholarly case for a transformative narrative inquiry orientation infused with critical reflective thinking. In this space, teachers might be led to take issue with the dominant pedagogy of standardized testing, which has created a culture of standardizing teachers, and come to understand that being a teacher is about impacting lives of children beyond the culture of schooling and leading to a pedagogy of hope that inspires us to seek our higher purpose as teachers committed to preparing future citizens to live meaningful and compassionate lives in a complex, contested and rapidly changing world.

**Keywords:** Identity; transformation; research; critical reflection; interpretive inquiry

## Concurrent Session D

SATURDAY, 22 OCTOBER 2016

ROOM#104, 9:45 TO 11:05

Session Facilitator: Peter C. Taylor

Rapporteur: Pratima Gurung

### PAPER ABSTRACTS

#66

#### 01. Human Rights Perspective on Right to Education of Children Affected By AIDS in Nepal

Noor Jung Shah

*Issue:* In Nepal, the actual number of adults and children living with HIV/AIDS is presently estimated to be 63,258 of which 6,230 are children (NCASC, 2010). Due to strong social stigma and discrimination, mostly CABA are not enrolling the school and losing the opportunity of right to education.

*Situation:* For education access to marginalized groups, Nepal governments had done commitment and rectified the international treaties to meet the global goal on education like Millennium Development Goal (MDG) and Education for All. CRC article 28 highlights the right of the child to education on the basis of equal opportunity and administered in a manner consistent with the child's human dignity. The policy makers like District AIDS Coordination Committee (DACC) also exist in district level and district stakeholders; Local Development Officer, District Chief Officer, District Education Officer and other key persons are also members of DACC but they cannot play vital role as policy makers in district level which is also one of the major factor for drop out case because all schools are under them and

can give concrete instruction to all school regarding the children affected by AIDS. In order to facilitate a comprehensive study into the status of inclusive education, access to health services, stigma and discrimination and psychosocial status of Children Affected by AIDS (CABA), as pilot research project was initiated in five districts of Nepal based on HIV prevalence.

*Results:* Children affected by AIDS cannot ensure their rights on education because of social stigma and discrimination, A study also showed that school enrolment was higher among CABA boys (87%) as compared to CABA girls (75%) but there is still gap to reach 100% enrolment in education by CABA. Caste origin was also a factor in access to education. Due to social stigma and discrimination, CABA are not able to receive the right treatment from health institutions and due to unhealthy situation, it is directly related to regularity in education. CABA experience several kinds of stigma and discrimination in their life such as avoidance; insults or disgracing remark; separate sleeping arrangements in family and separation of dinning plates and utensils.

*Conclusion:* Access to education and continues schooling of CABA is generally less due to drop out rates. This indicates that a universal education policy in itself is meaningless if it is not implementing properly. While

government policies are in place, oversight of policy implementation on the local level is instrumental to increasing the enrollment of CABA and to address the social stigma and discrimination.

*Keywords:* Human rights; right to education; AIDS; Nepal

#67

## **02. Nepal's Peace Process: A Unique Approach to Conflict Transformation**

*Debendra Prasad Adhikari*

Transforming conflict situation into the state of peace has been a global concern of education. Nepal's effort to establish peace has been proved a unique process in conflict resolution to add the value of conflict and peace education. This paper examines the situation of conflict and peace process in the light of managing Maoist combatant thereby contributing to the approach of transforming conflict into the state of global peace to educate the people. For this purpose I have reviewed the related literature on peace and conflict along with reflecting on my own experience as a peace and human rights professional in Nepal. The paper concludes that consensus among internal socio-political forces backed up with redressal package for rebels' livelihood can contribute to transform conflict into peace. It is assumed that the results of this paper pave the way for further research on ex-combatants' livelihood and lifestyle for social transformation in the post-conflict political context of the country to educate the future generation

*Keywords:* conflict transformation, peace, combatant, resolution

#68

## **03. Bringing Mindfulness Into Education Research Through Multiple Logics and Genres**

*Bal Chandra Luitel*

Oftentimes mindfulness is associated with the quality of being conscious of the present moment, thereby acknowledging one's feelings, thoughts, bodily sensations, and emotions. The idea of mindfulness as unique practice of meditation goes back to the pre-Vedic period as a way of developing the feeling of witness. *Buddha* and *Jaina* traditions popularized this as a way of life for *Arihants* and *Bhikkhus*. In the modern times, it has been regarded as a holistic therapy, customized as a stress release method, and a specific meditational practice that can bring calmness in our body-mind complexes.

Of particular interests, I have tried to unpack the very notion of mindfulness from the perspective of thinking and representation in educational research that promotes holism, equity and inclusivity in teacher education. The idea is thinking has often been narrowly associated with the conventional uni-dimensional logos, thereby leaving out the forms of reasoning associated with mythos. This mindless approach to positivistic research has offered one particular form of representation emanated via hypothetico-deductive logic and propositional language. With the perspective that multiple genres and logics can enable representing multi-sensibilities of the researcher as the witness of the process the presentation articulates the use of narrative, dialectical, and poetic logics and genres in researching teacher education.

**Keywords:** mindfulness, teacher education, meditational practice, poetic logics

#69

#### **04. Real Stating Kathmandu: Stone of Teeth for Urban Farmers**

*Anil Dhital*

Real estate business doesn't have very long history in Nepal, but its impact is high. The active real estate transaction after 2000 has changed the structure of Nepalese community. The present land use pattern, natural resource exploitation, unsystematic land plotting and selling, cannot guide towards craving sustainable development. The present study is an effort to focus in real estate business impact in livelihood assets on a peri-urban community. It tries to reveal its impact in the natural, physical, social, human, and financial capital of Goldhunga VDC.

FGD was organized in local community within farmers in order to gather information. The finding shows that real estate business has changed their livelihood assets. The change in physical structure, loss of natural resources, decrease in arable land and work nature, increased population, conversion of fixed assets in running, lack of food production are major change in livelihood measures. Such phenomena going around the community is hampering livelihood assets of local community; it is also creating various challenges to future generation. Thus, there is a need of proper land and natural resource use patterns in order to create justice towards earth and future generations. There is a need of rethinking in the fundamental use of land use, control, and its policy and practice.

Different ongoing and emerging change due to real estate change in Goldhunga, are not positive sign towards all around development of this place. If such phenomena will remain constant, it might create more impact leading towards a densely unmanaged urban place. From such condition we can conclude that real estate business is hampering livelihood of Goldhunga community.

**Keywords:** urban farmers; real state transaction; natural resource exploitation; unsystematic land plotting; livelihood measures

#70

#### **05. Human Rights Education in Primary and Secondary School Systems: A Self-assessment Guide for Rajasthan Government**

*Ruchi Singh Gaur*

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

## Concurrent Session E

SATURDAY, 22 OCTOBER 2016

ROOM#105, 9:45 TO 11:05

Session Facilitator: Mary Dixon

Rapporteur: Ramesh Pathak

### PAPER ABSTRACTS

#71

#### 01. Beginning of a Dialogue on Sustainable Peace in Nepali Schools

*Raj Kumar Dhungana*

Violence in the form of terrorism, hate, ethnic polarisation, political unrest, discrimination and producing more arms are some of the serious challenges for human existence. Buying peace and security by investing more on arms and defense and ignoring the structural and cultural violence rooted in society is just a utopia. Without dealing with structural and cultural violence it is not possible to imagine for a sustainable society. Investing more on arm and armed forces cannot ensure sustainable peace. So it is very important to explore answer of some of the critical questions like: how can we embrace peace in the hearts and minds of our children; how education can play a positive role for fostering peace and reducing violence; how can we pacify violent mind and society where violence is produced and reproduced as part of their culture? 'Peace education (PE)' is one of the most common answers of these critical questions. Being based on content analysis and self reflection, this paper argued how Nepali curriculum integrated peace and what are the challenges to inculcate sustainable peace in the future generation through formal education system.

Nepal is one example of countries that making serious effort to embrace peace through formal education. In post conflict Nepal, a decade long efforts of integrating PE in national school education resulted some positive results. Currently about four (3.6) percent of total classroom hours of grade 4-7 in Nepali schools are dedicated for teaching PE related lessons like peace, conflict management skills, human rights, civics awareness and disarmament. These lessons are mainly included in Social Studies, one of the compulsory subjects in Nepali schools. While integrating PE in school curricula, over a dozen of stakeholders involved spending more than a million dollars to organize capacity building workshops, develop teaching learning materials, providing training and exposure to the curriculum writers and paying for national and international experts.

It is realized that the some of the critical area of PE like critical thinking and spirit of enquiry, global citizenships, and dealing with more controversial issues like caste based discrimination; religious violence are yet to be included explicitly. While acknowledging the strength of PE initiative in Nepal, this paper critically analysed the gaps in curriculum and also discussed the limited scope of curriculum and textbooks in creating culture. Lack of clear strategy to address the larger violence; limited hours [only 36 hours] dedicated on the subject matter; teacher's capability to teach

as ‘peace educator’; limited access to reading materials; cultural incompatibility are some major issues of PE. Without addressing these issues PE might have little or no impact in transforming violent society into sustainable peace. Author proposed inculcation of peace in ‘Whole Child’ not only in their head; help teachers to transform themselves into ‘peace educator’ and children as ‘peace ambassador’. Unless PE does not enter into everyday discourse in family and communities it is not going to create sustainable and peaceful society.

*Keywords:* Peace education; sustainable peace; curriculum; peace educators; peace ambassadors

#72

## 02. Local Knowledge in Language Education

*Tikaram Poudel*

With her 123 languages, Nepal is a culturally and ethnically diverse nation and has diverse forms of local knowledge that have been in practice since time immemorial. A majority of these forms of knowledge constitutes the perspectives and practices of the disempowered. In this paper, local knowledge is understood as the system of knowledge that has been tested valid in a local context and accumulated by the local community or people (Cheng, 2002). Local knowledge is context bound, community specific, and nonsystematic because it is generated ground up through social practice in everyday life (Canagarajah, 2002). These forms of local knowledge appear in different constructs such as rituals, religious practices, way of living, costumes, efforts of livelihood, etc. In the

professional space, different practitioners develop different forms of local knowledge to accomplish their work.

In this age of globalization, the process of local knowledge making faces several challenges. One of the reasons of the challenges of reconstructing local knowledge is the effects of globalization. We understand the spread of western education system is one of the most forceful agents of globalization today. However, this has benefitted the powerful i.e., the elites. For example, the Ranas established Durbar High School to provide their children English education because English helped them maintain their superior social status. Our institutions of higher education easily accommodate the content, pedagogic approaches of the west unhesitatingly but the local content and ways of learning are rarely made through in such institutions even in disciplines such as social sciences and humanities. One of the objectives of this study is to address this issue.

Globalization homogenizes the diversity; therefore, it is a threat to the linguistic and cultural diversity of a pluralistic society like ours. How long can we surrender our traditional values for the sake of the imported notions of progress, development and innovation? This paper is an attempt to give a voice to the local communities whose voice has not been heard.

The area is vast as it encompasses the discourse of local knowledge and globalization. This study concentrates only on the issues of local knowledge related to language in the pluralistic Nepalese society. It analyzes the local documents related to the

local knowledge and the dominant languages like Nepali and English to understand the interface between local knowledge and language within the theoretical framework of reconstructing local knowledge e.g., (Geertz, 1983). This paper envisages Nepalese society as a pluralistic one, where all communities have their own identities and knowledge system and these communities have been resisting the hegemony and intellectual traditions of dominant communities. An understanding of the process of reconstructing local knowledge is essential for the documentation and preservation of our pluralistic society.

*Keywords:* Local Knowledge, Globalization, Language Education

#73

### **03. Need of Digital Competency among Female Teachers: An Inquiry from Feminist Perspectives**

*Lina Gurung*

There has been worldwide innumerable effort for achieving the status of gender equality. Much of the focus were given to women's economic, political and social empowerment. However the gender issues has yet remained critical across the nations and regions. We live in a digital world and it has brought to realization that sustainable development and gender equality is still far reaching goal without having women's overall meaningful participation in the emerging world technology. Empowering women in the technological domain is the current need of the digital age. Nepal education policy that invites for more female teachers also speaks for the professional development

and quality education. Teacher training is the most common and basic foundation in teacher education. The policies and plan aims at alleviating the digital divide by integrating Information communication and technology (ICT) as an integral part of the entire education system. Through ICT integration it is expected that it would improve the quality of education, enhance access to education, bring pedagogical innovativeness and improve digital competency for teacher education. This paper discusses the need of digital literacy and competency among female teachers from the feminist perspectives. In doing so, it will reopen the debate of gender concerns in ICTs aspects and present brief overview of gendered digital divide globally and in context of Nepal. The author argues that various stereotypes in relation to technology and gender have further reinforced the gender inequality especially in the developing countries rather than empowering women. Education level of females in Nepal is low and consequently the chances of utilizing technology for better work performance or professional development is a challenge. The paper is based on the narratives of female teachers in a public school of Nepal of Rupendehi district. The experiences of these female teachers depicts that they have felt the need of digital competency for the professional growth. They have willingness to be benefited from the opportunities of ICT integration in their schools but felt of stepping behind due their incompetency and being unfriendly to technology tools and their use in their classroom teaching. The implication of the study are inclusion of women's concerns in all aspects of ICT, breakthrough of stereotypes in relation with interacting with ICT in teaching, recognition of agency within women in ICT workforce and adoption of pro-women strategies of ICT integration.



**Keywords:** Digital competency; gender digital divide; gender and technology

#74

#### 04. Exploring Motherly Mathematics Education

*Amrit Bahadur Poudel*

I envisioned motherly mathematics education empowered by motherly pedagogy, motherly curricula, and motherly assessment, to close the achievement gap and participation whether they are associated with gender, race/ethnicity, or social class. To promote gender, racial/ethnic, social class and global equity and mathematics education need fundamental change. Motherly mathematics educator acts as a gardener, taking responsibility for the development of each plant according to specific individualized needs.

**Keywords:** motherly mathematics education; pedagogy; curriculum; assessment

#75

#### 05. Encountering and Reconciling Natural Science

*Ken Kawasaki*

This presentation 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. As a general rule, people are unconscious of their social systems of norms; for example, people do not usually realize that they observe the grammar of their first language in their speaking and writing. 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. A complication inevitably occurs in students' interpreting the world. Worse, neither teachers nor students are aware of the complication. Teachers' unawareness gives rise to conceptual confusion about scientific concepts in students' minds.

This unawareness is the key point in considering how to reconcile the two worldviews. 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. This is not to say that teachers should abandon the Japanese worldview nor that they should encourage students to do so. In fact, liberation leads both teachers and students to be conscious that they are driven by the Japanese

worldview to interpret the world in a distinct way. This consciousness can help teachers, and students, to understand that the scientific worldview makes some people interpret the world in a distinct way and that this interpretation differs entirely from that made by the Japanese worldview. This is the first step in relativizing science to the scientific worldview shared by communities where people traditionally nurture science.

In order to go further about such an important sociological issue, it is necessary to give an explicit description of the reference frame to which the present discussion refers; if not, unnecessary confusion could be introduced. Considering that science is an archetypal example of essentialism, the present 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. Anti-essentialism as a synonym

for relationism - the doctrine that relations have a real existence - is superordinate of essentialism. Relationism can explain how essence is born on the basis of relations. In contrast, essentialism cannot explain how essence is born; it just presumes essence; for example, the essence of scientific objects.

Having the capability of explaining how essence is born, anti-essentialism is suitable for relativizing the scientific worldview. The present discussion demonstrates how the scientific worldview is relativized. Relativization will make it easier to devise strategies for reconciling the scientific and Japanese worldviews. 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

# ORAL SESSION IV

## Concurrent Session A

SATURDAY, 22 OCTOBER 2016

ROOM#101, 14:00 TO 15:20

Session Facilitator: Ken Kawasaki  
Rapporteur: Gunjan Khanal

### PAPER ABSTRACTS

#76

#### 01. Mandalic Research Journey: Studying Urban Youth at Kathmandu

*Suresh Gautam*

I addressed the research question “How do urban youth experience of being, living and learning in Kathmandu?” employing Mandalic research design. Mandalic research design enables me to be an artistic, decolonial who tells stories of urban youth. In so doing I employed Mandalic research design. While studying urban youth in Kathmandu, I am tempted to link with the Buddhist and Hindu philosophy of the Mandala. Mandalic research space allows me to see the holistic approach to study city because “the city becomes only one of many institutions such as kinship, value systems, and subsistence activity as part of a social-cultural whole” (Fox 1980, p. 106). Such kinds of structures have affected the lifestyles of youth in cities. In doing so, I carved three circles of mandala: Green circle which is a bit closer to the interpretive self, red circle represents to the critical self and colourful circle represents to an aesthetic self.

Bell (2014) believes, “The mandala is more than a map of the city. It is a social and political ideology, a description of the order of the universe, which is repeated in a well-ordered city here on earth” (p. 54). As I was struggling to develop the proper philosophy of urban study, particularly in traditional city like Kathmandu. In this line, I also assimilate few glimpses of Mandala philosophy researching local culture and youth in Kathmandu.

My interest of telling narratives further has been strengthened by Shaldana (2015). In this line, I thought symbolically to present my methodology. Then I decided to use Mandala as a symbol of studying cities like Kathmandu. The symbol helps me exploring the holistic lifestyles of urban youth that portray the ways of being, ways of living and ways of doing of urban youth in Kathmandu. Mandala Methodology enables me to think from such perspective, my research is inclined to be more interdisciplinary research rather than merely ethnographic or phenomenological.

*Keywords:* Mandalic research; urban youth; ways of being; ways of living; ways of doing

#77

## 02. Narrative Inquiry: A Transformative Method of Researching and Learning Lived Stories

*Sharmila Pokhrel*

This paper is concerned with the narrative inquiry as a transformative method of researching and learning lived stories of the teachers. Comparatively, narrative inquiry is a distinct form of discourse and a meaning making. It is a unique method to document participants' action and emotions. As a methodology, it views experience as the phenomenon that involves different process like framing the research problem to preparing the research text shifting and changing the personal and social nature of the phenomenon.

In this sense, it is based on the philosophy of experience for meaning making in a personal and social context that grants human experiences as a dynamic entity. It helps to understand the past in stories and seek to know the future in which researches engage blending epistemology and ontology to answer who they are in relation with others. They are creatively engaged in the process of identity formation and transformation by attending stories.

It is thus, narrative inquiry is a useful research method to expose the stories in such a way that opens up new possibilities as a means to transform the message to the particular audiences with particular purposes. It works as a camera to depict the clear picture of lived stories of the participants as well as the researcher in real context and present it as a mirror to the self and others that makes

the implicit explicit, the hidden seen, the confusing clear. For instance, the experience of ups and down which are stored within me while crossing the different stages of life as a learner, teacher, teacher educator and researcher, get chances to expose that can be meaningful to transform the self and others in a great deal.

Similarly, there can be different transitional modes in teachers' life that are stored as the stories. Such stories can't be exposed with structured questions which are scattered within surface level though they give the value to meet the objectivity of the research study. In this sense, the paper gives value to the subjectivity of the teachers that is hidden as unheard voices and makes sense to own life and others as well.

In the same way, many research studies have been conducted exploring the landscape of teachers' experience and their professional development but exposing teachers' hidden individuality and lived stories with their real transformation is yet to be revealed in Nepalese context. Based on the literatures and field experience, the paper tries to explain that narrative inquiry can contribute giving the meaning to those hidden realities and their storied life which are twisted and attached to everyday experience as valueless phenomenon.

In this sense, the paper argues how narrative inquiry unpacks the lived stories of teachers, shapes the reality out of them and contributes to the self transformation of teachers. In so doing, the paper mainly purposes to explore how narrative inquiry unpacks the lived stories of the teachers shaping the reality out of them

and how it 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 the personal reflection, development and practices of narrative inquiry as a transformative research method, different dimensions of narrative inquiry, its theoretical standpoint, its power to uncover hidden reality and ends with its drawback in researching and learning lived stories of teachers.

*Keywords:* Transformative method; meaning making; phenomenon; experiences; lived stories

#78

### 03. Measuring SERVQUAL in Self Financing Engineering Institutes with reference to Tamilnadu

*K. Raja and R. Subramaniya Bharathy*

The intensified competition among higher education mirrors that found within the service sector in general. The response of many firms to the heightened call for enhanced quality was to implement continuous improvement programs such as total quality management and/or Six Sigma. A key tenet to these philosophies is that organizations should continually assess customer perceptions of service quality. Over the last three decades, higher education institutions have experienced dramatic shifts in both their funding formulas and student populations. The paper studies the students' and faculty perceptions of service quality in the current scenario, using the service quality (SERVQUAL) instrument to

measure five constructs: tangibles, reliability, responsiveness, assurance, and empathy. The study has been done on 250 students and faculty members of self financing engineering institute in Tamilnadu. A significantly negative gap is observed in the expectations and perceptions of the service quality of higher education, indicating a sense of dissatisfaction among the students and faculty.

*Keywords:* SERVQUAL; gap analysis; students; faculty; engineering institute

#79

### 04. Changing or Empowering the Other? An Ethical Perspective on Transformative Education

*Mangara Simanjorang*

"I've changed my mind [because of you]"  
"You've changed my mind"

These statements are commonly used in daily life and are usually accepted without question. However, if we reflect critically on them we can see a significant difference between them concerning the role of the 'I'. Does the I who makes the statement adopt the role of subject or object? The subject in these two sentences is the one who does the action (verb), while the object is the one who is affected or receives by the action. Through these examples I actually want to assert the position of the I. Is it as the doer or the receiver? Does the I actively change the self or is passively changed by the other?

Now through analogical thinking, I want to apply the same reflection to my teaching practice. How did my students change? Did I change my students or did they actively change

themselves? A different view of teaching and learning would advise differently about how the teacher chooses his role in the classroom. One view is that the teacher is the holder of knowledge who may transfer the knowledge to the student. Thus the learning process would be centred on how the teacher transfers the knowledge, how the teacher moulds the student into a particular expected shape. While a different view is that the students should construct the knowledge by themselves. Then the learning process would be centred on how each student constructs knowledge.

What about transformative learning? The term transformation is most likely related to change. However, does transformative learning encourage me to change the student or does it empower them with the ability to change themselves? And further questions arise. Whose place is it to make the decision to change? Is it ethically acceptable for me to attempt to change my students? In this presentation I shall discuss the nature of transformative learning, in order to understand this standpoint and point of view. Understanding this point, in my opinion, will allow me to answer these questions. I intend to explore the background of the paradigm of transformative learning, and to reveal an ethical view related to this paradigm. I shall conduct this exploration through the story of my experiences while doing my doctoral research. In doing this I will adopt a transformative education perspective and present a discourse on this ethical issue in the form of a narrative inquiry. This presentation will be a form of critical reflective learning for me to understand deeply about transformative learning, while also encouraging the audience to search for better understanding.

*Keywords:* transformative learning; ethics; empowering; narrative; narrative inquiry

#80

## 05. STEAM Education and Transformative Learning in School Science

*Rebecca Loftus, Peter Taylor and Elisabeth Taylor*

Almost ten years ago, Professor Felix Warneken published a study on altruism in human infants and young chimpanzees (Warneken & Tomasello, 2006). He found, as have many others, that our natural tendency as social animals is towards cooperation and altruistic behaviour. How is it, then, that we find our world is full of unkindness, discrimination, judgement, hatred and destruction?

Unkindness is bred through disconnection. Selfishness and self-preservation is another face of the human ego and it seems that, over time, the pendulum has swung in favour of this behaviour, at least as the founding principles of capitalism, colonialism and the corporatisation of our world. If I am not connected to you (or to my environment) then I do not feel empathy or compassion towards you and I can carry out unkindness without having to share in the consequences of the pain I have caused. We see the results of this disconnect at the heart of every evil in our world.

If we are to push against the pendulum then we must adopt systems that foster connection and critically analyse the human condition that could cause such separation in the first place. STEAM (Science, Technology, Engineering,

Art and Mathematics) education is such a system. By integrating traditionally isolated subject areas, such as Science and the Arts, we can cultivate a sacred connectedness that, particularly in 'Western' society, has been lost; sacrificed in order to find the space for economic growth and modernisation.

Over the past two years, Rebecca Loftus (Head of Science and Doctoral candidate) has been developing a STEAM Education programme in a rural secondary school in the far north of Western Australia. In this workshop she will highlight difficulties and success stories of implementing this programme. The focus will be climate change in the Year Ten Australian National Curriculum as a 'STEAM theme'. The workshop will begin with a short presentation of the project, its aims and intended outcomes. Participants will engage in a STEAM learning activity on climate change and compare this to curriculum material taught in a traditional paradigm. Participants will be invited to give feedback in a panel discussion led by Rebecca, Peter and Elisabeth on STEAM education and transformative learning for adolescents. We will discuss obstacles to implementing such a transformative curriculum in schools, such as the positivist hegemony that permeates educational institutions and the internal struggle of the teacher-researcher who is torn between a professional obligation to maintain the system and the desire for transformation.

The workshop will conclude with a set of guidelines for developing and implementing a culturally appropriate programme in participants' own learning institutions. For this reason, we feel that the workshop will be appropriate for any teacher and curriculum developer interested in transformative learning, culturally inclusive curricula and sustainability education.

The success of the workshop will be measured not only by the level of audience engagement but also by the subsequent development of a network of STEAM educators. The strength of STEAM education for transformative learning is found in its transferability; at its heart is the desire to foster a sense of shared humanity and connection among students, while also drawing on and celebrating indigenous knowledge systems, particularly for sustainability. It is hoped that by experiencing deep connection in the classroom students will enter the adult-world as environmental stewards, active global citizens and champions of their own culture.

For this workshop we require a data projector and audio-visual equipment. A white/black board, while not essential, would be helpful.

*Keywords:* STEAM education; transformative learning; school science; corporatization; knowledge systems

## Concurrent Session B

SATURDAY, 22 OCTOBER 2016

ROOM#102, 14:00 TO 15:20

Session Facilitator: Peter J. Hatherley-Greene  
Rapporteur: Kshitiz Puri

### PAPER ABSTRACTS

#81

#### 01. Peace Pedagogy in Social and Academic Spectrum: Challenges and/or facilitation for Transformation

*Radheshyam Thakur*

Before generating data for my peace research as a part of my doctoral program I learned textual analysis of learning peace. There major religions like Buddhism, Hinduism, Islam and Christianity have a lot to say on peace and its pedagogy. The peace contents mentioned in the texts based on religion are often emphasized in curriculum to teach peace. Besides these, there has been massive research on peace which appeared with some peace theories that claim either one or the other way for transforming an individual and society into peaceful one. The non/religious texts assert some pre-requisites to peace like love, kindness, forgiveness, tolerance, mutual understanding, cooperation, etc. which are often said to have blended in the curriculum of school and university to teach peace. Peace as an academic enterprise is taught and discussed in the classroom. The academic discourse on peace emphasizes on increased social peace. Yet, peace in society is often found to be challenged in the midst of conflicts, civil wars and tensions. I hereby would like to argue that why peace as an academic enterprise is often challenged in the social arena. Or, why the peace at given social

context appears to be vulnerable discarding its academic stances. A close observation of the social setting under my doctoral research gave me some insights that assert that the peace pedagogy in academic institution and the one in the social setting is entirely different. The academic discourses on peace emphasized the construction of peace while the social setting often focused on emergence of peace. Peace in academic arena is learned while the peace in family and community setting is acquired. Academic institutions often have formal environment to teach peace while the agencies in the given society maintain informal setting in which the individuals in questions work and live in a given social structure which is claimed to be peaceful. Academic setting encourages reading books and writes papers on and for peace while the social setting encourages living and working through and by peace itself. The academic peace is universal while the social peace is local and hence the former focuses universal pedagogy of peace while the later focuses on the local pedagogy to generate peace. The blending of academic peace with the social one put one into dilemma in the way that the learning of peace in the academic institutions and acquiring of it in the given social context is different on the basis of pedagogy. As a result, when an individual with academic (universal) knowledge enters in the given social context, they find their peace being challenged. Similarly, when an individual with social understanding of peace



interacts with academic concern, they find their peace is challenged. But, I also observed that academic (universal) and social (local) peace vitally facilitates each other based on the needs and contents for peace.

*Keywords:* Peace pedagogy; academic spectrum; transformation; curriculum

#82

## **02. Rethinking higher education: Conform, Reform or Transform?**

*Nalini Chitanand*

The current global crises, especially human induced climate change and cultural degradation due to loss of our indigenous knowledge systems, place huge demands on higher education institutions to prepare students as socially responsible, critical citizens capable of contributing to the wellbeing of the country and society at large. This requires a much needed paradigm shift and calls for a radical rethink of our current educational practices. Transformative learning, action research, self-study and social action are educational research philosophies and approaches that are being embraced by many educators aiming to improve their educational practices. However, in improving our practices are we truly transformative or do we adopt a 'convenient version' of a transformative pedagogy? Or rather, do we just conform? Or perhaps only reform?

In this paper I will share key aspects of my journey of developing and fostering a transformative philosophy of educational practice. This self-study inquiry is part of an ongoing study of my role as Academic

Developer and change agent in higher education seeking to bring about a paradigm shift at macro and micro levels. Having initially transformed myself through my Masters self-study, I have been confronting the challenge of developing a transformative pedagogical practice at my university. Feeling like a living contradiction, I have been theorising about the process of reforming versus transforming academic teaching and learning and have been experimenting with various curricular and pedagogical strategies.

Through this ongoing inquiry I have learned that 'reformist' research perpetuates the status quo. By focusing on 'single loop learning' reform efforts merely serve to improve the existing system through cosmetic changes. I draw on the work of Hargreaves (2009) to illustrate how the 'Unholy Trinity' of presentism (short-term focus), individualism (working on our own) and conservatism (small-scale changes) work to favour reformation and pose challenges for transformation in higher education.

I propose that to move beyond these crossroads and transform the higher education landscape for a sustainable future, a critical epistemological framework is required. Transformative learning, which is at the heart of transformative research, provides an appropriate framework for the much needed paradigm shift required in higher education and may offer researchers opportunities to disrupt their own thinking about education with bold new possibilities. By engaging in transformative learning we are able to examine the self who teaches and this may lead us to:

- ▶ question our taken-for-granted assumptions about learning and teaching our students and about our world
- ▶ re-examine our preconceptions, values and beliefs that unconsciously drive our behaviours

This kind of ‘double loop learning’, which questions the assumptions, beliefs and values behind what we do, offers a more sustainable approach to transforming our educational practice. The challenge lies in implementing and fostering this transformative praxis. This is part of my ongoing scholarly study with the goal of developing a viable model of transformative professional development that my colleagues and I can enact at my institution and beyond.

*Keywords:* global crises; transformative learning; double loop learning; self-study

#83

### 03. Transformative Learning: A means for Vedic Way of Life

*Indra Mani Shrestha*

In the process of getting the highest perfection of life through the Krishna consciousness, I came across the Taylor’s (2013) five ways of knowing (critical-self knowing, relational knowing, critical knowing, visionary and ethical knowing, and knowing in action) through transformative learning which helped me develop a heightened consciousness of the relationship between my inner (non-material) world and the outer (material) world. Inherited with traditional methods and preserved by Habermas’ technical cognitive interest, my journey of teaching was so instrumental that a

schema - learning is purely a cognitive process - was deep-seated in my mind for many years. However, autoethnography as a method of inquiry during my master research in 2011 helped me explore my lived and living experiences and contradictions of teaching (and learning) through Habermas’ three cognitive interests and hence I became aware of my sacred teaching method that helped students become more mechanistic, thereby raising my consciousness level high so as to critically reflect upon self. When I came across Luitel (2009), I became aware of how culturally decontextualised mathematics education in Nepal is prevalent in producing human agents for so called futuristic scientific and technological innovations, thereby subordinating (or neglecting) Nepali cultural capitals. In the other hand, since the time I learnt about various learning theories and philosophies during my master study (2007 Batch) in Kathmandu University School of Education (KU), I became aware of them and began implementing into my pedagogical practices in the classroom. Such a shift in my consciousness through transformative learning raised in me some dilemmas regarding implementing theory into practice. That’s why; my argument is that transformative education should not only focus on cognitive part (mind) rather it should give “emphasis onto more holistic approaches, perceiving the individual as a whole, consisting of mind, body and spirit (Papastamatis & Panitsides, 2014).

I am a mathematics teacher in private secondary school in Kathmandu for more than two decades and recently I have started teaching master students in KU. In this paper, I will adopt multiparadigmatic

research approach with three paradigms – interpretivism, criticalism and postmodernism – and autoethnography as a method of inquiry with dialogues and poems within narratives to articulate my journey of teaching from traditional to constructivist teaching approach, thereby digging out my professional praxis of teaching so as to envision my prospective Vedic way of life – a path open for all who want to be trained to be happy with simple living and high thinking so as to engage in proper conduct, a moral life, selfless service and social justice to students. Moreover, I will present my three phases of journey of teaching –retrospective, introspective and prospective. My retrospective phase covers my journey of teaching before my master study and will focus on how I was eager to impose my interest of survival and reproduction of the culturally decontextualised mathematics education by controlling and managing environment through my sacred traditional ways of teaching. My introspective phase covers my journey of teaching after introspective phase until my ongoing Master of Philosophy (MPhil) in KU and will focus on how I have been practicing Habermas’ practical interest via consensual understanding of environment so that my students are able to interact with each other and teacher. My prospective phase will focus on how I will be transforming myself to become an agency of advocating “culturally contextualised mathematics education” (Luitel, 2009) through transformative education by implementing Habermas’ emancipatory interest into my prospective teaching practices in empowering students so that transformative learning will become a means for living a Vedic way of life.

*Keywords:* Vedic way of life; consciousness; transformative learning; cognitive process

#84

#### **04. My Lived Experiences as a Teacher and Teacher Educator Acknowledging Transformative Pedagogy**

*Rajan Prasad Sapkota*

I got very excited in my 15 years teaching career to see the engagement of students in three days educational exhibition organized on 8, 9, and 10th January 2015 by the school in which I am involved. All students from grade one to ten were very busy in interacting, serving, demonstrating and playing with visitors in different 40 stalls related to language, science, mathematics, social studies, health and environment. After exhibition, I became thoughtful to its strengths and multiple learning/teaching opportunities for both students and teachers because I taught the same teaching method in higher secondary education course called “educational pedagogy” for five years. I taught not only educational exhibition method but all other teaching methods included in the course by only using the lecture method. My student teachers learned? (studied) pedagogy from the textbook and the given lecture notes. They passed the course with good marks. I am sorry to say that though they passed in mark sheet they are unable to organize exhibition on the basis of knowledge given to them in pedagogy course because even their teacher did not understand the lived aspect of exhibition. Actually I clearly understood the educational exhibition only after applying it in my professional life. Here I deeply realized the meaning of the sentence of Jurgen Habermas

“one cannot fully understand any given situation unless he or she applies it to himself or herself” (Grundy, 1987, p.15). Yes I tried to do the things in better way but I could not do better things that I should to do as a teacher educator. Why was it impossible for me then? And why do I want to make it possible now? These types of questions are emerging in my mind after joining Kathmandu University School of Education (KUSOED). Particularly, in first semester I reconceptualized my curricular hi/story as a student, teacher and a teacher educator; then I realized something was/is lacking in my/our pedagogical practices. After KUSOED, my “frame of reference” (Mezirow, 1997) is being changing. In KUSOED, as a novice researcher I am exploring the lived experiences of teachers acknowledging “lived curricula” (Aoki, 1991) including myself by using auto/ethnography for my Masters of Philosophy (Mphil.) dissertation. I acknowledge “auto/ethnography is a powerful emergent form of professional development” which is enabling me to examine my professional practice and to revision my role to create “culture-sensitive curricula and pedagogy” (Afonso & Taylor, 2003; Pereira, Settelmaier & Taylor, in press; Song & Taylor, 2005; Taylor & Settelmaier, 2003 as cited in Luitel & Taylor, 2005).

For this paper as well I will explore the pedagogical experiences of primary school teachers including my experience who are promoting transformative learning by using auto/ethnography. Mezirow (1997) argued that “to facilitate transformative learning, educators must help learners become aware and critical of their own and others assumptions”. Taylor (2013a, 2013b) articulated five perspectives of transformative

learning; cultural-self knowing (self realizing), relational knowing (opening to the other), critical knowing (political astuteness), visionary and ethical knowing (over the horizon thinking), and knowing in action (making a difference). Though these are deeper/higher level learning but we need to orient/promote these learning from basic level. I will follow the guidelines given by Taylor (2013a) that a “transformative researcher draw on constructivist, critical-social, and art-based epistemologies to examine reflectively, critically and imaginatively their lived experiences, revealing the historical and socio cultural framing of their personal lives and professional practices” to explore my proposed interest.

*Keywords:* Teacher; teacher educator; transformative pedagogy; educational pedagogy

#85

## 05. Women Participation in Decision-Making as Change Agent

*Binda Pandey*

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 the each group of the 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.

Now, major agenda 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 agreed on this. But, the challenges are how to move forward and who do play what role? And, how to manage?

Inclusion of women as marginalized population in majority in different level of state and community structure including decision-making level is one of the aspects of transformation. This process might change women's position in the society as well as social perspective seeing them. And, they can share and use their knowledge and experiences acquired from peripheral position in the process of social transformation and act as change agent.

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.

Seeing the data of state's decision making as cabinet, there were only about 3 percent of women during the period of multiparty democracy (1990-2006), while about 5 percent women were included as candidate in the election of parliament. Arriving in republican Nepal parliament committed for 1/3rd women participation. In the period of 2008-2015, the percentage of women in cabinet was increased to 14 percent, which is still less than half of the said number. But, the constituent assembly has managed little more than 30 percentages in average.

Political parties are leading institutions to make policy and insure its implementation. Based on this reality, my article has been prepared as a 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. Because, CPN-UML is the party, has gone through internal policy reviewed convention twice and adopted constitutional provision of one-third women in its internal structure (Art. 66-4 of party's constitution). It is being part of the government almost all this government during this decade. In this regards, it is responsible on implementing, monitoring and evaluating the state policy too. Considering this circumstance, CPN-UML has been taken as an institution to study.

*Keywords:* Women; participation; decision-making

**Concurrent Session C**

SATURDAY, 22 OCTOBER 2016

ROOM#103, 14:00 TO 15:20

Session Facilitator: Karanam Pushpanadham

Rapporteur: Shikha Gurung

**PAPER ABSTRACTS**

#86

**01. What Have I Learned Through My Transformative Research With Thai Chemistry Teachers?***Orawan Sriboonruang*

Research as transformative learning is a powerful driver for shaping the development of higher-order abilities in the 21st century (Taylor, 2015). In order to raise the awareness and improve teaching effectiveness of Thai chemistry teachers, I established a community of teaching and learning focused on the pedagogical use of analogies. I conducted an action research case study to cultivate deep data, a process that encouraged a group of Thai chemistry teachers to re-vision and transform their teaching practices. Critical self-reflection and in-depth interviewing were used as tools to enable the teachers to reflect on their previous experiences and to discuss their unfolding experiences.

While I was conducting this research I realised that I was not only interested in others' experiences but also my own experience. I began questioning myself about who I am and who I want to be. So while I was building up the analogy community, I was also developing a new perspective and knowledge of myself as a change agent.

Through this research, I was empowered to

think reflectively and critically about my own previous teaching and learning experiences. Now I am more critically aware of my own classroom practice as a chemistry teacher and have developed a broader perspective as a transformative science educator, especially my role as a professional developer who inspires in-service teachers to reshape their pedagogical perspectives and practices. Research as a transformative learning tool transformed me, an experience that was akin to the metamorphosis of an individual butterfly, and generated a community of butterflies with the same interest.

*Keywords:* Analogy; Community; Teaching and learning; Transformative learning; Transformative research

#87

**02. Transforming Traditional Mathematics Classrooms Using e-Learning Support***Deonarain Brijlall and Noor Ally*

A great emphasis is placed on improving student mathematics performance levels in higher education institutions. Academic staff 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. A Pathfinder project involved six researchers from the department of mathematics at that institution. The first stage of this research study was to explore whether e-learning support was a sustainable communication tool. The e-learning support materials were found by the researchers to provide a sustainable communication tool for the learning of mathematics. The justification for this sustainability was shown by the researchers in a previously published journal paper. The next stage of the research study was to identify the gaps in student mathematical knowledge. To do this the researchers designed a basic mathematics pre-test to identify areas of weaknesses and strengths. In this paper the researchers identify those areas of concern and provide a rationale for e-learning as a transformative pedagogical tool. The researchers adopted the transformative learning theory as a conceptual framework. The study employed a mixed mode methodological research approach. This was shown after an analysis of students' performance in a pre- and a post-test. The thirty five multiple choice questions in the pre- and post-tests covered basic skills required in numeracy, exponents, surds, algebraic expressions, algebraic fractions, linear and quadratic equations, functions and trigonometry. The performances of students

in the pre-and post-tests was discussed and analysed as a group as well as individuals to ascertain whether the mathematics gap in first year engineering students could be addressed by using e-learning support materials. We aligned the pre-and post- tests along similar basic mathematics as well as cognitive levels to ascertain whether candidates showed improvement in the understanding of basic mathematics concepts. This was aptly shown in the statistical analysis. Some of the findings in that stage were presented in a paper in review. This paper is an extension of that paper as we also present qualitative analysis on students' written work. This stage of the study found that the introduction of e-learning resources was an effective transformative tool.

*Keywords:* Mathematics classrooms; e-learning support; mathematics performance; transformative learning

#88

### **03. Impact of Teachers' Job Satisfaction and Welfare Practices on Sustainable Development -A Study With Reference to Self-Financing Engineering Colleges in Chennai**

*V. Hemanth Kumar, K. Sentamilselvan and P. Premchand Babu*

The study aims to focus firstly, on influential factors contributing to job satisfaction and dis-satisfaction of Self-financing engineering teachers working in colleges in and around the much sought metro, Chennai. And secondly it examines the level of job satisfaction of teachers. The results showed that there were significant differences in job satisfaction between teachers of various streams. The

factors taken into consideration are like, nature of work, pay, job security, promotional opportunities and family & work life balance. Welfare includes anything that is done for the comfort and improvement of employees and is provided over and above the pay. Welfare helps in keeping the morale and motivation of the employees high so as to retain the employees for longer duration in the organization. The welfare measures need not be in monetary terms only but in any kind/forms. Employee welfare entails all those activities of management which are directed towards providing the employees with certain facilities and services in addition to pay package apart from this, the infrastructure provided to the employees. The Descriptive research has been adopted and the sampling procedure is convenience sampling with structured questionnaire with the sample of 120 respondents were surveyed. The data has been analyzed through tabulation, and appropriate statistical tools and after analyzing the data, the researcher has framed the findings and suggestions that paves the way for the sustainable development of the educational system.

**Keywords:** Job Satisfaction; Welfare facilities; Self-financing institutions; Quality education; Sustainable development

#89

#### 04. Professional Learning Landscapes

*Mary Dixon, Diane Maye and Kumari Damayanti Joshi*

It has been well established that a critical aspect of effective professional learning is attention to the specific needs of local

schools, connections between schools and the relationships between teachers, schools leaders and schools. The diversity of learning within professional learning programs reflects the range of knowledge and experience of the participants. This diversity is further complicated by the current school contexts of participants. Recent research in professional learning indicates the importance of leading from the middle as opposed to top down models of professional learning. Teachers at the heart of practice have immediate feedback and knowledge of their own professional learning needs. Professional learning needs to provide opportunities to support engagement, imagination and alignment to needs and contexts to enable teacher learning growth. This is built from a belief that being a practitioner involves 'developing a meaningful identity of both competence and knowledgeability in a dynamic and varied landscape of relevant practices' (Wenger-Trayner 2014, p. 23). Landscapes of practice are spaces where new learning partnerships can redefine and re-align practice across current boundaries. In landscapes of practice teachers and school leaders form and learn through both formal and informal Professional Learning Communities (PLCs). PLCs, through an inquiry stance generate new capabilities and shift domain boundaries.

This paper draws on a research project led by Damayanti Joshi in 2016. In recognition of the importance of addressing the specific needs and interests of teachers for effective professional learning she leads a quantitative analytical study involving English language teachers in March 2016. A total of 257 teachers provided their responses to the survey. The survey was developed to elicit



the needs and interests of English language teachers in Nepal. The survey items included attention to individual contexts and backgrounds. Open-ended items provided opportunities for individual teachers to voice their particular interests and concerns for professional learning. The paper will present preliminary findings. A poster at this conference provides details of the study.

This paper complements the poster as it argues the productive power of professional learning working from the bottom-up to engage diverse stakeholders in re-envisioning themselves within the landscape of practice. It provides a reading of the landscapes of practice that might be created for the professional learning of these English language teachers.

*Keywords:* professional learning; practice; teachers

#90

### **05. Teachers' Beliefs About Nature of Mathematics and Pedagogical Practices**

*Basanta Raj Lamichhane*

The main concern of transformative mathematics education is to shift our pedagogical practices towards more authentic and empowering 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 our 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 develop critical mind (Meizrow, 2003, as cited in Cranton, 2010). I realise that personal beliefs, assumptions, and values are some of the driving forces embedded in mathematics education that might affect pedagogical practices. That is, teachers' beliefs influence their actions and hence their beliefs should be considered as a part of their competence (Blomeke, 2014). 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. It ultimately leads and opens the new avenue in mathematics education practices. For this purpose, I select three secondary level mathematics teachers of Lalitpur district. I deploy the methods of in-

depth interviews, classroom observations and try to explore their lived experiences through their narratives. For interpreting and meaning making process of filed texts and narratives, I acknowledge the interpretive and critical paradigms (Willis, 2007; Taylor, Taylor & Luitel, 2012). Similarly, based on my experiences, discussion with my research participants and available literatures I will envision alternative beliefs about nature of mathematics that helps to develop empowering pedagogical practices and thus opens a new avenue to transform

the mathematics education practices in our context. In this process, I use critical pedagogical perspective (Freire 1993) and knowledge constitutive interest (Habermas, 1972) as my theoretical referents. This study would be helpful for mathematics teachers, teacher educators and researchers to critically re-examine their beliefs about the nature of mathematics for pedagogical improvement.

*Keywords:* Teachers' beliefs; nature of mathematics; transmissionist approaches; pedagogical practices; alternative beliefs

## Concurrent Session D

SATURDAY, 22 OCTOBER 2016

ROOM#104, 14:00 TO 15:20

Session Facilitator: Shashidhar Belbase

Rapporteur: Pratima Gurung

### PAPER ABSTRACTS

#91

#### **01. Teacher as a Parent: A Transformative Attempt in Handling Vulnerable Students in School"**

*Basu Prasad Subedi*

It is experienced that proper guidance and counseling at the earlier age and grade helps the student to develop their substantial potential. The supportive role of parents towards it play crucial role to prepare competitive citizen for this new century. But the reality is beyond this assumption. The most of the parents of the community school of capital city, Kathmandu, have been in - migrated from peripheral districts' remote area for the low paid physical work. Due to low socio economic and cultural reason the family environment of the students is not conducive for their learning. Numbers of problems such as illiteracy of the parents, busy schedule of their physical work, low income, single rented room for the residence etc. are the disappointing factors for the student in their study. Moreover, Alcoholic behavior of the most of the parents at evening and night time, broken home ( bearing step – father, step mother, single parent), vulnerable peer circle, poor supervision and poor visit of the parents in the school etc. have been affecting the

learning tendency of the students. Students have been losing their moral, discipline, study habit, and motivating towards delinquency. Highly motivated small group of teachers of an urban community school of capital city, Kathmandu, facing such problems since long period of time created a Quality Improvement Team (QIT) in school and started various transformative works to enhance the behavior of the students. To help the students in this chaotic situation QIT has launched a program entitled "teacher as a parent" with the close cooperation of school administration since a couple of years. The school has divided its 600 students for its 22 teachers and each teacher take care more or less 30 students as a parent. Each teacher keeps in-depth personal and family profile of the concerning students. Parent teachers conduct regular guidance and counseling session with their students at the end of every month and share the progress into their monthly staff meeting. Additionally, parent -teachers continuously supervise and encourage their children to improve learning, modifying behavior and enhance life skills. Parent teachers regularly meet the original parents at home or school to discuss the progress and exchange feedback for the improvement. School experienced meaningful change in learning and other moral behavior of the students by this task.

This attempt of the teachers attracted me and I decided to go into depth about this unique attempt. The purpose of the study is to explore the attempt of QIT to modify student behavior through the program “teacher as a parent”. Under constructivist paradigm case study method will be used for the study. Teachers, students, parents and school administrators will be taken as the participant of the study and they will be interviewed. Few focus group discussions will also be conducted. The transformative action of the QIT will also be observed to perceive the situation. Though there are other strategies as well to improve the difficult situation of the students, transformative leadership theory will be used as an appropriate strategy taking its key components to address the issue as a theoretical lens. The concept of QIT will be connected with the transformational leadership while discussing the findings of the study. It is expected that study will explore transformative ideas to handle the students of difficult situation. It is hoped that the result of the study will support to strengthen school climate through shared vision, strong commitment and developing ownership.

**Keywords:** Broken home; delinquency; transformative leadership; quality improvement team; shared vision

#92

## 02. The Power of Possibility

*Swaroop Rawal*

I brazenly borrow this phrase from Maxine Greene, as I feel the passion she calls „the power of possibility. This paper elucidates my passion for human rights and child rights. The

instruments of the International Human Rights framework are the Universal Declaration of Human Rights and one of the six core human rights treaties is the Convention on the Rights of the Child. One right enshrined in the Convention that makes the exercise of all the other human rights possible is the right to education. I endorse the objectives of the UN Convention on the Rights of the Child (1989) that stress the importance of enhancing inner capacities in order to meet the challenges of education. It offers a conceptual basis for a life skills approach to education that not only reinforces the definition of life skills as psychosocial abilities, but also proposes an education framework for the essential combination of psychosocial life skills (learning to know, to be and to live together) with practical, psychomotor skills (learning to do).

Life skills education is a way to make children resilient. Life skills education is transformative. “*Transformative education empowers learners and enables them to constructively consider multiple viewpoints and perspectives in dialogue with others and gives them the skills to engage in social actions.*”

In this paper, I communicate how I used drama as an educational tool to enhance life skills and facilitate a transformational change in adolescent girls studying in Kasturba Gandhi Balika Vidyalays (KGBV) in Gujarat. This drama-based life skills intervention implemented across 3,450 villages in six districts, reached out to 38,000 young members of the village-level adolescent girl’s network. KGBV scheme was introduced by the Government of India and

then integrated in the Sarva Shiksha Abhiyan program, to provide educational facilities for girls belonging to Scheduled Castes (SC), Scheduled Tribes (ST), Other Backward Classes (OBC), minority communities and families below the poverty line in educationally backward blocks.

In this paper, I explicate a workshop for peer-mentor training carried out by me in Baroda, Gujarat. Revealing how drama facilitated the girls learning and augmentation in life skills. I show how this project assisted positive behavioural intentions and improved psychosocial competence in the girls. The results of this project indicated that there was a marked enhancement in the girls life skills. Following the goal of transformational learning which is to change the “frame of reference” there was an augmentation in the girls self-awareness and perspectives through which they interpreted and understood the world they live in.

Drama is a tool for child „concerned education. Drama is seen as efficacious in this study. This claim can be validated by the change seen in the psychosocial competency in the girls using drama. This research marks a defining moment in transformational education since it exemplifies a decisive role played by life skills education through drama in mental health work.

*Keywords:* Drama in education; life skills; Kasurba Gandhi Balika Vidyalya; mental health

#93

### **03. Discrimination as a Local-Global Concern: An Auto/Ethnographic Reflection through Nepalese Schooling Context**

*Lila Vishwakarma*

This paper focuses on the discriminatory approach of schooling prevalent in Nepal through auto/ethnographic research methodological premises. This paper is about the lived experiences of narrators and me as auto /ethnographic interpreter; it's a compilation of experiences of teachers and nothing more than a descriptive account of reflections. The genre has captured the untouchable taboos in schooling as an emerging issue, which was historically out of account and debate. As that ways of discrimination common restrictive measures used to be drinking water, eating and sitting together in canteen and classroom, getting shelter (rented room) and reluctant in physical touch to Dalit children. Most rare but heart-touching issues was the bow down on teacher's feet and foot-beating by teacher also was critical trend in the past, unethical guru-shishya sambandha. On the occasion of Shreepanchami celebration and day meal program Dalit children were discriminated. Name calling with pejorative words was as common to humiliating and bullying. Reluctant in physical touching even negligence in checking homework was common. Some of the games even exist in present that symbolizes untouchability like Chhoidum game. Education was out of access to Dalit, totally elite or Brahmin centered. By

such context and measures more or less, (c) overtly, suddenly or structurally Dalit children used to be discriminated, though uncommon in present yet expressed indirectly.

*Keywords:* Discrimination; local-global concern; Nepalese schooling

#94

#### **04. Participatory Action Research as a Transformative Teacher Professional Development Approach: A Case of Mathematics Teachers in the Philippines**

*Guillermo B. Bonghanoy, Alben P. Sagpang, and Ma. Melanie N. Edig*

Teachers' own local work contexts are often ignored in shaping teacher professional development (PD) in the Philippines. Thus, PD tends to be merely routine and is hardly applicable to teachers' own classroom milieu. This concern can be attributed to the traditional model of teacher PD that is ready-made to be delivered to teachers en masse. This model privileges only 'expert knowledge' that teachers are required to receive during PD, while it ignores their own work needs and the opportunity to critically reflect and act on their values and beliefs.

This suggests a need to rethink the current teacher PD model in the Philippines and to consider an alternative model that is potentially more inclusive and meaningful to teachers and eventually to students. Thus we turned to the promise of action research. While action research has been widely used by many countries as a teacher PD approach, this is not the case in the Philippines. Thus we believed that this research area was worth

considering on Philippine soil, particularly in school settings.

In this study, participatory action research (PAR) was used simultaneously as a research methodology and as a transformative teacher professional development approach. The purpose of the study was to describe how teachers, guided by certain PAR stages, identified and addressed issues of students' interest toward learning mathematics. Three university researchers (the authors) and 28 secondary mathematics (Grades 7 to 10) teachers from four rural public schools participated in a context-driven, action-oriented, inquiry-based teacher PD, which comprised a three-day PD workshop and a three-day classroom-level application. The teachers, together with the researchers as mentors, went through the following PD actions, which reflect well-known stages of PAR, informed by transformative learning theory: (1) identified and discussed in groups their own classroom issues that usually confront them and examined their own values and beliefs relevant to these issues; (2) shared pedagogical ideas and developed teaching plans and materials that they perceived would help address the issues; (3) tried out these plans in their classrooms; and (4) shared with the whole-group reflections on their teaching experience. Across these PAR stages, qualitative data were gathered from the following multiple sources: focus group interviews, video analyses, non-participant classroom observations, and researchers' discussions.

In this paper, perspectives and issues that emerged about mathematics teaching and learning, school ethos, and the professional

development approach will be described in light of Peter Taylor's (2015) five dimensions of transformative learning: cultural-self knowing, relational knowing, critical knowing, visionary and ethical knowing, and knowing in action.

Initial analysis revealed the following five emergent themes: (1) cultural non-inclusivity of existing k-12 instructional materials, (2) conscious desire of both teachers and students to continue what they tried out in the classroom, (3) teacher as a primary change agent, (4) competing school activities as a constraining factor for effecting/sustaining change, and (5) distinctiveness of PAR as a teacher professional development approach. On the last theme, a teacher-participant said:

*This is the only training in which I am actively participating. In many seminars I attended I merely listened to the speakers. We, the participants, were often instructed immediately to do certain activities. I did not like to participate in those activities. I did not like to speak, either. I never expected that today's training would turn out to be distinctive. Our voice and expectations are recognized.*

Based on the themes that have emerged thus far in our on-going research project, transformative PAR shows promising benefits for teachers and students, and as a viable alternative teacher PD model. We believe that this study is worth-sharing so others may gain insights from our experience in the Philippines.

**Keywords:** Transformative education; mathematics education; participatory action

research; teacher professional development; k-12 education

#95

### **05. Doing, Teaching, Learning and Thinking About Mathematics – On Becoming a Transformative Teacher**

*Binod Prasad Pant*

I solved many mathematical problems till this date - countless academic problems inside the classroom and few pragmatic problems outside. At the beginning of my teaching career, I spent significant time convincing my students that mathematics teaching is algorithmic problem solving of routine mathematical items to get the correct answers. Afterward, I slowly took a shift from doing mathematics to teaching mathematics identifying lots of tricks, tips and techniques, spent more than a decade to train myself with the better techniques to become a better mathematics teacher seeking the better achievements of students in written tests. Later on, I engaged myself as a math learner and sought the significance of the methods I employed to teach mathematical concepts, relation, and logics. I am now at the crossroads of searching the better alternatives that help students learn mathematics in a meaningful way. I frequently ask myself why I am teaching mathematics. How does mathematics I teach help my students? Who am I as a mathematics teacher? Whose mathematics have I been teaching? Does the existing mathematics help students to be responsive future citizens? In this context, I portray my narratives through the lens of Transformative Learning Theory (Mezirow, 1991) as the process of effecting change in a frame of reference.

What we do is largely guided by what we believe. The questioning on the widely accepted assumptions, examining the deep rooted beliefs for the positive shift and highlighting the epiphanies of my professional life could be very essential on becoming a transformative teacher. Mezirow (1991) believes that transformations involve both changes in meaning schemes (beliefs, biases, feelings, attitudes and knowledge) and changes in meaning perspectives of reference frames (integrated set of meaning schemes, assumptions and expectations) through which individuals filter their experiences.

In this paper, I use narratives/stories as a means of capturing and studying my beliefs and practices. I believe that stories could provide meaningful opportunities to allow me to capture lived experiences of mathematics pedagogy, to explore thinking about the nature of mathematics, teaching mathematics, and to get the meanings and

alternative perspectives that could influence my behaviors and practices in a constructive way in teaching mathematics as Connelly and Clandinin (1990) mentioned “Humans are storytelling organisms who, individually and socially, lead storied lives”. Therefore, for me, the study of narrative is the study of the ways humans experience the world. I have thus used narratives as a variously described method, as the result of a method, as a way of making sense of life, as a phenomenon (e.g. Connelly and Clandinin, 1990; Gudmundsdottir, 1995; Bochner, 2001; Luitel, 2009; Ellis, 2011).

Unfolding my journey as a transformative practitioner, the verisimilitude narratives may invite readers to examine their beliefs and practices on teaching mathematics, and envisage for the better alternatives being aware of their limitations and context.

*Keywords:* Transformative learning theory; beliefs; practices; storytelling



## Concurrent Session E

SATURDAY, 22 OCTOBER 2016

ROOM#105, 14:00 TO 15:20

Session Facilitator: Ruchi Singh Gaur

Rapporteur: Ramesh Pathak

### PAPER ABSTRACTS

#96

#### 01. Expanding STEM Education by Integrated Languages, Social, and Morality Aspects

*Chanyah Dabsah, Nason Phonphok, Chaninan Pruekpramool, Theerapong Sangpradit, Navara Seetee, Kamonwan Kanyaprasith, and Pinit Khumwong*

STEM education becomes one of the future educational trends in many countries including Thailand, which has been incorporated as part of the country's national education policies. Thailand has now been implementing its 5-year STEM Master Plan (2015-2019) to increase trained personnel to serve its STEM education policies. However, in the school level, the school principals and teachers still explicitly face difficulty in developing STEM curriculum and instruction.

One of a school principal claims that "when we do STEM education in the school, only science, mathematics, and technology teachers will be involved, how about teachers who teach in other subjects?" As we known everyday life problems could not be able to solve only by knowledge and skills in science and technology, but they required the knowledge in other disciplines, as well as morality and ethics. Thus, the STEM2

is developed by integrated the knowledge and skills from eight strands based on National Thai Curriculum. STEM2 stands for Sciences, Social Sciences, Technology, Thai, Engineering, English, Mathematics, and Morality and Art. The definition of the STEM2 is a multidisciplinary curriculum based on the idea of educating students in learning of eight strands by integrating them with the problems or issues related to their daily life and community. The students will challenge with complex real life problems related to their school or community. Then, they will learn required knowledge and skills through different subjects to be mastery of fundamental knowledge and use the integrated knowledge to solve the problems or construct the solutions.

In this research, the researchers and teachers from one school in Nakornayok Province (about 60 teachers) were work collaboratively in designing the STEM2 curriculum units. The researchers act as facilitators to support the teachers to think and create the curriculum step by step by adapting the steps of designing multidisciplinary integrated curriculum units from the California Center for College and Career. The steps included 1) Identify STEM2 context, 2) Create and share indicators, 3) Unpack related indicators and identify learning performance, 4) Decide the topic,

5) Crafts the driving questions of the topic, the units, and the lesson plan, 6) Allowance responsibility, 7) Review and revise the instructional sequences, 8) Set the learning scenario, 9) Establish assessments, and 10) Write lesson plans.

Regarding the steps of development, two curriculum were developed in about four months (August – November 2015) with three times of two-day workshops, one for middle school students (Grade 11) and the another for high school students (Grade 10). The topic of middle schools STEM2 curriculum unit is “Conserve Khun Dan Dam,” Khun Dan is the name of the Dam in Nakornayok province. The driving question for this topic is “how do we promote Khun Dan Dam as a well-known ecotourism destination?” The topic of high school STEM2 curriculum unit is “Say NO to Trash.” The driving question of this unit is “how do we manage waste in our school?” Both units will fully implement in the second semester of 2016 academic year (November 2016 – February 2017).

The results indicated that the steps and processes we use in this research could help the teachers understand about the STEM education and integrated curriculum development. However, teachers still have challenge in developing the assessment tools that involving the integration of knowledge and skills of all subjects.

**Keywords:** STEM; multidisciplinary curriculum; curriculum development

#97

## 02. Socio-Critical Problem-Oriented Teaching Approach for Transforming Students' Engagement in Chemistry Learning

*Yuli Rahmawati, Nurbaity, Tritiyatma Hadinugrahaningsih, and Achmad Ridwan*

This study investigated the viability of a socio-critical and problem-oriented approach for transforming students' engagement in chemistry learning on the topics of electrolyte and non-electrolyte, reduction and oxidation, acid and base, and colloid. The socio-critical and problem-oriented approach developed by Marks and Eilks (2009) aligns with the new curriculum in Indonesia. A socio-critical and problem-oriented approach in chemistry learning was carried out by social issue analysing, students' debate and group working. The approach was implemented by engaging students in reviewing and critiquing social issues presented through various media, including articles, videos, discourse and newspapers. Social issues raised in the study related to the chemistry curricula of Indonesia, and focused the issues on isotonic drinks, waxing, anti-aging cream, chlorine, handphones, drugs, synthetic shampoos, instant noodles, mineral water, hemodialysis, detergents, and facial foam. The issues are relevant to the problems in daily lives and society. In this approach, the students are engaged in debate to develop their argumentations of the problem given.

The research was conducted in the academic year 2014/2015 with three classes of Year

10 students in two secondary schools in Indonesia. The researchers worked with 3 student teachers and 3 school teachers. A qualitative research approach used multiple methods of interviewing, observations and reflective journaling. The articles about critical social issues were developed and assessed by the teachers and experts from different fields of study. The approach were implemented through the steps below:

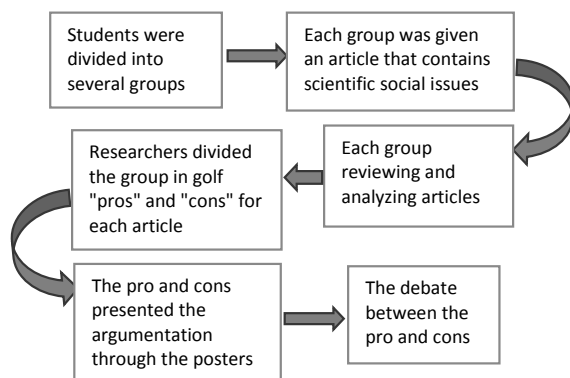


Diagram 1. Steps of socio critical approach.

The articles that are developed by the researchers were used in the approach. Randomly students were divided into small groups. The group shared the article and defined as a group of pros and cons, and given the task of creating posters depicted students' views on social issues presented. Debate between the pro and cons creates students engagement in chemistry learning by understanding the socio critical problems and envisioning to solve the problems.

The study found that a socio-critical and problem-oriented approach engaged students in creative and critical thinking, dialogue and argumentation, collaboration with others, motivation and interest in learning chemistry, empathic communication, respecting others

during debates, reflecting on their values, self-confidence, and solving problems. It was challenging students' thinking and learning since their learning experiences mostly conducted in teacher-centre approach. Thus, teachers were empowered to employ different teaching approaches and learned to support students' transformative learning.

Different classrooms displayed different levels of student engagement in discussions, debates and performances. The socio-critical and problem-oriented approach empowered the students to think about the critical social problems in their society and apply their knowledge to solving the problems. The learning process was conducted in an interactive, inspiring, fun, and challenging way designed to motivate students to actively participate and provide space for innovation, creativity and independence in accordance with their talents, interests and physical and psychological development. The results demonstrate that a socio-critical problem-oriented approach can contribute to the character development of Indonesian chemistry students in a transformative teaching and learning environment.

**Keywords:** socio-critical and problem-oriented; chemistry learning; student engagement; transformative learning

#98

### 03. Disorienting Dilemma and Dialectical Transformation: Power Practice and Pedagogy of a Transformative Practitioner

Kamal K. C.

In recent years it has been a heyday for mathematics practitioner, educators and

researcher regarding different aspects and facets of mathematics education under underlying beliefs and practices. This paper will focus on pedagogical practices from post/positivist to postmodernist philosophical ground thereby highlighting key features of transformative pedagogy as a new heuristic approach to counter disorienting dilemma prevailed in the field of mathematics education in the context of Nepal. Key essence of this paper is to critically examine and reflect pedagogical practices informed by dualist ideology then to purpose alternative (but not exclusive) dialectic vision to see the big horizon of mathematics education and research motivated and informed by transformative education and research. The central aim of this paper firstly is to present analytic critique of disempowering dualism and didactic pedagogy that orients us to conceive mathematics from the vantage point of taken for granted to maintain universal status quo and secondly it aims how transformative education help to develop inclusive vision of mathematics education to orient our beliefs and practices as self empowerment, self reflective, self fulfillment and self consciousness pedagogy for personal and social well being through life affirming mathematics education.

I claim, as a learner, most of my practice was informed by universal one size fits all transmissionist dehumanized pedagogy closing the alternative ways of being and seeing the world of possibilities. My master and post master studies informed (to some extent) beyond the closed box of dualistic war. The transformative pedagogy further opens up the possibilities to view the world from different

ontological and epistemological grounds hence the body of this paper is portray of three folded acts of my personal and professional practices:

- Critical reflection of dehumanized didactic pedagogy:
- dilemma of alienation and disillusion
- Orientation to transformative pedagogy and dialectical transformation

To generating context based understanding of the pedagogical culture where I grew up, to address emergent inquiry and personal subjectivity the text is informed by interpretive paradigm. Similar criticalism enables me to employ ideological critique to develop intellectual power for envision, making agency and being aware of dehumanized and colonized pedagogical practices through transformative education. Similarly, post modernism helps me to deconstruct my pedagogical practices to embrace notion of 'pluralism and difference' allowing me to design the text using multiple genres of writing. So there will be a flavor of multiparadigmatic research text in this paper informed by interpretivism, criticalism, and post modernism. To embrace multiple paradigmatic texts, I shall be using autoethnography as a hybrid methodology in which I will employ three epistemic techniques to elaborate my text motivated by transformative education: a) learning for meaning making b) learning for raising consciousness c) learning for transformation. I shall use two logics a) formal and b) post formal to enrich my data text. Propositional, deductive and analytic logics under formal logic which is helpful for me to depict

practices under didactic pedagogy where as post formal logics enables me to employ metaphoric, narrative, dialogic logics to represent the text from multihood characters it also helps to develop dialectic transformative vision for conceptualizing and theorizing living , embodied, humanized pedagogical space.

*Keywords:* Transformative practitioner; mathematics education; transformative pedagogy; disempowering dualism; self empowerment

#99

#### **04. Making of a Good Teacher: Transformative Expressions of Inner Lives in Education – Narratives of Living, Being and Knowing Together**

*Gaurav Ojha*

This paper discusses some of the key inner essential that enables an educator to be a good teacher. The paper uses expressive language to reconstruct the lived experiential narratives collected through dialogues and prolongs engagements with research participants following on the collaborative turn as encouraged in qualitative research. Moreover, this paper tries to explicate on the question, what makes an individual a good educator? Based on intense his reflections the narrator of this paper discerns that the essence of good teaching is a capacity for interconnections and only those educators who are prepared to reflect on their pedagogical practices from within, explore and enrich their transformative encounters and relationships between themselves and their students and finally those educators who are capable of helping their

students discover meaningful relationship with each other and with their subject matter, have necessary essentials of being a good educator. Besides, the purpose of education, according to these educators, is to create a transformative enounters and enriching educational experiences that encourages their students to live a life of awareness, freedom, character, joy, appreciation, acceptance and creativity. Finally, this paper ends with a realization that the art of good teaching in its essence is about self-knowledge, care, compassion, courage and concern expressed in teacher-student relationship. Good teaching is a matter of possibility expressed in a performance.

*Keywords:* Inner lives;lived pedagogical practices; inner teacher; transformative encounters; capacity for interconnections

#100

#### **05. Five Dimensions of Transformative Knowing: A Tool of Critical Self-Reflection as an Indonesian Muslim Mathematics Educator**

*Neni Mariana*

Clearly stated in the Indonesian Minister of Education's Laws 2013 (number 81A) are basic principles for designing the curriculum so as to increase faith and piety, and embed religious values in all subjects, including mathematics. In order to fulfil this Curriculum 2013 mandate, the Indonesian government has provided primary school teachers with examples of how to connect their lectures with an awareness of God and moral considerations. However, looking at the teacher guide books, this approach works better in Science and Indonesian Language subjects, but unfortunately is lacking in

Mathematics. Moreover, mathematical exercises are still dominated by abstract mathematical problems; there are very few story problems that contain religious moral values as mathematical learning contexts. Thus, our mathematical story problems still lack the moral messages mandated by Curriculum 2013.

In several Islamic primary schools in Surabaya, Indonesia, I found evidence that teachers feel lost when trying to embed Islamic values and contexts in their mathematical problems. They do not realize that the examples of math problems in the text books and examinations are still dominated by abstract questions and are embedded in contexts that do not enable students to learn good moral values. These teachers are struggling to look for a connection between mathematical concepts and appropriate Islamic contexts that bring better values to students, rather than simply having students counting candies in rows. Thus, I conducted a series of semi-structured interviews with Muslim teachers and at their request, a workshop designed to discuss these pressing issues in relation to mathematics assessment. During this process I witnessed how these teachers became transformed, as well as myself.

In this paper, I would like to outline how transformative ways of knowing - cultural-self knowing, relational knowing, critical knowing, visionary and ethical knowing, and knowing in action (Taylor, 2013) emerged gradually during my interactions with these teachers. A transformative learning perspective enabled me to raise teachers' consciousness about rich Islamic-mathematical contexts that can be used with primary-school children. This perspective had the potential to make me

both a researcher and learner in this study, enabling me to reflect critically on my own understandings of Islamic values as well as investigate the historical contributions to mathematics of various Muslim scholars. As a Muslim, I also believe that traditional Islamic practices - zakat (obligatory charity), five times daily prayers and fasting - can have a beneficial impact on building every student's good character. I am worried that loss of these rituals in Islamic schools will result in unresolved moral issues for future generations as they become part of global society. For me, therefore, the important question is: how can transformative learning empower Indonesian Muslim educators to excavate Islamic concepts that have a productive relationship with mathematical problems?

To address this doctoral research question, I have been conducting an 'arts-based, critical autoethnography'. I have engaged with experienced teachers and other key education stakeholders in Indonesia and conducted dialogical interviews with them. The conversations enabled me to investigate autobiographically my own beliefs and values as an Indonesian Muslim mathematics teacher educator. Moreover, the narrative method of 'writing as inquiry' has enabled me to make visible my critical self-reflection process. While transcribing interview data and writing stories of my participants' experiences, I have engaged in the process of self-reflective and critical thinking about my own experiences as a mathematics educator. As I approach the end of my research, I have come to realize that this transformative research approach has changed not only my participants, but also me as a researcher, teacher and learner.

**Keywords:** Transformative learning; Islamic values; contexts in mathematics problems

#101

## **06. The crisis in Africa's Public Universities: Disjuncture and Fracture in Mission**

*Collins Miruka*

The paper addresses the following question:

What ought to be the mission of a public university in Africa today?

The keyword here is CRISIS..... The crisis in public universities whereby there is disjuncture in vision (between the managers of universities and the statespersons as well as industry) and fractures (or discontinuities) in thinking in both student and lecturer as well as manager due to uncertainties borne out of being 'owned by government.' There is also the issue of different expectations among different stakeholders of the public universities leading to tension and friction in the wheels of the higher education institutions. These developments demand that we re-assess cross-institutional missions for fitness of purpose. This lecture presents my humble contribution to the task.

On the face of it, one would assume that the more African countries advance economically, the easier it becomes to establish and efficiently run public universities the way it would be with say hospitals or roads and so on. But this is not so for a number of

reasons. For one, universities have historically evolved lock-in-step with civilization. What I mean by this is that human societies are synonymous with knowledge. Societies produce knowledge that in turn spurs more learning to advance even greater knowledge. Traditionally, universities have been at the centre of this knowledge creation. Indeed, with the exception of some very old religious orders, the university is one of the oldest bureaucratic organizations known to man. So while economic development might allow a country to build and sustain a growing number of universities, it is equally true that a well-functioning university could also be an instrument of economic growth as well as a source of good governance ideas and practices.

The present crisis in Africa's public universities presents us with a classical 'wicked problem.' The famed Canadian educator, Laurence Johnston Peter's famous quip that 'some problems are so complex that you have to be highly intelligent and well informed just to be undecided about them' would be indicative of the present crisis. The same gentleman also lent Management the Peter principle: Anything that works will be used in progressively more challenging applications until it fails (Conklin & Jeff Conklin, 2005; Head, 2008; Weber & Khademian, 2014). We need to avoid the temptation to use what has worked before when it becomes clear that present challenges may have exceeded its effective scope.

**Keywords:** crisis, wicked problem

# **Poster Abstracts (Poster Session)**



# Poster Session

SATURDAY, 22 OCTOBER 2016

15:30 TO 16:30

## POSTER ABSTRACTS

#01

### Portraying Chemistry Students' Mental Model From Cultural Perspectives

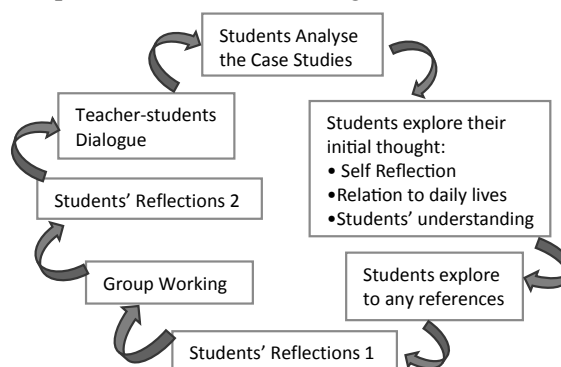
*Achmad Ridwan and Yuli Rahmawati*

This study focused on an analysis of the mental models of students from different cultural backgrounds in Java, Indonesia. Mental modelling, according Jansoon (2009), is a depiction of a phenomenon that represents ideas in one's mind. Students' thinking styles are influenced by their cultural background. Teachers need to understand students' cultural identities in order to engage students in chemistry learning that is relevant to their culture and thinking styles. Analysis of mental models is one way to understand students' thinking styles by describing students' cognitive structures based on perceptions, imagination and understanding, which are influenced by their cultural background.

An ethnographic research methodology was implemented to understand the mental models of students with different cultural backgrounds. The study was conducted in Klaten, Pandeglang, and Tasikmalaya on a Javanese island in three secondary schools. The researchers collaborated with three chemistry teachers and their students, and three student teachers. Analysis of students' mental models focused on open-ended drawings, interviews and observations. The students' mental models were analysed in

relation to chemistry concepts.

The results show that students constructed their knowledge based on their cultural experiences, daily lives and chemistry learning experiences. Students reflected on their cognitive structures in relation to their culture by using analogies, local language and drawing. Students faced challenges in understanding their own cultural beliefs and practices in relation to chemistry concepts. Students' mental model mostly is influenced by teachers. Teachers as role model in Javanese culture influences their thinking and understand the chemistry concepts. The students stated that what teachers explained as the absolute truth. Thus, it is important to give opportunity to the students to explore their own thinking before teachers dominate the learning. Based on the research of students' mental model, the researcher developed the teaching model that will be implemented in the next stage of research.



In this model, students have the freedom for reflections on their thinking which can be

influenced by their daily lives, culture, prior knowledge, and experiences. Dealing with references will help students to understand what the scientists propose as the absolute truth. Reflection on the cross culture between students own understanding and scientific truth will be students challenges. Students also face the multicultural environment when dealing in group working and learn to negotiate when conducting teacher-student dialogue. The model will be implemented in Indonesia context. As pedagogical university which provide training for teachers and students teachers, the results can be implemented in their teaching. Finally, the results provide information for local teachers to enable them to better understand the process of knowledge construction by their students. Teachers can use this information to develop culturally responsive teaching in chemistry learning.

**Keywords:** mental model; culture perspectives; chemistry learning

#02

**Effective Domain of Environmental Education as Transformative Learning Process: A Study on Waste Disposal Among 11th Grade Students in Some Parts of Nadia District, West Bengal, India**

*Deepanjana Khan and Amalendu Paul*

**Aim of study:** The goal of this paper is to analyze the role of transformative learning through the process of “looking-gazing-envisioning-responding” for developing the effective domain of environmental education on waste disposal among 11th grade students. **Hypothesis:** The present study intended to find out the change in predetermined environmental behavior through transformative learning.

**Area of study:** The data was collected from 11th grade students of selected schools in Nadia district, West Bengal, India during 2015, the similarities shared between this area and other areas may allow extrapolation of the present result.

**Methodology:** The present study is designed under non-probability sampling technique. For this purposive sampling method is used. After validating, a structured questionnaire is prepared and distributed among the 11th grade students of selected schools in some parts of Nadia district, West Bengal, India. Likert scale is used for data collection having a numerical value ranging from 5 to 1 for positive statement.

**Data collection:** After a brief discussion on waste disposal the questionnaire is distributed among the students for obtaining the existing knowledge on waste disposal. The students were given 45 minutes to complete the task. Once the task is completed the students were exposed to a video film on waste and waste disposal. They were again allowed to a brief interaction on waste and waste disposal. The same set of questionnaire is re-administered to obtain the change of their existing knowledge on waste and waste disposal.

**Main result:** The major result of the study reveal that a clear understanding is developed among secondary level students in a natural and comprehensive way. It also indicated that there is hardly any difference in conceptual understanding among the students irrespective of gender and locality. The effective domain of environmental education thus could be addressed in a better way where value-belief-norm aspects are holistically considered as a transformative learning process.

**Research highlights:** The present study tries to envision the effective domain of environmental education on waste disposal among 11th grade students of selected schools in Nadia district with the idea to evaluate their pro-environmental behavior in a diverse situation. The motivation developed through the process of “looking-gazing-envisioning-responding” is a contributing factor for Transformative Learning which is an implied factor for knowledge domain in environmental education.

**Keywords:** Transformative learning; environmental education; effective domain; waste disposal

#03

### **Socially Just Pedagogy in Mathematics Classroom**

*Ram Krishna Panthi*

Most teachers in the Nepalese context use teacher-centered pedagogy with a great focus on content knowledge. They mostly have dominant role and do not give values to students' experience and critical reflection. So, teachers and students have different hierarchical position indicating the existence of power relation between them. However, it has widely been argued that the 'Socially Just Pedagogy', which gives equal value, rights and opportunity to all the students, will serve better to empower all the students with special priority to disadvantaged and marginal learners (Garii & Rule, 2009). So, I was motivated to explore the use of the 'Socially just pedagogy' in the Nepalese mathematics classrooms. To be more specific, my study aimed to explore the Nepalese mathematics teachers' views about the notion of social justice, the teachers' attribute that are

responsible for social justice in mathematics education and the possible pedagogies towards the social justice in mathematics education and how they ensured equity and fairness in their classroom. As the study was purely qualitative, the data were generated only from two teachers. The narrative enquiries (in-depth interviews) with the teachers helped me to capture teachers' experience about their classroom practice; teachers' way of being in the classroom was storied as they were characters in their own stories of teaching, which they authored (Clandinin & Connelly, 1995, p. 12). Their stories reflected into the life experiences and viewpoints of those teachers. The main purpose of this poster presentation is to discuss the main findings of my research and provide some guidelines for the application of the 'Socially Just Pedagogy' in mathematics classrooms. Therefore, the main findings of the study along with the implications of the study, research background, research questions and methodology will be displayed in my poster.

**Keywords:** teacher-centered pedagogy; disadvantaged learners; critical reflection

#04

### **Professional Development Needs of English Language Teachers in Nepal**

*Kumari Damayanti Joshi, Laxman Gnawali, Ram Ashish Giri, Mary Dixon, and Diane Mayer*

In an educational setting, Professional Development (PD) is one of the most essential endeavours to ameliorate educational outcomes. Through professional development opportunities, teachers develop their professionalism with a view to keeping themselves abreast of new and emerging

knowledge. While PD programmes in developed countries continue to attract much attention, developing countries like Nepal are yet to address the issue in an organised and sustainable manner. The Nepalese education sector is presently experiencing a growing demand of quality English language education, much of which depends on its teaching force. According to the Ministry of Education, Government of Nepal, there were about 200,000 English language teachers in 2015. Of them, a significant number of teachers have insufficient training and qualification, which is evidently reflected on the diminishing standards of English language teaching in the country. Therefore, there is a need for ongoing sustainable PD programmes for the teachers so as to enhance their knowledge and skills.

Professional Development programmes, when developed in accordance with the need of the concerned teachers, help achieve desired outcomes. We undertook a study aimed to identify, assess and describe the PD needs, experiences, and interests of English language teachers in Nepal. A quantitative analytical study was carried out amongst the English language teachers in March 2016. A total of 257 teachers provided their responses. The data on the teachers' socio-demographics (e.g. gender, age, qualifications, employment status, etc.) and PD related information were collected.

This poster shares preliminary findings on English teachers' perceived needs, interests and levels of available administrative support regarding their PD. The findings of the study will provide benchmark evidence on the Nepalese English language teachers' PD needs. This will, in turn, help educational institutions and policymakers of Nepal to design and implement need-based teacher

education PD policies and programmes for sustainable development of English language education.

*Keywords:* English language teacher; Nepal; sustainable professional development

#05

### **Heritage and Environment Education: An Auto/Ethnographic Study on Cultural and Natural Preservation Issues of the Amazonia Rainforest**

*Camilla de Miranda Figueiredo and Peter C Taylor*

The Amazon rainforest represents 78% of all environmentally protected areas in the world between 2003 and 2009 and in 2007 was declared a natural monument by UNESCO, "especially in honor of traditional populations that for thousands of years interact with resources based on sustainable development" (ICOMOS, 2007).

The Forest has a paradoxical role as cultural heritage: the richness of the territory versus native people extreme poverty. In the past 2 decades, Pará, geographic target, is being target of mining, power generation and farming projects, becoming the champion of deforestation. The projects are being implemented promising a development that is not happening: 46 years ago, Pará was responsible for 8% of the National Gross Domestic Product. Almost 50 years later, after such social, cultural and environmental loss, Pará is still responsible for the same 8%. Which means: we are still very poor people living on a very rich land, and after all the destruction, no poverty alleviation or relevant social development can be seen. In there, local people are not prepared to take

part in the decision making processes for the conservation of their natural and cultural heritage as their lack of education keeps them oppressed and voiceless. The notion of citizenship is almost nonexistent. These people are also convinced by their own politicians and representatives to accept the impact of large projects, even when they are negative, and induced to believe that the Amazonia's raw resources will never end. Public policies developed under a "one size fits all" model, decontextualized, neglecting the importance of the human dimension aggravate the situation.

The preservation of the Amazon depends on new forms of sustainable production, education and local human empowerment and the establishment of appropriate policies contextualized to meet the demands of local people. Thus I aim to contribute to safeguarding Amazonia's cultural and natural heritage as well as promoting both economic growth and the establishment of the human capabilities, leading to cultural, social and eventual economic freedom of the people I work with, by engaging an auto/ethnographic doctoral research study with the following objectives:

1. Engage in archival and ethnographic research to gather informal and official data from relevant existent institutions and networks.
2. Overview national and international charters and recommendations on environment and cultural preservation by following the Sustainable Development Goals (UNPD, 2015) as guideline.
3. Propose local solutions and guidelines for the development of public policies based on the specific context of each territory, still taking into consideration the importance of Amazonia to the global community.

4. Establish qualitative indicators for social pacts between government and civil society for implementation of sustainable and green productivity actions.

*Keywords:* Amazon; rainforest; natural heritage

#06

### **From a Collaboration-Based Program Into Schools: The Pedagogical Recontextualization by Brazilian Mathematics Teachers**

*Jonei Cerqueira Barbosa*

In this poster, I will draw on an in-service program for Brazilian mathematics teachers. The program is a university extension project designed to support schoolteachers by bringing them to work collaboratively with academics. The program focused on developing innovative lessons, which was registered and made available online (see on [www.educacaomatematica.ufba.br](http://www.educacaomatematica.ufba.br)). Other teachers that do not take part in the program were expected to benefit from the materials. Particularly, I will analyze its effects in terms of the pedagogical recontextualization from the program into school contexts by mathematics teachers. The theoretical approach is based on Basil Bernstein's sociology of education. Qualitative data were collected through observation and interviews with six Brazilian mathematics teachers. The findings suggest that the teachers recontextualized the collaboration-based program in six subtle ways at their schools: sequencing contents differently, relating mathematics to other subjects, creating new tasks, reorganizing the lesson structure, changing the communication pattern with students, and introducing group work to

students. The result also reveals the constraints imposed to these changes by school tradition. Thus I will discuss some potentialities and limitations of collaboration-based programs for school teachers.

**Keywords:** Brazilian Mathematics teachers; school teachers; pedagogical recontextualization

#07

### **Chronological Overview on Development of Peace Education and Its Relevance in Modern Times**

*Bolaram Pandey*

This study is about the historical account on the development of peace education and its relevance in modern time. It reveals the clear picture of how peace education has transformed during the historical time frame and evolved into a robust peace curriculum into the modern times. Every society, ranging from a local to global and every individual to a group, all are affected by violence, conflict and war. Violence and conflict exist in every entity, though its eradication is very difficult but its management and resolution is very important. As saying goes prevention is better than cure, to tackle the problem of violence, conflict and war both at structural level and agency level of society and human being and their dynamism, peace process enhanced through the peace education is the optimum dimension or the way.

Even though the simultaneous existence of peace and conflict, in every entity and the society, with their reciprocal relationship is highly challenging. The documentation methodology used, has made the research, to process a large amount of literature, and

helped to conclude the objectives like how peace education was conceived in different phases of human history, to trace out the connection of historical understanding of peace in Nepali curriculum and to draw implication of peace concept to make school as zone of peace, in such way that, yes the peace education is the key to address the violence, conflict and wars in human being and the society.

I applied cultural, conflict and educational theories to analyze and interpret the findings of this study. The research has given insight and knowledge to shape and remodel the new educational curriculum and practices which are relevant to address the modern society and its dynamics. The peace education can address the world society in macro level while it can address the local society at micro level with its essence of macro/micro peace education. The implication of peace education in the formal and informal curriculum of schools and colleges in the local level of society to international level will create a ripple effect in the society. Once the minds of people are changed then the society is changed.

**Keywords:** Peace education; peace process; peace education; informal curriculum

#08

### **Activity Based Instruction for Meaningful Mathematics Education**

*Laxman Luitel*

During my ten years of school education, I encountered mathematics as a subject to be learned by memorizing, solving readymade problems to find the answer, where different activity, games, experiment, etc. were strictly avoided. I experienced that the nature of

mathematics teacher is need to be rigid and the role is forced students to memorize the meaningless formula and solve the problems in the board where students need to be copy without missing anything for memorize the steps. I always sought and tried to find the idea about the way of memorizing the theorem rather than understanding and deriving the same kinds of theorem. I was totally guided by the traditional way of teaching. In my first experience of teaching math was similar to what I experienced. In the meantime I realized that students were felt bored and did not give interest to learn mathematics by their different behavior like disturbing each other, did not present in the mathematics classroom, etc. I experienced of learning mathematics at KUSOED is little different than previous. I came to know that different pedagogy in mathematics like collaborative approach, activity based etc. during my learning I got chance to learn papers related to mathematics where I found the nature of mathematics is different than how I experienced. So I was motivated in activity based instruction in mathematics to improve my practices and create interests the students towards mathematics. So the poster was related to my dissertation topic 'activity based instruction for meaningful mathematics education'.

The purpose of my research was to investigate the student's motivation towards mathematics to learn by meaningfully and to know about the collaborative learning in mathematics through activity on the basis of two research questions. Methodology of the research was Action research where the participants are the students of grade seven where I am working. Constructivism, Co-operative learning and experiential learning theory are the major theoretical orientation of my research.

Thematically I know the importance of planning, assessment, collaboration in learning as well as some challenges to conduct activity based classroom. Similarly, methodologically I know that it is the process to improve practices which is need to be done in natural setting. Further it is the combination of theory and practice as well as combination of reflection of researcher and participant both.

**Keywords:** Mathematics teacher; meaningless formula; mathematics classroom; collaborative approach

#09

### **Problems of Migrant Children in the Mathematics Classroom**

*Kharika Devi Parajuli*

This poster presents the problems of migrate students in mathematics class room in multicultural and inclusive point of view. The main purpose of this poster is to dig out the major problems faced by migrant children in the mathematics classroom. The problems and difficulties into student's problems with class room adjustment difficulties, adjusting to classmates and board mates in different competitions, language for understanding, and devaluating culture. I used qualitative methods in which in-depth interview with two participation from marginalized community. I came up with the conclusion that existing classroom activities implemented in the Nepalese school classrooms for migrant students. The mathematics teachers do not match their pedagogy with the practice of inclusive, adjustment, cultural value, collaborative practices and understanding of language for mathematics learning. Students are aware from learning mathematics but problem is created through language barrier.

**Keywords:** Multicultural, Migrant, Pedagogy, Inclusive and Cultural value

#10

### **Construction of Mathematical “Self” as an Eigenbehavior**

*Shashidhar Belbase*

In this poster, I am going to extend E. von Glasersfeld’s (1990, 1995) radical constructivism in mathematics education to H. von Foerster’s (1976) eigenbehavior.

The pioneers of radical constructivists used constructivist teaching experiments to carry out conceptual analysis of children’s construction of mathematics to understand their way of knowing mathematics (Steffe, 2002; Steffe & Olive, 2010; Steffe & Thompson, 2000; Von Glasersfeld, 1995, 1996). The outcomes of teaching experiments helped us in understanding students’ construction of mathematics. These studies could not unveil the mathematical selves of the students. What constitutes our mathematical selves?

What constitutes students’ mathematical ‘selves’? What objects lends this ‘selfhood’ as an identity that shapes our mathematical eigenbehavior? How does mathematical eigenbehavior contribute to learning and teaching mathematics? These are some of the unresolved problems in radical constructivism that needs further attention.

The problems I would like to focus in this poster are – What constitutes our mathematical eigenbehavior? What are the mathematical eigenvectors and eigenvalues in the process of constructing our mathematical eigenspace? I am looking at our mathematical ‘selves’ by applying radical constructivist grounded theory (RCGT) as a hybrid epistemological approach that

integrates fundamental principles of radical constructivism and grounded theory (Belbase, 2015). I am using thought experiments to construct a conceptual design and validate a theoretical model of our mathematical ‘selves’ as eigenbehavior by using the tool RCGT. Here, use of RCGT is not limited to coding/categorizing of qualitative data, but it lends a tool for structural analysis of theoretical models using thought experiments. The reflective/reflexive journals and explanations of thought processes are analyzed and interpreted for the constructions of eigenspace, eigenvectors, and eigenvalues of our lived/living mathematical experiences. These constructs are then interpreted further in terms of our mathematical selves.

A preliminary analysis of the conceptual model shows that interpretation of our construction of mathematical ‘selves’ is viable through our eigenbehavior grounded on our lived/living mathematical experience. Students’ (or teachers) lived/living mathematical experience creates a ground (space) for semantical, syntactical, and pragmatic emergent representations of their internal mental processes through selforganization (Rocha, 1998). These emergent representations of mental schemes and operations are manifested into their mathematical ‘self’ emanating from their eigenbehavior (Harter, 1999). The poster also highlights some implications of our mathematical eigenbehavior constituted of eigenspace, eigenvectors, and eigenvalues grounded on our lived/living mathematical experience. The emergence of eigenbehavior as a process of constructing students’ (or teachers’) mathematical self may contribute in transformative education research in mathematics education offering new (renewed) insight and lens.



**Keywords:** Student's mathematical 'self'; radical constructivist grounded theory; mathematical eigenspace; eigenbehavior; eigenvector

#11

### **Equity in Mathematics Classroom**

*Binod Kaphle, Kamal Thapa, and Jiju Varghese*

In this poster we would like to look at the issue of equity in mathematics classroom, especially in the context of our day-to-day teaching experience. Equity in education has been a major issue in our school classrooms. While talking about equity, we need to take into consideration many factors like caste, gender, language, culture and to some extent the geographical terrain as well. Added to them is the economic disparity which is also a barrier for equity in the country (Nepal). Despite many efforts and policies by the government, equity continues to be a distant dream so far. According to Scheuermann (2013), "Perfect equity thus means access to education as well as outcomes being independent of factors other than ability and effort. Beyond universal access, a student's educational performance is a function only of his/her effort and ability, but not of any other factors that are beyond his/her control, such as ethnicity, gender, family background or religion" (p. 2). When it comes to a mathematics classroom, the above mentioned factors play a major role for equity to take place.

There is a big challenge to maintain equity in mathematics class rooms in our schools. Gender discrimination, inequalities in ethnic groups and disparity due to geography,

different economical background, and inequalities in learning achievement are main characteristics of our classrooms. We delimit our study to maintain the equity in learning achievement of students. Not all students are equally good in mathematics. As a result some of the students are often left behind and are also neglected by teachers. Teachers give maximum attention to students who are good in mathematics and who can reproduce what is taught.

There are many reasons why students' performance varies in our mathematics classrooms. Their learning achievement is influenced by traditional curriculum, tradition of teaching mathematics, and the interest of students in the current structure of mathematics. Without taking care of these factors, equity in learning achievement in a mathematics classroom cannot take place. Croom highlighted on how to improve the curriculum, structure of school, pedagogy and assessment to maintain the equity in the classroom (1997). Further, Caswel (2011) also stated six major concepts of equity in school classroom. These concepts are "a) raising achievement levels of marginalized students, b) providing access to higher level mathematics, c) providing access to language in mathematics for English Language Learners, d) raising students awareness of social justice issues, e) inquiry as a form of equity, and f) connecting mathematics to students' "lived experience" (p. 172).

We would like to discuss the above issues from the viewpoints of critical theory and radical and social constructivist theories. The issue is mostly due to the fact that teachers are not able to engage the students actively in mathematics learning process. They are more like a 'sage on the stage' than a 'guide on the

side'. If the children are treated with equity and given opportunities as per their abilities, their learning achievement can definitely be improved.

*Keywords:* Equity; mathematics classroom; social constructivist theories; lived experiences

#12

### **Culturally Responsive Mathematics Teaching Through Cultural Artifact**

*Janardan Baral, Hari Prasad Acharya, and Tara Poudel*

In this poster we are going to present issues of culturally responsive pedagogy and its implication in Nepali context. We will focus more about the possible ways of using typical Nepali artifact in mathematics teaching.

Our culture is very rich in practicing mathematical concepts. We can observe many mathematical patterns and structures used in our cultural heritage. We have different types of cultural practices where mathematics is widely used. Many people are not aware of the uses of mathematics and think mathematics is something abstract and which is not applicable in their day to day life. There is a big gap between the mathematics practiced in our culture and the mathematics taught in our school. This may be one of the reasons for the failure of students in mathematics and not only the students', it is the failure of the overall education system.

A child could go to Pani Ghatta to grind maize and able to pay the wage at the rate of "Six Mana flour per ten Pathi grain" but failed to express the two numbers in the

ratio in school maths. Similarly, a carpenter without formal education also has a sort of mathematical concept in his practice. He can make a rectangular frame and plywood for a bed measuring the equal distance between the opposite corners. At the same time, his son/daughter who has been to a school may have learned in a mathematics class that "the diagonals of the rectangle are equal". The carpenter despite having never been in a mathematic class still knows the same fundamental concept about rectangles. But both of them are unknown to each other's knowledge and practice. These are some representative type of example where our school mathematics and mathematics practiced in our culture are disconnected even being the same in terms of the concepts.

There are several cultural artifacts through which we can teach different mathematical concept. Under the culturally responsive pedagogy, we will be exploring the idea of teaching mathematics by using some of our cultural artifact. Aguirre J. M. & Zavala M. R. b, 2012 mentioned that students from diverse background are often in the position between being successful in school having in way that they are culturally neutral or some time may be culturally accused. But culturally responsive education provide third option to those; being academically successful maintaining their cultural identities. We hope that the application of culturally responsive teaching may increase students' self-esteem, low anxiety to mathematics and enhanced learning.

*Keywords:* Culturally responsive pedagogy; cultural artifacts; mathematics teaching

#13

### **Supporting and Investigating Science Teachers in a STEAM High School as they Develop Transformative Pedagogies**

*Philip H. Jones*

For the past 40 years I have been a science teacher and science teacher educator in UK and Australian schools and universities. My recent master's research investigated Year 10 students' engagement in learning science. The investigation revealed that student engagement in science learning is influenced by four key factors:

- Knowledgeable and passionate teachers
- Hands-on learning
- Relevance of the science lesson
- Relational learning

The question that arises for me in the context of this conference is the role of these factors in shaping emergent transformative pedagogies designed to address the global challenges of the 21st Century. In my forthcoming doctoral research, I will investigate the viability of these factors for enhancing students' science learning with regard to the organisation, implementation, and management of an integrated Science, Technology, Engineering, Arts and Mathematics (STEAM) curriculum in an innovative secondary school in Western Australia.

I believe that science education has an ethical responsibility to foster the unfolding personhood of the student as a future citizen in a 21st century democratic society. Therefore, the professional development of science teachers should enable them to take science teaching beyond a conservative/vocational

orientation. It is important that science education expands its purpose to embrace a humanistic and socially critical orientation to teaching and learning.

Working collaboratively with science teachers in an innovative STEAM secondary school, I will use the method of narratology to document and enhance the voice of the *teacher as change agent*. The narrations will highlight the emergent voices of science teachers as I engage them in developing transformative pedagogies within a STEAM curriculum framework.

*Keywords:* STEAM curriculum; transformative pedagogies; ethical responsibility; professional development

#14

### **A Study on Engineering Students Perception of Entrepreneurship Education and Development With Reference to Indian Scenario**

*K. Maran, Lawrence Thomas, and T. Praveen Kumar*

The entrepreneur as a person brings in overall change through innovation for the maximum social goal. The history of entrepreneurship is important worldwide, even in India. There are so many institutes and organizations which are involved in entrepreneurship development activities and there are people who join these programmes as a stepping stone to become entrepreneur. The scope of this study is to find out the perception of students about the entrepreneurship and compare it with those people who have become entrepreneur. The objectives of the study are to analyze the institutional influence on entrepreneurship programs organized by various education

institutions. To identify the factors that influences the students to be an entrepreneur. The survey method was deployed in this study to gain insight and knowledge as how the professional student's perception at various levels namely expectation and satisfaction in various colleges, universities pertaining towards effectiveness of entrepreneurship development programme. The primary data of the study was collected through a structured questionnaire. The selection of respondents of this study is mixed both of private and government institutions as well as rural and urban students. The structural Equation Modeling technique was used to propose a model that may be followed by student's perception about the entrepreneurship.

*Keywords:* Entrepreneurship, Professional Students, Institutions, Perception, Modelling techniques

#15

### **Students' Knowledge on Fraction**

*Biswo Deep Adhikari*

The main purposes of this study are to identify the students' conceptual understanding and misconception in knowledge of fraction. Fraction is the fundamental concept in mathematics and students should study this fraction from primary level. It helps to students to learn other mathematical concept as well. Fraction represents the different meaning in different condition and due to the lack of meaningful understanding students are facing problem in learning fractional knowledge.

I conducted my study with a mixed method approaches using explanatory design. The participants of this study were 30 students from the grade six of D.A.V Shushil Kedia

Biswa Bharati H. Secondary School, Jawalakhel, Lalitpur. In the first phase of this study, conceptual knowledge test was administrated to 30 students of class six. In second phase, interviews were conducted with 10 students of different achievement level. In the data analysis of this study, first I analyzed the data in quantitative way and later on qualitative data analysis techniques were used for the more elaboration of quantitative data

*Keywords:* Mathematics; fraction; misconception; achievement level

#16

### **Motivation of Head Teachers in Community Schools**

*Prem Pati Joshi*

The study of motivation is very important to cultivate professional practices in terms of head teachers in community schools of Nepal. Motivation belongs to productivity as well as to personal well-being. This concern is especially imperative to the head teachers of community school of Nepal. Therefore, in this research, a quantitative method study was carried out to explore: (a) the existing level of motivation, (b) the level of head teachers' motivation in respect with different intrinsic motivation such as recognition, responsibility, work satisfaction, advancement, professional growth and attitude about institution, and extrinsic motivation such as good relation, salary, benefits, working condition and school location, (c) the significant differences on intrinsic and extrinsic motivation by the demographic variables such as gender, ethnicity, age, marital status, academic qualification, teaching experience and training, and (d) the association of intrinsic and extrinsic motivation.

The researcher followed positivistic paradigm to carry out quantitative research. The population of this study was all 295 secondary level head teachers of community schools of Kathmandu Valley. Survey questionnaire was used as the main tool to collect the primary data from the field. Prior to the implementation, the questionnaires were piloted and administrated to reliability and validity test. The questionnaires were then distributed to randomly selected 171 secondary level head teachers of community schools of Kathmandu valley (100 from Kathmandu, 47 from Lalitpur and 24 from Bhaktapur Districts respectively).

The finding revealed head teachers were motivated with their job in general but they were not motivated particularly with salary and the provision of professional development scheme of the government. Likewise, female head teachers felt themselves being recognized, and they had good relation with colleagues. Similarly, the more the age of the head teachers, the more they were motivated to their job. It also came with findings that higher the qualification of head teachers, they were less happy with salary. In similar way, trained head teachers were not motivated with schemes of training as provisioned by the government. Thus, head teachers' job were more influenced by extrinsic motivation than intrinsic motivation.

In conclusion, as the head teachers were provided with provident funds and pension and developed a network in which they can interplay in group, they were mostly motivated. As the school was a place where they can impart knowledge, the head teachers got an opportunity for self-respect and recognition. By all of these achievements, head teachers were motivated in their jobs. When there is consideration of salary, personal growth and self-development, the head teachers found their school was not favorable place. The association between intrinsic and extrinsic motivation was significantly positively associated. It means that higher the extrinsic motivation, the higher will be the intrinsic motivation. This study identified some critical implications on motivation, which would be one of the areas to be captured in the future researches. Motivation is one of the most widely researched psychological aspects in the area of organizational psychology. Its significance lies in the fact that motivation has been demonstrated to be closely related to commitment, turn over, performance, productivity and burn out.

*Keywords:* Motivation; headteachers; community schools; Nepal

# **Workshop Abstracts / Proposals (Experiential Sessions)**

# Experiential Session I

SATURDAY, 22 OCTOBER 2016

11:15 TO 12:30

## WORKSHOP ABSTRACTS / PROPOSALS

### ROOM#101 (Concurrent Session A)

Rapporteur: Sanjay Hamal

#### 01. Transformative Education to Enhance Community Resilience to Violent Extremism: The “Beyond Bali” Education Package

*Elisabeth Taylor, Saul Karnovsky, Nell Taylor, and Anne Aly*

In this workshop we shall address the challenge of countering violent extremism by educational means through introducing our audience to an example of applied transformative education. Participants will gain theoretical and practical insights into the possibilities of counter-terrorism education by engaging with the structure, content and objectives of the Beyond Bali Curriculum Package paired with practical activities. The ideal outcome is for participants to envisage similar projects in their respective countries.

To provide some necessary background for the workshop: the Bali Bombings of 2002 and 2005 confronted Australia and its neighbours with the dangers of terrorism and its tragic consequences for victims and their families, including all the indirect victims, such as local people dependent on tourism. The Bali Peace Park Association (BPPA) has since been lobbying for the creation of a peace-park on one of the bombing sites as an example

of a community-driven project to enhance resilience to violent extremism. In 2012, BPPA initiated “Beyond Bali”, an ambitious curriculum development project funded by the Australian Attorney General’s Department. The objective was to develop a curriculum package employing education as a means for countering terrorism.

The package is grounded in global education principles that have a focus on human-rights and community development. Specifically, the package aims at enhancing communities’ resilience to violent extremism by employing transformative education strategies such as ethical dilemma pedagogy, which serves to deeply engage students in thinking about value dilemmas. Ethical dilemmas raised may include: revenge versus non-revenge, violence versus non-violence, and peaceful co-existence versus violent extremism. Furthermore, the materials explore the concept of ‘peace parks’ – what purposes do they serve? What do they look like? Where do they already exist? How can one design and build a peace park?

In short, the overall goal of the package is to educate students about Bali (Indonesia), the Australia-Asia connection (geography), and the Bali bombings and their consequences (history) with the explicit goal to enhance resilience to violent extremism. The final curriculum package consists of five modules

drawing on a variety of teaching strategies including on-line learning. The package was trialled and evaluated in two Western Australian schools: an Islamic College and a government secondary school. A small-scale, mixed-methods pilot study was conducted for evaluation purposes.

In this workshop, our objective is to not only introduce the audience to the theoretical and pedagogical underpinnings of a curriculum package that combines transformative education ideas with those of global education, but also to deeply engage participants in practical, hands-on experiences. For this purpose, we present an overview of the five modules including selected findings of the pilot study. The practical aspect focuses on ethical dilemma story pedagogy by engaging participants in an adapted version of Module 3 - “An Eye For An Eye Makes The Whole World Blind” (quote: Mahatma Gandhi). Participants are guided through an ethical dilemma story: they are requested to identify with a story-character and to make decisions on behalf of that person. The story is interrupted in strategic places and ethical dilemma questions are asked requiring participants to engage in critical thinking and critical reflection on values guiding their decision-making. Since ethical dilemma story pedagogy is embedded in social constructivism, the role of the teacher is that of a facilitator who guides the discussion and participant engagement rather than a sage who volunteers/prioritises his/her own solutions. Usually the most difficult, most perplexing and challenging dilemma questions are positioned at the end of the story. Typically ethical dilemmas remain open-ended with no final or ‘correct’ answers.

The intended audience for this workshop includes: educators, academics, curriculum developers, and educational and community development leaders.

### Details of Activities and Timeline

- (1) overview of “Beyond Bali” curriculum package;
- (2) hands-on experience of Module 3
- (3) brief introduction to dilemma story pedagogy
- (4) selected research findings of a small-scale pilot study of the trial and evaluation of the curriculum materials
- (5) discussion and feedback from participants

*Keywords:* Transformative education; community resilience; the Bali bombings; critical reflection

ROOM#102 (Concurrent Session C)

Rapporteur: Rupa Munakarmi

## 02. Visual Art and Technology

*Sarah Eve and Anita Piccioni*

Connecting Visual Art to the rapidly advancing Technology in the present to enhance future possibilities. Increasing student knowledge within technology and encouraging them to explore, develop and push the boundaries using their creative minds. This challenges what we know and improves the future innovations in our changing world. This creative thinking is vital to improve how we problem solve, utilize technology and create breakthroughs for future generations. We will be presenting our research of how Visual Art and Technology are currently being harnessed



implemented within the art world and the classroom.

When teaching 21st Century Learners, the most important skills we can develop are how to be creative and innovative. Our role as educators today is to prepare young minds for their future by embedding transformative educational techniques and STEAM knowledge. Our workshop will focus on two combined aspects of STEAM, Art and Technology, creativity and innovation. We will present our findings about combining Art and Technology in real world situations and the applications in our own teaching practices. Our presentation and discussion format will be followed by an opportunity for participants to interact with different technologies. Our workshop requires being in a classroom environment, a computer and projector; as well as Internet access to connect with these devices, iPads and smartphones. We require two additional support staff to assist with our set up and Internet connectivity and to assist participants with the interactive technology.

The purpose of our workshop is to present our findings about Art and creativity in the classroom and to inspire educators to embed Technology and push innovation within their teaching practice. We believe this can revitalize how educators provide rich learning experiences for students, by utilizing technology to construct knowledge and understanding through experiences.

Our target audience is in the education sector, connected to STEAM education and interested in transformative technologies. The audience will need to have prior knowledge in regards to STEAM, value The Arts within

education and be interested in harnessing new technologies. Our workshop presentation can be presented to any number of participants while the interactive part of our workshop works best for numbers between 20-40. We will be exploring transformative teaching resources including Augmented and Virtual Reality as a way of connecting, exploring and educating the future leaders of our world.

We have researched and examined technologies employing an informal empirical method of trial and evaluation. We engage students by utilizing augmented reality and creating virtual classrooms. Our workshop will provide participants the opportunity to trial educational virtual experiences and the knowledge to create their own.

We hope that our workshop inspires other educators to use different technologies and to embed creativity and innovation into future learning experiences. We will evaluate the success of the workshop by requesting participants complete a feedback form following the workshop.

How we harness technology and utilize virtual reality, can allow us to be transported to locations worldwide without ever leaving the classroom, expanding learning environments and experiences. The implementation of these technologies has resulted in the engagement of visual and kinesthetic learners connecting with their core instinct to learn through play. Creating these experiences should be able to see students gain personal knowledge through the exploration of virtual learning environments. Conclusions indicate that our innovative use of technology in the classroom will create unlimited teaching and learning possibilities.

**Keywords:** Art and Technology; Creativity and Innovation; Virtual Reality; Transformative Teaching

**ROOM#103(Concurrent Session C)**

**Rapporteur:** Kul Prasad Khanal

### **03. Engaging Professional Transformative Education/al and Social Researchers With Self-Study Action Research for a Sustainable Future**

*Delysia Timm, Nalini Chitanand, and Thenjiwe Meyiwa*

The objective of this workshop is to introduce participants to self-study action research practices that promote education/al research and transform curricula whilst taking into account the need for sustainability in respect of resources of all kinds.

I~we~I have been engaged in transforming my~our practice as education/al researchers for at least 10 years within a community of practice (Lave and Wenger, 1991) of critical friends, nationally and internationally all of whom are similarly engaged (polyvocal ref, thesis autoethnographic book). Since 2006, I~we~I have been engaged in exploring the influence of self-study action research on professional practice in (higher) education, through my~our own lived experiences (Timm, 2002, 2004, 2013; Timm & Conolly, 2006; Harrison, Pithouse- Morgan, Conolly, & Meyiwa, 2012) and in the exploration of relevant literature (Afonso, 2007; Ellis & Bochner, 2000; Pinnegar, Hamilton, & Fitzgerald, 2010; Pithouse, Mitchell, & Weber, 2009; Taylor & Afonso, 2009). Our scholarship has been recognised through

our participation in the Transformative Education/al Studies multi-disciplinary, multi-institutional project funded by the NRF between 2010 and 2013. I~we~I draw the evidence which informs and supports my~our beliefs and my~our practice as facilitators of this workshop from my~our critical thinking and critical reflections of these lived experiences of academic staff development in higher education.

We live in a world where issues of wealth and poverty in respect of the material, the emotional, the intellectual and the spiritual have escalated and impact on and in our educational institutions in ways foreign to all of us.

Even the best democratic political dispensation cannot in and of itself level the socio-economic and educational playing fields and ensure a sustainable future for all of us. Like Njabulo Ndebele, I~we~I believe we “do need to release more and more personal detail into our public home to bring about a more real human environment: more real because it is more honest, more trusting, and more expressive.” And we believe that this can be achieved through the sharing of our personal and professional stories through self study action research.

I~we~I believe that collectively our personal and professional stories include lived experiences of many of our challenges, and of the resolution and/or escalation of challenges in many of these domains. These stories are informative and transformative.

The three-hour workshop format is interactive small group discussions with input from participants in the room as well as via skype. A maximum of 20 participants will be accommodated on a first come first serve

basis. The workshop is open to any and all of conference attendees.

The workshop one room with four to five tables and twenty one chairs. An internet connection for skype conversations with technical support, data projector, laptop with speakers, flipchart paper, thick felt-tip pens, pres stick, post it notes.

We believe that by the end of the workshop, participants will have used self study action research tools (McNiff, 2010; McNiff & Whitehead, 2006) and learnt through critical

thinking and critical reflection (Paul & Elder, Schon, Harrison et al) , first, how to recognise (a lack of) evidence of transformative education/al practices within their own lived experiences, and those of the people with whom they interact; second how to address a lack of evidence of transformative education/al practices, and third, how to use the evidence that they identify to engage in transformative education/al research for a sustainable future.

*Keywords:* Transformative education; self-study action research; sustainable future

# Experiential Session II

SUNDAY, 23 OCTOBER 2016

09:05 TO 10:20

## Workshop ABSTRACTS

ROOM#101 (Concurrent Session A)

Rapporteur: Sanjay Hamal

### 01. Using Drama to Teach Child Rights

*Swaroop Rawal*

This is to the proposal for a workshop to teach children child rights. In this particular workshop I address the problem of 'gender equality'.

#### **What is the problem I want to address?**

United Nations Secretary General Ban Ki-moon put forward that '*as we shape a new sustainable development agenda and strive for a world of dignity for all, let us stand united for women's and children's rights in families and societies at large.*' Yet, in many countries, discrimination against women and disregard for children's rights remain built in the national psyche. Deep-rooted social norms often ignore, disregard and defend many discriminatory practices. Gender equality fosters the basis of child survival and development for all of society, so the significance of women's rights and gender equality should not be taken lightly.

Gender equality will not only empower women to overcome poverty and live full and productive lives, but will better the lives of children, families and countries as well, and thus bring about transformative changes in the

world we live.

Article 2 of the United Nations Convention on the Rights of the Child secures the rights of the girl child as it states that:

*All children have these rights, no matter who they are, where they live, what their parents do, what language they speak, what their religion is, whether they are a boy or girl, what their culture is, whether they have a disability, whether they are rich or poor. No child should be treated unfairly on any basis.*

#### **What solution can I offer?**

I believe child rights should be taught in a child friendly way. I believe if we are to bring changes in the lives of the children and make the aspiration of the Convention a reality we will need new ideas and new approaches.

Quality education is on no account neutral; it is a powerful political instrument to create positive change, such as increased equality, peace and democracy. For education to contribute to positive social, cultural and economic development, it needs to be transformative. I believe child rights education should be mandatory in all schools as it is a component of transformative education. In the view that transformative education empowers the learner and enables them to gainfully reflect on and take into account multiple viewpoints in dialogue with others and gives them the skills to engage in social actions.

However, transformative education is a dynamic process it cannot be learned on the basis of discussion alone. Expecting children to change their behaviour merely by providing information is impracticable. Students need to examine their prior knowledge and amend, re-examine, affirm or amend it into new knowledge based on their communications with society. With this view in mind I believe transformative education must include experiential learning.

**What rationale do I have for using those solutions?**

I perceive drama as an effective tool for the implementation child rights and transformative education. Drama enables children to make connections and understand complex life situations and human intricacies. Intrinsically drama is a multisensory mode of learning, and can increase awareness of self and others. It can enhance creative thinking skills and interpersonal skills through experiential learning. At the same time drama democratise the classroom as it relies on co-creative input. Collaboration, mutual decision-making and problem-solving are central to the process of drama. Additionally, drama allows the participants to imagine what life is like for another person encouraging empathetic skills.

Drama as tool for education enables the inclusion of the gaining of knowledge of the issue, the development of democratic skills, the promotion of values such as tolerance, and the building of social assets in the form of trust among the learners. Thus drama is a natural pedagogical methodology for transformative education.

**What special knowledge must I impart to the audience?**

I have created a lesson using stories and drama in education to teach child rights. This workshop is focused on training of teachers (TOT) to teach children child rights which is transformative education and can be used in schools from Grade 3-10.

As I am using drama in education I do not need any special service or equipment. I only need an open space and at the most 40 participants.

It is an innovative way to teach and negotiate 'gender equality'; besides using drama in education it also encompasses the use of reflection. Deepening the children's work and moving away from stereotyping is dealt with during reflection time. Reflection time is not necessarily held only at the end of the class it held in between and also in the beginning while brain-storming. It is the experience plus reflection on the experience which is of value, not just the experience itself. It is through reflection on the experience in the drama class that the children become aware of their personal growth. The children learn to make educated decisions, make connections within their learning experiences and learn to apply in other contexts. A creative ways of assessing skills has been incorporated using drama and reflections. They are fixed against a set of predetermined criteria include a range of collaborative methods, such as dairies, story-telling, drawings, observations during reflection time, observation dramatic activities, peer feedback on a performance.

*Keywords:* Drama; teaching child rights; gender equality; quality education

**ROOM#102 (Concurrent Session B)****Rapporteur: Rupa Munakarmi****02. Creating Transformative Research Space Through Mandala Approach***Suresh Gautam, Bal Chandra Luitel and Binod Prasad Pant*

The evolution of qualitative research from early realist ethnography to fictional collage study, several modes of inquiry have emerged, experimented and applied. Denzin, & Lincoln (1994) traced out the history of qualitative research and its development along with the contemporary theories and philosophies. The evolution of qualitative research gradually seeks the local modes of representation with logics and genres (Saldana, 2014, Taylor, Taylor and Luitel, 2012). In this regard, decolonial research tradition appears to expand the horizon of qualitative research (Smith, 1999), rejecting the hegemony of Western Modern Ways of thinking. Some radical views of qualitative research asked its readers to imagine a world without data, a world without methods, a world without hegemonic politics of evidences, a world where no one counts, a world without end” (Denzin, 2013). In this line, I envisioned Mandala Approach to portray the complexities of everyday urban life and education as a transformative approach.

Mandala approach is embedded with the traditional Hindu and Buddhist civilization which may liberate from the Western World Views. The workshop primarily focuses on the Mandala research approach as a research philosophy which can be applied right from the begging to the end of the research process. Philosophical assumptions of Mandala create a hybrid space where to create dialectics of

technocratic prosperity and cultural spiritual embodiments. Mandala itself a tool to achieve spiritual being inside the physical body of human creating wholeness. Mandala itself represents the symbol of concentration rather than measurement.

Mandala gives us a space for insight, healing and self-expression as Fincher (1991) opines. Moreover, Mandala offers to design integral research as Taylor (2012) imagines including the useful features of the all existing paradigms. In doing so, we can develop the sense of awareness following any other emergent traditions. According to Sattler, (2008) holistic worldview, the world is an integrated whole and thus an organism is also integrated. This integration makes it organic and dynamic (p. 53).

**Creating Order in Chaos**

Usually the research journey starts in chaos. We cannot be as clear as we need to be in the initial stage of research but we are always in search of order. All research issues started with the chaos. As a PhD student, I was struggling to select the research topic and specifying its scope in the beginning. The metaphor of Mandala I used to search inner and outer order of human life. I believe human life starts with chaos but we are searching meaning from the chaos through the mandala philosophy. Circle of Mandala allows us to explore the ideas of balance, and coherence in order and chaos among the as researchers. Colours of mandala helps to describe the human nature and behaviours. Various shapes and sized in mandala create a microcosm aspects of human complexities. Bell (2014) believes, “The mandala is more than a map of the city. It is a social and political ideology, a description of the order

of the universe, which is repeated in a well-ordered city here on earth” (p. 54).

### **Promoting Integral Ways of Knowing**

Can we call it human life is blended with socio-cultural and spiritual being of time and space. I believe human being perform material and spiritual, sensible and sensual, violent and peaceful kind of activities as an integral form of understanding. Likewise Mandala seems to be closer to the integral epistemology (Wibler, 1998) provoking me to explore the ways of understating holistic human life.

Mandala approach helps to create order via it is dynamic and self-referential ways of knowing, which has might transform the ways of thinking and believing. This epistemological assumption might have been shaped and reshaped by the individuals in constructing a personal and unique reality.

### **Integral Research Space**

Mandala creates the integral research space beyond and within the understanding of research paradigms. We can start research from the green interpretive circle at the stage of incubation. When it was gradually hatching, It has blended with other several colour of circles. Gradually it prepares us to think of using post ontological multi-paradigmatic research design, mainly the paradigms of interpretivism, criticalism, postmodernism and integralism. The interpretive paradigm as a green colour of enabled me to employ emergence and inter-subjective features of inquiry. The red colour of Mandala offered a critical outlook needed to identify the research problem, to reflect upon my experiences as a urban resident, as a urban teacher and to make my lifetime's subjectivities

transparent to readers, whereas the paradigm of postmodernism acted to bring the colourful experiences of youth via multiple genres for cultivating different aspects of my experiences of human life of integralism created as an inclusive urban youth activities in Kathmandu.

Within/out multi-paradigmatic design space Mandalic research space helps us to generate the research text of my human life and history (As per the need). It also helps to generate new knowledge via a host of innovative epistemologies that have the goal of deepening understanding of everyday life practices of youth by examining them critically, identifying underpinning assumptions, and reconstructing them through scholarly interpretations and envisioning.

*Keywords:* Transformative research space; Mandalic approach; decolonial research tradition; integral ways of knowing

### ROOM#103(Concurrent Session B)

Rapporteur: Kul Prasad Khanal

### **03. Cultural Mapping in Aboriginal Australia as a Transformative Practice**

*Nell Taylor, Scott Chisholm and Luke May*

Jack Mezirow and others' theoretical perspectives surrounding transformative education and learning have been influential in the way that pedagogical models have been constructed, critiqued, and implemented in a variety of social and cultural contexts (Taylor & Cranton, 2012; Mezirow, 1978). This theoretical perspective is particularly relevant in the planning and implementation of 'on-country' community based cultural education and knowledge transfer programs in

Australian Indigenous communities. Passing cultural knowledge down to future generations is recognised by Indigenous communities as a fundamental factor for building cultural self-knowing, pride and self-esteem among younger generations that leads to other positive community and social development outcomes. This is important as post-colonial Australia still struggles to “close the gap” between Indigenous and non-Indigenous outcomes in the areas of mortality, health, education, and social and economic wellbeing. As post-colonial educational institutions and frameworks are re-evaluated and focus shifts to more culturally appropriate programs, new approaches grounded in cultural practice that align with Aboriginal worldviews and help to reassert cultural identity are necessary.

Cultural mapping and community arts projects are two community-led participatory approaches in which we have been recently involved that incorporate themes of transformative learning. Cultural mapping is a process that involves multiple people from a community coming together to map significant cultural sites spatially (using a GPS), orally (through storytelling), historically (through research), photographically (through the use of 3D panoramic imagery) and scientifically (through archaeology, fauna and flora surveys). The result is a holistic digital map hosted online that contains many different dimensions of a place and can form a teaching and learning resource for current and future generations of Indigenous and non-Indigenous people. To a non-Indigenous audience, navigation of a cultural map can be far reaching and build a wider understanding of the intricacies and aesthetics of significant Aboriginal sites and cultural practices, and foster an appreciation for Australian

Aboriginal cultural heritage. To members of the cultural group, such a map can provide connection to country, culture, language and identity, which can have significant transformative effects on wellbeing, cultural strength and resilience.

Community arts projects can also provide an opportunity for intergenerational cultural education and for positive community outcomes. Firstly, art occupies a meaningful place in the lives and culture of Indigenous Australians as an important communicative tool for what is otherwise considered a mostly ‘oral’ language and culture. For tens of thousands of years, rock engravings and paintings, wood carvings, instruments, painted bodies, head dresses and dancing sticks have been produced to share knowledge about creation, law, spirituality, family, hunting, food and everyday life. Today Australian Indigenous art is popular worldwide for the connection to culture it represents. For many Indigenous communities taking part in arts activities celebrates cultural expression, promotes a sense of pride and brings economic development. Using art in community-led teaching and learning activities can provide the ideal conduit for the transfer of knowledge and reflexivity that is necessary for transformative education. When more experienced artists work together with younger artists they are not only sharing important cultural knowledge, but are promoting skills development and intergenerational support networks, as well as economic enterprise.

The importance of cultural context and relationship to country in addressing the educational and development needs of Indigenous communities is well documented,



and we engage with a vast body of literature that recognises the interconnectedness of environmental, mental, cultural, physical and spiritual wellbeing for Indigenous Australians. By developing and facilitating programs that encourage intergenerational relationships and knowledge transfer, engagement with traditional language and culture, connectedness and knowledge of environment, and connection to identity, we aim to encourage participants to reaffirm their cultural identity and realise the importance of prioritising culture in achieving community aspirations.

Using examples from partnerships developed in consultation with a number of Australian

Aboriginal communities we will explore a digital cultural map and present a recent community arts project. Together we will discuss how the principles of transformative education and learning are highly congruent with community-led teaching and learning projects, particularly through cultural mapping and community arts.

*Keywords:* Indigenous Australia; remote communities; cultural mapping; cultural sustainability; community arts

*Note:* Participations attending this particular workshop are encouraged to bring a laptop or other digital device to access digital cultural maps.

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## Important Notes

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