EDUCATIONAL PERSPECTIVES OF MAGAR SLC GRADUATES

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A Dissertation

Submitted to

School of Education

in Partial Fulfillment of the Requirements for the Degree of

Master of Philosophy in Education (Educational Leadership)

Kathmandu University

Dhulikhel, Nepal

December, 2013

Master of Philosophy in Educational Leadership dissertation of *Dhan Maya Thapa* presented on December 30, 2013.

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

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DEDICATION

To my respected parents and to the dedicated and committed educators

AN ABSTRACT OF THE DISSERTATION OF

Dhan Maya Thapa for the degree of *Master of Philosophy in Education (Educational Leadership)* presented on December 30, 2013.

Title: *Educational Perspectives of Magar SLC Graduates*

Abstract approved: _____

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In formal education system of Nepal, Higher Secondary level is the ultimate level of school education and thus is the prerequisite for entry into the study of higher levels and provides a basis for entry into the world of work in Nepal.

Literatures show that some ethnic groups and minorities have less participation at this level and being a student of 'education' and 'research' from such an ethnic background, these facts knocked my conscience giving rise to the curiosity to look into the matters taking one of such ethnic groups (Magar community) under study. The Magar community is one such ethnic community that has not shown expected progress in educational sector. So, how a particular group of Magar community is taking the education was my curiosity. So, this research aspired to explore the educational perceptions of School Leaving Certificate (SLC) graduates belonging to Magar community on continuing or not continuing further education. More specifically, the study endeavored to probe into the aspects influencing their educational perceptions and participation.

This study was designed qualitatively under interpretative paradigm with the intention to adopt flexible structure and local participation. I adopted case study method to serve the end of my research questions and research purpose.

Purposefully, Boughagumha and Nayarnamtalesh VDC (Village Development Committee) of Palpa district were identified as research fields being the density of Magar population in these VDCs 99% and 70% respectively. I interviewed sixteen Magar SLC graduates until I reached the data saturation. I generated the study data mainly through different research tools and techniques in the field. In the first stage of data generation, I conducted PRA (Participatory Rural Appraisal) as an approach as well as tool in both the communities, through which in-depth issues were dug out. Then, I conducted Focus Group Discussion (FGD) and interviews with the participants.

In the process of data analysis and interpretation, my emphasis was always on yielding real meaning subjectively bringing into play my observation and reflection as well. I interpreted the findings of the study using narrative and reflective writing style linking the interpretation with relevant theories such as Bourdieu's theory.

The study showed that Magar SLC graduates had veracity perspectives. They are optimistic towards education. However, the study witnessed that there was a lack of proper guidance, self-effort, vision and planning for further education among Magar SLC graduates. This research explored some important influencing aspects that forced the Magar SLC graduates to construct the perceptions regarding higher education as well. It was identified that social orientations affect individual's perceptions towards education. Similarly, self motivation was identified as crucial cause. Therefore, it is imperative to provide the Magar students with proper

counseling and forming encouraging family and social environment to enhance their

desirable inclusion in further education.

Keywords: Education, Magar, community, perception, attitude, culture.

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ACKNOWLEDGEMENTS

I would like to extend my sincere thanks to all of the research participants, who spared their valuable time providing relevant data and information for my dissertation. My genuine gratitude also goes to Ms. Shanti Shrees who assisted me immensely during my fieldwork.

This research has achieved the essence of its worth also because of the incredible financial support by SNV Nepal under Social Inclusion Research Fund (SIRF) Harka Gurung Research Fellowship, 2011. I am very much grateful to SIRF Secretariat.

I am also thankful to the authors and publishers of various articles and their excellent coverage of subject matters, which were useful for my study in completing this endeavor. Likewise, I wish to express my sincere appreciation and gratitude to every person who has been instrumental in realization of my objective of bringing out this dissertation. Their inspiring and friendly advice served me as a source of strength for this study.

Thanking words for my family members are not enough because there are just too many things to enumerate. Main credit goes to them for their enduring support and inspiration and sacrifice in bringing me where I am today.
Thank you, all!

Dhan Maya Thapa   December 30, 2013

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ACRONYMS

CBS	Central Bureau of Statistics
DEO	District Education Office
DOE	Department of Education
EFA	Education for All
FGD	Focus Group Discussion
GoN	Government of Nepal
INGO	International Non-governmental Organization
IT	Information Technology
KUSOED	Kathmandu University School of Education
MDG	Millennium Development Goals
MoE	Ministry of Education
M. Phil	Master of Philosophy
NFDIN	National Foundation for the Development of Indigenous Nationalities
NGO	Non-Governmental Organization
PRA	Participatory Rural Appraisal
SLC	School Leaving Certificate
SSRP	School Sector Reform Plan
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
VDC	Village Development Committee

CHAPTER I

INTRODUCTION

My journey in this study begins introducing the Magar ethnic community and their educational status. The available literature and my own experiences and reflection as a professional in the academia helped me identify that there existed some problems with Magar students in attainment of higher education in their community which raised some pertinent questions worth giving a serious thought on thereby giving me a purpose. Nevertheless, there existed some delimitation in the course of finding the answers of these questions which I felt worth making a mention of in an organized way. Hereunder follows the description of beginning steps of my journey.

Initiating the Research Journey

Education is one of the essential aspects in life. In my perception also it's a wealth of knowledge and I worth it a lot. During the service of my father, I attained my school level education in India. When I was there I had little idea about Nepali caste system. But on my return to Nepal, I became familiar with different ethnic and caste groups, their related practices, attitude and understandings on or about those caste groups. During my stay, profession and study here in Nepal, I have got various opportunities to be close to various ethnic groups and people of various castes. In the course of my interaction with these people, my observation revealed the verity that people of not all caste, creed and ethnicity equally took education as something important in the process of living a qualitative life. When I concentrated on the reality, sometimes as a student and sometimes as a teacher during my presence at different educational institutions, I further realized that only a minimal number of

Magar students got themselves enrolled at different levels and programs of academic studies. It made me curious to explore their perceptions regarding their participation in higher academic endeavor.

So, when I had to accomplish a research work as a part of my M. Phil. study, I determined to set out in the journey to sort out the actual reasons towards it and to probe the factors that promote and/or hinder Magars' education.

The development of any nation depends on its educational system. It is proved that education is the key to human progress and social change. Marcella, Josephine, and Kafwa (2011) state that education is all the elements - knowledge in basic skills, academics, technical, discipline, citizenship, the processing of knowledge, using inspiration, visionary ambitions, creativity, risk, ability to bounce back from failure, motivation and more, and all should be considered (p. 2). This argument indicates vital role of education and, to expand access to and participation in educational processes of all the people. More importantly, education is a powerful tool for human empowerment. It helps in developing confidence in individuals and community about their own capacities to shape their lives and, thus, enhance their intellectual, social, and economic strengths against oppression, exclusion, and discrimination.

Educational Perceptions

Perception is the process for extracting information through the senses and forming internal representations of the world (Pillow, 2009). Lindsay and Norman (1977) stated perception as the process by which organisms interpret and organize sensation to produce meaningful experience of the world (as cited in Pickens, n.d., p. 10). In other words, person is confronted with a situation or stimuli. A person's awareness and acceptance of the stimuli play an important role in the perception process.

It has been shown that in practice it is not the concrete learning environment that influences learning processes of students, however, students' perceptions of the learning environment are crucial. It is the perception of the characteristics of the learning environment that affect students' approaches to learning and the quality of the learning outcomes (Entwistle & Tait, 1990).

In this research context, perception implies the thought, feeling, belief, opinion or understanding and attitude of Magar community, especially, SLC graduates, towards higher education after SLC examination. To analyze and interpret the perceptions and the influencing factors on continuity and discontinuity of further education, it was a basic undertaking to know how Magar SLC graduates perceived further education.

Magar - An Ethnic Community in Nepal

Nepal is a multi-ethnic, multilingual, multi-religious and multi cultural country with geographical diversities. It has caste-based hierarchical social structure and norms. The Constitution of Nepal of 1990 has called for uplifting the living standards of the indigenous Nationalities respectively knowingly identified and addressed as "*Adibasi Janajati*". They have their distinct collective identity, own language, religion, tradition, culture and civilization, own traditional egalitarian social structure, traditional homeland or geographical area, written or oral history, "we feeling" and has declared itself as *Janajati* (Central Bureau of Statistics [CBS], 2003).

Magar is one of the indigenous ethnic nationalities of Nepal with its own ancient rich culture. The classifications of ethnic groups promoted by National Foundation for the Development of Indigenous Nationalities (NFDIN) are "Advanced group, Disadvantaged group, Marginalized group, Highly Marginalized group and Endangered group". Magar is categorized under disadvantaged group.

The censuses of different periods show that 1,622,421 (2003) and 1,887,733 (2012) people identified themselves as belonging to Magar community, representing 7.1% of Nepal's population and making them the largest indigenous ethnic group occupying third position in the country's population. Still in the same position according to National Population and Housing Census 2011, National Report (CBS, 2012, p. 144).

In general, Magars follow Buddhism, Hinduism and Christianity. Mother tongues of Magars' are *Dhut*, *Kham* and *Kaike* languages on the basis of geographical locations (Shris, 2010). Among Magars foreign jobs are their first priority. Moreover, military profession has been established as the culture and trends in Magar community along with the Gurung, Rai and other martial-ethnic groups (Shris, 2010, p. 106). Similarly, farming and animal-husbandry are still many of their major occupations. However, these days, Magars are also in various professions like security, health, education, civil services, etc.

According to the CBS (2003; 2012), the regions that the Magar inhabits in majority are the districts of Palpa, Rolpa, Myagdi, Pyuthan and Baglung. Further away, today Magars are found in many other countries of the world settled there for study or other work-related purposes. Similarly, many Magar associations are formed with common goals of bonding themselves well, and keeping cordial social relation with other communities in order to preserve and promote their culture, tradition and language for the sake of their identity.

Almost all the participants of my research revealed that the educational status of Magar community is moderate, neither high nor low, though it has improved in comparison to previous time periods. This argument shows that the educational

standing of Magar community is average as it was also my observation before starting this research journey.

Statement of the Problem

In terms of educational perspective, even Magar concerns about educational participation of Magars seem to have spread in recent years both in academic and non-academic discourses. But I observed that, as being a teacher of higher level of education, in my work places that Magar SLC graduates seem to be having lower participation and give less priority to education. That knocked me to think about educational perspectives of Magar community.

The overall development of a nation is very difficult without equitable participation or inclusion of all the communities. This calls for equal access to education for entire population of the country. It provides the deprived and marginalized section of the communities, nationalities, and ethnic groups with an opportunity to be aware of their rights and duties to participate in the mainstream for the political, social and economic development of their own communities and the country. Such participation ensures harmonious relationship among the diverse communities within the country. But many of the ethnic groups living in the remote and inaccessible parts of the country have been deprived of this opportunity and it has not only resulted in backwardness and poverty of these communities, but also in academic development.

In connection with literacy rate of Magar students, the 2001 census showed that only 4.58% of Magar students had the SLC graduation or equivalent qualification, 3.08% had certificate level or equivalent, and 2.16% had participation in higher education, which reveals the trend that the participation of Magar students decreases as the levels of education increase.

So, the main problem to state is there are a few number of Magar students enrolled in various institutions for higher studies. Why is there minimal number of Magar students for further education after SLC? And what are the causes of this? How do they develop their perceptions towards higher education? Why do they develop the attitude of not going for further education? Is it because of their economic, social and/or cultural reasons? What would be the factors that influence them to participate in further education? Is it that Magar youth find present system of education not relevant for them? Can we say that present education system is exclusionary to Magar youth? Why has the inclusionary policy of the government not attracted the Magar youth? Is it that the government policy is only in the documents and are there problems in implementation?

All these questions raised in this sub-section lead to a problem that despite the initiation and policies of the government and communities to inclusive education, why there is less participation of Magar students in further education after SLC.

Purpose of the Study

The purpose of the study was to explore the perception of Magar SLC graduates towards further education as well as to understand the factors influencing their participation in further education after SLC.

Research Questions

In order to meet the purpose of the study, the following research questions were set:

1. How do Magar students perceive further education after SLC?

2. Why do some SLC graduates continue their education while others do not?

Delimitations

This study endeavored to explore the perceptions of SLC graduates belonging to Magar community about continuing and not continuing further education after SLC. It was focused only on educational perceptions. Enrolling to +2 level educations (Formal education) was taken as further education for this research.

Rationale of the Study

This research is anticipated to be significant one. It is a new knowledge as there is a lack of literature and research on the issue of the education of Magar community. The topic itself was very significant to study as I saw the educational status and insights toward education of Magar community and similar ethnic communities remain awaiting to be studied. Concerning with their status and attitude towards education was an existing issue of individuals of the community and the overall nation.

In order to bring Magars in the educational mainstream, it is essential to launch different educational programs and activities. Exploring the educational status and their perception on the education can help to design and device the appropriate types of educational programs and activities. Further this study can be a corner stone for the policy makers as this study brings the first-hand experiences and opinions of the targeted population along with the factors affecting their educational attainment. Different observations and researches, have pointed out educational attainment gap among different communities. There is no research done that explores Magars' perspectives about higher education. Therefore, this study is a ground breaking one and can help open up a new knowledge that still remains in a covered state.

My Positionality: Who Am I in This Academic Research?

In this section I discussed my positionality that is my various positions and how they affect the research in the research study undertaken. Analyzing the research that I have done, I can say that the positionality had some impacts on my research.

In a broader sense, positionality determines the way a study is conducted by a researcher (Flick, 2006; Creswell, 2011). By my positionality, I mean how I was perceived by the participants of my research and how I perceived them. What pre-existing factors were influencing the relationship between me and my participants? I needed to consider how things such as my appearance, my language, my body language, my expressions, my actions and much more were read by my participants – I had to try to see myself as they saw me, and then worked towards understanding what sort of impact that might be having on my findings – would my participants be consciously (or subconsciously) censoring themselves, how they act, what they say etc.?

It was also useful to know what sort of discourses are present in popular culture, and even in traditional culture, regarding the typical, Magars, as regardless of how I behave, these deeply rooted discourses in the imaginations of my participants also affect how we interact, just as the traditional and modern discourses surrounding Magar informants at my research field Palpa also impacted upon interactions. What makes this so hard to establish is that very often are not even aware of the pre-existing thoughts and ideas we have of people before we meet them, as stereotypes can so swiftly become ingrained in the psyche, especially when these are stereotypes that have been around for as long as we can remember.

Researcher Background

My school level education was completed in India. After completing school level education I was very much excited to come back to Nepal for further education and to be familiar with my own community and country.

Professionally, I am a teacher by my own keen interest and respect to this profession. During a long teaching experience of about twelve years, I distinguished many insights of worth of education. In this research context, I am a learner because I learned to search into the community and attained immense knowledge regarding my own community, country and the context of education.

As born in Magar ethnicity, I respect and love Magars' culture; but not blindly. I do not say all customs, traditions and cultures of Magar community provide positive supports to form perception towards education. So, according to needs I also played a critical role in this study.

Researcher Bias

What I have, then, because of my background as a teacher and educator, is a strong bias toward the importance of education. I believe that education is a way to improve individual's skill and intelligence. It teaches to live ones' life with its essence.

As a person, the concept of 'Who am I?' is not limited to my position as a teacher. 'Who am I?' also influences me as a researcher. Scheurich (1994) remarks that one's historical position, one's class (which may or may not include changes over the course of a lifetime), one's race, one's gender, one's religion, and so on - all of these interact and influence, limit and constrain production of knowledge. In other words, "who I am?" determines, to a large extent, what I want to study (p. 17). I am, as a researcher, a product of who I am as a person, and who I am as a person is a

result of my race, class and gender. I am the researcher "I am" because I have experienced life in a certain manner. Additionally, what I believe about research cannot be separated from who I am (Harding, 1987). My perspective as a researcher, my beliefs about research, and the methodologies I choose, and the questions I ask, have been built on my prior knowledge, experience, and environment. As Denzin explains, "Interpretive research begins and ends with the biography and self of the researcher" (2005, p. 12). Since I cannot separate myself as a person from myself as a researcher, and since myself as a person brings with this bias, what I must deal with in my research is how to control this bias so that it does not interfere with the data in a way that corrupts or invalidates. There is no way that I can have the illusion of objectivity in this collection of data, for my ultimate goal was to add to the body of knowledge so that I might have done my job better, and as Creswell (2011) explains, "Qualitative researchers approach their studies with a certain world view that guides their inquires" (p. 74). This is not an objective process, even after attempting to bracket out researcher's experience and bias. An additional area for bias comes from my knowledge of the subjects. This researcher was in the unique position of knowing many of the participants on various levels.

As a researcher, I am not value-free like positivist researcher because my family background and social orientation can influence my thinking and understanding. Even if I am a Magar, I feel as I am isolated in terms of cultural practices together with Magar community long time due to my stay out of the country sometime in the past. I am enthusiastic to learn Magars' culture and tradition in the course of further understanding. I purposefully adopted an agenda for empowering the research subjects and transforming the socio-cultural realities (Creswell, 2011).While

giving focus to the participants' voices, I took clear philosophical and methodological stances to address the issues.

Organization of the Dissertation

This dissertation is divided into five chapters. The first chapter introduces the nature of study, postulates the statement of problems, sets the research purposes, and raises research questions, states delimitations, puts forward the rationale of study, develops study framework to organize the study.

In the second chapter related literatures have been reviewed. It includes perceptions, attitudes and cultural aspects regarding education. The books, papers, research findings and other sources of literatures have been used and reviewed. More specifically, I have reviewed on the core themes of the dissertation. Towards the end of the chapter, I have also developed conceptual framework.

The third chapter deals with the adopted methodology so as to reach the research findings and conclusion. This section also includes the descriptions regarding study field area, participation selection and research tools and methods. The procedures of data generations, analysis and interpretation of this research work are also described. The reflections on my field work experiences have mentioned in the last section of the chapter.

In the fourth chapter, I have presented the description of themes and sub-themes in the context of my dissertation. I have discussed and analyzed the educational orientation and perceptions, and the forces that influence educational perceptions.

On the basis of the data analyzed and interpreted in the fourth chapter, the fifth chapter incorporates the findings and discussion on the issues concerning Magar SLC graduates' educational perceptions toward further studies along with reasons behind

their viewpoints. I have also sought the answers to the research questions related to my theoretical understandings and drawn the meaning with my reflections followed by conclusion, summary and implication of the study.

Each of these chapters opens with a chapter overview and ends with a chapter summary. The intension behind doing it has two fold functions: first it provides me guideline to deal with the matters to be included without missing any information and second it gives the audience of the research a clue to find their information easily.

The final part of this dissertation includes references cited in this study and also appended a series of pertained appendices.

Chapter Summary

This first chapter introduced the general overview of the research study. It explained the nature and inspiration of the study. I attempted to justify the topic related concepts and perspectives. The statement of problems and research purposes raised the research questions for the study followed by delimitations and rationale of study. The chapter enclosed with the framework and organization of study.

CHAPTER II

LITERATURE REVIEW

This chapter makes an explicit review of the relevant literature to support this research study. I reviewed from the existing articles and other sources like books, web information and various studies. Due to inadequate literature regarding Magars' education, the literature on other communities provided insights for this research study. As the study was allied with the educational perception and participation of Magar SLC graduates in further education, the literature on the educational development system, and social perspectives in education sector were reviewed.

Literacy and Education

In common interpretation, literacy is the knowledge of reading and writing. Those who can read and write are called literate (CBS, 2003). In most countries, for census taking purposes the ability to read, write and do simple computation has been regarded as the minimal standard of literacy. UNESCO (2003) came up with the concept of functional literacy and added qualitative approach. It defines a person to be functionally literate when s/he could read and write enough to be effective in the normal activities of life. The definitions of development vary from people to people according to their needs.

The literacy rate of the population aged five years and above of Nepal is 53.74% (CBS, 2003) and has increased in 2011 as 65.9% (CBS, 2012). The literacy rate of Magar was 39.3% in 1991 (CBS, 1991, as cited in Gurung, 1998) and 55.90% in 2001 (CBS, 2003, p. 103). According to CBS census, Magar's literacy rate and the participation in education are shown to be average. However, the participation of

Magars in higher education does not seem satisfactory. Literacy is not the only measure of educational attainment. It is also important to find out the status of the school level children's education.

The individual is only one factor influencing learning and/or achievement. In terms of literacy learning, human development also include factors outside of the child, such as school characteristics, learning environments, class activities, parental input, instructional characteristics and the student's imaginative world (Lanter, 2006, p. 1). Thus, any true understanding of learning must extend beyond a child's innate abilities to these factors. This idea recently has become more popular as family functioning and community context have emerged as critical issues for children's education.

With the successful completion of higher secondary level - grade XI and grade XII as identified by formal education system of Nepal, the door into the world of tertiary education is opened up. Hence, this basic educational attainment should be met by every student willing to join the higher education in Nepal. Along with this, successful completion of this level can make one saleable in the job market with some limitations. It looks that this level is the basic foundation of formal education system in Nepal. A formal education as used in the study is defined as "A formal education includes basic learning, elementary and high school, and post-secondary school (college, trades or technical school, or university)" (Glossary, n.d., para. 13). As normally used, the term formal education refers to the structured educational system provided by the state for children and adults.

In most countries, the school level formal education system is state-supported and state-operated. In some countries, the state allows and certifies private systems which provide a comparable education (Education in Nepal, n.d., para. 3). A formal

education program is the process of training and developing people in knowledge, skills, mind, and character through structured and certified programs.

The social objective of education can be analyzed in three areas: human relations, economic efficiency and civic knowledge (Pande, n.d., p. 120). Education prepares a person to coexist with his/her neighbours and other members of the household; mutual cooperation and goodwill enable him or her to carry out a number of his/her responsibilities in this sphere more easily. Another task of education is enabling individuals to become efficient economically. By imparting skills training and instilling professional capabilities, education enhances the capacity of the people to obtain gainful employment. Finally, education creates civic awareness and knowledge of a society in terms of an individual's fulfilling his /her duties as a citizen.

As seen in the above discussion, higher secondary level education is very crucial foundation for advancement in the higher education in Nepal. However, the Nepalese scenario shows that there is average literacy rate among the Magar people which has barred them from attaining professional capabilities and creating civic awareness.

Culture and Education

Culture and education are interrelated elements of social life. Individuals learn to behave at par with the socialization process they went through in accordance with the accepted social norms and values associating them with their own experiences. They start imbibing those ideals, principles and beliefs which 'culture' has accepted as desirable. As a result, the individuals seem to behave within the expectations of others. As a corollary, the culture of a society has an inevitable impact on its educational system as well.

The educational system points to the various needs of the society concerned, because it is towards the fulfillment of the same that education is organized. If the culture of a society is chiefly materialistic, the education system there is based on competition and the efforts of the individual, is directed towards the achievement of material goals, but not towards spiritual or aesthetic ones. "If individualism is at the top in a culture the educational system of the society, too, becomes coloured by individualism" (Chaube & Chaube, 1994, p. 315).

According to socio-culturists, a child's "culture" determines what knowledge and skills are needed, and the culture of people provides the tools to obtain this knowledge. In this sense, culture is defined as a system of shared beliefs, values, knowledge, skills, structured relationships, customs, socialization practices, language, social settings, physical settings and objects, such as computers and art. One's culture is expressed through familial and societal routines. Thus, it can be deduced that whatever we learn through education is immensely influenced by culture.

Piaget's theories have helped us understand how an individual's behavior must develop in order that another can follow; how children incorporate experience into their own very personal conceptions of the world; how children's moral values develop sequentially; how imagination is formed and how it changes; how logical thought (such as scientific thought) develops; how the ability to categorize, generalize, and discriminate grows with children's experience; and how children learn symbol systems (Gage & Berliner, 1991). As a professional in the field of education for a long period of time, I have found that in most of the cases students from different cultural backgrounds have different perceptions toward higher education.

The development of a child's perceptions toward education is also associated with their social capital as Bourdieu asserts. Social capital refers to the amount of

dyadic adult interaction that a child experiences concerning academic and personal matters. In addition, it can refer to the quality and quantity of the social and community support systems available to the child's family.

Perceptions and Attitudes Toward Education

Perception and attitude are interrelated. Perception is the way that how we perceive the world and our attitude is how we act towards it. Although perception can determine attitude, they are somehow entwined with each other.

Attitudes are an integral part of the world of work. Attitudes are important because of their links to behavior. "An attitude is psychological tendency that is expressed by evaluating a particular entity (person, object, situation, issue) with some degree of favor or disfavor" (Nelson & Quick, 2000, p. 45). Allport (1954) characterized attitudes as "probably the most distinctive and indispensable concept in contemporary social psychology" (as cited in Bordens & Abbott, 2005, p. 230). Since Allport's assessment, attitudes have transcended social psychology to become important in our everyday lives. Similarly, Schermrhorn, Hunt, and Osborn (2007) define attitude as "a predisposition to respond in a positive or negative way to someone or something in one's environment". Attitudes develop on the basis of evaluative responding. An individual does not have an attitude until he or she responds to an entity on an affective, behavioral or cognitive basis.

Skinner (2006) says that "Attitudes are deeply rooted psychologically, they can, nevertheless, be changed. The experimental evidence indicates that certain specific attitudes are readily engendered and readily modified. Generalized attitudes, however, seem to be much more stable and to have their origin to a greater extent in home and community influences than in the school" (p. 127).

The fundamental insight of behaviorism is strategic: instead of trying to analyze consciousness and states of the mind, scholars could have made more progress in psychology by looking at the actions of others and at the observable states of people and their environment to which the actions could be legitimately related (Homans, 1993).

A research study on the attitudes of people towards education (Almani & Abro, 2007, p. 2) revealed ten categorical factors that affect their educational attainment. They are: quality of textbooks, English as medium of instruction, examination system, quality of education, regularity and punctuality of teachers, facilities in schools, lack of motivation, corporal punishment, homework and involvement of parents in education of their children.

If the above mentioned influencing factors affect the attitudes of students toward education, then how is it different according to the ethnic group and cultural systems? This finding appears mere generalization and such a condition not only affects Magar students but also entire cohort of student population of the place where such kinds of influences are seen - irrespective of the ethnic diversity.

Major Components of Attitude Importance

In 1995, research conducted by Boninger, Krosnick, and Berent provides some important clues on "what factors influence attitude importance- in other words, why are some attitudes so important to specific persons" (Baron & Byrne, 2000, p. 124).

The aforementioned reasoned that three factors that may play a key role in determining attitude importance: i) Self-interest: the greater the impact on an individual's self-interest, the more important the attitude; ii) Social-identification: the greater the extent to which an attitude is held by groups with which an individual identifies the greater its importance. iii) Finally, attitude importance also stems from

value relevance- the more closely an attitude is connected to an individual's personal

values, the greater its importance.

Figure 1. Major components of attitude importance (Baron & Byrne, 2000, p. 125).

As shown in the figure 1, attitude importance appears to stem from three major

factors: self-interest, social identification, and value relevance.

Perception and Attitude Formation

Perception and attitudes are influenced by values and are acquired from the

same sources as values: friends, teachers, parents, and role models. Two major

influences on perception and attitude are direct experience and social learning

(Nelson, 2000, p. 115). Direct experience with an object or person is a powerful

influence on attitudes. Research has shown that attitudes that are derived from direct

experience are stronger, are held more confidently, and are more resistant to change

than the attitudes formed through indirect experience.

In social learning, the family, peer groups, religious organizations, and culture

shape an individual's attitudes in an indirect manner. Children perceive and learn to

adopt certain attitudes by the reinforcement they are given by their parents and

teachers when they display behaviors that reflect an appropriate attitude. Russian

psychologist Lev Vygotsky (1978) attributed a special role in cognitive development

to the social environment of the child. He noted that children begin learning from the

people around them, their social world, which is the source of all their concepts, ideas,

facts, skills, and attitudes (Gage & Berliner, 1991, p. 73). That social world, one's

culture, determines which stimuli occur and are attended to.

From the unique social-cultural patterning of events, children come to internalize selected aspects of the world. Cognitive development, then, has its origins in interaction among people in a culture before the psychological process-representing those ideas, events, attitudes, and strategies- become possible within children.

Empirical Review

Ethnic groups differing in their educational achievement fall into two general categories: cultural orientations (about how cultural orientations of certain ethnic groups promote/discourage academic achievement), and structural position (how the structural position of ethnic groups affects the children's (parent, peer, and school) environments (Kao & Thompson, 2003, p. 46). The first argument credits ethnic group differences in cultural orientation, most specifically differences in orientation toward schooling. An ethnic-religious group is credited for having a cultural orientation conducive to the development of capitalism. Elliott, Hufton, Hildreth, and Illushin (1999, p. 91) also points that children's familial, peer and cultural perceptions about what constitutes real and meaningful for life affect educational achievement.

Similarly, another study found that "low economic status, dependency on high caste or class, occupational transition, cultural transition, indifferent attitudes of parents and students, low level of relevancy of education, home and peer environments are some of the push and pull factors for education" (Kumal, 2005, p. 107). Likewise, Jha (2010) revealed that high income of parents and greater degree of education facilitated the learning achievement of the children in the family (p. 88).

Ruggiano's study on "The Education Status of the Hispanic community in Delaware" and the study showed the influence of socioeconomic status on educational values in Hispanic families (Ruggiano, 2008, p. 3). Economic hardships experienced by economic families may result in Hispanic parents emphasizing values of work onto

their children and deemphasizing education. In addition to the barriers of low socioeconomic status, limited English proficiency, and limited parental involvement, Hispanic youth may also experience educational challenges presented by current educational systems that do not meet their cultural needs. These research findings and the other studies show similar factors influencing educational attitudes.

Research carried out in India has shown that "Caste is significant not in itself but because of the congruence between caste, rank and economic position. By and large, the lower castes are poor, and it is their poverty, rather than caste status, which tends to bar them from enjoying the fruits of new educational opportunities" (Chanana, 2001, as cited in Bhatta, Adhikari, Thada, & Rai, 2008, p. 27). If poverty is a major determinant of access to higher education then why do some of the ethnic groups who are above the poverty level couldn't get in for higher education? This was my curiosity to understand. While drawing many insights from literature on educational perspectives, the study focused particularly on an ethnic group, specific age group and the level of formal education.

Thus, the question arises here is: Are above discussed factors only the causes for educational perceptions and attitudes or some other factors or parameters also exist behind it? What types of factors mostly influenced the Magar SLC graduates for their further education? So, I was interested in extricating and exploring the educational participation and perspectives of Magar SLC graduates.

Based on reviewed literature, it was revealed that the individuals' educational attitudes are manipulated by their peers, parents and economic status. Though many studies have been conducted on the attitudes of overall ethnic groups on education, there has been no single study conducted on educational issues of the Magar community, let alone the thoughts of Magar SLC graduates.

Social Inclusion in Education

Conceptualizing the inclusive education is the crucial step to improve participation of all communities in national education. Inclusive education is a process of developing education for all. Specifically, it is the development of a school so that the school can respond to the diverse needs of students (Meijer, Pijl, & Hegerty, 1997; Clark, Dyson, & Millward, 1995). Ainscow, Booth, and Dyson (2006) define social inclusion as the "restructuring of the culture, policies and practices in schools so that they respond to the diversity of students in their locality" (p. 65). Borton (1998) adds 'listening to unfamiliar voices' (p. 85) to 'responding to diversity' in discussing what inclusive education constitutes.

The above definitions express the view that inclusive education is a process of addressing the diverse needs of the students in a school so that the school can reduce exclusion and improve the level of participation in education. Inclusive education clearly is relevant to non-formal and informal settings and modes of education in addition to the formal system of the school. Major rationales for inclusive education involve rights and ethics as well as efficacy (Dyson, 1999; Lindsay, 2004). These rationales encourage positive endeavor because they affirm the rights of children to education and promote social justice and value diversity. However, the practice mostly depends upon relevant policies, commitments and resources.

As community and school supplement each other, educational inclusion and exclusion need to be understood in relation to societal discourses, practices, and power and knowledge relations. Therefore, changing social and school practices into an inclusive form is a way of challenging and changing exclusionary discourses and existing power and knowledge relations in society.

Policy Review: Education in Nepal

Nepal has maintained school, college and university system in education. In the school level, Government of Nepal/Ministry of Education (GoN/MoE, 2009) in its School Sector Reform Plan has maintained twelve years of schooling but in practice, we still have SLC at the end of grade ten. Higher education in Nepal, like elsewhere in the world, is the sole responsibility of universities and institutions of higher learning and administered by them.

Government has emphasized inclusion in education. Inclusive education is a process of developing education for all. It consists of certain values and practices, which respond to the diverse culture and need of the children. It is a useful way to reduce exclusion by valuing multiple discourses, needs and practices in school.

In the field of education, Nepal confronts two major problems- firstly, a great number of youth are still out of school and secondly, a great majority of those who are in school do not receive quality education (Mathema, 2007, p. 6). The direct result of this is a continuing polarization of Nepalese society into groups with sharply different educational experiences and post-school opportunities.

Another scenario in Nepal is that there exists an enormous diversity in educational attainment across different caste groups. One study on student representation in Nepal's higher education shows that there are marked inter-group inequalities in term of proportional representation in Nepal's higher education institutions. "Some groups are highly overrepresented while others are underrepresented" (Bhatta et al., 2008).

Nepal has adopted a National Plan of Action, focusing on achieving the six EFA goals by 2015. Nepal's EFA programme is drawing upon support from national and international NGOs as well as local communities. The education sector is focused

on supporting Nepal achieving the Education for All (EFA) goals and Millennium Development Goals (MDG) for Education. The EFA programme has sought to satisfy basic learning needs through public policies aimed at providing universal access to good quality primary education and developing new learning opportunities for young children as well as for youth and adults. The requirements for Education for all (EFA) is supportive policies in the social, cultural, and economic sectors are required in order to realize the full provision and utilization of basic education for individual and societal improvement (UNESCO, 2007).

Since the year 2009, the government of Nepal began to implement the School Sector Reform Plan 2009-2015 which aims at restructuring school education with basic education (consisting of Grades 1-8) and secondary education (consisting of Grades 9-12) (GoN/MoE, 2009). In this program, the Nepal government has set the targets of school education sector (for 2015-16) based on the achievements in the key indicators of EFA 2004-09. SSRP further remarks Nepal has made significant progress since the Education for All 2004, but the progress has been uneven within and between the development regions, eco-belts and district. In this regard, this implies that this research work raised some of the issues on the government policies and their implementation in education sector.

Theoretical Perspectives of the Study

Reviewing literature relevant to this research study, my study applied the lens of French sociologist Pierre Bourdieu's theory which states that the actions of people, their social practices are constituted by and constitute their dispositions (habitus), the capital they possess and the fields within which they operate. Bourdieu's formula for social practice is "(Habitus X Capital) + Field = Practice" (Bourdieu, 1984, as cited in Ernste, 2006, p. 5).

The influential sociologist, Bourdieu (1930-2002) was interested in the ways in which society is reproduced, and how the dominant classes retain their position. For Bourdieu, this could not be explained by economics alone, and he is especially known for his discussion of cultural capital – the ways in which people would use cultural knowledge to undergird their place in the hierarchy (Gauntlett, 2011). Social capital is the sum of the resources, actual or virtual, that accrue to an individual or a group by virtue of possessing a durable network of more or less institutionalized relationships of mutual acquaintance and recognition (Bourdieu & Wacquant, 1992, p. 119).

Social capital is an important resource for individuals and may affect greatly their ability to act and their perceived quality of life. They have the capability of bringing it into being. Yet, because the benefits of actions that bring social capital into being are largely experienced by persons other than the actor, it is often not in his interest to bring it into being (Coleman, 1988, as cited in Gauntlett, 2011, p. 118). Bourdieu argued that individuals and families' cultural resources comprise a distinct form of capital which should be regarded on equal terms as economic resources (what Bourdieu calls economic capital) and social networks and connections (called social capital) (Bourdieu, 1986; Bourdieu & Passeron, 1990, as cited in Jaeger, n.d., p. 5).

Bourdieu's theory offers an invaluable conceptual lens through which social inclusion in education may be investigated. It extends socio-cultural explanations for why under-represented groups remain excluded from the educational process. It achieves this by expanding upon an analysis of cultural barriers to participation and relating subsequent investigations to actors' own lived experiences (O'Brien & O'Fathaigh, 2004, p. 6). Bourdieu's main distinction in his theory is his belief that social capital operates as a tool of cultural reproduction in explaining unequal

educational achievement. This theory has strong socio-cultural roots which locate the educational experiences of individuals dialectically through their social and material history.

In Bourdieu's (Bourdieu, 1977, as cited in O'Brien & O'Fathaigh, 2004, p. 7) own words, habitus constitutes "a set of durable, transposable dispositions" which regulates mental activity to the point where individuals are often unconsciously aware of their influence. In essence, the habitus concept is a way of explaining how social and cultural messages (both actual and symbolic) shape individuals' thoughts and actions. It is not a static concept since it allows for individuals to mediate these messages, even to the point of resisting embodied beliefs. The habitus is thus not wholly structured, though it still remains strongly influenced by historical, social and cultural contexts. To illustrate the importance of this concept, one might think of how certain social groups are more capable of mobilizing their own deeply held beliefs on the value of education. Often such values are shaped by a general set of outlooks in their immediate environment (e.g. parental/peer expectations, social position) that afford them some advantage in utilizing the formal education system.

In Bourdieu's theory of practice, the habitus, is defined as a system of dispositions incorporated by agents. It is a set of durable, unconscious schemes which form the foundation of someone's thinking, perceiving and acting. "It refers to something historical, linked to the individual history, and that it belongs to a genetic mode of thought, as opposed to an essentialist mode of thought." Backgrounds play a major role in it. On a primary level the habitus is influenced by family, parents, friends, etc. On a secondary level the habitus is influenced by education, jobs, etc. (Ernste, 2006, p. 4).

In relationship of habitus stands field as an objective compliment. The term field has different meanings/phenomena. The social world is made up of all kinds of fields. A field is a structured system of social positions occupied by agents or structures and the nature of social positions determinates the situation for them. In other words, fields are social spaces in which agents or structures move around.

In Bourdieuian language, the concept of field relates to a structured space of forces and struggles, consisting of an ordered system and an identifiable network of relationships that impact upon the habitus of individuals. Education is thus regarded as a field since it sets its own rules that regulate behaviour within (O'Brien & O'Fathaigh, 2004, p. 9). Indeed, the struggle for possession of capital therein indicates the uneven distribution of available resources and belies the universal image often associated with education. Bourdieu claims that as certain individuals enter the field, they (consciously or otherwise) are more aware of the rules of the game and/or have greater capacity to manipulate these rules through their established capital appropriation. The use of Bourdieu's theory in my study helped me to present findings and analyzed responses from participants specifically in regard to their individual and group habitus and capital, and also facilitated to position the development of the field within social practice.

Conceptual Framework

The conceptual framework of the study was based on my research purpose, literature reviewed and applied methodological procedure. According to the foundation of philosophical ground, I chose qualitative research design to address research questions raised for this study. The data was generated through PRA, interviews, FGD and then were analyzed through the lenses of Bourdieu's theory of cultural capital, habitus and field to some linkage of knowledge. Incorporating key

actors' perspectives and by their social world and by my own reflections the gained

data were interpreted. I drew findings and conclusion of this research. The narrative

discussion ultimately aided me to generate the interpretive meaning of Magar SLC

graduates' perceptions towards education which in turn provides some implications

for Magar SLC graduates' participation in higher education.

Developed conceptual framework as shown in figure 2 is the foundation of

research upon which the study was established. It depicted the key ideas related to

research area. For my research study, I derived it as follows:
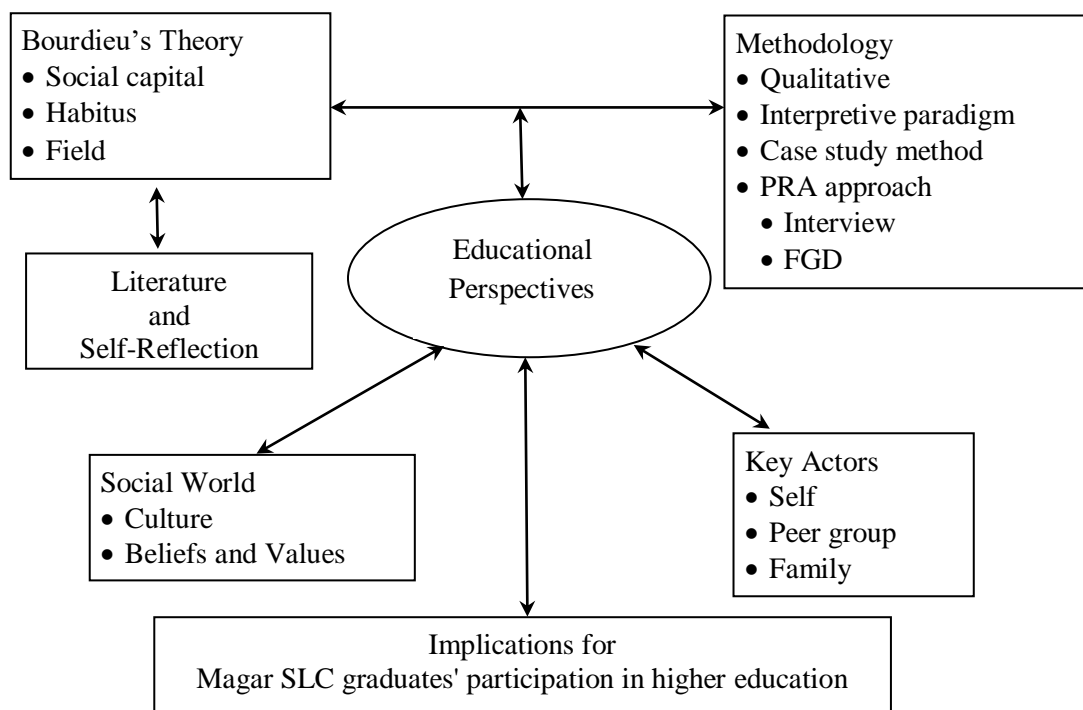
Figure 2. Conceptual framework.

Chapter Summary

The relevant literatures regarding this research issue were reviewed and thus

presented in this chapter. The discussion in the chapter incorporated with various

studies carried out by different scholars, including Bourdieu's theory and ongoing

dialogue relating to Magar community and education. The derived conceptual

framework of the study has been presented at the end of the chapter.

CHAPTER III

RESEARCH METHODOLOGY

My research was aimed at exploring the perceptions of Magar SLC graduates about further studies in order to explore such perceptions; I have applied a qualitative research approach. This chapter is devoted to elaborating the research methodology applied in this study. Since the topic of my research demands the perceptions to be dug out, my study method is interpretive. Under this method, I have used PRA technique to obtain relevant data.

This chapter deals with the methodology and procedure of the study. It discusses the research paradigm and method used in this research study. It also highlights the philosophical stances of the study, research tools, data generation technique and procedure, introducing the process of analysis and interpretation of information and process of documentation by following the qualitative research methodology. Ethical considerations and the quality standards of this research study are also discussed in this chapter.

Research Design

After reviewing literature, I came to understand that a research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose and procedure. I need research design because it facilitates the smooth sailing of the various research operations, thereby making research as efficient as possible yielding maximal information and new knowledge. Wolcott (1994) has identified the design of the research in which he incorporates observation (experiencing), interviewing (inquiring), and document

study (examining) as its components. I have followed the same strategy, taking the observation from the experiences then interviewed the respondents and examined the existing documents then after accomplished the documentation of the research work.

This research endeavored to explore the educational perceptions and the influencing aspects of Magar SLC graduates towards further education. So, to acquire the main objective and inquiry of the research study, I tried my best to use the appropriate research methods, tools and techniques including philosophical stance of my study.

Philosophical Stance of the Study

In present research tradition, defining philosophical stance seems to be basic requirement of academic research known as "research Paradigm". Paradigms represent a fixed body of knowledge and a particular belief system, a way to view the world (Tobin & Kincheloe, 2006, p. 102). Joubish, Khurram, Ahmed, Fatima, & Haider (2011) say that "a paradigm is essentially a worldview, a whole framework of beliefs, values and methods within which research takes place" (p. 2083). Denzin and Lincoln (2005) developed a system for comparing different "paradigms" in social science research through a familiar trilogy of concepts from the philosophy of knowledge: ontology, epistemology, and methodology.

What a researcher assumes about nature of reality and beliefs about the nature of reality or about theories, Scott and Morrison (2005) state explicitly that "ontology is concerned with the level of reality present in certain events and objects, but more importantly with the systems which shape our perceptions of these events and objects" (p. 170). The ontological assumption for this study is that the perceptions and attitudes of people are affected by various constraints. Instead, the world consists of "multiple realities rather than a single, unitary reality" (Given, 2008, p. 592) because

people live and work in different places and consequently construct reality in very different ways. In other words, realities exist in the form of multiple mental constructions, socially and experientially based, local and specific, dependent for their form and content on the persons who hold them (Willis, 2007, p. 9). Each individual has their own perceptions and values. It is contextual. So, my ontological assumption is reality based on multiple understanding and perception of participants that grasped subjectively. That is reality, what Magar SLC graduates perceived and experienced there being as a human being.

In my understanding, epistemology concerns with view of what we can know about the world and how we can know it. Blaikie (1993) describes epistemology as 'the theory or science of the method or grounds of knowledge' expanding this into a set of claims or assumptions about the ways in which it is possible to gain knowledge of reality (as cited in Flowers, 2009, p. 2). Guba and Lincoln (1994) argued that the epistemological question includes "What is the nature of the relationship between the knower or would be knower and what can be known?" (p. 108). This statement in form of questions points out to the fact that epistemology is the way of seeking the truth of a phenomena in which knower, the thing to be known and their interrelationship are major aspect.

Epistemology is concerned with what we can know about reality (however that is defined) and how we can know it (Willis, 2007, p. 10). It is thus about knowledge. The meaning making by the participants, their understanding is the source of knowledge via which we grasp knowledge. It is through the grown-up human being that the evolving human being first must learn to know the world. Knowledge and understanding are embedded in our everyday world and thus, truth and understanding of life can emerge from people's life experiences. My epistemological position as an

interpretivist guided me in understanding of the world through an examination of the interpretation of the world made by my research participants. Since no two Magar SLC scholars faced the same challenges and adopted the exact strategies towards educational perceptions meaning making could not be an objective exercise and due considerations is given to the different contexts. In this study, I opted to create meanings as lived by the participants through a two way in-depth dialogue process through which knowledge was co-created.

In a qualitative study, the investigator admits the value-laden nature of the study and actively reports his or her values and biases as well as the value-laden nature of information gathered from the field (Creswell, 2011, p. 76). Axiology is an essential element of research philosophy that shapes ethical obligations of researcher in research process. Hiles (2008) states "axiology, or value theory, represents an attempt to bring the disparate discussion of values under a single heading, covering a wide area of critical analysis and debate that includes truth, utility, goodness, beauty, right conduct, and obligation (p. 52). An axiological assumption of my standpoint in this research study is that I myself value the education and social knowledge in the context. I respect the culture and subjectivity of the participants. Education is very essential and plays an important role in one's life so how a particular group of Magar community is taking it as was my curiosity. The inspiration for this research study was also the same.

Methodological Stance of the Study

Methodology can be interpreted as a perspective of research paradigm so that methodological aspect of a research is grounded by philosophical bases and also deals with some vital methodological questions. Guba and Lincoln (1994) revealed that the methodological question asks "how can the inquirer (would be knower) go about

finding out whatever he or she believes can be known" (p. 108)? Based on research tradition and scholars arguments, this research study selected the qualitative research approach because it seeks to understand a given research problem or topic from the perspectives of the local population it involves. The strength of qualitative research is its ability to provide complex textual descriptions of how people experience a given research issue. It provides information about the "human" side of an issue – that is, the often contradictory behaviors, beliefs, opinions, emotions, and relationships of individuals whose role in the research issue may not be readily apparent (Qualitative Research Methods, n.d., p. 1). Qualitative research represents the views and perspectives of the people covering the contextual conditions within which people live (Yin, 2011, p. 7). Thus, this research approach can help us to interpret and better understand the complex reality of a given situation and its implications.

Although findings from qualitative data can often be extended to people with characteristics similar to those in the study population, gaining a rich and complex understanding of a specific social context or phenomenon typically takes precedence over eliciting data that can be generalized to other geographical areas or populations.

My research design is descriptive and provides description of individual and a community. The qualitative researchers describe the events. Interpretive research is concerned with the meaning of events for the people involved in them (Gage & Berliner, 1991). What is important is to analyze both the inner thoughts and the outer behavior of people under study in ways that are valuable to observers and participants. The observer tries to find out how the people perceive, feel about, and understand what is going on in a given situation. Therefore, instead of leaping immediately to make up a set of predefined variables, the qualitative researcher tries to get deeply involved in the world of the people being studied. Research of this kind has been

called interpretive research which I had tried to follow. Every research is interpretive when it is guided by researcher's feelings, beliefs (Denzin & Lincoln, 2005, p. 22) and assumptions. This undertaken study is also inspired by the researcher's own observations and experiences on the attainment of education by the Magar community.

By the nature of my study that it is truly an interpretive qualitative research which studies "things in their natural settings, attempting to make sense or interpret phenomena in terms of the meanings people bring to them" (Denzin & Lincoln, 2005, p. 3). Learning how individuals experience and interact with their social world, the meaning it has for them, is considered an interpretive qualitative approach (Merriam, 2002, p. 4).

Consequently, this study is in the interpretive paradigm, under qualitative design. I have considered the case study method and thus obtained the primary data from the field through PRA (Participatory Rural Appraisal) data generation technique, interviews, FGD (Focus Group Discussion), field-notes and reflective journals.

Case study method. For this study, I preferred the case study method. The case study is one of the popular social research methods for gaining insight into why an individual acts a certain way and how s/he is likely to act in the future (Wiseman & Aron, n.d., p. 27). The basic assumption underlying the case study method is that many of an individual's social attitudes and behavior patterns have developed from their attempt to deal with important events and experiences that were significant as "turning points" in the course of his life. Case study is a strategy of inquiry in which the researcher explores in depth a program, event, activity, process, or one or more individuals. Cases are bounded by time and activity, and researchers collect detailed

information using a variety of data collection procedures over a sustained period of time (Stake, 1995, as cited in Creswell, 2011, p. 13).

This research study chose a case study research design pattern as this research views a social unit as a whole. In my study, I have taken the unit of Magar SLC graduates as a case. Moreover, Magar community is itself a case while Magars' culture is yet another case. "In a case study, an investigator makes an intensive investigation of a social unit, that is a person, a family, a social group, an institution, a community, or even an entire culture" (Shah, 1972, as cited in Wolff & Pant, 2008, p. 103). The researcher gathered pertinent data about the present status, past experiences and environmental forces that contribute to the individuality and behavior of the unit. After analyzing the sequences and inter-relationships of these specifics, the researcher conducted a comprehensive study of the social unit as it functions in society.

It is basically the method of exploring and analyzing the life of a social unit. Various aspects of this unit are deeply and thoroughly studied, taking into account it's past, present and future (Bhattari & Bhattari, 2003). Charles Horton Cool also said "case study depends on our perception and gives us clear insight into life" (cited in ibid). From these thoughts I came to know that case study is a method, which aims at studying deeply and thoroughly different aspects of Magar community, a social unit. It helped me a lot to find personal views regarding social reality and its influences in individuals of the community.

Denzin and Lincoln (2005, p. 443) further said that it is not a methodical choice but a choice of what is to be studied. Case study also enables us to explore, unravel and understand problems, issues and relationship in a particular situation (Joshi, 2001). Smoekh and Lewin (2005) also reiterated that the strength of case study is to take an example of an activity 'an instance in action' and use multiple methods

and data sources to explore it and interrogate it. They further said in doing so it can achieve a 'rich description' of a phenomenon in order to represent it from the participants' perspectives (Smoekh & Lewin, 2005).

From the above explanations I realized that the case study method can trace out the relation of social factors that influence the educational perceptions and the different forces involved in surrounding environment. It helped me in finding out in-depth information regarding educational perceptions of the Magar SLC graduates.

<div align="center">**Research Tools**</div>

In this research I adopted multiple tools for data generation, believing that multiple tools can dig out multiple nature of information. PRA guidelines, FGD guidelines, semi-structured interview schedule were developed as research tools. More than one tool was used for cross substantiation and triangulation of the information from different research tools.

PRA Guidelines

Participatory Rural Appraisal (PRA) is one of the participatory research techniques in the class of qualitative research to generate the data in the field. It involves local people and outsiders from different sectors and disciplines (Khodamoradi & Abedi, 2011, p. 74). Outsiders facilitate local people in analyzing information, practicing critical self-awareness, taking responsibility and sharing their knowledge of life and conditions to plan and to act (Bhandari, 2003, p. 10). The main objective of PRA technique is for the advancement of understanding by academicians and researchers of local knowledge and acknowledgement of the capacity of communities to gather data, conduct analysis, and identify as well as prioritize problems and solutions (Abedi & Badragheh, 2011, p. 367). Through reviewing literatures, I got assured that PRA technique could explore the behavior and attitudes

of community. I planned open discussion for sharing information, experiences, and understanding of the members of the community.

PRA is seen to be in use from 1990s as a research method. PRA mainly consists in a process whereby rural people create and manipulate their own information in a visualized format, using familiar materials (meta cards, news print papers, chart papers, art boards and note books that's called PRA kits) to hands. It is necessary to establish a PRA team; conduct preliminary visits to the community and developing PRA Schedule (Abedi & Badragheh, 2011, p. 365). Even PRA is popular in development sector, through which planning, implementing, monitoring and evaluating the development projects are held through the participation of beneficiaries of the project. In this research, PRA was used to identify perspectives of the taken case in the participation of the researched. For this purpose, I developed PRA guidelines. The guideline was revised many times with the help of PRA experts and my supervisor. Even it was modified later as it was analyzed and discussed on some other probing issues during the PRA program in the fields (Appendix 1).

Interview Schedule

Qualitative interview is a type of field research method that elicits information and data by directly asking questions to members. There are five primary types of qualitative interviews (Denzin & Lincoln, 2005): informal, conversational, semi-structured, standardized, and open-ended. Following this notion, I prepared interview schedule including key themes for interview. These key themes were also revised based on first interaction in the field and after PRA. Before going to field I developed ten probing issues as the interview schedule to be interviewed with the key participants of the study (Appendix 6).

FGD Guidelines

The focus group discussion method is an effective way to get the reactions of a small group of people to a focused issue. The main advantage of FGD is that it encourages a great variety of communication from participants- tapping into a wide range and form of understanding (Kitzinger, 1994). It also helps to identify group norms. Based on research questions and including general information of the participants, I developed FGD guidelines with eight probing issues (Appendix 7).

Research Tools Development Process

After going through the literature reviews and based on research questions and purpose of the study, first of all I developed draft research tools. Then, I discussed with colleagues and under the supervision of the supervisor, the research tools were developed before conducting the actual fieldwork for the study.

As Kim (2011) stated, the implementation of the pilot exercise proves to be essential in four ways: (i) finding issues and barriers related to recruiting potential participants, (ii) engaging the use of oneself as a researcher in a culturally appropriate way and from a phenomenological perspective, (iii) reflecting the importance of the epoch process and its difficulty in conducting phenomenological inquiry, and (iv) modifying interview questions. In my research study too piloting procedure guided me in the same ways to implement.

Thus, I felt that it was beneficial for the value of sharing the pilot study to develop culturally competent research practice. Researchers' methodological standpoints can be seen to have influenced the use to which they have chosen to put pilots in qualitative research (Sampson, 2004). For this purpose, I selected Lalitpur district to conduct the pilot research purposively. Two Magar SLC graduates- one continuing, studying in grade XI and another was non-continuing discontinued studies

in grade XII) formal education after SLC, were selected as participants. As per the schedule, I interviewed them on 15 January, 2012 and 17 January, 2012.

Based on the pilot study, the precaution was taken and the research tools were slightly modified. The finalization of the research tools was done after first field visit and PRA conduction. Thus, first interaction in the field and PRA also contributed to revise and develop the research tools.

Reasons for PRA Approach Selection

Reviewing some literature and on my respected supervisor's suggestion, I assured that PRA technique can explore the perceptions and attitudes of community. PRA being in use from the decade of 90's as a research method. PRA mainly consists in a process whereby rural people create and manipulate their own information in a visualized format, using familiar materials to hand.

"Information regarding the communities, their livelihoods, their beliefs, the physical environment in which they live, and their resource endowments need to be gathered and interpreted in a manner that identifies their priorities with a view of developing better understanding of their status and designing appropriate intervention projects directed at resolving their problems" (Khodamoradi & Abedi, 2011, p. 390). In PRA visual techniques (e.g. maps and diagrams) are used because they encourage people to get involved in the process, to express the information in a way that is easily intelligible to them, to discuss issues amongst themselves, and to add to, refine and correct this information (Conroy, 2002). By referencing these arguments, I applied PRA as a technique of data collection; particularly identifying the issues related to my research purpose and questions.

PRA methodology allows a research team to systematically and quickly collect information pertinent to: analyzing a specific topic or problem (Theis &

Grady, 1991, as cited in Kapila & Lyon, 2006). In my case, I have specific problem of Magar community. Why not PRA be appropriate to explore issues and attitudes of Magar community in their participation?

PRA is more than a data collection technique. It is a general approach whose effectiveness depends heavily on the attitude of its practitioners: it will only work well if they listen to and respect the views of the local people with whom they are working (Chambers, 1997). Participatory processes in research demands creation of space for the sharing of ideas, and creating mechanisms that allow for discussion between different stakeholders in the community. Therefore, going through all these aspects in PRA, my choice of PRA seems to be relevant. So, I chose PRA for exploring emergent issues of education of Magar community and to access the key participants for the study.

Research Field Selection

Based on the research purpose, as a researcher my main focus was SLC graduates belonging to Magar community. While I initiated this research study, the Population census 2001 showed that the majority of Magar community existed in Palpa District. The Magar population was 50.9% (CBS, 2003, p. 125) of the total population of the district. So, the research field for this study was the community of Palpa district, the western region of Nepal. I selected this field purposively finding it densely populated with Magars and Magar community and assuming that it may be appropriate place to carry out research activities.

Before visiting the field, I collected the needed information of the field from education offices-DOE, Sano Thimi and DEO, Tansen, Palpa and consulted with local people of Palpa district. I also used the geographical and demographic maps of the district.

Purposefully for this study, Boughagumha and Nayarnamtalesh VDCs of Palpa district were identified as research fields where the higher number of Magar SLC graduates were found. First field, Boughagumha, was selected as the dwellers of the place were almost all Magars (99% of the total population) and the second field, Nayarnamtalesh, had 70% of them. Boughagumha is about 10 km and Nayarnamtalesh is 15 km away from Tansen, the main city of Palpa.

<div align="center">

Participants Selection

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The purpose of selecting people from/with different context was not for the comparison purpose; rather it was done just to analyze their perceptions and attitudes towards education in different contexts of the social and different home environment.

The procedural base was the purposive sampling (maximum variation). The sampling in qualitative research is purposeful and suggests three different kinds of purposeful sampling: maximum variation, phenomenal variation and theoretical variation. The maximum variation is one of the most frequently employed kinds of purposeful sampling and researchers wanting maximum variations in their sample must decide what kind(s) of variation they want to maximize and when to maximize each kind (Coyne, 1997, p. 628). Based on this idea, I selected the heterogeneous groups for interview. The variations were education continuing and discontinuing participants, gender variation, different family backgrounds etc.

PRA participants selection. According to my research objectives, it was planned to conduct the PRA programs in the selected field areas. For that purpose the convenient way to access information place was the school of the community. Therefore, I visited with my research assistant at 'Shree Saraswati Higher Secondary School', Boughagumha on 2 February, 2012. On meeting with the Principal, and other teachers and staff of the school, I discussed about their place and then about the

purpose and plan of my visit. During the discussion, we prepared a list of PRA participants of heterogeneous groups including Principal, teachers, students, parents, social workers, serviceman, ex-serviceman, businessman, house-wife and farmers.

Correspondingly, I visited 'Shree Sampurna Higher Secondary School', Aryabhanjyang, Nayarnamtalesh, another field according to my planned schedule on 11 February, 2012. There also I conversed with the Principal, and other teachers and staff of the school regarding my visit purpose and research objectives. During the discussion, we prepared a list of PRA participants of heterogeneous groups including Magars and non-Magars.

In this way, name lists were prepared in both the respective filed areas. The venue, date and time for the PRA programs were fixed on the very day and the participants were informed through appropriate sources.

FGD participants selection. Among the participants of the PRA program, some of the SLC graduates (mixed gender) were also selected, some of them were continuing further education and some were not. I selected seven Magar SLC graduates from PRA for FGD purposefully to generate information to serve my research questions.

Selection of interview participants. In the selected field areas, the school Principals, teachers and local people helped a lot to find the interview participants, Magar SLC graduates, the main respondents. Through the PRA programs I sought the participants for this research study. Among those participants, five were continuing their further studies and four were discontinued their studies. Purposefully I selected five female and four male respondents from Boughagumha. The detail description is shown in Table 1.

Table 1

Main Respondents' Detail From Boughagumha, Palpa

S. No.	Participants' Pseudo names	Age	Gender	Education	Remarks
1.	Nidhi Reshmi	18	Female	SLC Passed, Grade XI continuing studies	
2.	Kabita Baral	20	Female	SLC passed, discontinued studies	
3.	Gayatri Rana	17	Female	SLC passed, Grade XI continuing studies	Five continuing and Four discontinued further studies after SLC graduation
4.	Bindu Ale	16	Female	SLC passed, Grade XI continuing studies	
5.	Laxya Rana	17	Male	SLC passed, Grade XII continuing studies	
6.	Bhuvan Rana	18	Male	SLC passed, Grade XI continuing studies	
7.	Yada Thapa	20	Male	SLC passed, discontinued studies	
8.	Lalita Saru	19	Female	SLC passed, discontinued studies	
9.	Amit Thapa	19	Male	SLC passed, discontinued studies	

Similarly, there were five continuing and two non-continuing respondents from Nayarnamtalesh. Among them two continuing and one non-continuing were girls and three continuing and one non-continuing were boys. Overall I interviewed sixteen main respondents. Among them eight were girls and eight boys, ten continuing studies and six non-continuing participants. The detail description is shown in Table 2.

Table 2

Main Respondents' Detail From Nayarnamtalesh, Palpa

S. No.	Participants' Pseudo names	Age	Gender	Education	Remarks
1.	Chanda Darlami	17	Female	SLC Passed, Grade XI continuing studies	
2.	Yojan Pulami	26	Male	Grade XII passed, discontinued studies	
3.	Pradip Saru	16	Male	SLC passed, Grade XI continuing studies	Five continuing and Two discontinuing further studies after SLC graduation
4.	Pavan Thapa	22	Male	Grade XII passed, continuing studies	
5.	Aparna Thapa	19	Female	Grade XI passed, discontinued studies	
6.	Naresh Thapa	18	Male	SLC passed, Grade XII continuing studies	
7.	Shanu Saru	17	Female	SLC passed, Grade XII continuing studies	

I used purposive sampling method which "is a form of stratified sampling in which the researcher chooses purposively some particular units of the population representing the universe distributed over different strata" (Devkota, 1999). Following this method in this study, two types of participants were selected from among the continuing and non-counting Magar scholars to explore their perceptions toward further education. While selecting units of samples, the purposes of exploring, describing, and explaining particular situation was taken into account.

<div align="center">**Information Generation Process**</div>

After developing the research tools and selecting the field site, I visited the study field and conducted PRA at first to collect the information on relevant issues. Based on PRA guideline, the participants themselves generated the information on different issues. Then, I conducted interviews with the participants selected through the PRA program in the fields.

Nature and Source of Data

This study conducted a detailed investigation and emphasized on the nature, setting and socio-cultural context of the problem. Prior to conducting interviews I spent my time in each of the selected villages and with participants building good rapport, familiarizing myself their life pattern, sharing them with my research work, talking over about the Magar community and discussing the purpose of the visit. In the early stages of the research, clear sets of ethical and practical guidelines were also agreed with the participants. Data generation process followed the following steps:

Field work plan. Before going for field work, various relevant literatures were studied and the selected field information via different resources was gathered which aided a lot in the field work. After visiting to the field district, I stayed in Tansen, main city of the Palpa district for two days (29-30 January, 2012) to observe

and gain more information regarding culture and tradition of Magar community. There I consulted with many pertinent informants.

PRA program conduct. I conducted PRA programs within the selected field areas in order to be familiar with the community and to investigate the main informants for the study by probing questions and issues. And thus I collected the information regarding the specific sites, neighborhood and their views and knowledge of specific community in the periphery of research issues.

"PRA relies heavily on participation by the communities, as the method is designed to enable local people to be involved, not only as sources of information, but as partners with the PRA team in gathering and analyzing the information" (Abarashi & Nikmanesh, 2011, p. 75). PRA demands community involvement means that people, who have both the right and duty to participate in solving their own problems, have greater responsibilities in assessing their needs, mobilizing local resources and suggesting new solutions, as well as creating and maintaining local organizations.

With the help of a research assistant and facilitators (those who were experienced and used to facilitate PRA) I conducted first PRA program at Boughagumha community on 10 February, 2012 from 10 am to 2 pm. There the numbers of community participants were nineteen (Appendix 2).

Similarly, the second PRA program was conducted at Aryabhanjyang, Nayarnamtalesh community on 12 February, 2012. The duration of PRA program was 2:15 pm to 5:30 pm. Twelve people participated in it including note-taker and facilitators (Appendix 4).

In each field site, I conducted PRA in the same way. At first, I initiated PRA with short note regarding research purpose and their rationale of participation and the procedure of the program. Then the PRA material kits (meta cards, news print papers,

chart papers, art boards, note books and pens) were distributed. The groups were divided into different parts to share, discuss and jot down the points on different issues according to the PRA guidelines.

Using the PRA kits, the participants developed: social mapping of schools located in the community which was meaningful to analyze access to schooling of the Magar students; mobilization chart for education and occupation and identified the areas of mobility after SLC; trend analysis of SLC result of Magar students at VDC school; educational survey of community; belief system towards education, histogram of educational development, attitudes towards further education, demography/population information, analysis report of influencing factors for further education in their perspectives. Causes were identified and prioritized. Ways to promote access to further education of Magar community was discussed and prioritized as purposed by community. They also tried to explore the expected role and responsibilities of different sectors and agencies to promote educational status of Magar community (Data collected on PRA kits are shown in Appendix 3 and Appendix 5).

In the end of PRA program, all the participants and facilitators shared and discussed on noted and drawn information gained on different mentioned issues in the forum together and then came to the conclusion of the issues in harmony. In the overall session of the PRA, I played a role of facilitator and an observer. I was very much benefited in generating the information relevant for the research work and purpose. Moreover, the participants were also benefited by gaining the knowledge on educational issues that directly concerned them.

The more crucial aspect was that I was able to build the rapport with stakeholders and the community. The rapport creation is an integral part of the field

work in qualitative study. By following this concept, I tried my best to build up good relation with the informants by introducing myself, spending time with them, talking to them in a friendly way and motivating them to help me voluntarily. I found the PRA technique appropriate one for data generation and as a way to be acquainted with the community.

After conducting PRA I found that PRA was helpful to generate data in relation to culture, belief, values and perception of Magar community towards education. On the basis of issues identified in the PRA I was able to find interview and FGD participants for the study.

FGD conduction. I also conducted four focus group discussion programs in the fields. The intention behind conducting FGD was identifying the causes, finding the factors influencing the educational perceptions of Magar SLC graduates after SLC by triangulating the research fields and different tools. In FGD, the notion of how people react to something in interaction is emphasized; how meaning is created in groups (Karen, 2005, p. 133). For this reason, focus group discussion is faithful to the idea that people's feelings, perceptions and attitudes are formed not in isolation but in interaction with others.

On my research context purposefully seven participants from each community were involved in FGD. Each participant was informed about the date, time and venue of FGD prior to the conduction of actual program. I myself facilitated the FGD. Before the FGD was begun, I built rapport among all participants and clarified them the objectives of the study. The moderator recorded the discussion with the help of audio recorder. I also managed the sitting arrangement in half moon shape so that I could have eye contact with each participant. The main issues were raised in Nepali language to discuss on them freely being the Nepali Language the familiar language

of the participants. I emphasized on equal participation of each participant and lastly I concluded the discussions seeking the approval of all participants. The FGD took around one and half hour. In this way, each FGD was conducted in each location with seven participants.

Interviews conduction. The interview enables the investigator to probe the intensity of an individual's feelings and perceptions about a given social phenomenon, the intricacies of the informants' definition of it, and how he/she relates it to other areas of his social life (Wiseman & Aron, n.d., p. 31). Informants often gave their judgments on what the attitudes of others were and how these affected their own attitudes and behavior.

"Interviews help the researcher to understand and put into a larger context; the interpersonal, social, and cultural aspects of the environment" (Erlandson, Harris, Skipper, & Allen, 1993, p. 85). For this study, interview was scheduled and conducted.

At first the verbal consent was obtained during data collection from each participant by explaining the purpose of the study. The interviewer sought voluntary participation of the interviewee by making them assured that all information would be kept confidential. After taking consent, I conducted interviews. Interview was thought to be an appropriate tool in this research in the sense that it would help fetch rich and thick data from the participants. I went into in-depth probing of the ideas and reflections of the SLC graduates' perceptions regarding education. I began as "breaking the ice" (Denzin & Lincoln, 2005) with simple questions and gradually moving to the specific ones after building the bond. Furthermore, the depth of the interviews was guided by the concept of 'theoretical saturation' (that is, the point in

data collection when new data no longer bring additional insights to the research questions).

Probing questions were used to encourage my co-researchers to give the fullest answer as far as possible. These co-researchers, who are called respondents in positivist tradition, were requested to provide information in the form of facts, attitudes, opinions and intentions about the concerned matter (Joshi, 2001). It assisted to discuss on further illustrations and to lead to the saturation of the data for each area under discussion. This technique was used to explore topics in their own right, to provide more depth about a subject.

The process of sampling and interviewing were continued until no new conceptual insights were generated. Depending on the information saturation and immersion as demanded by the objectives of the research study, ten continuing and six non-continuing Magar SLC graduates were interviewed. Theoretical saturation was associated with theoretical sampling, that is, the selection of cases that were most likely to produce the most relevant data that discriminated or tested emerging theories which means all of the conceptual boundaries are marked, and allied concepts have been identified and delineated. Negative cases must have been identified, verified, saturated, and incorporated into the theoretical scheme (Morse, 2004). Further the number of sample was guided by the concept of 'theoretical saturation' which means "until (a) no new or relevant data seem to emerge regarding a category, (b) the category is well developed in terms of its properties and dimensions demonstrating variation, and (c) the relationships among categories are well established and validated" (Strauss & Corbin, 1998, p. 212). This process required a flexible approach to data collection as it progressed alongside data analysis. It helped me to understand how respondents' answers to the questions related to their actual experiences. This

technique also helped me to provide more depth about a subject or individual cases. Thus, I was very conscious while gathering my information and I continued my interview until data saturation i.e. until I could get the theme.

Similarly, I used an interview to obtain descriptions of the experience, perception and to develop descriptive narratives. Because the interview helped me to know about the perceptions of Magar SLC graduates towards education, I dug up chance to hear them and knew their views. I also used some questions to participants to generate information on how cultural practices had influenced their education.

I had got consent from the informants to record the interview prior to starting the interview. So, the interviews were recorded in order to get easy access in accuracy in transcription. Thus, audio recorded interviews were later transcribed verbatim. These interviews provided rich descriptions of participants' opinion and their perceptions. Transcribed interviews were also returned to participants for correction and verification purpose which were received again after fulfilling the purpose.

Finally, I focused on substantiating the ideas with the same informants visiting the fields for the second time. Some of them were invited via phone calls to participate in the program were represented preliminary findings with the purpose of checking the credibility of my analysis.

Use of field notes. Additionally, I maintained a separate field note to describe the members' reactions to the interview, or events that occurred and were observed before or after the interview in the field.

Maintenance of reflective journal/memo. The other tool supporting data generation was reflexive journal. I developed a reflexive journal. When I returned back from the field to my residence, I recalled all the activities that took place there but what was recorded as data was the statements and versions given by the targeted

samples. It did not contain the learning I gained from the experiences. So, whatever was learned and experienced in the field, I recorded in my diary. This is a type of diary where a researcher makes regular entries during the research process (Lincoln & Guba, 1985). In these entries, the researcher records methodological decisions and the reasons for them, the logistics of the study and reflection upon what is happening in terms of one's own values and interests. It is similar to memo. Goulding (1999) defines memos as "notes written immediately after data collection as a means of documenting the impressions of the researcher and describing the situation which help to re-orientate the researcher at a later date" (Goulding, 1999, p. 9). These reflective notes are vital as they provide wealth of ideas which can be revisited in order to map out the emerging theory. Thus, immediately after the interviews, I jotted down reflexive journals to capture initial ideas and to provide a sense of reorientation for the future. Cohen, Manion, and Morrison (2007, p. 469) claim that "reflexivity is part of the data analysis process". Reflexive notes facilitated in my journey of data analysis. Thus, I made use of reflexive journal mostly for the purpose of data substantiation and analysis.

In generating information I followed Goodson (1985) who said "Focusing investigation on participants' perception and short span interactive situations is then to 'take the problem as given'; what is needed is data on how circumstances are 'transmitted from the past" (as cited in Gilbert & Low, 1994, p. 3). Following Goodson I tried to identify the individual's life experience, perceptions and the relational level among and between individuals and groups within and outside their community also. Thus, I reflected all the observations, experiences and personal feelings in reflexive diary with my own context.

Use of log book. I used log book to keep the record of planned schedule of program with date, time and venue. It was the framework for field study. It guided a lot to sprint the field work smoothly.

Document study. I went through literature during this research work so that the reviews and reflections could be blended with it. To know about the educational status, trends, the locality and access to the selected field area, the documents were studied which were obtained from DOE office, Sano Thimi, the education office (DEO) at Palpa district and from the schools of study fields.

During the field visit, the schools and the local organizations helped a lot to study and observe the context of the Magar community in the settings. From there I examined the enrolment standing of Magar students and pass out trends in SLC. I prepared a note from the available information out there.

Informal discussion. Regarding the educational issues of my research topic, I made conversation with the teachers (Magars and non-Magars) and the local people (Social worker, local leader, NGO members, house-wife, farmers, retired persons) in the fields. They were not involved in PRA and other data collection programs but by the informal conversation they provided valuable inputs to my research study. I observed closely the way of Magar people's lifestyle and culture. Most of the matters I knew by the members of family where I stayed during my field work.

Fortunately, I attended worship at one Magar's home during field work, there I knew about many things regarding my research issues. I also perceived the local people's views and experiences through the observation of the celebration.

The main participants of this study were the Magar SLC graduates delimitated to +2 level but in the fields I listened to the upper level (Bachelor level and Master Level) graduates too.

I consulted with many authors and the researchers who write on the relevant issues of Magar community. Even I discussed a lot with the relevant persons out of the selected fields like at Lalitpur, Kathmandu, Bhaktapur and Butwal and also on the way while travelling to and from the fields.

As stated above, I examined interviewees' context and tried to blend the field information to see how the knowledge and information gained from the documents have compliance with the field information. I also used the methods according to the context. The method to conduct the study was descriptive with field flavor in it and the information based on both primary and secondary sources.

I also analyzed the views and opinions of people that were mainly based on the primary sources, and for the secondary sources various related literatures, progress reports, national development plans and programs of the government and non-government organizations, and other relevant documents of organizations as well as individual were analyzed.

In generating information I followed Goodson (1985) who said, "Focusing investigation on participants' perception and short span interactive situations is then to 'take the problem as given'; what is needed is data on how circumstances are 'transmitted from the past" (Gilbert & Low, 1994, p. 3). Following Goodson, I tried to identify the individual's life story and the relational level among and between individual and groups within and outside the particular community also.

Data Recording and Management

Equipments such as digital camera and audiotape recorders were also used for the data collection whenever needed and wherever possible to record the interviews-narrative inquiry and group discussion. However, the participants were well informed beforehand about the purpose of the recording. They were made aware that the

recording was meant for editing and evidence purpose as required by the study. They were also assured that it would not be used for any purpose other than the study and since it would remain confidential, it would not cause any harm to their personal life and status.

Data Management

Data management is one of the most important parts of a research process. It is useful to be pragmatic in primary data collection so that it leads to systematic, coherent process of gathering, storing and retrieving the data. This process begins right before the data collection and ends right after the data have been analyzed and archived. Data reduction, display-and interpretations were the major sub-processes in my research. In this study, I began data management process before the collection of data and applied the principles of data gathering, sorting, storing, filtering and retrieving as was relevant to research objectives. Suitable computer software was used for data management.

Information integration. After returning back from the field, I integrated all the generated data and information which were collected from PRA technique, FGD and key interviews separately.

PRA data management. PRA technique was applied in two communities of different VDCs of Palpa district. PRA data and information were generated in the distributed meta-cards, news print, and chart papers. I organized all the data according to PRA guidelines in the complete community profile of two PRA programs separately.

FGD data management. The data collected through FGD programs were transcribed manually and then coded and thematized accordingly.

Interview data management. The audio-recorded interviews were played and listened many times and then all information was thoroughly reviewed. All interview data were transcribed in Nepali at first and then translated in English language. Highlighted points and terms which were based on research questions were coded and then the themes based on nature of available information, research questions and interview guidelines were identified. The coded terms and statements were put under matched theme. Then the coded information was separated according to the types of key participants of this research study (Magar SLC graduates continuing and non-continuing further education after SLC).

Hence, coding and labeling the information (thematization) by giving name was done to simplify the analysis. The analysis task involved working with data, organizing them, breaking them into manageable units (code/theme), and searching for patterns, discovering what was important and what was learnt.

Thus, the collected data were coded, organized, processed and analyzed following narrative/interpretive analysis methods. Scientific and suitable computer software program for data administration and archiving was used. However, adequate caution was taken to avoid methodological biases and distortions. Emphasis was paid to yield real meaning of the data not just the result.

Data Analysis and Interpretation Procedure

The information or data that I generated was to be processed and analyzed in accordance with the outline laid down for the purpose at the time of developing the research plan. In processing I implied editing, coding and classifying the collected data so that they were amenable to analysis. In this study, I blended the document reviews with field information to see how the knowledge and information gained from the documents had compliance with the field information (as mentioned in the

figure below). Likewise, personal experiences, observation during study period, previous study experience, various books, reports and internet information relevant to the study were reviewed, analyzed and used to understand the problem and draw reflection on all the gathered information.

Furthermore, being this a qualitative research, I tried to capture informal participants' understanding interpreting their social world through accessing their lived experiences who were not the key participants for my study but they had enormous knowledge regarding Magar community. All the data, information and opinions gathered from the above methods were processed, analyzed and interpreted thematically. The following drawn figure 3 shows the procedure of overall data analysis and interpretation:
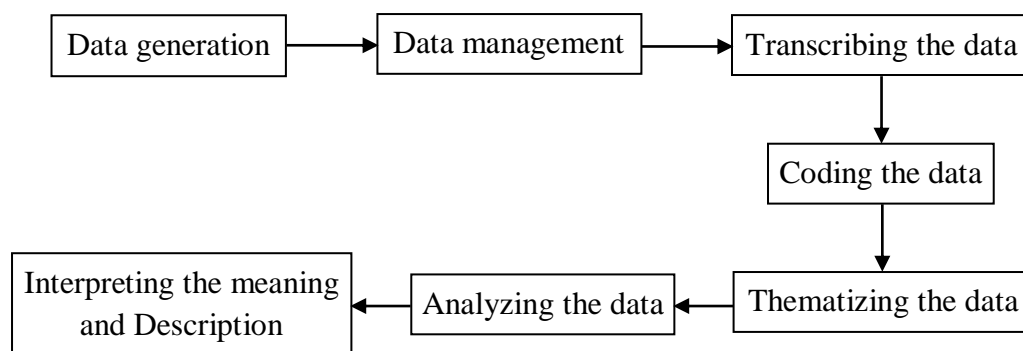
Figure 3. Data analysis and interpretation.

Reflective Writing

I maintained the process of systematically searching and arranging the interview transcripts, field notes and reflexive journals that I accumulated to increase its own understanding of them (participants) and to enable myself to present what I have discovered to others.

Interpretation of findings was made from the data collected via various sources like PRA, FGD, interview schedules and document analysis. The specific

finding of the study was also interpreted from various theoretical perspectives and reviewed literature.

By following the above approach, I also attempted to include the cultural and religious framework, social values of the society under them, and various ways of inclusive education. While interpreting the data, I focused on the information collected and/or generated from the interviews of different people and described it without changing the meaning.

As aforementioned, I examined interviewers' context and tried to blend the field information to see how the knowledge and information gained from the documents had compliance with the field information. I also used the methods according to the context. The method to conduct the study was descriptive with field flavor in it and the information based on both primary and secondary sources. I analyzed the views and opinions of people that are mainly based on the primary sources and for the secondary sources various related literature, progress reports, national development plans and programs of the government and non-government organizations, and other relevant documents of organizations as well as individual.

Then, result was analyzed and interpreted in the descriptive research design strategy. It is a type of study strategy, which is generally conducted to assess the opinions, behaviors, or characteristics of a given population and to describe the situation and events occurring at present (Wolff & Pant, 2008, p. 100). I also organized group discussions with other informants to complement the qualitative data.

To analyze and interpret data I consulted with many social scientists (Professors and researchers) and my supervisor's mentoring brought me in the tract whenever I was about to deviate.

Ethical Considerations

Ethical considerations are crucial in social researches. Ethical issues are critical aspects for the conduct of researcher. Ethical beliefs guide researchers in their dealing with their respondents and other related parties, and provide a basis for deciding whether behavior is right and proper. In other words, research ethics refer to the appropriateness of a researcher's behavior in relation to the rights of those who become the informants, respondents or participants of his or her work, or are affected by the work.

The main ethical issue confronting is deciding when and how to inform members that they are part of a research study because they have the right to be informed about the nature and consequences of experiments in which they are involved. So, first of all I described the aim of research sufficiently by introducing myself.

The guidelines deal with the following areas of ethical concern for my study:

a. Informed consent: The research participants were informed about all the aspects of the research study, from the purpose and procedures to any risks and benefits, including such things as incentives for the participation. The basic thing behind it is to "respect the persons and their anonymity" (Khati, 2006, p. 72).

b. Regard for privacy: It is an invasion of privacy to observe or record inmate behavior that the subject has reason to state it as private. Concealed observers, cameras, microphones, or the use of private correspondence without the informants' knowledge and permission are invasion of privacy. If these practices are to be employed, the researcher should explain the reasons and secure prior permission. Participants treated in an ethical manner, not invading their privacy

and not deceiving them about the aims of the research. As a researcher, I respected and took care on these matters.

c. Autonomy: The participants were not coerced to partake in the research, they were not encouraged providing some sort of biased data, and they had full right to denounce their agreement to take part in the research. Therefore, their identity, values and decisions were highly respected.

d. Confidentiality/anonymity: Confidentiality of the participants was highly maintained in the dissertation. Instead of mentioning their real identities, pseudonyms were used.

   Similarly, they were informed that the data they provided (recording and transcript) would be kept confidential, and their identities and that of their background would not be revealed to the public. The ethical researcher holds all information that he or she may gather about the informants in strict confidence disguising the participants' identity in all records and reports.

e. Justice: While analyzing and interpreting the data, I treated all the data equally. The debriefing was also done to confirm that their lived experiences and perceptions were represented and captured fully. And thus I also showed no trace of personal biasness toward a particular theory, idea, or conclusion.

   Moreover, the justice-all people should be treated equally (Murphy & Dingwill, 2001, p. 339 as cited in Flick, 2006, p. 46). Thus, I treated all the participants equally.

f. Originality: I maintained the originality in my research work. I also mentioned the exact citations and references in my research documentation which I studied or followed.

g. Debriefing: In most of the qualitative studies the thing that remains after the data collection is debriefing. Thus, debriefing was conducted with the participants to allow commenting freely on any part of the research. For this purpose, I revisited my research field area, Palpa, on 4 March, 2012. I was there till 6 March, 2012.

Besides this, the ethical considerations of research lie not only in the methods used, but in the way that results are interpreted (Schaefer & Lamm, 1999). To live with this, I revealed my notes/reports in front of them and verified their views that I had interpreted.

Like Schaefer and Lamm (1999, p. 26) said, "Investigators have an ethical obligation to accept research findings even when the data run counter to their own personal views, to theoretically based explanations, or to widely accepted beliefs", I also accepted the research findings and respected it. I was also honest while collecting, analyzing, interpreting and reporting my findings.

Quality Standards

Quality standards are very crucial to maintain the trustworthiness. The most important instrument in a qualitative research is the researcher, rather than the research tools (Cohen et al., 2007, p. 106). Keeping this point in mind, as a researcher, I made the best efforts to maintain quality standards at every stage of this research.

I concerned with all the required quality criteria required for this research work in the following ways:

a. Prolonged engagement in the field: I focused on prolonged engagement in the field during research study with the participants and probing deep down their perceptions and tried to know their perceptions toward further education after SLC. I revisited and interviewed the participants until I gained information saturation. I moved towards field area, Palpa on 28 January, 2012 from

Kathmandu. I stayed one day at Butwal then headed to Palpa on 29 January, 2012. Spent two days at Tansen, Palpa. From 31 January, 2012 to 10 February, 2012, I was at Boughagumha VDC for eleven days. Then after, I went to Aryabhanjyang, Nayarnamtalesh another field site on 11 February, 2012. I was there till 17 February, 2012. I spent seven days over there with my research assistant. Thus, my total field duration was for twenty days (about a month including debriefing and finding dissemination processes).

b. Member checking: I also did member checking which allowed me to come up with participants' perspectives. It helped me to determine the qualitative findings through taking the final report or specific descriptions or themes back to participants and determining whether these participants feel that they are accurate (Creswell, 2011, p. 191). This procedure involved conducting a follow-up interview with participants during which respondents were shared with preliminary findings and their opinion on those findings were obtained.

c. Peer reviewing: Similarly, peer debriefing was also added to the trustworthiness of the research. I consulted with peers who are professional outside of the research context, but have some idea of the study, to review the findings of the research.

d. Reflexive journaling: There is referential adequacy in my research. I consulted different books, empirical studies, and theories and I also made use of my critical inputs and reflections on them.

Even I maintained a reflexive journaling in the context of recording reflective notes about what the researcher (fieldworker, data coder and/or analyst) is learning from the data.

Since the true instrument is not available, Creswell (2011) recommends for research to identify and discuss one or more strategies available to check the

accuracy of the findings. Similarly, Neuman (2006) has a similar opinion as she points out to the fact that "it is better to look at something from several angles than to look at it in only one way" (p. 149).

e. Positionality: The researcher's positionality is a vital factor in a social research. Being a Magar, my role was as an insider (emic) as well as to dig out the facts my role was as that of an outsider (etic) too in this research study. Therefore, I played a dual role with respect to the positionality in the study.

f. Credibility: As a researcher, I made my best efforts to maintain credibility at every stage of this research work. Firstly, I myself visited research fields and conducted PRA, FGD and interviews to collect primary data. It was conducted according to prepared schedules and guidelines. Moreover, every day I checked and verified the data collected through participants independently. Whenever I felt some confusion, I met or communicated via phones with the respondents and made the clear and correction by talking wherever needed.

g. Thick description: I used rich, thick description to convey the findings. I did not just confine the meaning of the Magar students' perception about higher studies only in the words what they said but tried to find out the intended meaning behind the words actually uttered. For instance, when they were telling some fictitious stories, their facial expression changed and made a lot of pauses; when they related their lived experiences, there was smoothness in their utterances and they seemed a bit emotional and their voices changed; and when they shared their bitter experiences, I could feel their sore throat and trembling voice as if they were in terror. So, I tried to explore the detail, context and emotion appeared and hidden between the statements made by them. In doing so, I keenly made an attempt to hear the description, voices, feelings, actions and meanings of interacting

individuals in question as suggested by Denzin and Lincoln (2005). In this way

when I (qualitative researcher) provide detailed descriptions of the settings, for

example, or provide many perspectives about a theme, the results become more

realistic and richer (Creswell, 2011, p. 191). This procedure added to the

credibility in my findings of the dissertation and the study.

My Research Field Experience

The field activities of the research journey were very interesting for me.

Including field information and my own reflections during field activities, I prepared

this field experience.

Lived Experience

In my understanding, qualitative research concerns with understanding and

interpreting participants' social world through accessing their lived experiences. I got

a great opportunity to learn and implement the detailed procedure and technique of

research design and methodologies in the field study. In the field also, I was in regular

contact with my supervisor for my each field activities. It helped me a lot. I had no

idea before about qualitative data generation and its utilization. Formally and

informally too, I interacted with many people who were considered best fit for my

research purpose.

Learning

During this research process, I learnt how qualitative data can be generated

and managed and how the meaning is interpreted. I gained some intuition, ideas and

confidentiality to conduct qualitative research in the Social Science sector.

According to my supervisor's approval and with a little bit of modification, I

adopted a new method for data generation that was PRA. I noticed that PRA method

for data generation turned into an effective technique because that helped me to trace

out general information of the study area, to access the participants, raise issues

related to research questions and substantiation of the information through other sources. Even, it was a big challenge for me to generate data by adapting PRA because this technique was not so much used in academic research, but I adapted it without any tension and I came to the situation of recommending that it can be efficiently and effectively used in educational research for generating information sitting with community members to explore their understanding, lived experiences, ideas, values and other social perspectives. As an educational researcher, adapting PRA, I realized the benefit of establishing professional relationship with the participants for the success of accessing and engaging individuals into research study. I learned to manage qualitative data, analyze and interpret the data showing different perspectives under different themes and subthemes. In brief, I would like to say that the key learning in the process of research field study was that I learnt many matters regarding education, Magar ethnic group, influencing factors to construct the perceptions of Magar SLC graduates towards higher education.

Researcher's Role

Even though I am a Magar, I had no adequate ideas and understanding about Magar ethnicity and culture. During the field visits, I stayed in Magars' home in Palpa so that I could understand different cultural and living perspectives of Magar community that enabled me to be an insider of the community. As a qualitative researcher, I visited the field for three times-firstly to collect primary data then for debriefing and finally for the dissemination of the findings. In every visit to the field, the supportive nature of Magars meant a lot for me.

As a researcher's substantial role in the research process, I was involved in every step using qualitative approach to comprehend and learn about human existence and their perceptions.

Reflection

This type of educational research could be beneficial being performed as field research based on interaction between the researcher and the individuals studied. Studying the Magar SLC graduates' educational perspective following case study method; I felt this research work really helped me to understand the Magar community better. I conducted interviews and FGD to serve my research questions through which I reflected that interview and FGD were the relevant techniques for my research journey because I was able to dig out deeper information.

Tribulations

During the field work, I faced some difficulties in interviews and FGDs due to the shy nature of the Magar participants. I found multiple perspectives of the Magar SLC graduates towards education, which knocked me into the dilemma while managing the data. By the help of the supervisor and colleagues, I was able to go forward.

It was a really interesting and more challenging research work for me because I am from IT academic background. Moreover, I had spent my schooling and childhood out of my country, Nepal. So, I myself being a Magar was unknown to typical Magar customs and culture. Through this study, I got the opportunity to be familiar with the Magar community.

At last, I can say that this kind of social research on education was the very new and unique for me. Undeniably, I faced many complexities during this research study specifically in the field. But truly I enjoyed a lot to experience different kinds of exertions. It helped me gain new kind of experience and knowledge through this research study. Overall, conducting the field research was very challenging and

enlightening experience for me. I believe that this research field experience will guide me in my further academic career.

Chapter Summary

This chapter discussed in detail the research methodologies which were followed to accomplish this academic research. I explained my study area and the tools and techniques that were used in this study. The chapter also explained the process of data generation and analysis adopted during my study. The chapter concluded with details about the research writing process, trustworthiness issues and quality standard considerations.

CHAPTER IV

EDUCATIONAL ORIENTATIONS AND PERCEPTIONS OF MAGAR SLC

GRADUATES

By the time my journey reached to this destination, I had already gone through

some existing empirical, theoretical and thematic literature which could critically

stand in support of my research. Now, it was my turn to meet with the people who

were in question in my research. These people were none other than the SLC

graduates and +2 level education continuing and non-continuing Magars who were

supposed to breathe life into my research providing me with key information based on

their experiences. After meeting them, I tried to sketch out their educational

orientation, their perception about higher education and the forces that influenced in

the attainment of their education. Whatever discussions I have furnished in this

section of my journey are all based on their perceptions and experiences which have

accompanied me and my research as the data.

Educational Orientation

Students' orientation to education may affect their academic decisions,

expectations, and performance. Research studies have shown that there are two

generalized types of educational orientation among students: a learning-oriented type

and a grade-oriented type (Alexitch et al., 1996, as cited in Xu, n.d., p. 2). The former

focuses primarily on values such as harmony, personal growth, the process of learning

and intellectual competence, and this type of student espouses intrinsic values. The

grade-oriented student primarily focuses on grades, status, competition and

recognition, and is more interested in extrinsic values. In this study, it was seen that

very few participants were attaining education for their personal development and knowledge but rest of them took it as the requirement for a job and livelihood. A girl respondent, Chanda, who was studying in grade XI, Management stream reflected that:

> *Education is the process of drawing out the inherent potential capabilities/talent of a person in self. Education bestows nectar in life. It changes person's behavior too. Education makes us self dependent.*

This expression seems to emphasize the knowledge aspect of education thereby prioritizing the exploration of inside of an individual. When one gets knowledge by exploration of such aspect, s/he cannot remain in the same state of life. It upgrades a human being to higher state of life by means of behavior change. But at the same time respondent Naresh, who was continuing studies revealed:

> *Education is very important and essential. Even for a small job we need the education. In present era, education is very important for employment. But in our country after getting higher education also most of the graduates are jobless.*

This expression shows that individuals relate the education with the external world in the form of development of skills. It seems more concerned to the skills required for making adjustment with the job-world rather than exploration of individual talents and search for oneself. Knowledge for them is of little use and importance if it fetches them a job for living their life. Therefore, when the people are jobless or when the education that they have gained does not sell them in the job-market, they consider the education to have become useless. Since they have fixed their vision just to a scenario where there seems to be of unemployed educated in the

context of Nepal. That's one of the causes that the youths are not optimistic enough to continue with their education.

Bhuvan, a research respondent said,

There is expectation of opportunity after achieving education. But due to the unhealthy competitions we are frustrated.

This argument revealed that unhealthy competition or unethical practices exist in our practices that cause frustration in youth towards education. The next strong point is that even then some of them don't give up the courage and accept the challenge. Among those who take education as the process for equipping them with job market skills, some consider that education has done what it has to do for the attainment of a job in the job market but it is an inequitable competition that has kept them from getting employed in a job They seem to have positive perception towards the education they have gained but feel to be the victim of unfair practices exercised in the process of recruitment in a job. The present scenario of nepotism in the country for most of the jobs is another big challenge for today's youths. A participant, Pradip, expressed:

Nepotism culture exists in our country so it's very difficult to get job. So, what's the use to achieve higher education if we don't have any kind of link and nepotism skill? They don't see the talent and think on the qualification. So, it frustrates us.

Based on the participants' expressions, it can be interpreted that there is a culture of nepotism that affects on to be employed in job fairly, that is another cause of frustration of youth towards educational perspectives. It means our education system couldn't provide holistic orientation to youths. When the students themselves cannot make rational decision in connection with their further study, parental part

becomes telling in deciding it. Hence, it can be postulated further that parents are expected to orient their children not only in the case of education but also in all vital choices of decision making integrated with changing the future course of life.

Therefore, parental role may be important for educational orientation. But if parents themselves are not oriented, how can they orient their children? During field visit, a school Principal Mr. Manoj Pun said,

> *Most of the Magar parents guide their children in lower level only. As the class level upgrades they couldn't guide in studies because of their own non higher education attainment.*

This shows that parents are not able to guide the children in their higher studies. This analysis guides me to conclude that on the one hand the parents were aware and wanted their children to be educated so as to be successful in getting a job, on the other due to their own weak educational background, they were not able to guide them in their studies. So, as a solution for these two situations, army recruitment stands as a bridge and win-win situation for both the parents and the children as this process meets the desire of the parents to see their sons to be employed and the youth finds a very good reason to avoid further education.

Nonetheless, the weak education background of the parents does not appear to be a strong rationale providing proper educational orientation to their offspring as articulated by the principal. The educational orientation starts from the family first and extends to the surrounding.

Intrinsic and Extrinsic Motivation

Intrinsically motivated behaviors are engaged in for their own sake- for the pleasure and satisfaction derived from their performance. When intrinsically motivated, people engage in activities that interest them, and they do so freely, with a

full sense of volition and without the necessity of material rewards or constraints (Deci & Ryan, 1985, as cited in Deci, Vallerand, Pelletier, & Ryan, 1991). Intrinsically motivated behaviors represent the prototype of self determination- they emanate from the self and are fully endorsed. Extrinsically motivated behaviors, on the other hand, are instrumental in nature. They are performed not out of interest but because they are believed to be instrumental to some separable consequence (Deci et al., 1991, p. 4). This research found that there are some motivational factors for further education.

Earlier, SLC graduation was the required qualification for recruitment in army, now it has been made +2. So one of the students of grade XII, Naresh said:

After this exam I will also try for army.

It shows most of the Magar SLC graduates boys are attaining the education to meet the requirement for recruitment eligibility, jobs and others just because it is essential for livelihood and status. However, recruitment is not the intrinsic motivational factor. For the girls, they are motivated by the fact that 'they have to study'. So, one of the girl participants, Bindu expressed,

We do need to study. It is very essential.

Box 1. External forces shape the perception

Yada, (discontinued his studies. After SLC, he enrolled in +2 level educations. Due to giving back paper again and again, he was frustrated. He is the youngest child in the family. Yada is married.)

Gender: Male, Age: 20

The participant expressed his narrative as: I was so happy having passed SLC. There was some hope to do something in life. So, I was continuing my studies. But some external forces such as recruitment tradition and cultural celebration in the

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village disturbed my education. At village, there need to be engaged in farming, feast and festival, wedding and funeral procession. It affects studies. So, it's better to go to foreign countries.

In my case, my study was disturbed by the recruitment practices time to time, every six months in a year. My family, relatives and social orientation directly and indirectly forced me to try for recruitment in army.

As a researcher when I was engaged in the field work, I felt that only individual's intentions and efforts couldn't work sometimes. The situations in which one is surrounded, the community and the society to which one belongs, directly or indirectly affect their perceptions. So, it holds true that sometimes perception is shaped by extrinsic motivation rather than intrinsic one.

I found that today's youths feel themselves responsible for their further education. But the society and circumstances also guide them to different directions. Some of the graduates are self-motivated and determined towards their education and career. A participant named, Nidhi, who was continuing studies expressed:

> *If one is committed for education, other intervening factors become less*
> *interruptive.*

Box 2. Self-determination works

Chanda, (continuing studies)

Gender: Female, Age: 17

She also expressed her feelings as other participants did regarding happiness and importance of education after passing SLC. She is well disciplined and talented student as said by the teachers.

In her case, she had chosen a different discipline other than that of her interest because she needed to go away from home to pursue the study of her interest. She

accepts, sometimes due to some reasons, we need to choose another career line. But she expressed, "I am determined that I will continue my studies and will prove myself in the community by doing well at education. My family also supports me."

She further added, "Most of the other community people say that elopement in the early age is a common practice in Magar community. So, you will also marry early. But I will not do so and continue my studies. After marriage most of them leave their studies. We should not give up our studies anyhow, it's my opinion."

She articulated that education is the way to explore the potential of human beings.

When I met with Chanda I was so glad to talk with her. She seems very confident, enthusiastic and full of positive attitudes towards education. Perhaps she was internally motivated, awaken and active. I came to know that her family was also very much understanding and supportive.

Another instance of a self motivated student who was continuing his education was 'Pavan'. He shared his experience and views:

After I passed SLC, my parents also suggested me (not forced) to try once for recruitment. Most of my peers tried for it but I was very much interested in education. So, I didn't go for recruitment and till the date I am continuing my studies and I am fully satisfied.

This argument reveals that parents indirectly motivated their children towards recruitment rather than educational higher attainment. In my observation, parents give more value on being *lahure* than being educated. In these instances, we can see the self-determination theory (Deci & Ryan, 1985, 1991, as cited in Deci et al., 1991) working. When it is applied to the realm of education, it is concerned primarily with promoting in students an interest in learning, a valuing of education, and a confidence

in their own capacities and attributes. These outcomes are manifestations of being intrinsically motivated and internalizing values and regulatory processes.

According to Heider a person can make two attributions: i) Internal attribution, the inference that a person is behaving in a certain way because of something about the person, such as attitude, character or personality. ii) External attribution, the inference that a person is behaving a certain way because of something about the situation he or she is in (Weiner, 1986, p. 1). Our attributions are also significantly driven by our emotional and motivational drives. Blaming other people and avoiding personal recrimination are very real self-serving attributions. Hence, internal and external both attributions influence on individuals perceptions.

SLC as an Iron Gate

All participants in my study perceived the SLC as a big challenge in their career. Their perception seemed to be molded according to the national perception that to pass SLC is like to cross an Iron Gate and to enter the new world for further career and livelihood. I hear many times that attaining SLC means completing education. A SLC graduate participant Yojan Pulami said:

> *In Magar community, they say,' now you studied and passed SLC, now what do you do? There is no job guarantee'. Our belief system is influenced in this way which is still going on.*

Most of the participants expressed that after passing SLC, curiosity was developed and they were encouraged for further career but most of them had no plan for further education. They had no information about how further education could be preceded, how to apply? What subject and stream to be selected? What criteria and eligibility would be essential to be enrolled? And so on. I can say that they did not have access to information in right time about further education and career. This

problem may be equally faced by other communities as well in remote area not only by Magars. In the case of those families in which there are family members with higher education degree, they somehow may have access of information. In some cases of my participants, there were no family members having higher education degree or enrolled in higher education. Even I didn't see any kind of education relevant information center there. So, there is lack of information access and guidance counseling.

No Plan After SLC

McBay (n.d.) states that we know that there are critical leakages at the various transition points: from middle to high school, high school to college, and college to graduate school. One of the most effective ways to plug the leaks is to expose students early on to higher levels of education (p. 40). Moreover, an appropriate counseling is very crucial for SLC graduates according to their age and due to their changing education level and learning environment after passing SLC. A continuing studies participant Shanu stated:

I had no plan to select college and subject for further studies.

As I knew about their family background, most of the parents of the participants were also unknown about further education because they had no experience of higher education. There was just excitement to join the college and make new friends. A respondent Pradip, stated:

It is not fixed that we required this much education to drive the livelihood. Lets' study till we can.

It shows that they accepted the importance of further education but did not have planning for their future. A question can be raised- why they had no plan? Because, they had no information, no orientation, no family members with experience

and information of higher education, no proper guidance and counseling for their further education. Even they are observing very few of the positive output and success stories of the higher education. A respondent Yada, revealed that:

In our village most of the educated guys are jobless.

How can one plan their career of education in such context? Who is responsible for this – the government; schools or the communities? Is it that our secondary school teachers are also devoid of information about further studies? Are they not responsible for counseling them or help them plan their further study when they are at the final grade of schooling?

Further Education Is Essential

After SLC graduation, graduates experience significant changes in their family relations, school environments, and peer group affiliations, and these changes can have profound effects on their motivation and learning. Laxya, a participant expressed:

In Nepal, while we pass SLC examination then everyone in family, society and including ourselves make us feel proud.

They understand that further education is very essential and SLC is not adequate to drive the career in life. They realize that at least +2 levels are required even for small jobs. A participant Chanda, said:

SLC education is not sufficient now-a-days. Further education after SLC is very essential. SLC is just one path guider for students. It is not sufficient for career. After SLC need to do something for own, family, and society.

They accepted that any opportunity can be easily grabbed with the help of education. Another participant Aparna, expressed:

Education makes us clever and perfect. It guides us towards correct path.

More education provides more opportunity. There is opportunity after study

but first we need to study.

Thus, they conceived that education has an important role for their livelihood and career development. Based on above discussion, it can be said that most of the participants have a realization that education is important for career development. While they had passed the SLC, they were more motivated to the after SLC education. In the course of pursuing it, boys were motivated towards recruitment practices. Due to lack of proper guideline of the parents, peers endorsement, unhealthy social practices (unhealthy competitions of grasping opportunity), and having no proper further plan of career development, they seemed to be frustrated and de-motivated.

We Magars

In the process of data generation I was in close contact with Magar community members as well the Magar culture. During the field study I stayed in four different homes of Magars during different field visits. I found that Magar community is enriched in culture, tradition and customs. The community members had a strange perception about their ethnicity that they are very innocent and honest in comparison with so called other castes according to Hindu caste system in Nepal. This perception prevalent in the Magar community members since time lineal can be seen reflected in the mind of Magar youths as well because the participant Yojan Pulami, I interviewed for this study stated:

Born in Magar community, we are innocent and honest. We trust on others

quickly and we take any matters in straight forward way.

In my understanding, this narrative denotes that Magars are identified by their inimitable culture and loyalty. They seem to be very obedient and gullible in nature. It

may be nice to become honest, but to think oneself ignorant and follower of other is does not seem appropriate in this competitive world of twenty-first century. Why do the participants think so? I found that they have stamped mind of caste system, which may be transferred from ancestors' narratives and experiences. Magar community seems to be helpful and supportive. Yada, the respondent said,

Magars are supportive and assist others in joys and sorrows.

On the other side, this argument has hidden meaning that sometimes their innocence and simplicity stand as barrier in their development as such a perception gives them the feeling that it is only them who support others but they do not receive reciprocal assistance from the ones they support. Local people expressed many instances about Magars' incidents/instances regarding their honesty. Somewhere they were rewarded for their bravery and honesty. They are in the first priority in the selection for recruitment in armies. Whereas in some cases they were pushed back as any other clever ones made use of them for their purposes.

In some cases participants have perception that Magar cannot study much. One participant, Yojan, said:

We are Magars, might not study much. In our community there is not a trend to attain higher education.

During field study, I also found such kind of inferior feeling among Magar youths. The thought that said 'they cannot study' seems to remain deeply rooted in their mind. Why do Magar SLC graduates think so? They had mental trace and formed attitude that Magar cannot get education as much as the upper so called castes do. Here, I would like to say that this attitude might be byproduct of the caste system tradition of Nepalese society.

In the fabricated Hindu caste hierarchy system, occupationally, they were categorized to work on agriculture sector whereas the upper castes were categorized under the profession of performing rituals and scholarly activities (Shris, 2010). Therefore, it was very essential for upper caste to study and gather knowledge whereas the Magar people, as were supposed, needed to learn the skills of farming whether by going to schools or not. So, based on such assumptions and analysis, it can be said that attaining education was never a part of their professional life nor was it meant for this group of people.

In the FGD and in PRA discussion, this issue was raised: such a perception was covertly expressed as following:

It is supposed that except Brahmins no other community should necessarily study, such perception had come into rule long time ago in the context of Nepali society. Cultural capital of state is dominated by that of Brahmin's and Chhetri's. So such practices endorse on every communities in Nepal. Even if any Magar student attains higher education, people of other ethnic groups take it as a matter of surprise and exclaim how a Magar could achieve such a higher education.

In case of girls the community has another kind of mentality, one of the participants Chanda, expressed:

Though she is good at studies, she cannot go for higher education as she will keep to her tradition and will marry early.

Naresh, another participant of the study said, in case of Magar boys, people say,

He is a son of Magar, so he will also become lahure.

Such kind of perception has been indoctrinated by so called caste system. These derogatory terms are used even in schools. The participant Yada, also revealed:

On the other hand, there were no Magar teachers at any levels of school in the past. There was absence of any iconic Magar in the field of education due to such discriminatory behavior of the state. The State imposes Hindu value in every sector including in education in Nepal which is not compatible to other non-Hindu communities.

What I felt that cultural capital of state was and is very discriminatory. As a result educational participation of ethnic community might not have been satisfactory.

In the formal and informal chatting during the field work, many of the Magar SLC graduates shared their experiences. One of the Magar youths Pavan, in FGD expressed:

We feel embarrassed to adjust with other community members and in different environment. If we don't have friends of similar standing, we aren't interested in studies.

Here, the social capital of individual matters. Every community member has their own social capital and nature in which they are molded. As Astone et al. (1999) point out social capital is a characteristic of an individual that arises from his/her relationships with other people.

Among the different characteristics and natures of Magars, I found that 'shyness' is another characteristic of Magars. There was a bit difficult to conduct interviews with Magar SLC graduates due to their shy nature and less exposure. Even one of the participants sweated during querying in FGD. In my understanding, shyness emerges due to various causes. In the case of this participant, it seemed to me

that the shyness was the product of less exposure in the school, less interaction with the members other than that of their society and their clan and inadequate opportunity to develop confidence.

Talents and Cultural Curtains

Through the observations of social context, PRA, FGD, and interviews, some talents have been found in the case of Magar students as well, but they were covered with cultural curtains. I noticed some kinds of customs established in the Magar community such as recruitment in army or to go abroad for foreign jobs and early marriage with *lahure* which stood as the cultural curtain for acquisition of higher education. One of the participants Laxya, expressed:

In Magar community, we have the courage and capability to accomplish any task honestly but we are not seeing any access to good opportunity that can be attained through education.

Thus, there is less consideration towards higher education. In this community, there are many hidden talents but due to lack of awareness they are facing many challenges.

Overall, the perception of the Magar community and the Magar SLC graduates appears positive as time and again they make mention of education as a means for attaining access to the job market. Though it looks negative in the surface, the frustration hidden behind is not due negative attitude towards education itself but the prevalent practices and unfair competition in the job. The fact that they are happy on passing the SLC examination and have ambition to continue their further studies may be taken as an instance to support their positive attitude towards education. But sadly, due to lack of proper counseling at school, appropriate access to information about

further studies and literate family members, they have no plan for further education and they end up as a crow of the mist.

So far I perceived from the discussion with the concerned groups, higher education for them is something like an elephant as felt by the blinds. They neither have a guide nor any iconic figure to follow in the process of pursuit of further education. So, these youths wither with the passage of time as a morning rose does to the maturing sun with the growth of the day.

There were so many burning examples in the field i.e. they joined higher education, some of them continued and others discontinued though they knew further education was essential. Cultural trends, circumstances and extrinsic motivational factors seem to be influencing to shape their perception towards education.

Forces Contributing to Educational Perceptions of Magar SLC Graduates

In this study I focused on exploring the aspects that contribute to form preconceptions of Magar SLC graduates towards further education. The aspects that emerged are:

Cultural System

Everything a human perceives, knows, and thinks, values and feels is learned through participating in a cultural system. Human potential can only be realized within the structure of human culture and through growing up in close contact with other humans. Culture is "the system of shared beliefs, values, customs, behaviors, and artifacts that the members of society use to interact with their world and with one another" (Zion & Kozleski, 2005, p. 3). Most of the individual perceptions are formed by their cultural system. "It is the collective consciousness - a way of acting, feeling and thinking by groups of people and shaped by a sense of shared customs, knowledge, beliefs and perceptions that define individual behaviors" (Wasti, Randall,

Simkhada, & Teijlingen, 2011, p. 1). I came to know that culture is the life of a

society. Yuan and Dong (2006) viewed that every society has its own distinct culture.

So does the Magar community.

Durkheim claimed that education is a process of cultural transmission

(Nordtug, 2007). Most of the social interactions take place according to cultural

practices. Perhaps it is difficult to find one who is in isolation from cultural practices.

I found from the study that cultural practice plays an important role to form

individual's perception and action.

In Magar community, *lahure* culture orientations and their social norms and

values influence in the formation of Magar SLC graduates' educational perspectives.

***Lahure* culture (Gorkha recruitment/working in army abroad).** The term

lahure is derived from 'Lahore' which is a name of a city in modern-day Pakistan.

Originally, it was the capital and largest city of Punjab (Caplan, 2003). Literally the

meaning of *lahure* is the 'person from Lahore' who serves or has served in foreign

Gorkha army. The word 'Gorkha' comes from the small principality (now a district)

in Nepal by the same name. The kingdom of Gorkha was established by Drabya Shah

in 1559 (Golay, 2006). Recruitment of Gorkhas (Gorkha soldiers from Nepal), first

into East India Company and later into British Army, began during the 1814-16 war.

After India's independence, both Britain and India decided on retaining services of

Gorkha regiments in their armies as per the Tripartite Agreement signed in 1947 with

Nepal. "During the reign of Prithvi Narayan (1742-1774), they played an important

part in the conquest of Nepal (Pignede, 1996). The Gorkha recruitment mainly gives

priority to Magar and Gurung ethnic groups. They were influenced with the ideology

of 'martial race' (Gurung, 2011).

Due to long history of involvement in army; *lahure* practice has been developed as a culture among Magars. It has been transferred as a traditional profession from generation to generation. The child psychology seems to be influenced by *lahure* since their early age. They grow up listening to the stories of bravery of their father and forefathers. This culture is established as a social capital in the Magar community. Coleman defined social capital as inhering in the relations between actors and among actors, e.g., in the relations between parents and children. It influences many aspects of child wellbeing (Sandefur et al., 1999, p. 2). He also argued that social capital serves as a mechanism through which the effects of income and parental education are transmitted from parents to children. I found the same condition existed in study area. Almost all Magar youths dream to be a *lahure* and they think that being a Magar, to be a *lahure* is a custom in their community.

Due to personal nature, Magars are in priority in recruitment regiments. In the past, they might have been forced to be recruited (Shris, 2010). Later, it became a custom. In present context, there are several reasons for the involvement of Magars in the army. They are attracted with the life style of the army. When a *lahure* returns back his home on a leave, he receives a kind hospitality. He is warmly welcomed everywhere and invited by his relatives for feasting. This is an opportunity to share the news and experience of locality and abroad. *Lahure* offers clothes and other accessories as gifts to the relatives and friends. This kind of gift-giving renews the relationship of a *lahure* with his relatives and it also increases the prestige. When a *lahure* goes to his village, the young people gather around and perform singing and dancing in his honour. Thus, a *lahure* receives a high respect during his leave. This type of high social status of a *lahure* still continues in the Magar community. Seeing all these in their surroundings, being a *lahure* is a matter of great craze among the

Magar youths. As individuals see things happen to themselves and others, they ask why, and then make inferences or attributions about causes. In essence, attribution theory deals with causal explanations, which individuals make about past behaviors, especially in regard to achievement efforts and expectancies (Hoy & Miske, 2001, p. 139). The socio-cultural circumstances also encourage them to try for recruitment. There is high social value of being a *lahure* in the Magar community in contrast with getting higher education. Thus, the educational attainment of the Magar youths is inter-related with these social values.

Caplan (2003) also stated Gorkha recruitment has social, political and economic implications on the recruiting communities. The often stated reason for recruitment is high income and lifelong pensions. So, what I realized as one of the causes for discontinuing study is "Not due to money, but for money." That means, education non-attaining is not due to economic problem but it's because of recruitment. Recruitment in the Gorkha army is supposed to be related with the secure life. A Magar participant Amit said,

> *If one succeeds to become a lahure, then their life will be secured. Even the*
> *society respects the lahure.*

Many youths attempt to get recruited in the Gorkha Army and only a few are successful. If they don't succeed in recruitment, another choice is foreign civil jobs. Very few of them continue their education after failure in recruitment. Thus, in this way annually there are a number of graduates discontinuing their studies.

Gorkha recruitment is one of the important reasons for the less representation of the students of this community in the higher education of Nepal (Bhatta et al., 2008). The preparation process for the recruitment and the consequences caused by failure in recruitment adversely affect the higher studies of the Magar youths. Based

on above discussion and my own reflection, time consumed in the preparation for recruitment and their dreams of being a *lahure* hamper their education. High motivation in becoming a *lahure* can result in low concentration in education. The *lahure* environment of community, desire of the family, and the *lahure* attitude of peers drag them towards the fashion of becoming a *lahure* rather than being educated. Mental and physical tiredness of preparation can hamper educational activities.

One important aspect of *lahure* is that ex-army men have contributed a lot in their community for education. There are many activities initiated by them which show that *lahure* Magars are more supportive in their child's education, school construction and development. It shows that they are becoming more aware about importance of education.

A non-continuing studies participant Naresh expressed:

Our peers, neighbors, family members, relatives all guys try for recruitment. Family also forces us for recruitment.

Pierre Bourdieu's cultural reproduction theory also states that cultural capital, transferred over generations and possessed by families and individuals, is an important resource which contributes to individuals' educational success (Jaeger, n.d.). According to Bourdieu, cultural capital is a scarce resource which equips individuals with knowledge in the educational system which is recognized and rewarded by institutional gatekeepers and peers.

Representing here the case of one of the participants Yada, who discontinued his studies due to recruitment practices.

Box 3. Cause of discontinuing education

Yada (non continuing studies) expressed:

Mostly our elders say, "Study and do/try this job too". But "Study to do

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something later, to prove yourself' should be said by elders. We should do one thing at a time, either study or do a job. We need to get education first then only think for recruitment or any other employment. While studying in grade XI, my studies were disturbed due to the recruitment process. My relatives and family members forced me to try for recruitment. Knowingly or unknowingly, I was also attracted towards it. It made me discontinue my studies.

This argument means that recruitment process directly and indirectly is affecting educational attainment. Magar youths are being forced by societal and parental attitude of seeing them as a *lahure* than attaining educational progress. For these reasons, the fluid mind of Magar adolescent is seen to cherish the dream of being a *lahure*. Another Magar youth Naresh, who was continuing his studies in +2 level said,

> *I will also try once for recruitment in army. If I succeed, it will be better for*
> *my life and family.*

Thus, what I realized that the individual's environment and cultural orientation and trends influence the human's perceptions. As mentioned in the literature, social-identification is one of the factors to form the attitude, the greater the extent to which an attitude is held by groups with which an individual identifies the greater its importance (Baron & Byrne, 2000, p. 124). I also found many other participants who were forced to try once for recruitment while they were continuing their studies but they were strong on their decision for education and thus are continuing their studies even today. Even a non-Magar PRA participant expressed,

> *I had also tried for recruitment but because I am a non-Magar or Gurung,*
> *they rejected me.*

Thus, any one from any community seems to be attracted to recruitment in Gorkha army and prioritizes it on top of education if he gets an opportunity. Here, my refection is the opportunity is the main aspect. Everyone wants to grab a life changing opportunity irrespective of their domain. The recruitment in Gorkha Army is such an opportunity. So, Magar youths' foreseeing opportunity in recruitment rather than in education is not an odd thing. However, to dig out the in-depth insight, I had posed them a question and in answer to the question why this profession is a sole choice for them. A participant Gayatri, expressed:

> *In case of other communities like Brahmin and Newar, they have access and opportunity for employment after gaining higher education because their own relatives are there to pull them. They are clever too.*

The learners are strongly motivated by the pleasant outcome of being able to feel good about them. Learners' current self-perceptions strongly influence the ways in which they interpret the success or failure of their current efforts and hence their future tendency to perform these same behaviors. The basic principle applies to motivation is that a person's own perceptions or attributions for success or failure determine the amount of effort the person expends on that activity in the future.

Based on the above discussion and my own reflection, *lahure* culture affects their perception. Recruitment is just an alternative for their career and livelihood. It might not be the real cause of their discontinuing study because if there is a will then there are many facilities and option for the education in army, too. Thus, decision is their own to choose the alternative and give preference to education.

In this study, *lahure* culture is identified as a major influencing factor in their education and career development. The Magar SLC graduates and their community were found more attracted towards Gorkha recruitment. It has developed as a strong

cultural practice for all generations of the Magar youths. This traditional occupation has been established as the trend in Magar community from many decades.

A question can be raised here - What attractive alternatives of opportunity for Magar youths have been provided by nation and society other than recruitment? Perhaps, this question remains unanswered yet. So, recruitment seems to be obligation for Magar youths. From another perspective, it can be said that our higher secondary level education seems to be less meaningful for Magar youths. Another question arises here, is our education system addressing the needs, interest and expectation of these Magar youths? If yes, then why do these youths discontinue their education? If no, then why don't they work on it?

Social norms and values. Different cultures have their own different norms, values and expectations. These cultural differences have a strong influence on educational practices too. Norms can be defined as attitudes and behaviors common to members of a particular group, or what they believe is "normal". Basically, our values are what are important to those members (Norms and Values, 2007, p. 1).

I found Magar community celebrating many feast and festivals, cultural dances, wedding and funeral procession but the main problem is they spend more days on celebration. Moreover, there is a tradition of excessive use of liquor in such celebrations. The participant Yojan, revealed,

> *They usually say Magar should take liquor. There is one saying: Brahmins are spoilt by thoughts, Newars by feasts and Magars by merry-making.*

 Most of the time, they are busy in feast and festivals. Most of their conversations are also concentrated on foodstuff and money matters. Such conversations directly or indirectly affect the perception of their children.

Magars help each other in joy and sorrow. Positive aspects of such culture is that it makes the relationship bond strong and keeps the culture alive but in the name of culture their own development is being degraded as they are more accustomed to spending more time and being extravagant on celebration.

In PRA program, Magars and non-Magars also highlighted some affirmative and some pessimistic aspects of the Magars traditions. These issues were also raised in FGD. A participant Yada said:

> *Magars are very much focused on celebration and enjoyment, whether they have money or not, they usually manage to squander in feasts and festivals. It's because of cultural practices in the community.*

Such kinds of socially constructed mindset, also supplemented by other sort of evidences, make the claims valid that Magars are more entertainment focused. A participant Yam in FGD expressed:

> *I generally involve in all kind of celebrations in the community. I am not so interested in education. My most of the friends are also like me. Teachers and parents also tell us that we are not serious about studies and will not pass the exams.*

Based on this statement, it can be said that cultural celebration seems to be another intervening aspect for further education. Here it shows even teachers sometimes dominate them which also affect in their thinking.

When I went for dissemination of the research findings to the study field, one of my participants was flying abroad for foreign job leaving his studies in the middle. It is evidence that the trend of going abroad for a job still continues and the youths are happy to comply with the trend.

When I visited my field area 'Palpa' for the first time, it was the occasion of *Saraswati pooja*. It is a way of paying tribute to the Goddess of wisdom by performing worship and cultural programs which begins early in the morning and goes on nearly to dusk. But in this particular community, on the occasion of the *pooja*, the cultural program was being observed for several days. Though this is one of the pious occasions every Hindu student curiously waits for and is happy to perform it, the schools are closed only on the day of the worshipping. But here I could see many students bunked their school just to get engrossed in the celebration.

During my field visit work, I asked one of my participants named Kabita why she did not go to school, she expressed:

There was a function in my village and one lady asked me not go to school instead to go to her house for some work as a help to the celebration.

Formally and informally all Magars accepted that they need to preserve the culture but require some kind of changes in it. Changes such as reducing the number of days in celebration and controlling the extravagancy are necessary. Such kind of cultural traditions are affecting their education directly or indirectly. But my query is that there are lots of festivals and celebrations in Newar community, too but their education status is higher than that of the Magars as shown by the census. I got this curiosity satiated through the responses in FGD and PRA. A participant stated:

It's because Newars give priority to education and business too. They have the awareness of education.

And I was satisfied with the answer. For success on anything, priority must be identified and acted accordingly. While analyzing the statement of a participant, it is clear that they are known about the importance of prioritizing the things. In this connection, Chanda expressed,

In Magar community, we give more priority for household activities and foreign jobs than education but in other communities they prioritize education. Reason behind all might be due to tradition and social orientation in the community.

Accordingly, I again conclude that it depends on individual and their preference to the particular matter and very much depends on the trends also. I didn't get the direct evidences of discontinuation of education due to only the feast and festivals but it is very much obvious that it can gradually and indirectly influence on their perceptions.

Liquoring and festivals. Liquor is an essential element of Magar culture because it is an essential thing for celebrating death, birth and wedding and other cultural ceremonies. This cultural seems to have been misused because most Magars engaged in excessive 'liquoring', feast and festivals and entertainment (knowingly and unknowingly forced by their culture and environment).

During my field study, one night I heard a loud noise from the house where there was some sort of ritualistic observance on that day. I was curious to know about the reason of that shouting, and then I came to know that shouting was the result of excessive consumption of liquor and it was a general phenomenon of that village. The old lady of the house where I had stayed said:

It's a kind of 'Take a little liquor – parrot (maina), a little more – tiger, much more – pig.' So, that shouting person was like a 'tiger' at that time.

Such kind of tradition and environment definitely affect the younger's thinking and their educational development. Laxya, a participant who was continuing studies said:

Use of liquor is not a major problem for those who are living in city. But children seem to be engaged in production and serving of liquor in rural area. It affects their thoughts.

It means the locality and the surroundings also make differences. Perhaps children learn and transform his/her learning in actual life practices observing the behaviors and practices of their elders. Is it not possible that liquoring practice is learnt by a child observing liquoring context? On the other hand, activities of the parents liquoring excessively can pollute not only the educational environment of his/her own home but also of the neighbors and community. How can a child get involved in educational activities if a home has such an environment?

Elopement and early marriage. Even early marriage and elopement seems to be a social problem in rural areas of Nepal in different communities and ethnic groups. In the case of Magar community in the study area, this case is also found as problem of educational perspectives. Because drop out was found to be the result of elopement in early age, mainly in case of girls. A girl participant Chanda said,

Generally SLC graduates get married early and regret later. They say we didn't study earlier, played marbles, and got married early. You should not do like us. She added most of her friends and other members of the society comment: 'being a Magar, she will also marry early and if it will not be an arranged marriage, it will be an elopement'.

I found that in Magar community there is a very normal tradition of elopement. After the elopement, the Magar family easily accepts it as wedding. But it directly affects their educational career. The main setback is that after marriage their responsibilities increases and they also feel bashful to go to school. Thus, early

marriage is one of the reasons of drop out from the studies. Yada, a discontinued study who was married too, said:

> *Single can manage but after marriage it's difficult to manage and continue study due to family and economic problems. But now I know about the importance of education so I am assisting in my wife's education. She is studying.*

Thus, after marriage economic crisis also hampers studies.

A girl participant Lalita, expressed her feeling:

> *After marriage, we need to be engaged more in household works, and how can we study? Family doesn't restrict in study but there won't be supportive environment for studies. So, it's difficult to manage time.*

The relation between marriage and education attainment is common and general allover Nepal, more to say, even in South Asian countries. But in the case of Magars, there is not a big issue of early marriage. The family easily accepts the marriage and provides full support both traditionally and economically. That might be one reason that they (most of youths) do not think of being independent through education.

Hence, these cultural aspects directly or indirectly influence their educational attitudes and attainment. Culture is the asset of any community which needs to be preserved but equally it is also important to eliminate the malpractices of the cultures preventing access to higher education. Meanwhile, culture is not the only factor to influence education. It depends on individual's socio-education orientation, family support, peers influence and foremost depends on oneself.

Economic Aspect

As shown by many evidences and cases via fields, though the Magars have higher socio-economic status, they do not seem to have more concentration on education. So, does finance alone really matter in the attainment of education? Even I found some SLC graduates who have fully been supported by their family do not have much concern for attainment of education. A participant Bhuvan, expressed his experience as,

We have seen people who do not study despite having enough money, facilities and supports.

With most of the cases I found parents living in foreign countries due to their jobs and trying to provide good education via money but without their presence and care, their children were deviated sometimes from their main purpose.

While piloting, a non-Magar participant Mohan, said:

Many of my Magar friends are extravagant and their parents fulfill all their demands but then also they aren't interested in studies.

The Magar youths discontinue their education to get recruited in the Gorkha army not because they do not have sufficient fund to continue their education but their aim behind the purpose is to earn early in life to be secure against unknown future which they feel may not be secured by the attainment of education. The French sociologist Pierre Bourdieu, working with various colleagues, developed the concept of cultural capital in the early 1960s in order to help address a particular empirical problem namely, the fact that "economic obstacles are not sufficient to explain" disparities in the educational attainment of children from different social classes (Bourdieu & Passeron, 1979, p. 8). Bourdieu argued that, above and beyond economic factors, "cultural habits and…dispositions inherited from" the family are

fundamentally important to school success (Bourdieu & Passeron, 1979, p. 14). In doing so, he broke sharply with traditional sociological conceptions of culture, which tended to view it primarily as a source of shared norms and values, or as a vehicle of collective expression. Thus, by analyzing the field data and Bourdieu's theory I understood that it is not necessarily the reason of dropout due to their financial problem only.

Socioeconomic status, ethnic identity, and parents' occupations affect how families view themselves and the process by which they socialize their children. There is much co-relational research showing that economic hardship and low parental education relate to difficulties in development and learning. This seems intuitively plausible, because families with less education and less income cannot provide much capital in the things that help stimulate cognitive development. It has been seen also in Magar community that the families with a good economic status are able to afford their children's education. Even the *lahure* families prioritize educating their children in a good way. But the problem is that most of them can take care till the school level. After that, due to their own unfamiliarity to the domain of higher education, they couldn't guide them properly. Research also suggests that family income levels are positively associated with parents' expectations for their child's immediate and long-term educational success (Alexander & Entwisle, 1988). In concomitant with this observation, one of the participants, Amit expressed:

> *Due to lack of money, I couldn't fill the examination form and in this way*
> *couldn't continue my studies.*

But later on I came to know by other villagers and his school Principal that the main fact was his family responsibilities problem. I also observed this in his interview and expressions. Of course money matters a lot in the process of attaining education

but it is not the sole factor to bar. There might be other options waiting which has to be sought by the needy. We need to see another opened door or try to open the next one instead of keep knocking on the closed one.

Due to a number of different factors, lower income children are more likely to experience learning problems early in school, which can result in lower self-efficacy for learning (Schunk & Miller, 2002). Thus, education and poverty are seen to have co-relation. A participant Shanu, articulated:

> *Now a day community doesn't emphasize on talented and qualified individuals rather they respect the rich. In most of the programs they respect and make the chairperson the rich one rather than the more educated and qualified one.*

It shows there is a low preference to education in the community. Perhaps, they are unable to understand that education can provide opportunity to be rich and open many doors of alternative opportunities. I can say that it is a kind of ignorance that needs to be addressed by community and nation. In my understanding, both community and nation are equally responsible for the prevalence of such ignorance. In the FGD, a Magar SLC graduate Santosh, expressed:

> *If recruited in army, it fetches prestige in the society; we can make good money and secure our life.*

This statement compels me to draw a conclusion that the most of the youth of these communities have set up their own norm that they attain some basic education as the fulfillment of formality or as a prerequisite for recruitment and aim to earn through the occupation brought in by other than education. What they have failed to realize is that unless they had SLC graduation, they would never have been able to get recruited. Similarly, they have failed to realize that to attain promotion in the job they

are in, higher education is a must or they will end up with the post they were recruited in when they retire.

Thus, material pleasure seems to shape human thoughts in the society. So, from this perspective, education seems to be low in priority. I feel that it is somehow a true conception because our present general education system is not better than literacy education. In our context, one has faint possibility of being independent just by acquiring higher education. The evidence is that a large number of educated youth are seen to remain out of profession and are forced to join in low-grade labour force to earn for their livelihood in abroad.

Peer Group Companionship

In ways similar to the community, the peer group is conceived as an agency of enculturation and learning. Even very young children develop a sense of self from their perceptions of important people in their surroundings, including relatives, teachers, and peers. Many literatures revealed that peers are the foremost influence in making one's perceptions.

Students tend to select their friends and peer groups on the basis of similarity (Ryan, 2000), which enhances the potential influence of modeling. In the case of further education of Magar youths in the studied community, I noticed that group companionship was an affecting factor in forming educational perspective. A participant, Bhuvan, revealed:

> *In my peer group, we all were Magars and all of us failed in grade XI. We generally interacted with each other about entertainment and on how it would be possible to earn more quickly at the early age.*

They meant that they were not interested in studies and more focused on entertainment and dreamed to earn more. When discussion on education does not take

place then it's rare to develop the interest towards education. Perhaps, such contexts affect their educational perspectives too. Many studies suggest that peer groups may contribute to decline in self-efficacy, but they also may help to maintain self-efficacy or even increase it (Schunk & Meece, 2005, p. 14).

I found some educated Magars in the study area to believe that they were benefitted by peer group in their school level for better educational attainment. According to them, the nature of their peer group was composed of non Magar members, especially by Brahmin children. I listened and recorded other many cases of Magar from non-Magar peers who had better educational attainment. A PRA participant who was good and educated expressed his experiences as,

I learnt and gained education because some of my friends were non-Magars and I am living in non-Magars surrounding.

This piece of information means that friends from educated family and mixed nature of community can contribute and motivate learners for better educational attainment. Perhaps it might be an issue for further research but some participants argued that if someone has strong self determination, peer group cannot exert negative impact in educational attainment. A participant, Pavan expressed:

It's been all by my own interest and decision not by my peers.

Another participant, Pradip, said:

Peer group influence us but it's not a cause to drop out and failure due to our friends.

Considering participant's expressions I found myself in dilemma that whether peer group or self dedication is a strong factor affecting educational perspective. In the same case, One Magar Principal of a school, Mr. Manoj shared his experience as:

I have gained this much of achievement because I settled in mid of non-Magar community among those who were very clever by nature and I learned many things from them.

It shows that heterogeneous group in the community help shapes one's perception towards education and including other antiquate. The main problem of peer group companionship in Magar youth is whim, mimicry and squander economically (as they expressed in interviews and FGD and I also observed during field work). And another observation is that they have more freedom from their parents in comparison to the youth of other communities.

Family Environment

The academic influence of family is also significant aspect. In my understanding, family members' attention and support is very essential for educational attainment and shape positive attitude towards education. In this study, I found both pleasant and unpleasant family environment to shape educational perspective. Educated parents were found more careful towards their children's education. Some parents, even though they were uneducated, were sincere for learning environment.

Box 4. Educational environment at home

Laxya, (continuing his studies in grade XII)

Gender: Male, Age: 17

His father is a teacher. He has positive learning environment at home. He is interested in studies and positive towards further studies, too. Even his uneducated mother encourages him to study. Thus, his family fully supports his studies.

Community and nation matter a lot in individual's career path but foremost is one's own family support. Home environment and family support inspire attainment of education.

On the other hand, I observed many of the parents not taking the learning environment very seriously in the sense that they prioritized cultural capital to education. So, they were found to carry out their cultural activities without considering their children's age and academic needs. They never realized that the cultural capital had stood as the cultural curtain in their children's learning environment. A participant, Shanu, said:

> *Most of the Magar families don't pay more attention to learning environment. Generally we see them playing and talking nearby the place where children study.*

They have no ideas that home environment effects their children's education. I felt, there is a need of an awareness program for parents.

At villages, I saw crowded rows of houses which are so attached that the noise of one house easily gets into another. They usually have common yards and these yards are used by the children to play games. In such situation, when a child is busy at study in a house, if some children of other houses use the yard for their play, the studying child cannot concentrate on his/her study at that time and gets distracted.

Similarly, I have already mentioned of noisy functions in the Magar rituals and the noise of such functions in one home can inter into another to disturb others. So, a study environment and home structure also matter a lot.

Another aspect worth citing here may be parent's interest in their wards study. It is another important aspect for creating learning environment. Parent's duty is not over just by sending their children to the school. It is also their duty to have

information and knowledge about their children's activities in schools. So they are required to be in touch with school and share the interest and habits of their children with the educators and seek feedback and information about their children's performance in the study from them. In this connection, a school Principal's remark about the Magar parents was found to be disappointing one. He said:

> *Magar parents don't enquire much regarding their children's activities and squander in school.*

> In other interaction with one non-Magar Principal of the school expressed*:*

> *If I take money from my mother, in the evening when I return back my home, my mother inquires me about the expenditure and I have to explain how I spend the money but in most of the cases in Magar family, their parents have no such interest. Even if a few of them show concern, they are satisfied with the answer of their children without bothering much to go into the depth of the expenditure.*

This statement generates a meaning that Magar parents are not much aware that their own. Thus, practices are negatively affecting to shape behaviors and career path of their children. They were also unaware about the cultural capitals turning to curtains.

Family conflict and misunderstanding can exert negative impact on a child's studies. An instance of such an incident was also witnessed in the study field through a participant. The participant 'Amit' had discontinued his studied and opined that:

> *There should not be row in the family; this affects the children's study.*

He did not express it directly that it happened at his home but I came to know from the elaborated conversation with him that he experienced family conflict in his home. The Principal who was familiar with him and his family confirmed the case.

Researches suggest that parents form perceptions of their children's academic abilities, which in turn affect their children's own beliefs. Parents' and children's ability perceptions are significantly related by first grade and grow in strength over the elementary years (Fredericks & Eccles, 2002). Recent evidence suggests that parental ability perceptions not only have a strong impact on their children's self-perceptions of ability but also predict their career choices and educational plans 12 years later (Bleeker & Jacobs, 2004). Considerable evidence also suggests that children's ability perceptions are more directly related to parental perceptions than the measures of performance or ability (Eccles et al., 1998). This argument seems to be related with the information found in this study.

Due to the family mentality and orientation, some Magar youths seem to be looking towards other alternatives rather than further education because one participant, Yojan, reflected:

> *Among Magars, there is a mentality in the family that their children need not study after SLC and assume that despite having higher education, there is no job guarantee for them.*

Hence, the children are forced to think about other alternatives. This force seems critical to form educational perspective of youths.

I also found this kind of attitudes prevalent in most of the Magar families. The participant, Yada, expressed:

> *Generally, when their children don't study then their parents scold them saying that they will send them in recruitment or to plough their field.*

The young children perceive it as it is. Based on the discussion it can be said that family is the first forcing factor for recruitment. In such critical situations, how can the SLC graduates get motivated for further education?

Another critical factor is parents' involvement in their children's education. One of the Principals revealed,

Most of the Magar parents are capable of guiding their children's study upto school level. On completion of school level education, when they join higher studies, these parents are not capable of providing them proper guideline due to their own lower education.

Thus, parent's education and practices affect their children's perceptions. It has been seen in many evidences and in those particular field sites that the children of family migrated to other geographical areas are getting better opportunities for being educated. The participant Pavan revealed,

People of our village who have migrated to different places and States are providing their children a good education and other educational facilities.

In most cases Magars who migrated from their native place to *tarai*, urban area or foreign countries are providing their children a good education.

Gender Aspect

Gender relations are the result of socially constructed unequal power relations and are context-specific (Awasthi, 2008). Female subordination at this stage of human history is universal, although its form and degree vary from society to society and caste to caste. In the context of our country, cultural beliefs have segregated women; child marriage is common practice (Koirala, 2003). From these arguments, I came to understand that social and cultural values have contributed to the perspective of discrimination. In this research, I did not find much gender disparity. The participant named Bindu argued,

There is very less disparity between son and daughter in Magar community in comparison to other communities.

However, I also found a very few evidences of gender discrimination in Magar community.

Box 5. Gender prejudice

Kabita and Lalita

Both married during +2 level studies and discontinued their education. They expressed that they needed to take the responsibilities of all household tasks and care of all family members. So, couldn't get time for studies.

In Nepali culture after marriage a girl is burdened with all the responsibilities of home and need to make everyone happy in the family. The main problem therefore is lack of enough time; they couldn't manage time between household works and study. What I found as the cause of difficulty for girls in attaining education was the gender role and responsibilities along with the social values given to them.

In FGD conducted at Aryabhanjyang, there was one boy who was continuing study and a girl from the same family who had discontinued studies. She revealed,

Being a girl, I needed to involve more in household works.

Relating the field study with her case, I understood that the discriminatory perspective is the product of socially and culturally constructed phenomenon.

Moreover, one of the girl participants Nidhi, expressed:

Being a girl families don't permit to go away from home for further studies.

So, among other causes, these are also major causes of discontinuing studies in girls' case. Another main cause of less representation of Magar girls in higher studies is that most of the girls migrate with their husband after marriage which I came to know from school teachers and community members in the fields. So, they are forced to discontinue their studies. I found the evidences of their migration but

couldn't interview them because they were not staying in that particular village of my study fields. In cases of boys, one study discontinued participant, Yojan, said,

> *Being born in Magar family as a son, one has to be a recruit, this is a necessity.*

This argument shows that *lahure* culture is deeply rooted in the mind of the youths. They are culturally forced to be a *lahure*. Another participant Pavan said that:

> *Now, such attitude is being changed gradually.*

But still most of the participants showed their first priority for Gorkha recruitment or foreign jobs rather than attaining higher education.

Gender discrimination was noticed less in Magar community in comparison to other communities as no participants were found saying that being a girl, she does not need to study. However, it was found that a girl was not allowed to go far away from home for further studies. Girls needed to do most of the household tasks and take care of all the family members. Boys were forced and attracted to early and big earning. These are also countable affecting factors in studies.

During my field visits what I observed and found has been reflected here. The social orientation and surroundings of the particular individual very much influence in forming one's perceptions.

'Oneself'- A Determinant Factor

The incredible finding of this research study is that not only most but all of the participants whether they were continuing or discontinuing students accepted that 'Oneself' is a major determinant for further education. In common sense, they said that- 'first of all, a person is oneself responsible for their studies. To study or not, all depends on us. Awareness, hard work and willpower are very much vital to acquire

higher education.' So that it can be said that if someone is dedicated and has strong self confident, other factors might be secondary.

I found many evidences of Magar SLC graduates who were continuing their education because of their self-interest and self-determination despite facing many obstructions. The participant named Laxya expressed,

I am interested in studies. Education is very important in our life. I have to do something for my family support. Without education it's like darkness in life. It shows the right path in life.

This voice reveals strong confidentiality, willingness, self encouragement and enthusiasm, in such a case, any other intervening factor may not be an effect. I like to state that if someone is awake really and internally, other cannot send him/her napping.

As explained in the literature part of this study, one's own self-interest plays a key role in determining attitude the greater the impact on an individual's self-interest, the more important the attitude (Baron & Byrne, 2000, p. 124). Attitude importance also stems from value relevance- the more closely an attitude is connected to an individual's personal values, the greater its importance.

"Responsible-Oneself" is identified as major component that affects on perception and educational development. I felt that there is necessity of proper guidance, supportive surroundings and their own self-effort, confidence and clear vision and planning to promote educational inclusion and to build better perception towards education.

Hence, all these perspectives have made Magar SLC graduates' perceptions towards education. I found that all these factors have composite effects on the construction of Magar SLC graduates' perception towards further studies after SLC.

Culture, economy, social values and gender construct have propagated many factors which are responsible to bring different perspectives towards education in the lives of Magar youths.

Theoretical Understanding

After analyzing and interpreting the field data and linking with reviewed literature and theoretical perspectives, I tried to understand and explore the educational perspectives of the Magar SLC graduates and also sought insight into the influencing factors that force to construct their educational perceptions. I found a wide disparity in all spheres of educational perspectives of Magar SLC graduates which were very much swayed by their social orientations.

Finally, I tried to link the above discussion with Bourdieu's theory, which explains about the cultural capital, habitus and field of the individual. In the field of education research, Bourdieu's concept of the habitus has been enduring. When the habitus refers not to static cultural template arising automatically from a prior material reality but more dynamically to exclusive group culture, it is very illuminating. Employing the concept in this way, Bourdieu makes some interesting arguments about the reproduction of social inequality in schools and academies (Harrington, 2005, p. 226). It reveals the shared culture of particular groups who mobilize themselves and exclude others on the base of that culture. Bourdieu's concept of the habitus allows him to develop a genuinely critical sociology of education. Education is at least in part a process in which privileged social groups affirm their superiority in the social structure by monopolizing important cultural institutions and resources. Bourdieu here exposes assumptions, the habitus is not simply a reflection of a prior economic base, but it reveals the shared common culture of particular groups who

mobilize themselves and exclude others on the base of that culture (Harrington, 2005, p. 226).

Thus, I found somehow historical and social orientations are also responsible to form the perceptions of Magar SLC graduates towards education. The educational system reproduces the hierarchies of the social world. It is no doubt in the area of education and culture that the members of the dominated classes have least chance of discovering their objective interest (Bourdieu, 1986, p. 389). Bourdieu's 'symbolic violence' is operative in elitist institutions which deter certain groups from entry so that they choose not to apply.

Bourdieu's theory states that the actions of people and their social practices are constituted by and constitute their dispositions (habitus), the capital they possess and the fields within which they operate (Bourdieu & Passeron, 1979, p. 72). In this senses cultural traditions, occupations, and caste-constructed social structure might have been responsible in the past to form educational perspective of the Magar SLC graduates too.

From Bourdieu's highly critical vantage point, the educational systems of modern societies tend to channel individuals towards class destinations that largely (but not wholly) mirror their class origins. Moreover, they tend to elicit acceptance of this outcome (i.e. legitimation), both from those who are most privileged by it and those who are disfavored by it (Bourdieu & Passeron, 1977). Bourdieu's social reproduction thesis (Bourdieu & Passeron, 1977) has focused research on the relation between education, family, and social class. Bourdieu argues that education plays an important role in aiding and abetting the reproduction of social inequality and social exclusion. Cultural capital assumes central importance in the above process of social reproduction because inequalities in cultural capital reflect inequalities in social class

(Tzanakis, 2011, p. 76). According to Bourdieu, the education systems of industrialized societies function in such a way as to legitimate class inequalities. Educational attainment of a person in a specific cultural environment can be founded in their perception and attitude molded in the same environment.

Going through it I am aware of the fact that with each person being bound to his or her own subjective views, feelings, history, and so on, there is no method of discovering objective truth. For example in literature, what a given author meant to say becomes impossible or no reader ever can figure out what an author meant to say, even the author does not know what he/she himself meant to say, or driven by each particular individual. Hence, only the subjective view doesn't work in all sectors. As in the case of interpreting Magar youths only the subjective description will not be enough. Interpreting the text might not be correct all the times implying that we need to reinterpret the religious texts and also reinterpret the currently marked understanding about Magars in general and Magar SLC graduates in particular.

Chapter Summary

This chapter dealt with collected data, figures, views and opinions found in the field to analyze and interpret meaning of data based on research purpose and identified themes. Analysis and Interpretation of data has been done consequently. In each of the identified themes, I presented what I found in fields and linked them with relevant literatures and theories. I also incorporated my reflection and narratives of participants in the place where I saw relevancy. Purposefully, this chapter insights in relationship between education and cultural and traditional framework, social norms and values, economy, and peers, family and gender roles in community and their influence in Magar SLC graduates' education.

CHAPTER V

FINDINGS, CONCLUSION AND IMPLICATIONS

This is where I reach towards the end of my research journey. Through the interaction with the people I had intended to meet, I revealed many important perceptions of Magar students which led me to many different findings and helped me conclude my journey. I have briefly made the mention of these important aspects along with the discussion on the questions that I had come up with in the beginning of my journey. I wrapped up the journey with the destination known here as conclusion.

Findings and Discussion

This research aimed to explore the educational perspectives of Magar SLC graduates and probe the influencing factors on their perceptions. It was carried out using qualitative research design under interpretive paradigm. Data were generated through interviews, FGD and PRA processes. Reflective journal, memos and informal discussion were also used. This research was carried out in Magar communities of Boughagumha and Nayarnamtalesh VDCs of Palpa district.

According to the data analysis and interpretation of the information based on the research questions, the key findings have been presented in the following sections. After then a thick discussion on the findings with reference to reviewed literature and theoretical perspectives have been discussed followed with overall conclusion of the research work. The first key question for this research study was:

How do Magar students perceive further education after SLC?

Following topic comprehensively deals with the answer of the research question.

Educational Perceptions of Magar SLC Graduates

I found various perspectives of Magar youths regarding higher education after SLC. In general, the perceptions of Magars, especially of Magar SLC graduates, towards education were seen positive. After SLC, Magar youths were found to be very happy and excited thinking that they had crossed the Iron Gate. SLC is conceived as an iron gate, not only by Magar students but also by all who appear in this examination. Reason is that our system gives the SLC more emphasis than it is needed. In the context of Nepal, SLC is taken as the measures and base for the school level educational achievement. The participants of this study also took SLC graduation as a great achievement for their career. However, most of them were found to have no further plan, unknown about faculties and subjects in the programs of studies to be followed immediately after SLC graduation, and no proper intention for career development through education.

Though Magar SLC graduates knew the importance of education, they were still not fully determined to continue education because most of them expressed that there are no job guarantee after attaining higher education too. So, after gaining basic education most of the youths choose the other alternatives like recruitment in army force or foreign jobs for their livelihood. In their views it was the best option to earn more and secure life than to continue in the programs of further studies.

Analysis of their views indicates to the fact that our education system might not have been successful in attracting them catering to their immediate needs. Had it not been so and had it helped in their transformation, the scenario might have been other way around and such an indifference of these students would not have been witnessed. Here, my intention is not to criticize Nepalese education system but the evidences show that our education system has not been able to attract the youths as it

should have. So, the question arise here, is it our education system itself that is responsible for constructing such perceptions among the Magar SLC graduates towards education? It could be another research issue. Focusing on the study, it was found that most of the Magar SLC graduates perceived education just to be a qualification for jobs. Very few were found self-motivated on their own interest in education and many of them with family support and interest.

This showed that their perceptions toward higher education were influenced by their self-determination, social-orientation and nation's education system. Their own nature, cultural capital and surroundings also affected their perception about higher education.

Thus, a number of factors were found to operate to construct educational perceptions of Magar SLC graduates regarding further education as mentioned in chapter IV. In my understanding, these factors make room in the perceiver's mind itself at first. Perceiver's attitudes and interest and his/her several other characteristics can shape their perceptions. When an individual looks at a target and attempts to interpret what he or she stands for, that interpretation is heavily influenced by personal characteristics of the perceiver. It is also based on the object or target being perceived or in the context of the situation in which the perception is made.

The educational trend in Magar community has been improving more now than in the past decades as shown in census. It seems to be positive in the figures but evidences and perceptions in the field shows a completely different picture. Education is still behind in priority list. An interviewed participant's expression is relevant to cite here:

> *Education is important but more emphasis is given to early and easy earning*
> *ways. There is no job guarantee even after getting higher education degree.*

 It also revealed that they were not much familiar with the success stories of education attainment. During my field visit observation and interviews, I found a lack of access to relevant information regarding positions in different jobs in this community. Another participant Pavan, stated:

> *Educational status of Magar community is moderate, neither high nor low, though it has improved in comparison to previous generation.*

This argument shows that the educational standing of Magar community is average as it was also my observation before starting this research journey. These are the evidences of their unsatisfactory inclusion in education. Against this backdrop, a question can be raised: Is personal nature of Magar an influencing factor for further education after SLC? It is difficult to say in common sense, but substantiations through interviews and FGD indicate that their personal nature and circumstances are also one of the affecting factors for their further education. Hence, it can be said that their personal views are very much shaped by their social capital and the disposition of the particular field.

It was revealed that the SLC graduates were not matured and experienced enough to take self decisions in the matter of further education. So proper guidance and counseling at an appropriate time might help them continue their further education.

My second research question was:

Why do some SLC graduates continue their education while others not?

In connection with this research question, I have furnished my discussion in the following themes.

Continuing and Discontinuing Further Education

The participants of this research study were the Magar SLC graduates who continued or discontinued their further education at +2 levels. The second focus of my study was to dig out the causes why some SLC graduates continued their studies while others did not.

Causes for continuing further education. Among the participants in this research study, ten Magar SLC graduates who continued their further studies were selected purposefully. Based on their interviews, reviewed literature and my reflections, I found the following to be the main causes of continuing education after SLC:

Self-determination. It was found that the continuing SLC graduates were self-determined to pursue their further studies. Their self consciousness and value relevance towards education were the main causes of continuing education. A girl participant Chanda, firmly advocated,

If one is determined for studying then other factors couldn't affect them.

Even a participant asked me during interaction,

Is it right that if we are confident on self to study then other will also need and forced to help us for education?

From all these interactions, evidences and my own experiences I reflected that if individual is self-determined and aware, other interventions are secondary matters. Intrinsic and extrinsic motivational factors also matter to drive their educational career as referred to in the chapter IV.

Learning how to internalize activities and make them relevant to one's self is a key developmental process. Internally motivated activities are thought to prepare

young people for the roles and responsibilities of adulthood through tasks that develop self-direction, self-expression, and motivated involvement.

This finding adds something to Bordeou's theory. It is not only the cultural capital that helps shape the perceptions but also the 'self-determination' one nurtures. Though this evidence may not be enough to contend the theory, it can be said that inclusion of 'self-determination' into it can definitely make it sound more complete.

Role of the family. Family background and support plays a vital role in one's educational achievement. From the perspectives of education and understanding, it was found that almost all the Magar students who were the participants as the continuing students had better supportive family background than those who discontinued their studies. In such family, the parents were conscious and regarded attainment of education as an important thing to live a quality life. They even considered that living a life without education is like living in darkness. But surprisingly, it was not the case only with educated family. Even an illiterate parent was found to articulate,

We couldn't study in time and it's like blindness in life without education but we want to make our children educated.

This statement proves that illiterate parents are also aware about the brightness that education can bring to one's life. They were highly cognizant for education. I understand here that the consciousness is not only evolving with the attainment of education, it is getting evolved by losing it, too. Moreover, through inner experience, intuition and self-reflection also the flame of awareness might get enlightened. So obviously, if a family is aware, it regards education and is supportive towards the attainment of education and some of the illiterate families also long for their children's education learning the lesson from their lived experience devoid of education.

However, the latter cohort prevails below average in favour of education. Thus, it shows the positive effect of family to be continuing the further education after SLC.

It was also observed that the children of the family which migrated due to transfer of the services into other districts or countries were getting good opportunity for further education because of the availability of good education, accessibility, and other facilities of that particular place. Supportive and encouraging environment at home, school and the community are other aspects that boost up learning environment.

Heterogeneous companionship. The interaction with various research participants helped reveal the fact that the heterogeneous companionship played positive role in continuation of further studies of Magar students. The heterogeneous group, especially ethnic groups, was source of their inspiration if not contenders. Through this, what I reflected here is that the individual learns more from the mixed culture and community than the homogeneous company. Perhaps, it can be another research issue. However, my finding compels me to believe this and the evidence that most of these Magar students who continued their education after SLC also claimed that they were inspired more by the students of other ethnicity than their own. In a PRA a teacher said,

> *Had I always been among my own ethnic group, I might not have gone this long in term of education. When I was a student, most of my peers were non-Magars. They were good at studies and I also wanted to be like them. Now when I reflect upon my past, I feel that maybe that was the reason I too achieved education in their surroundings and got beyond the education of secondary level.*

In another instance a Magar Principal of a school expressed his experience in this way,

> *I intentionally settled myself and family in this mixed community so that I could learn from them. So, I learnt so many things from them and today I am a successful man. Especially, I learnt the value of education and continuous struggle while being in this community.*

It is clear that individuals need a sense of their own culture, but some are lacking in an explicit sense of 'belonging' to another culture which may create the confidence to take other opportunities, and to include higher education as mentioned in above instances.

These evidences come from the study field which is populated with 70% of Magar people compared to 99% in the other study field. So, the former study field comparatively celebrated mixed culture to the latter. It was also found that the former community was more advanced in term of education than the latter and more continuing students were found here than in the latter one. There they learned by observing one another and their culture and attitudes also influence to each other.

Causes of discontinuing further education. In this study, there were six participants who discontinued their further studies after SLC. Through the interviews with them, interaction in FGD and discussion in PRA as well as my own observation and reflections, I noticed and drew the following responsible factors in the causes of Magar students discontinuing their education after SLC graduation:

Lack of dedication. Among many causes behind discontinuance of education, it was found that lack of dedication was pertinent one. Even though most of the participants accepted that continuing and/or discontinuing further education depended

mainly on themselves, they had failed to continue their education. One of the participants named Shanu said:

> *Self-interest and dedication is very important.*

And as a counter defense for their lack of interest and dedication, another participant Bhuvan, expressed:

> *There is no employment even after getting education so why do we need to study? Instead taking other options to earn money in time will be beneficial.*

They are not foreseeing job guarantee and scope after attaining education. It means there is no interest and attraction towards higher education among many of the Magar SLC graduates. Moreover, one of them named Yojan said:

> *Failure in +2 levels again and again made me frustrated. So, I discontinued the education.*

These statements drive us to two different thoughts. In the first hand, they are found to take education just a means for making money or getting employment under others. On the other hand, they seem to forget the fact that failure and success depend on the labour one puts-in in the work they are performing. So, if they are failing in +2 level educations and dropping out, then what I analyze here is that failure is not the cause of their discontinuing but an excuse to their lack of dedication and determination for attaining education. Many of the evidences reveal that if one is interested and dedicated anything can be attained including education, I found most of the continuing participants recognized it.

Social orientation. Social orientation plays an imperative role in the community. Individuals value on what they perceive and attrib from their social-identification via community and surroundings. As discussed in chapter IV in the analysis and interpretation part, it shows that there still exist a trend of recruitment or

longing for foreign jobs and early marriages with the *lahure* and they migrate to other countries. Such kind of customs and traditions obviously affect the young generation of Magar community. A participant Yada, revealed:

> *Our village can be known as lahure village since almost all are lahure in our village. Community also respects the lahure.*

They learn and perceive this from the events and evidences occurred in their surroundings. Thus, the social orientation in which they are growing seems contradicting towards education.

Most of the Magar youths prefer the gorkha recruitment or foreign jobs rather than attaining higher education because they are not foreseeing any fruitful outcome from higher education. So, it can be said that +2 curriculums is less attractive for them because it is not addressing their needs, interests and scope. From the recruitment practices, as they revealed, what I analyzed was it all depends on one's attitude and perception and mostly self determination. In my view recruitment is just one of the many alternatives for earning. It is only a matter of what and which way we choose to drive our career and livelihood. But I found, they have pre-occupied mind that education is nothing in front of the opportunity to become a *lahure* or to go abroad for foreign job and it is the only way to accumulate wealth for them. Since, the prevailing education does not focus in training them with the skills required to be *lahure*, they have come to develop negative attitude towards it. While claiming this I draw from the fact that most of the dropouts from the higher education were found to be running behind the ambition of becoming a *lahure* where as those continuing SLC graduates had taken it just an alternative and attainment of higher education could avail them even better opportunities.

Another side of the coin is also sparkling enough to draw attention. They point out to some instances of the failure of educated people i.e., they are observing many cases of educated persons doing nothing good as the participants expressed data presented in chapter IV. Even the community they are living in respects the rich ones, not the educated ones. Therefore, sometimes in some communities the social value is measured in terms of economic prosperity rather than attainment of education and the youth belonging to such community wonder why they should study. There is no job even after studies or need to go through nepotism. This notion hits hard on our education policy.

A question in this backdrop may be imperative: Has our education policy provided adequate and alternative opportunity for accumulating skills that fit in our social context and present job market? From these analyses, it seems that our education system has neither been able to equip the youth with relevant skills for job market, self-help or vocational training nor has it successfully inculcated value of education, life skills and innovative thinking pattern. As far as I perceive, the education up to the secondary level has just lingered in numeracy and literacy and I find so do most of the participants of my study. A civilized society survives on the people who are educated and such an education is the responsibility of the nation. Similarly, if an education system fails to prove its worth in the job market, I think, at least it should succeed in inculcating values among the citizens for self-reliance. Are these not the instances of failure of our education that our society respects wealth more than knowledge, an educated person is never proud of being educated, an SLC graduate develops negative attitude towards further education and the civil servants enjoy being corrupted?

To conclude the discussion thus far, I can point out to one alternative if our education system, by means of local curriculum, had only introduced some sports that could somehow help in the process of recruitment, it can be hoped that the left out students might have been encouraged and motivated to joining further education after SLC graduation.

Another student related factor that I found hampering further education was early marriage and elopement. However, this factor mostly hampered girl's education compared to boys. When a girl gets married, she enters into family life and gets confided within the threshold of husband's house and many taboos and expectations are also attached with her and in most of such cases they feel bashful to go to school after marriage. A married girl participant Lalita, was found to say,

I would like to study but due to household tasks and family responsibilities couldn't manage time for study.

During my informal conversation with a school Principal, he also accepted the fact and said,

Due to introversion they won't continue their studies.

In this study, out of the six participants who had discontinued their further education after the SLC, only two were unmarried yet. As most of the discontinued participants expressed their desire for further study even after their marriage but were compelled to stay home attending to tit-bits of the household works. So, it may be right to infer here that they are victim of the unsupportive family and so-called social customs that prevents married women from going to school or college. Nevertheless, I also found some married women attending their further education attaining full support of the family members. Such contradicting findings reveal the fact that realities are context bound. In this case, it was found that the reality about a married

woman's attending a school is very much shaped by the awareness of the member of the society, economic and educational status of the family and the desire of the participants themselves.

Another aspect worth citing here might be the personality and attitude of the Magar people. They are shy, feel humiliation and have less exposure to the inter-ethnic activities. They are also known for their humility, simplicity and honesty. Such personality and attitude was found to be counterproductive to their personal development. It is considered that cleverness and activeness are very essential factor required for one to stand upright in any competition. It was found that Magar graduates were seen lagging behind due to their honesty and shy nature. So, sometimes they feel difficult to adjust in scenario of disparity. In my view, it might be the product of their different social capital and nature.

Disjointedness in identity ensures that Bourdeiu's cultural habitus still dominates the decision making process for students. If students feel that their school/college life belongs to a culture which is separate, culturally, from what they call 'theirs', higher education is an unknown territory and an extension of this, making it easier to see why students from some cultures make this journey more rarely. Students, who stick to the habitus of their own cultural group, could be encouraged to extend this and become conscious of another cultural 'membership'. Habitus is also evident as a strong influence on education through trends in subject choice.

Remarkably, in this study I didn't find any language barrier between them and their education. In my reflection, it might be so because this study was based on higher level scholars who were SLC graduates.

Thus, this study revealed many reasons behind their discontinuance in the higher education after SLC, the identified foremost causing factors for discontinuing education in +2 levels are their family background and social orientation. Attached with these were many other external social factors as aforementioned were responsible for making them discontinue their further study after SLC. Enrollment in academic program was not a problem. The enrollment rate of the Magar SLC graduates in the programs of +2 level was found encouraging and satisfactory but dropout was found to be a huge problem. So, unless these dropouts are stopped encouraging them to complete the program they enroll in, these enrollments do not bring any significant change in the attainment of higher studies in the Magar communities.

Hence, the continuing and discontinuing of students' educational journey and their choices regarding progression to higher education can be evaluated in the context of their cultural experience, and with reference to the mentioned influencing aspects discussed in this presented dissertation.

Inclusion/Exclusion Context in Education

With the help of the reviewed literature and experiences from the journey of this research work, I understood that the inclusion is the equity in opportunity or positive discrimination to bring excluded into the mainstream. Exclusion means the discrimination in opportunity or an excluded position in the +2 level education of any one group like Magar SLC graduates from the total population.

Now, I would like to highlight and compare the educational status of Magars in general and Magar SLC graduates in particular. At the same time I intend to bring different ways to make them included in this mainstream society with their

identities. But prior to doing so, I define inclusion in education by drawing from

Armstrong (1999) who says:

> The term "inclusive education" refers to a system of
>
> education which recognizes the right of all children and
>
> young people to share a common educational environment
>
> in which all are valued equally, regardless of differences in
>
> perceived ability, gender, class, ethnicity or learning styles.
>
> (p. 76)

But my study shows that motivational, traditional and social-orientation

has influenced on Magar youths' perception towards education and has resulted to

produce differences in educational status of Magars and non-Magars. This implies

that there is a need of inclusive education, because inclusiveness is the only means

which promotes the participation and socialization process of individual to ensure

their participation in decision that affect their lives and enable them to build their

strengths and assets (UNDP, 1997 as cited in Heward & Bunwaree, 1999).

Following this statement I would like to claim the inclusive education as the

starting point to eliminate the discriminatory and discriminated perception of the

Magars in general and Magar SLC graduates in particular.

This study identified the causes of exclusion in education of Magar youths.

The social orientation and cultural attitudes, beliefs and values were found as the

influencing factors to exclude them from +2 level education. The age for the +2

level education and the recruitment in army force over ride the boundaries of one

another. It was found that the youths mainly focused on the practices of recruitment

than showing concern for attainment of education. Ignorance of our education

system to this fact is one of the causes of exclusion in education in the context of Magar youths.

There is the stereotype in Magar youths and in general that Magars are innocent, brave and honest. They follow recruitment as their traditional profession. Thus, it seems that this stereotype has been established as their attitude. To construct such attitude the so-called caste system of Nepal is equally responsible. Though Nepal has been declared secular country now, the religious orientation of majority of people is influenced by Hinduism and the religious scriptures play dominant role in constructing social norms and values. Whether the Geeta is a religious text or not based on the argument of Ghimire (2012), the society is found to be classified into four-caste system in Nepal i.e. *Brahman, Kshetri, Vaisya* and *Sudra* based on the same scripture. According to the classification, Magars are kept under *Vaishya* category and *Vaishya* community has been classified under the professions like farming, husbandry and business (Gita, 18, pp. 40-45). If we are to believe in such classification, and many do as their tradition, Magars' professional fields of career lie somewhere else other than in education sectors. Thus, is perceived by these people from the history and their attitude heavily relies on the traditional fact that Magars do not study much. In this way their perception is so shaped that they believe they do not earn through education which is set as norms in the Magar community and it is something like an emboss in the mentality of Magar youths. Magars, along with their traditional professions, had started getting recruited in the army from a long period of time in the history; least from the time of reign of late king Prithvi Narayan Shah (1742-1774) in Nepal thereby making it also their traditional profession. Though the *lahure* culture is seen to have developed as the tradition in the Magar community, it is also seen to be identity of

their commune and cultural practice for the Magar youth. As a result, in most of the cases it was seen that Magar youths aspired and ream to become *lahure* at the expense of attaining higher education. Thus, the failure of our education system to address this cultural practice of these youths can be seen as one of the factor of exclusion in education.

This study has not only opened up the issues of exclusion but it has also tried to point out to some solutions about how these issues can be addressed. It was clearly seen that our present +2 level education has not been able to address the common interest and requirements of Magar youths. They are more focused on their cultural practice because, as we have seen in the beginning of the chapter, attainment of education does not meet their aspiration. So, they take a chance in the recruitment at least once in their life time and being the chance age-bound, they are at the verge of making a choice between education and recruitment and the study showed the pan of recruitment heavier than the pan of education in term of making choice. In the studied areas, only formal +2 level education was found to be available. It was also found that the Magar SLC graduates believed this education system could not assist to develop their vocational knowledge, skills and attitude. Therefore, they were less attracted towards +2 level education. Observation of these situations makes me think whether our +2 level education system addresses their need and interest. How I wish I could answer it with positive nods!

For their inclusion in education, there is a dire need of some change in our education policy and curriculum. It may be appropriate to make a provision of special physical exercise practices in the curriculum (mainly on those areas where the youths' recruitment process is held) and, in Bourdieu's words, 'to discover their objective interest' (Bourdieu, 1986, p. 390). Introduction of local curriculum focusing the need

of the youth of these areas can work wonders in attracting them to the program of studies at higher levels after SLC. Alternatively, if the authority allows and exercises effective monitoring, the schools can make endeavors at local level recruiting some physical trainer on part time basis through private source to equip the interested youths with the skills of their requirement so that they could feel they are included in the mainstream of the education and they could get attracted towards the continuance of their education.

Thus, this study addresses the issues on inclusion and exclusion regarding education. In the part of data analysis and interpretation and also in findings part, I have discussed on matter of inclusion/exclusion. Moreover, in my reflection these issues are included. From the perspectives and arguments of the participants of this research and my own reflection what can be interpreted is first of all for the inclusion, self-conscious effort is very much needed.

Conclusion

Higher secondary education in Nepal remains in a hanging stage between secondary and higher education as the students of secondary level perceive it to be a part of university education and call it a 'college education'. Whatever may be the perceptions about this level of education, it is, no doubt, is a foundation for the pursuance of higher education. This level of education contains the key to open the door to the realm of higher education and the number of student enrolled at this level potentially are the feeders for university education. So, the involvement of the students at this level provides a clue to figure out potential graduates in the higher education in the future.

Nepal has a diverse culture; is a habitat of various ethnic groups and often peevish voices are heard about their participation in this level of education. As an

active participant in the educational activities of the Nepalese education sector, I realized that there was less participation of the people from Magar community in higher education. So, I decided to carry out a research on this issue focusing especially on the educational perspectives of Magar SLC graduates: those who were continuing and those who were discontinuing their studies after SLC graduation. Therefore, the purpose of this study was to explore the perception of the Magar SLC graduates in term of continuing and discontinuing their further studies, especially at the higher education levels.

The study mainly focused on two research questions about how Magar students perceived further education and why they did or did not participate in it. To reach the answer to these questions, interpretative qualitative research study was carried out using the case study method supported by PRA guidelines, FGD guidelines, Semi-structured interview schedule, to name a few. The data generation was mainly based on interview, informal discussion, reflection writing, document study, field notes and logbooks.

According to demand of the research question and requirement, the data were transcribed, coded and themetized. The analysis revealed many interesting as well as useful information as findings.

The Magar students were aware of the importance of higher education and were found to take higher education very positively but their commitment to it was shaky. Mere perception without its effect could bring no noticeable positive consequence in the attainment of education. However, students who had brought their perception into practice were influenced by three distinct forces: self-determination, family role and heterogeneous companionship. In other words, these students lived in a heterogeneous community where most of the children attended educational

institutions as students. So, a slight support by the family members would change them to have commitment thereby supported by their own self-determination. On the other hand, social orientation and lack of dedication were the forces dragging the Magar student out of the threshold of higher education.

What I reflect from this whole scenario is that the students who are outside the threshold of higher education despite being aware could be brought into it provided we could counsel them on the one hand, and by providing parental education on the other. Nevertheless, it would be interesting to see whether or not similar research in another ethnic community brings similar result.

<div align="center">**Implications**</div>

I have identified following implications that could contribute to transform educational perspectives of Magar graduates and promote their participation in education.

Policy Level

In this research study, two crucial aspects were found as the causes of exclusion with regard to +2 level education of Magar SLC graduates. These aspects were social-orientation and self-determination to persuade education. This could enrich empirical knowledge adding a stone to its foundation. In the field of policy making, it can stand as the guideline to address and argue on these issues and transform the policy formation.

In the same way, to attract and inspire the Magar youths towards higher education, new programs, which best fits to their need, interest and aspiration, need to be focused and implemented right from the level of policy formation. It also shows the necessity to reorient on the present policy of inclusion regarding education.

Policy-wise, if the nation formulates strict inclusion policy for equal representation of all groups in education and monitors it effectively whether it is working in reality or not, it can help change the perception of the Magar community and invite increased participation from this group in higher education levels. It also appears necessary to identify the needs of graduates' career development according to their social capital. So, this research raises an issue about a thought on inclusion/exclusion in education.

It was found that general education of higher secondary level is not addressing the needs and interest of youths. So innovations in education system are the demand of today. Education policy makers can get useful insights from this dissertation.

Research Level

This research study used PRA technique for data generation and to be familiar with the community and to access and select the key participants for the study which was very much effective as experienced through this research study. So, PRA can be successfully implemented in any relevant research work.

In the context of academic research, generally PRA is not found in practice but to recognize the base line of the information and to raise the relevant issues, PRA was very much productive in this study. That is why since few years PRA is useful and applicable in academic qualitative research as well. This research also proved the methodological implications of PRA in academic research.

This research was delimitated to +2 levels education. So, this study points out need of additional research on the issues like: How is the participation and perceptions of Magar youths under and above the +2 levels education? How is their educational achievement? What are their aspects on educational successes and

failure? What are the strategies to promote and include them in the educational mainstreams in higher level?

Thus, this research study opens an avenue to explore the different issues on education and the community concerns.

Practice Level via Community

To promote the educational perspectives of Magar youths there could be launched different types of programs at community level. The VDC's or local organizations can launch the campaign and interaction programs highlighting the importance of education specifically on the places where the youths are discontinuing their education at +2 level. The study further explores that many dropouts do not concern the parents at all. So, it looks imperative to aware the parents on the importance of their children's education. This problem can be addressed by making parenting education awareness campaign a compulsory program in each school to be provided to all community members during their free time, i.e. excluding cultivation and harvest time, in the rural areas. If schools and VDC's cannot be the best options for this purpose, the concerned authority can take the help of different NGOs and INGOs already working in these areas in different fields. Furthermore, if the local community members could be included and handed over the responsibility, more effective and influential outcome can be expected.

Time to time counseling to Magar youths and requesting their parents to guide them like these practices in the minimum budget can be arranged from the local community level.

In the local level, if the center or organization could be established to provide the information regarding education, it helps to enhance the accessibility of

information to youths. In the coordination of VDC's and school, habit of Magar youths can be developed to access the information regarding education.

This study provides some insights for local communities to take some initiations to promote educational status of Magar community. After attaining education, they need to learn how to utilize that education. One way could be launching need based educational programs. Forming encouraging social environment is very crucial. Emphasizing parental educational awareness is another vital aspect.

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APPENDICES

Appendix 1: PRA Procedure Guidelines

1. Planning, scheduling and collect community members in planed time and place

2. Discussion on general reference:

- introduction of location and participants

- demography/population information

- mobilization for occupation

3. Discussion on education:

- social mapping of schools located in the community

- belief system towards education

- trend analysis of SLC result of Magar students at VDC school (five years)

- literacy rate of VDC

4. Discussion on further education of SLC graduates

-attitudes towards further education

- identification of the areas of mobility after SLC

5. Discussion on influencing factors for further education

- accesses analysis

- identification and prioritizing of causes

6. Discussion on ways to promote further education access

- strategies

Appendix 2: PRA Profile Group 1

General Introduction:

Name of District: Palpa   Name of Village and VDC: Boughagumha

Place of PRA conduct: Shree Saraswati Higher Secondary School

PRA Conduction Date: 10 February, 2012

PRA Conduction Time: 10 am to 2 pm

No. of Participants in PRA: 19

S. No.	Participants	Gender	Designation	Education
1.	Participant1	Male	Head Teacher	B. A./B. Ed.
2.	Participant2	Male	Teacher	B. Ed.
3.	Participant3	Male	Ex-Serviceman	S. L. C.
4.	Participant4	Male	Student	+2 Continue
5.	Participant5	Male	Social Worker	S. L. C.
6.	Participant6	Female	Student	+2 Discontinue
7.	Participant7	Male	Student	+2 Continue
8.	Participant8	Female	Teacher	I. A.
9.	Participant9	Female	House-Wife	S. L. C.
10.	Participant10	Male	Business	I. Com.
11.	Participant11	Male	Social Worker	Under S. L. C.
12.	Participant12	Male	Serviceman	Under S. L. C.
13.	Participant13	Female	Student	+2 Continue
14.	Participant14	Male	Student	+2 Continue
15.	Participant15	Female	Social Worker	Social Worker
16.	Participant16	Male	Social Worker	S. L. C.

Facilitators and their Role:

S. No.	Facilitators	Gender	Designation	Education	Task Role
1.	Facilitator1	Male	Teacher	B. Com./B.Ed.	Note-Taking
2.	Facilitator2	Male	Teacher	I. Com.	Note-Taking
3.	Facilitator3	Female	Social Worker	I. A.	Audio/Video Recording

Appendix 3: PRA Generated Data Group 1

Social Mapping of Field 1 Boughagumha

Data collected on PRA kits at Field 1 Boughagumha

Appendix 4: PRA Profile Group 2

General Introduction:

Name of District: Palpa

Name of VDC: Nayarnamtalesh

Name of Village: Aryabhanjyang

Place of PRA conduct: Shree Sampurna Higher Secondary School

PRA Conduction Date: 12 February, 2012

PRA Conduction Time: 2:15 pm to 5:30 pm

No. of Participants in PRA: 12

S. No.	Participants	Gender	Designation	Education
1.	Participant1	Male	Head Teacher	B. Com.
2.	Participant2	Male	Ex-Army	S.L.C.
3.	Participant3	Female	House-Wife	Illiterate
4.	Participant4	Male	Social Worker	I. A.
5.	Participant5	Male	Farmer	Illiterate
6.	Participant6	Male	Teacher	B. A.
7.	Participant7	Female	Teacher	B. Ed.
8.	Participant8	Male	Teacher	M. A.
9.	Participant9	Female	Student	S. L.C. (XI continuing)
10.	Participant10	Male	Teacher	M. A.

Facilitators and their Role:

S. No.	Facilitators	Gender	Designation	Education	Task Role
1.	Facilitator1	Male	Teacher	B. Sc.	Note-Taking
2.	Facilitator2	Female	Social Worker	I. A.	Audio/Video Recording

Appendix 5: PRA Generated Data Group 2

Social Mapping of Field 2 Nayarnamtalesh

Data collected on PRA kits at Field 2 Nayarnamtalesh

Appendix 6: Interview Guidelines

Key Participant: Magar SLC Graduate

Name (optional): …………………………………………..………………………...

Gender: …………………………..… Age: ……………………………………

Education: …………………………………………………………………………

SLC Passed Year: ………………..……... School: …………………………………

Current College/Institution: ……………………………………………………….

Address: …………………………………………………………………………..

Father's Profession: …………………………………………………….............

Economic Status/Income: …….……………………………………….................

Family Members: …………………………………………………………………....

1. Feeling after SLC passed

2. Further planning and accomplishment for education

3. SLC importance to develop career

4. Support from family, government and other agencies for further education

5. Differences between you and your friends who are getting opportunity for further education

6. Expected opportunities for further education

7. Influencing factors for further education in context of Magar community

8. Ethnic culture and traditions aspects in education

9. Strategies to promote continuing/participation further education after SLC (self, family, peers, teachers, school, culture, community, government, etc)

10. Educational standpoint/ viewpoint

Appendix 7: FGD Guidelines

General introduction:

Name of District: …………………………………………………………………….

Name of Village: …………………………………………………………………….

Date of FGD conduct: …………………………………………………………….

Time of FGD conduct: ...………………………………………………………….

No. of Participants in FGD: ……………………………………………………….

Probing Issues:

1. Educational importance and value

2. Requirements of educational degree level (SLC, +2, higher)

3. Educational achievement strategies

4. Support from family, government and other agencies for further education

5. Differences between the opportunity getting for further education by Magar scholars and other scholars belongs other communities

6. Influencing factors for further education in context of Magar community

7. Ethnic culture and traditions aspects in education

8. Strategies to promote continuing/participation further education after SLC (self, family, peers, teachers, school, culture, community, government, etc)

Participants' Profile

S. No.	Participants	Age	Gender	Education	Remarks