

**A Precarious Child Becomes a STEAM Learner: Journey of Discrimination,
Struggle, and Envisioning**

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Abstract

This paper narrates the academic journey of the author from a precarious child to a STEAM learner, crossing up and down moments across the time period. The purpose of this study is to explore how an indigenous child endured the discriminatory burdens as a hegemonic practice of the education system of Nepal. The paper is framed in an autoethnographic research design explaining lived experiences, feelings, and events as the discriminatory burdens, learning struggles, and envision for a better future of school science education. The paper discussed four major themes: research discrimination, research struggles, and envisioning justice-oriented STEAM education. An untouchable school environment and discriminatory responses from the teachers are the major concerns of this paper. Based on the discussion conclusion is drawn that the culturally responsive approaches can address the raised issues in the classroom, and open the floor for the development of local epistemologies.

Keywords: Blaming the victim, liquor tasted tone, Sunpani, two-way communication

Introduction

This autoethnographic inquiry paper explores the author's discrimination and struggle, experiences, and envisions a trajectory from systemic exclusion to epistemic reclamation of STEAM (Integrated acronym of Science, Technology, Engineering, Arts, and Mathematics) education. The flow of experiences is aligned with documented by Manandhar (2022) documented in his transformative journey from brickworker to STEAM educator. The paper has raised the issue of whether the hegemonic discriminatory education system contributes to the quality learning of 48 percent of indigenous learners. They are, especially from rural areas, facing a dual burden of survival and learning, negotiating informal knowledge systems, translanguaging practices, and moments of epistemic dissonance (Patrick, 2025). Finally, envisioning marks a shift toward justice-oriented pedagogy, where STEAM education becomes a site of possibility reimagined through indigenous inquiry, dialogic teaching, and relational epistemologies. Through an envisioning alternative education model, it offers a counter-story to dominant educational paradigms and asserts the precarious learner's right to imagine and transform.

This paper explores how discrimination, struggle, and envisioning change the perspectives and practices of education to embrace empowering and meaningful lifelong education,

assessing the educational hegemonic practices during the author's academic journey through a critical theory perspective. It represents how an indigenous learner was demoralized by the hierarchical model of education in the classroom (Freire, 2005). The lived stories of the author have critically analyzed his thoughts, beliefs, and value system in relation to the current practices and to establish fresh, yet empowering, life and educational perspectives. Through the paper, he has been trying to improve his own understanding of the general people and used research as a envision and a change perspective to talk about this trip.

In the position of a STEAM learner, the author presents a vision of STEAM education that stresses justice-oriented science education for a diverse classroom. From the standpoint of the researcher, the purpose of the paper was to explore how an indigenous child endured the discriminatory burdens as a hegemonic practice of the education system of Nepal. Based on guiding central research questions;

(1) *What are my reflections on systemic discrimination in the formal education system in Nepal?* (2) *How did I adapt myself within the journey of that education system?*

(3) *How can the STEAM education model address the issues of indigenous learners in a diverse classroom?*

A model of STEAM education as a site of justice was reimagined to address the questions. The flow of this study was based on personal lived experiences and counter-story tellings regarding caste, lingual, and context-based discrimination, and personal struggles for overcoming the challenges were major issues of this study, which can not be generalized in the overall sense.

STEAM approach

The STEAM is an acronym that stands for science, technology, engineering, art, and mathematics; however, it is not merely an acronym, but a transformative curricular and pedagogical approach (Mehta et al., 2019). The approach emerged from the STEM initiative and a recent addition of the arts (A) to it. Historically, STEM gained prominence in the late 20th century amid global concerns about technological competitiveness, but its narrow focus often marginalized the affective, aesthetic, and sociocultural dimensions of learning (Edgar, 2012). To address that issue, scholars developed this approach as an interdisciplinary move for meaningful teaching and learning in schools (Stroud & Baines, 2019). Recently, it has gained its popularity as an education movement in different parts of the world (Liao, 2019) and repositions the arts as fostering holistic learning environments that value creativity, narrative, and design thinking.

According to Belbase (2019), initiation of STEAM in Nepal began after the Sadhikhola (Gorkha) Case Study project, conducted by the Australian young engineer students, and “STEAM Education Expo-Nepal 2018” organized by the Ministry of Education, Science

and Technology in collaboration with innovation teams held in Lagankhel, Lalitpur. A formal STEAM program was first launched by Kathmandu University School of Education (KUSOED) with M.Phil. in STEAM Education since spring 2019, with an aim to identify research issues in integrated disciplines. At present, along with the PhD program, PGED and Master's degree programs in STEAM are also launched as academic degrees (KUSOED, 2019). However, there is no formal school education curriculum implementation from the government.

Methodology

As the study purpose, autoethnography research methodology was applied because of its interconnected triadic terms: auto (self), ethno (culture), and graphy (research process) to explore personal feelings, experiences, beliefs, and practices (Adams & Herrmann, 2020, p.2). I used a multiparadigmatic research paradigm as suggested by Taylor et al. (2012) due to its characteristic features of interpretivism, criticalism, and postmodernism. As a novice autoethnographic researcher, the study was balanced as orientations by Chang (2016), as ethnographic in its methodology, cultural in its interpretive, and autobiographical in its contents. Thus, the paper blended ethnography and autobiography approaches (Cohen et al., 2018) and helped me explain my life experiences to the audience and explain the social phenomena that I experienced firsthand as an insider. I applied interpretivism to express feelings and lived experiences, criticalism to bring forward the critical discourse of hegemony, and disempowering belief systems, as Manadhar (2022) followed in his study. The meanings and interpretations were generated throughout using stories of discrimination, struggles, and visualization aligned with the STEAM approach, aligning with Martin and Garza's (2020) reframing. This crafted an autoethnographic track of a precarious child, a teacher, and a STEAM learner, that serves concrete action, emotion, embodiment, self-consciousness, and introspection.

Interpretation and Discussion

The study focuses on discrimination, struggles, and envisioning as a STEAM learner to empower the science learning performance of indigenous learners, which are interpreted and discussed in this section.

Research as Discrimination

I used the 'research as discrimination' concept to explore my lived experiences that reflect my criticism of the educational practice. In this section, I am raising my voice through critical discourse against such discriminatory practices that I faced as a student, teacher, and teacher educator.

Vignettes 1: Untouchable learning environment

After a huge curiosity and one and a half hours walking, I reached my school first time with my mother. The school was located in the so-called higher cast community area with only two community students, and the majority of students were from that community. The

Magar students were very few because of geographical distance, cultural and lingual issues, educational awareness, and high dropout rate. She admitted me in grade one and left me with the other small kids in the care of the teacher. The teacher took me to the classroom and signaled me to sit on the last row plank, which was placed on the dusty floor. Showing front rows sitting kids, he said, "*Don't go there and touch them*". I could just understand what he wanted to say, but was unable to communicate because I was a mother tongue speaker. The whole day, I thought, why should I not touch them? While touching, what happens? What should I do to touch them? and so on. After school, I returned home and shared my curiosity with my mother. She explained that they were from the so-called higher cast, and while doing so, they would be ritually impure, and I would be a sin. I was convinced at that time, and later I understood the issue of untouchability. I faced several such cases in school, like separate seating arrangements, drinking water from a clean-shining copper utensil and a tin can inside the office room for them, and an old aluminum utensil and a rusted tin can at an open-dusty corner of the office for Magars. I enjoyed seven years of school hours, drinking water from a rusted tin can.

Teachers' discriminatory behavior is unfortunate and common in remote rural schools of Nepal (Baral et al., 2007). However, I faced a unique discriminatory system during my school education. Untouchability practices were maintained in such a way that a slap/stick beating was administered to non-Magars and only a long bamboo stick beating to Magars for the same mistakes. I was never allowed to hand over my assignment copy to the teacher; I had to keep this on the teacher's table. Later, he used to pick it up for checking. After checking, the teacher would throw the notebook in front of me. I would pick it up, slapping off the dust. Sometimes pages would be torn, and seeing that would hurt me deeply. Similarly, mimicking the indigenous lingual tones, '*Ta*', '*Tha*', '*Da*', and '*Dha*' was very common in the classroom and comments as "*liquor tasted tongue never sounds correct tones*". In the classroom, I was often in a 'struggle with language instruction' (Munakarmi, 2025). The teachers, as well as non-Magar colleagues, also insulted us with untouchable behaviors.

Although the caste-based discrimination and untouchability practices were officially abolished in the early 1960s with the introduction of *Muluki Ain* (Civil Code-1961), such practice was later made unlawful in the constitutions of 1990, 2007, and 2015. However, caste-based discrimination and untouchability practices remained in school premises as a significant barrier to accessing education in Nepal (Mosse, 2018). As a symbol of such orthodox inconsistency, the office helper aunti used to spray '*Sunpani*' (gold-touch water) on all the teachers' bodies for ritual purification at the end of school time, because they might have unknowingly touched any Magar students in school. Commenting voice of Magras as '*liquor tasted tone*' and spraying '*Sunpani*' are often common events. Thus, my school education from grades one to seven was under an untouchable learning

environment.

Vignettes 2: Discriminatory and humiliating moments.

On any day of September 1986, a moral education teacher was explaining the topic of "Alcoholism as a Social Problem" in the classroom, and said, "*alcoholic people are immoral, so* (looking at me with a smile....) *Magar community people are also immoral.*" The classroom echoed with bursts of coarse laughter, and I was overwhelmed with embarrassment. In the sense of that chapter, and our community practice aligns true, but it pierced the childhood heart for a long time. This was not merely bullying students but an expression of discrimination and the driving force of educational exclusion (Sherpa, 2022).

Accepting all those things, in October 1992, I was shocked by the next level of discrimination in the education system of Nepal. I attempted to get admission proficiency-level course from a recently opened institutional campus of Nepal Sanskrit University with the optional subject "Karmakanda" (Vedic rituals). The campus denied my admission because I was from the Magar community, and they declared that the subject was only for so-called higher cast students. Despite the policy provision of the Nepal Sanskrit University Act 1986 (p.9), my application was rejected, and one staff member commented, "*Magarniko kokhma janmine, sungurko patho sangai jandko jholma dubner hurkine, ani padhne belama Karmakanda chahine! Wah! Kya kaliyug aayexa!*" (Born in a Magar woman's womb, raised amid piglets and fermented millet brew, nearly drowned in a cauldron of homemade liquor and now, when it's time to study, they demand Karmakanda (Vedic ritualism)! Wow! What a Kaliyug we live in!!). Despite the NSU Act 1986 provision (p.9), the cast discrimination practice denied my individual right to access an interested stream of higher education (Mosse, 2018). The hegemonic education system that always emphasizes intelligent students has constantly tried to suppress my desire of learning.

Crawling along with the struggles of life and patiently accepting discriminatory behaviors of educational concerns, and completion of I.Sc., I was admitted to the bachelor's course in Science education at a TU institutional campus with new hopes and aspirational joy. As the saying of, "*To the one whom fate has defrauded, every horizon echoes the same despair*", my academic journey of a bachelor's degree was also not free of discrimination and humiliation, especially by one chemistry teacher and his wife, my classmate. Exploiting my helplessness, having a job to self-finance my education, and being unable to attend class regularly, they extracted all they could in the second and third years. Across every subject (compulsory subjects, physics, Chemistry, Biology, Environmental education, and teaching practice materials), I was burdened with producing notes, reports, and practical records, an invisible labor without acknowledgment. Then, through such indirect discriminatory treatment (Doyle, 2007), both found satisfaction in my marginalization. My other classmates always warned me to stay away from them, and they

blackmailed my irregularity in class, playing emotional games in their favor. The teacher always gave consistently the lowest practical marks in his subject. Seeing my practical marks, one friend commented, "*Dekhis kasto lagyo! Gunko badala baigun le tiryo!*" (See what happened! You repaid kindness with cruelty!) My concern is not my lowest practical marks; I might have lots of limitations as a human being that I deserve such contexts, but it was a matter of his childish response. Next, I was in my final year, and he always argued about my class irregularity during the first year, but never about what I performed and did not. I had shared my practical marks with them, and they responded in a common voice as "*External lai timi irregular bhanne thāh raichha, fail marks deko thyo, maile binti garera pass marks deko ho*" (The external examiner knows you're irregular. You were given failing marks, but I pleaded and got it changed to passing). They were in with William Rayan's term "*blaming the victim*" mindset (Munakarmi, 2025), and I moved away silently. I understood the marking system when I began to work at the relevant post. This was an invisible discrimination that I faced from my teacher during my bachelor's course.

After my Master's degree, I came to work as a part-time teacher on the same campus. On any winter day in 2006, I was coming to the staffroom, I met that teacher on the staircase, and I greeted him. He firmly grabbed my arm and said there was something urgent, pulling me aside towards the edge. I promptly followed him and politely said, "*Yes, sir, please go ahead.*" In a soft voice, he said, "*Look! I'm telling you this as someone who considers you their own. It's very hard to sustain here as a part-time teacher. Even someone as brilliant and talented as I, students have tried to rally against and remove me many times. I had a strong backing and eventually got a permanent position, so I've somehow managed to stay. But you! They'll easily chase you out. Just wait and see.*" Saying this, he quickly went on his way. I stood there, stunned, watching him leave! I, a helpless person just beginning my work and struggling, could not understand whether he was trying to make me aware of the challenges ahead or was threatening me. My reflection regarding this moment is that I was under a trial of exclusion from my educational opportunities, even of "*Saam, daam, danda, and Bheda*" (Kautilya, 1992/4th century BCE) that mentally tortured and impacted my teaching and learning performance for long days.

Research as Struggle: Navigating Precarity and Learning

The academic achievement and the skills I developed till my PhD journey are deeply rooted through the layers of hurdles, challenges, and struggles that I faced knowingly and unknowingly. The experiences of facing challenges developed mental confidence, as expressed in the phrase "*Sukhama Na Mattinu, Dukha ma Na Aattinu*" (Do not be overly elated in happiness, nor overly distressed in sorrow). This proverb resonates with the urges to practitioners to "*perform your duty equipoised, abandoning all attachment to success or failure*" (Rachmad, 2010). So, from my childhood, I attempted to perform my duty as I could.

Vignettes 3: The liquor gallon and the journey

My father was working in the Indian army force, and his presence at home was rare. I was the eldest son of my family and responsible for helping with domestic farming work for my mother, then going to school as daily routine. So, I was familiar with hardship, domestic and farming work, as well as marketing goods in the market since the age of 6 to 8 years. Generally, my mother was not supposed to give money directly to buy stationery goods from the market. When I demanded stationery goods, she used to strike a five-liter plastic gallon with a full of local liquor and used to say, "*Sell this in the market, and buy whatever you need.*" Showing another gallon, "*if it is not sufficient, you can take this also.*" Generally, on Saturday, I used to move to the market carrying the load of liquor in a "Doko" (bamboo basket) in the back, walk up and down, altogether six hours walking distance, and fulfill stationary demands. However, I was struggling as a lower-income student to maintain educational continuity (Das Deep et al., 2025). Sometimes, so-called higher cast classmates used to be seen on the trek with attractive get-ups and commented on me, "*Aaj Bazaar Jane Palo Dhakre ko pani Raix hai! Bichara! Bhariya ko Jindagi!*" (Today it's Dhakre's turn to go to the market too! Poor guy! Porter's life!). In some moments, their discriminatory and dominant words (Sherpa, 2022), "Dhakre," used to be very emotional for me and unable to express in my words. As the grade level was upgraded, demands also increased, and the money from a gallon of liquor was insufficient. Additionally, I began labouring in farming fields and at construction sites, utilizing school holidays and vacations. Due to the physical and psychological changes, I realized ashamed of carrying a bamboo basket for door-to-door and requesting to buy. So, I prioritized labouring rather than selling.

The Indian Army was my family's dream; they suggested I quit my studies after passing grade eight, and forced me to join the army. Continuing my study of nine and ten, I attended several times, but failed. Parents blamed me that I was not being focused and not being involved in hard practice. As the parents' responsibility, they selected the maternal uncle's daughter as my life partner and completed the marriage rituals during the SLC result waiting gap. I could not achieve combat dress, so, gradually, my parents repelled me from their life, and I remained abandoned. In the chaos of teenage years, I had no idea what to do. Unknowingly, I selected an academic career and began a hard struggle afterward. After rejection of admission from the Sanskrit campus, I joined I. Sc. course from the TU institutional campus and moved ahead through financial management from labour work in the vacation period and selling liquor collaboratively with my wife. The parental isolation and the lack of secured financial resources for educational expenses disrupted my potential to focus on and fully engage with academic tasks (George et al., 2021), which impacted my learning outcomes forever.

Beginning of my bachelor's study, I taught in a school as a science teacher; later, I left to be regular in class. My wife supported me financially, collecting money by making liquor

and selling it in the market, as did. Several times, she faced hurdles and mental torture from the alcohol brokers and the police on the way to the market. After completion of a Bachelor's degree, I was planning to search job, but my Environmental education teacher, who was familiar with my context, encouraged me to complete a Master's degree before a job.

Vignettes 4: The idea of a footpath seller

I joined a Master's degree at TU without any plan or preparation, and took shelter in one friend's room, because he was teaching outside in the remote district. Despite my several attempts to join in private school as a part-time teacher, I was rejected. My professors strictly warned me to be regular in class, so I was unable to work on a full-time basis. A jobless life and uncertain financial sources distracted academic focus. It might be the second Saturday of March 2000, I was sitting in an open place of Chobhar hill, looking city just like that, a middle-aged, unknown man was already sitting there. He might have observed my looks and facial expressions; he asked about me. I replied in formal language as he asked. Then he shared his stories and strategies how he handled situations. From his story, one idea clicked in my mind to continue my study and survival. I requested a recently introduced friend's group to provide a loan to initiate self-employment work, and they easily accepted my request. Then, I rented a room, collected vegetable items from Kalimati market in the morning, and sold them on the footpath in the evening. The three-shift schedule was tight, and despite several challenges, I managed it. Later, my wife handled the selling responsibility, and I could focus more on my studies. As the brick-maker to the STEAM educator journey of Manandhar (2022), I struggle with my academic journey along with my life partner. At this moment, I would like to take this opportunity, through this paper, to sincerely acknowledge and thank the colleagues whose support has made it possible for me to be here at present.

Second Sunday of November 2006, I came to my working campus to apply as a part-time teacher. My Zoology and Botany teachers, then the assistant campus chief of the morning shift education faculty, were facilitating me. No matter how long I live, I will never be able to truly repay the kindness and support those respected teachers have shown me. I was called in by the campus chief, reviewed my academic credentials, and stipulated that I also would be required to teach subjects that do not align with my specialization. I felt a moment of discomfort, and sensing my limitation, he articulated my rejection as: "*We are looking for a four-in-one educator; we do not need someone who teaches only their own specialization.*" I sensed that the statement reflects institutional expectation and the subtle violence of professional invalidation. Immediately, I accepted his challenge. He warned, and I was given a one-week trial: if the students approved, the job would be secured; if they rejected me, I was expected to leave the way I had arrived. After the green signal from the campus chief, I assimilated the next level of struggles, and it became a turning point in my academic journey. Through navigating challenging situations and traumatic

experiences, I developed resilience, psychological strength, and emotional maturity, which shows that struggle can catalyze growth and innovation in human life (Thomson & Jaque, 2010).

Envisioning: Toward Justice-Oriented STEAM Education

Entering the classroom from the free childhood, I realized that I was in a torture chamber. I had a bag with possibilities of blossoming talents, a sketch of my golden future, and original voices of lived experience. Neither the school recognized the value of that bag, nor could I explain it. Then dumped it into the dustbin. The curriculum spoke in Nepali and English, which felt distant from my mother tongue and precarious lifeworld. Teachers rarely asked where I came from; when they did, it was to remind me that I did not belong. This experience is not only for me, because a document of the Central Bureau of Statistics (CBS, 2021) shows that still 1.1 million children from the Dalit and ethnic minority communities are discriminated against in school. This leads children to enter school to face systemic neglect, socio-culturally discrimination, linguistic policing, and pedagogical exclusion (Khanal, 2017). The classroom becomes a space of epistemic rupture, where their embodied knowledge and enthusiastic learning interests are rendered invisible. Thus, the learning culture of the classroom needs to transform into an indigenous learner-friendly, culturally responsive, digital, integrated, inclusive, inquiry-based, and relational approach.

In conquering the discrimination and struggling life journey from precarious child to STEAM learner has generated giant dreams and created a particular path to achieve the visions. So, accepting challenges of particular issues to handle creatively, immerse critically, and think imaginatively vision is created (Green, 1995, p. 16). As a teacher educator, I tried to align my envisioning with inclusive and empowering alternative perspectives and practices. Here, my sincere concern is to address issues of marginalized learners in the science classroom for conceptual and sustainable learning (Luitel & Tylor, 2019). After experiencing a disempowering educational model, I set myself to design a STEAM Education which is likely to help solve the existing problems of indigenous learners in the science classroom.

Vignettes 5: Envisioning a Science Education Model

As a victim of a hegemonic education system during my academic journey, I envision a science education model for marginalized learners as a science curriculum, teaching strategies, assessment, learning strategies, school, and a model science teacher through the STEAM learner perspective.

My vision of the curriculum must be an inclusive, integrated, and justice-oriented framework that centers local epistemologies, disrupts discriminatory schooling practices, and fosters emancipatory interests and culturally sustaining pedagogical strategies (Habbermass, 1972). It demands curricular reform with the embedding of indigenous

perspectives, deconstruction of institutional racism, and linguistic hierarchies, aligning with the Nepali context to challenge caste-based exclusions, erasure of mother tongues, and dominance of colonized knowledge systems in science classrooms. It underscores two-way communication, community partnership for meaningful integration of indigenous perspectives, where indigenous cosmologies are grounded (Yip and Chakma, 2024). Thus, a re-envisioned science education curriculum for Nepal must be effectively resonant, epistemically inclusive, aligned with STEAM, structurally disruptive, and promote critical consciousness among marginalized learners.

The pedagogical approach of my vision is decolonial and a culturally responsive STEAM model that dismantles discriminatory school practices and affirms indigenous learners' epistemologies. The multicultural, multilingual, and caste-stratified classrooms require pedagogical shifts beyond the linguistic policing, discrimination, and caste-based exclusion. It means the pedagogical strategies must be based on the principle of integration and inclusion of local indigenous knowledge, deeply rooted in the lived experiences of the learners, fostering epistemic pluralism, and challenging colonial paradigms (Zidny et al., 2020). The reformation of teacher education, aligned with the integration of arts, storytelling, dialogic teaching, and embedding indigenous perspectives in classroom teaching. Moreover, Murray and Campton (2024) suggested a pedagogical shift to validate students' lived experiences, integrating local oral traditions into science narratives, and designing collaborative inquiry tasks to honor indigenous ways of knowing.

My vision of assessment emphasizes using more progressive and transformative forms of assessment, such as assessment as/for learning. Such an assessment should reflect epistemic pluralism, valuing indigenous cosmologies and relational ethics alongside scientific reasoning (Zidny et al., 2023). Conventional, monolingual, decontextualized, and Western-centric metrics fail to capture the cognitive, affective, and communal dimensions of indigenous learners' knowledge-making. It needs an adapted assessment model for diverse classrooms to honor translanguaging practices, oral traditions, and ecological wisdom, as the assessment model proposed by Chen and Ding (2024). Thus, a reimagined science assessment in the context of Nepal is beyond standardized testing, reflective storytelling methods, affirming indigenous agency, disrupting casteist hierarchies, and cultivating critical consciousness.

I envision school as a rich learning resource center, transcending its role as a site of rote learning, and becoming a transformative space that affirms cultural identity, dismantles systemic exclusion, and nurtures epistemic justice. The culture-based hierarchies and the erasure of indigenous languages have historically marginalized in Nepal through lingual uniformity in formal education (Phyak, 2024) and reinforcing structural inequities in the education system (Gurung, 2019). To counter this, the schools have a significant role, as

argued by Rapp & Corral-Granados (2024). According to this vision, classrooms become a relational learning space for all learners. Such a model not only cultivates scientific and artistic literacies but also fosters critical consciousness, resilience, and cultural agency among historically marginalized learners.

In my vision science teacher is a lifelong active learner, influencer, motivator, and transformer. Such a teacher is not merely a transmitter of scientific facts but a facilitator of epistemic justice, through the learner's perspective, and leads to the content. A trained teacher, as suggested by Yip and Chakma (2024), can leverage arts-based storytelling and collaborative engineering tasks to surface indigenous cosmologies as a translanguaging pedagogical tool. The critically reflective science teacher engages with local knowledge systems as co-learners and values relational ethics and sustainability. Thus, the envisioned Nepali science teacher is a justice-driven practitioner, cultivating critical consciousness, cultural agency, and scientific literacy through inclusive, affectively resonant STEAM learning.

Conclusion

The thematic arc of this autoethnographic inquiry traces a journey from exclusion to a justice-oriented science education model, where the author's lived experience as a precarious child becomes both the subject and the site of scholarly theorization. The methodology enabled researchers to position personal experience within broader socio-political structures, thereby transforming memory into theory and resistance (Mao, Romero-Hall, & Reeves, 2024). This study reflects on the present context of education critically and offers alternative solutions through affective rupture, translanguaging resistance, and indigenous inquiry, culminating in a vision for inclusive, bilingual, and culturally resonant STEAM education. The envisioning reimaged the STEAM approach-based curriculum, assessment, pedagogy, school, and the teacher with characteristic features focusing on learning issues of indigenous learners. It is believed that the implementation of that educational model can contribute transformative level of the education system of Nepal. Empowers indigenous learners, bridging and contextualizing knowledge with critical self/reflective abilities, along with reformation and transformation of the education system for future generations.

Implication

The study contributes to identifying weaknesses of the knowledge delivery process in the classroom that can be addressed through the proposed model. The model is focused on prioritizing indigenous learners and improving their learning quality changes the educational scenario of the country. The global identity of the nation can be upgraded from the origin of Buddhism and Braveism into a holy place of indigenous cosmology. This paper provides insights into implementing a transformative education system, which is visualized through the perspectives of discrimination, struggle, and envisioning.

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