ISSN: pISSN 2976-1344 eISSN 2976-1352
AMC Multidisciplinary Research Journal (AMRJ)
Volume: 4 Issue: 1, Year 2025
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Becoming the Teacher, I Once Feared English: A Journey from Rural Nepal to Urban Classrooms

Bhuban Bahadur Bohara[1]

DOI: https://doi.org/10.3126/amrj.v4i1.78672
[1]Faculty Member, Sanothimi Campus, Bhaktapur. (Tribhuvan University)
[1]Corresponding Author: ORCID: https://orcid.org/0000-0002-9512-7420 Email: bhuban.bohara@sac.tu.edu.np
Article History: Received: Jan. 1, 2025 Revised: April. 4, 2025 Received: May. 3, 2025

Abstract

This autoethnography unearths my reflections to unravel the unpredictable journey from a reluctant student to an English language teacher still striving for professional efficacy. Born into a lower middle-class family in Nepal's far western hills near the Indian border, I saw no reason to study English—or anything—amid a context of agricultural feudalism. Through anecdotes of missteps, awakenings, and academic shifts, I trace turning points that shaped my professional life. Using the theory of *Pratītyasamutpāda* (dependent origination), I interpret these events as a causal chain—from ignorance to becoming—while Bourdieu's concept of linguistic capital provided me insights to assess English's privileged status. This narrative reveals not just my path but the broader challenge of teaching English dynamically in Nepal, where its value whispers faintly. I found that without causal links, things do not take place; therefore, being an English teacher is the result of various causal links in my educational and career trajectory.

Keywords: Autoethnography, *Pratītyasamutpāda*, English Teaching, Transformation, Classroom Dynamics

Introduction

The Challenges of Teaching

The teaching profession has typical challenges. Both novice and experienced teachers are found in dilemmas regarding the correct pedagogy in the classroom, and many of the newcomers quit the profession. However, some of them keep stuck to it, finding no way out. In the process of transition from a student to a pedagogue, a novice teacher may find difficulties in coping with classroom challenges, and even teachers who are at the further stage of their career may find challenges in the selection of appropriate pedagogy in the classroom (Ben-Peretz & Kremer-Hayon, 1990). This situation haunts every teacher who dreams of being an ideal teacher in his/her field, to a lesser or greater extent. As there are more schools, there are more opportunities in the teaching field, accompanied by the supply of more graduates in the job market. In such situations, everyone can be a teacher; however, becoming a successful and effective teacher is always challenging (Rubio, 2009). This challenge equally prevails in the field of language teaching, especially when the target language has limited use in real-life situations due to contextual constraints. English teachers in Nepal cope with similar challenges where they strive to be more dynamic in such situations as their teaching is determined by factors that are

beyond their control (Bhattarai & Gautam, 2005). An effective teacher appears to be a role model to his/her students as s/he has to identify the learning requirements of his/her students. There is plenty of literature available that discusses effective teaching. So far, my own experiences tell me classes are always full of live situations that cannot merely be addressed by the set of teaching techniques learned from certain sources. Every moment in the class is new and unpredictable because a class is not made up of factory products but rather creative minds that can create any situation in the class. Therefore, a teacher needs to be adept at handling classroom situations. S/he should not only be good at the subject matter but at understanding child psychology too.

These challenges resonate deeply with my path into English teaching—a journey that began not with intent but by chance. Growing up in a middle-class family in rural Nepal, a society tied to "agricultural feudalism" (Murshed & Gates, 2005) and positioned at the base of "developmental modernity's" staircase (Carney & Rappleye, 2011), I was a hesitant student, shaped by a context where dreams of specific professions were rare. My story, from resisting English to shaping minds as a teacher, reflects both the universal struggles of teaching and the personal evolution required to overcome them. To explore this, I turn to autoethnography, a method that weaves personal narrative with sociocultural analysis, enriched by the Buddhist philosophy of *Pratītyasamutpāda*, which views life as a series of dependent causal links (Sinha, 2014) and opines that "nothing happens fortuitously or by chance" (Dwivedi, 2020, p.2139). This narrative unfolds as a reflective tapestry, interlacing lived experience with theoretical threads to illuminate that transformation. What follows is an examination of that journey, grounded in reflection and theoretical insight.

Methodology

I used my personal experiences as data to analyze and interpret the culture of English language learning and teaching. Therefore, this work is autoethnographic, as autoethnography "combines characteristics of autobiography and ethnography (Ellis et al., 2011, p. 275)" and seeks to experience, reflect on, and represent the relationship between self and culture through a fusion of "personal narrative and sociocultural exploration" (Jones, 2007, p. 1). This work includes my personal experiences, which I accumulated through personal reflection, social media data, and diaries. It is autoethnographic because I aim to establish the meaning of my experiences through the lens of my cultural environment.

Since the work demands autoethnography, I used my reflections on my teaching career as data because this type of research asserts that "the life of the researcher becomes a conscious part of what is studied" (Ellis, 2008), combining elements of biography and ethnography (Ellis, Adams, & Bochner, 2011). As Adams et al. (2017, p.1) state, "Autoethnography is a research method that uses personal experience ('auto') to describe and interpret ('graphy') cultural texts, experiences, beliefs, and practices ('ethno')." Autoethnographers believe that personal experience is infused with political/cultural norms and expectations, and they engage in rigorous self-reflection—typically referred to as 'reflexivity'—to identify and interrogate the intersections between self and social life (p. 1)."

Theoretical Underpinning: *Pratītyasamutpāda* and *Pratityasamutpanna*'

I addressed questions regarding the school environment, socio-economic conditions, and cultural contexts that influenced my formal education and career development. I have attempted to derive meaning from my reflections, viewing education as a form of social capital that is a positive outcome of human interaction (Kenton, 2019), and that is "convertible, under certain conditions, into economic capital and may be institutionalized in the form of a title of nobility" (Bourdieu, 1986, p. 243). Similarly, I analyzed events in my life that triggered further development from the perspective of *Pratītyasamutpāda*, the central concept of the Buddhist philosophy that posits a regularity theory of causation, explaining causation as the product of an effect (Kalupanah, 1999; Chinn, 2001). In the concept of *Pratītyasamutpāda*, every phenomenon is viewed as a link in *Bhavachakra*, or cyclic existence, representing *Samsara*, where *Bhava*, or becoming, is considered part of a series of twelve links in a causal chain, with each subsequent link dependently originating from the prior one (Sinha, 2014).

The Buddha's conception of truth, as articulated in *Pratītyasamutpāda*, diverges from traditional Indian extremes—such as the Upanishadic expressions like *"Sarva Khalvidam Brahma"*, i.e.; all is *Brahma* (The Chhandogya Upanishad, n.d.) or Adwaita Vedantic concepts like *"Brahma Satya Jagat Mithya"* i.e.; *Brahma* is truth, the world is falsehood (Das, 2024) —as well as modern philosophical objectivity. Vedic traditions regarded truth (*Sat*) as existence and untruth (*Asat*) as non-existence, while newer philosophies emphasize content objectivity, both drifting far from empiricism. The Buddha proposed a practical middle path, where truth is dynamic, characterized by change and transformation, maintaining maximum continuity and assuring minimum deviation (Kalupahana, 1999).

According to Kalupahana (1999), for the Buddha, there is an entity called *Bhuta*, or 'the become,' which implies change or transformation. The notion of change or transformation suggests that truth is not confined to a particular time; rather, it must lead to a meaningful end. It is human interest that changes, redefining or replacing older truths with newer ones. The very process of transformation is 'the become, ' which remains a solidified truth. When change is accepted as continuity, it is called *Bhava*, or 'the becoming. ' In the Buddha's literature, these two concepts, 'the become' and 'the becoming,' are compared to the concepts of 'dependently arisen' or '*Pratityasamutpanna*' and 'dependently arising' or '*Pratityasamutpada*.'

The process of becoming is open-ended and unpredictable, but not acquiring indeterminism as the process that governs evolution. The Buddha's *Bhavachakra* explains the process of 'becoming' where 'the becoming' or *Bhava* has been taken as a part of a series of 12 links of the causal chain, where each of the latter one is dependently arisen or *Pratityasamutpannna* from the former one (Sinha, 2014). In the natural process of dependent arising, or *Pratityasamutpada* is responsible for every phenomenon. There is a strong bond of cause-effect relationship in nature, and nothing happens randomly out of the cycle of becoming or *Bhavachakra.* As 'the become' is the *Pratityasamutpanna* from the process *Pratityasamutpada*, 'the becoming', the earlier is the product of the process, i.e., the latter. These 12 causal links are *Avidyā* or lack of knowledge, *Saṃskāra* or constructive volitional activity, *Vijñāna* or consciousness, *Nāmarūpa* or name and form, *Ṣaḍāyatana* or six senses (eye, ear, nose, tongue, body, and mind), *Sparśa* or contact, *Vedanā* or pain, *Tṛṣṇa* or thirst, *Upādāna* or grasping, *Bhava* or becoming, *Jāti* or being born, *Jarāmaraṇa* old age and death. Each of the latter one here is *Pratityasmutpanna* or become of the earlier one (Sopa, 1986). Hence, in the Buddhist view none of the natural phenomenon happens out of these cyclic causal links.

Navigating the Unknown

My house was just next to the school, so I did not have to face problems regarding accessibility. I was privileged from this angle. Despite the excellent track record of the school, a few people from Shahilek could pass the SLC. The rest either chose to join Nepali or Indian defense forces or the Nepal police, or they went to some big Indian cities to earn their livings, and some started shopkeeping in the local market. My father also did the same. He went to India, then joined the Nepal Forest Service as a forest guard, resigned in immature tenure, and started shopkeeping. He probably knew the power of being educated. He always encouraged me to study. He, very often, said, *"Many teachers of Shahilek's school are double or triple MAs, and you know BSc sir passed MSc. And see the way they get respected in the village."*

When I started schooling, neither me nor my parents knew what exactly was to learn from there. It is what happened to the lower-middle class families in rural Nepal. Most of the people were uneducated and some who were educated lived out of the villages to earn livings, or some who worked there as school teachers or government officials were busy in their offices, therefore, the parents coming from the peasant class hardly had any idea, awareness, or interaction about the curriculum, which their children were supposed to do. In my area, most of the children learned to speak Nepali after they went to school. This applied to me, too. We did not speak standard Nepali at home. People had an opportunity to listen to the Nepali language when someone played a tape-recorder or tuned the Radio Nepal. Those were not common utilities either. On the other hand, the Radio Nepal frequency was also not very clear in the village located at the Western border to India, therefore, many people tuned the All-India Radio, which was very clear and had a separate entertainment channel. The television was not in Nepali, people watched *Doordarshan*, the Indian national television channel, and only well-to-do families could afford it. However, the Nepali language learning was not so tough for me as I hail from the district headquarters, where there are various Nepali-speaking people around in the offices (a small population of Nepali-speaking community is also there, but they use highly localized variety which varies to the standard one).

Clueless to English's Spell

I never noticed the importance of the English language until I was a fourth grader, when I encountered the formal teaching of English for the first time. I recognized the English alphabets however, as my elder brother taught me before I got admission in the local school, but it was of no use until I was in the fourth class. But the real ordeal began when I really began to learn English, a language completely alien to my linguistic realm. In the beginning, we were introduced to the English language, but we were unaware of learning language. We were given it as a subject, which we had to pass to get promoted to the next class. The teachers kept changing, and each teacher came with a different pedagogy and level of linguistic proficiency. Therefore, language development was not easily traceable at that time, as evidences show that teacher turnover or reassignment has a visible impact on the students' achievements (Ronfeldt et al., 2013; Ingersoll, 2001, etc.). The journey began so.

In my early years of learning, I relied on avoidance strategies, doing little more with English than answering questions I had memorized. This was a common practice many of the learners adopted as a language learning strategy by systematically avoiding difficult expressions

to achieve error-free production of language (Uluşan, 2018). Our exposure to English in the classroom was limited, with most of the time spent copying text from the book. The teacher focused on basic literacy skills, which are finite and easily teachable, such as the alphabet, spelling rules, and common pronunciation patterns (Snow & Matthews, 2016). Most teachers at that time were untrained and unaware of effective teaching methodologies. Their lack of training had a significant impact on their classroom instruction (Hansen & Feldhusen, 1994).

Beginning from a misunderstanding, there was an interesting incident that happened to me in the fourth class. We began with the alphabet, and then our teacher made us memorize the meanings. We were sometimes memorizing the meaning without knowing the real sense. Once, it happened that our teacher wrote the meanings of some words on the blackboard; one of those was "is= छ या हो ."We were supposed to read it as *"iz maane chha ya ho"*. When I was reading this meaning at home, I thought that this *"chha ya"* is meaningless in Nepali. I thought there must have been some mistake by the teacher. I supposed it to be *"chhaya ho"* which is meaningful. I was excited to my exploration that in English, a single word may mean a whole sentence or phrase. I was eager to share it with my friends too, but when I was told to tell the meaning of "is" in the class, and I told it with the correction—*"iz maane chhaya ho"*—the teacher was shocked, and the class burst into laughter. The teacher shouted and told us what it was exactly. I blushed with embarrassment.

Chanting English's Charm

In class five, we got a new teacher. He was very energetic and spoke English. People very often said his English was better than many of the teachers teaching English at the secondary level. He was educated somewhere in India. He used a different way of teaching. He made us play games and chant rhymes. The class was noisy but lively. He made us chant the names of the seven days of the week in this way: *"Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, Saturday comes with happy moments, we get a holy Holiday!"* We students, who could not memorize a single sentence properly in many days' endeavour, began chanting this the day after, everywhere, in the class, while playing, and at home. This was a turning point. I realized that English is a language worth learning. That teacher did not teach us for a long time because he got transferred to another district. However, the way he taught was imprinted in all the students' memories. This was evidence of how teacher behaviour plays a decisive role in student motivation (Mojavezi & Tamiz, 2012), and their behaviour creates an environment that maximizes student learning (Nussbaum, 1992). In the sixth grade, we had another teacher who was known for his highly disciplined classes and strict treatment. He did not have a lasting impact on the students. This made me realize that students learn when the classes are stress-free and the teacher is a facilitator rather than a central authority (Shah, 2020). Resisting English in the beginning gradually turned into reconciliation through reading comics. Initially, we did not approach English as a means to learn an additional language or gain privileged linguistic capital (Sah & Li, 2018). We avoided every opportunity for English exposure—switching to another radio frequency when the English news was on and using English newspapers only to cover our books. Nevertheless, we memorized the questions and answers in English because those were our passports to the next class. We read extra reading materials in Nepali or even in Hindi but always avoided English. This was a kind of avoidance strategy, which is a common strategy of second language learners (Selinker, 1972; Kleinmann, 1977) in the production of the target language "when they have inadequate and incomplete

knowledge about grammatical rules and lexical items" (Elyildirim, 2017, p. 231). By the time I was a tenth grader, I could hardly speak a single English sentence. However, I wrote essays in erroneous English.

I began reading comics in lower secondary level. It was an intoxicating habit. I even skipped my homework to read comics till late at night. In those days, Hindi comics series *Nagaraja*, *Super Commando Dhruva*, *Bankelal*, *Mahabali Shaka*, *Billoo*, *Pinki*, etc., were very popular. I used to rent comics with my limited pocket money and complete them within a night so that the next day I could get another one. This would save money too because there was a rule that if you did not like the book you could exchange it with another in the morning. In the Ninth grade, a new student joined our class. His father was a doctor. He studied in Kathmandu up to class eight. He had a lot of comics; therefore, all the comic lovers befriended him. One day, he gave me a comic book of the *Archie* series. It was in English. I took it but I could only see the pictures. This made me realize that English is not only for passing the exams; it is a language that can be used for other functions, too.

Chasing English's Heights

After the SLC, I opted to study from the science stream. It required English; however, those were the days we managed Romanizing the concept which we failed to express in English. Meanwhile, I realized the importance of English as I came to know that there was no way out except for learning English if one wants to study further. In graduation, I joined Humanities and majored in English. During those days, I read some of the literary texts prescribed in the course and some others that I bought on sale at the book shops, however, I had to struggle a lot with meaning making. I was rather an obstinate reader because I had to consult the dictionary for every third or fourth word in the text.

I started teaching Science and Mathematics after 12 to support my family financially as well as manage the expenses of my higher studies. After I gained a BA in English and Economics with Sociology as another major, I shifted to teaching English. During my graduation, I lost my father and grandmother. I completed a one-year B.Ed. as the best scorer of the batch from one of the campuses in the Far West. I wanted to join the M.Ed. English, but no higher education institutes in the Far West offered this degree then. I headed for Kathmandu and took the entrance test. I had admission at the central campus, but could not dare to leave the job because I was the single financial support for the family. Therefore, I took a strategy of shifting eastward from Dhangadhi, where I was working then. For this, I had to take a risk to abandon a permanent positioned job at a renowned institutional school, however, I took this decision. I became the principal of a school in Tikapur, Kailali, for a short time. I came to Kathmandu and bought all the books. Luckily, I bought the authentic text at that time. A couple of times, I visited Lucknow for some more reference materials. My eastward shifting strategy brought me to Kathmandu, but my curriculum vitae portrayed me as an unstable and quickly shifting teacher. I had to struggle to find a job because people believed that only stable and consistent teachers teach effectively (Rosenshine, 1970).

I balanced teaching with my academic pursuits. The very first English course I taught was on literature. There were books like the Gul Mohar Reader (Orient Longman) and Headway English (Ekta Books), and it was quite a surprising learning experience for me. By taking

students through these texts, I ended up learning a lot more about language pedagogy. Then, I moved on to teaching compulsory English for grades 9 and 10, where the real challenge lay in trying to make boring prescribed material interesting for those students whose proficiency levels varied. Most of the students in the class rarely interacted; for them, learning English was merely to memorize some "important" stuff. Further, the children were mostly unattended by their parents at school, resulting in children struggling in learning. I had to struggle to make students communicate, as I had realized that communication skills are associated with the goals of language learning (Paneru, 2024), realizing the limited parental involvement in children's learning and its impact on the learning achievement of children (Paneru & Bohara, 2025). This phase of simultaneous teaching and learning turned out to be a watershed moment. The various methods I was applying in the classroom were being scrutinized from a theoretical perspective during my MEd studies. The synergy of those two experiences became most evident through the completion of my thesis, which examined the very challenges I faced daily as a teacher. These dual dimensions of teacher and student allowed me to put academic understanding to work in real-world applications in the classroom while rooting my research in practical situations.

After earning an MEd transcript, I applied for a higher secondary level teacher position at a community-run higher secondary school but got listed as an alternative candidate. Then, I applied for a job at a renowned Tribhuvan University-affiliated private campus in Dhangadhi. Before the announcement of the interview results, I was called there. They gave me an offer. They said that I was an alternative candidate, but they had a full-time teacher seat vacant. They offered me the post, and for that, I had to accept to teach two Economics classes at the Higher Secondary level as I had a master's degree in economics too. I accepted because I had already resigned from the school in a rural area of Kanchanpur district, where I had been working for two years, and now I was jobless.

I worked in Dhangadhi for eight years. During this period, I completed an MA in English. As I contracted unofficially, I taught Economics there for two years. Later, I only focused on teaching English to then higher secondary, BA, BEd, and MEd levels. I held the responsibility of a coordinator for six years. I wanted to further my studies. But being a teacher at a private institution, it was not so easy. We convinced the college management to provide us with leave without pay. During this time, I sat in the PhD entrance test in a university in India but was not shortlisted because there were only three vacant seats, and I was not among those top scorers. In Dhangadhi, I taught Applied Linguistics, English Teacher Development, and Second Language Acquisition courses. I always encouraged students to go through some of the authentic texts that are not prepared for the classroom purpose. This was sometimes irritating for the students. In 2067 B.S., I came to Kathmandu to apply for the TU Service Commission. But there was a strike-like something at TU premises regarding the vacancies. I had to return. I joined school teaching again in the Krishnapur Municipality of Kanchanpur after I passed the Teacher Service Commission in 2072 B.S. In 2073 B.S. *Asar*, I qualified for the written test of TU Service commission. This result again flickered new hope in me. In the month of *Magh*, the interview results were announced. I was luckily selected at the very first attempt this time. In 2074 B.S. *Asar*, we were called to receive the appointment letter. At present, I am posted at the Sanothimi Campus.

Lessons from the Chalkboard

I was inspired by several people while developing teacher material in me. When I started my career, I was a science and mathematics teacher at the lower secondary level. When I shifted to teaching English language teaching, it was like a paradigm shift. The curricular concerns, the teaching strategies, and the students' worries, everything was different. I was confined to the objectivity of the students' output in the beginning, which I later realized was impractical. When I completed my B.Ed., my concept changed. I realized students may have multiple responses to the same stimuli. I tried to imitate every teacher whom I found effective in the class. When I joined the Central Department for M.Ed., my concern was the way teachers dealt with the subject matter in the class. I got inspired by almost everyone whose class I sat in. I realized each of the observations was a causal link (Chinn, 2001; Law, 1937) that added a brick to the building of my professional life.

After BA, I had one month long in-service training at Secondary Education Development Unit (SEDU), Dipayal. I had some ideas on teaching methods from the B.Ed. also. I wanted to use those methods in the classroom. But things did not work as expected, mainly for two reasons: first, the classes were mal-resourced and crowded, and second, there was a docile resistance from the side of the students, and they were demotivated to learn. According to the theory of Pratītyasamutpāda, every effect is a link in a causal chain (Law, 1937). This demotivation was because they were anxious (Gregersen, 2005) of learning English, and the methods were not customized based on the local needs. I was unaware of the "desirable, coherent, pluralistic approach to language teaching" (Mellow, 2002, p. 1). I was not very satisfied with the output of my teaching.

I began using multiple methods in class. I realized that teaching methods can be learner-centered when the multiple intelligences in the class are acknowledged (Haley, 2004). As Shah (2020) opines, such approaches to education that focus "on the needs of the learners rather than others involved in the instructional process, such as teachers and administrators like headteachers and deputy headteachers (p.46)" empower students to actively shape their learning journey while fostering a responsive, collaborative, and dynamic educational experience. Realizing this, I began motivating students to lower their anxiety and dealt with them according to their needs. I found the lecture method works at higher levels, but at the school level, students do not find lectures motivating. At the Dhangadhi campus, I was assigned to teach at bachelor's and master's levels. But when I began teaching at the secondary level after eight years of campus teaching, I was shocked that students did not find my teaching very effective, as I failed to align with their psycho-pedagogical needs. I had several sessions of talks with the students and conducted action research, which helped build better rapport in the class. The teacher-student interaction can transform into a dynamic partnership where the teacher acts as a guide and facilitator, scaffolding students' exploration of their interests and abilities through dialogue and structured support, fostering a collaborative path to deeper understanding and autonomy (Shah, 2020).

Teaching in Multilingual Classes

As Nepal is a conglomeration of linguistic diversity, classes, too, reflect this. I also mostly had multilingual classes to teach. It was challenging in such a class, where you have to address multiple linguistic and cultural sentiments. There are multiple language concerns in the class, and yet either English, the target language, or Nepali, the lingua franca, is to be used as a medium of instruction (Koirala, 2010). Most of the students liked it when instruction was given

in the Nepali language, however, some even have shaky proficiency of the Nepali language. In such a case, the teacher is also expected to be multilingual and competent in some of the community languages to some extent. I very often tried to convince students that despite the importance of their mother tongue and the Nepali language, English is important for them to broaden their linguistic asset. As a significant linguistic capital in Nepal, English has a broad scope beyond mere communication (Paneru et al., 2024).

Reaching for Teaching's Magic

The teaching profession has typical challenges. Both novice and experienced teachers are found in dilemmas regarding the correct pedagogy in the classroom, and many newcomers quit the profession (Ben-Peretz & Kremer-Hayon, 1990). In Nepal, English teachers face added complexity, as the language has limited real-life use, demanding dynamism (Bhattarai & Gautam, 2005). An effective teacher, I've learned, is a role model who identifies students' needs—not just through techniques but through adaptability to live, unpredictable classroom moments.

My first English teacher in fifth grade was impressive. He made us sing: *"Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, Saturday comes with happy moments, we get a holy Holiday!"* Despite parental criticism, his creativity turned English into a joy, proving that a teacher's pleasant personality and innovation reduce anxiety (Morais & Azevedo, 2011). The strict sixth-grade teacher, however, relied on memorization, making English a chore. By ninth grade, a teacher trained abroad used only English, fostering passive understanding and appreciation through feedback—a hallmark of good communication (Khan et al., 2017).

From my experiences as well as from my career, I have come to recognize the key attributes to define an effective teacher—qualities I'm still striving to embody. First, a good communicator builds rapport, listens with patience, and clears up confusion, as Norton (1977) as well as Malik and Girdhar (2018) emphasize. My ninth-grade teacher provided this with feedback that sharpened my understanding, increasing cognition as Khan et al. (2017) wrote about in their study. Then, there is the magic of a pleasant personality, cheerfulness, and approachability as in that of the fifth-grade teacher: he created an environment conducive to learning; negativity, on the other hand, led to shyness (Gowder, 2016). Creativity in class is another important quality that initiates exploration. My fifth-grade teacher, who turns rote learning lessons into adventures, has students develop risk taking and sparks students' imagination as suggested by Spencer and Wanger (2018). Effective teachers also serve as role models, inspiring greatness (Bashir et al., 2014); each one I encountered set a standard I longed to match. Beyond these, positivity, preparation, and passion stand out as essential. I observed that teaching out of obligation breeds boredom rather than impact (Lupascu et al., 2014). *Pratītyasamutpāda* frames this evolution. My initial *Avidyā* (ignorance) of English shifted to *Saṃskāra* (volitional activity) in school, then to *Vijñāna* (consciousness) with comics, and *Nāmarūpa* (identity) in higher education. The *Vedanā* (pain) of early failures fueled *Tṛṣṇa* (thirst), leading to *Bhava* (becoming) as a teacher. My interlanguage was the "become," shaped by this process.

Conclusion

In the beginning, I resisted English. I had not realized English as a privileged linguistic capital (Bourdieu, 1986), which I realized during my higher education. As education is a prominent social capital, it strengthened and enabled me in my academic socialization. I taught various papers of Education and humanities at the graduate level that worked as a powerful causal link that was evident as the effect that I could be a university teacher. It is exactly *Nāgārjuna's* theory of *Pratītyasamutpāda* that can well explain the journey of my education and my endeavor in the teaching profession emancipated me from my insecure profession to a rather secured one. In my teaching career, I was inspired by each individual who came across as my teacher. At present, I am at a TU campus in the Kathmandu valley. Here, too, I observe every instructor's teaching methodology and voice quality keenly and reflect on the way I teach. I miss my physical presence in their classes because I wish I could observe the body language of the teacher, as I realize the importance of the non-verbal cues and soft-skills for effective communication (Bisen & Priya, 2009, Paneru, 2024) and its role in addressing students' anxiety (Gregersen, 2005). Effective teaching, rooted in passion and adaptability, mirrors the Buddha's truth—a dynamic path to meaningful ends.

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