

Self-Actualization in Anjana Bhattarai's *Jivankaa Ghumti ra Deuraliharu*

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Abstract

Writing about the self in the form of nonfiction is a very popular genre in Nepali literature. Bhattarai's *Jivankaa Ghumtee ra Deuraliharu: A Collection of Travel Accounts and Memoirs* presents her experiences of life in the form of nonfiction, mainly travelogue and memoir, and shows the gradual development of her personality. This research focuses on Bhattarai's experiences and the process of building personality. It provides a lesson to readers and guides them to proceed ahead in the twists and turns of life successfully. It follows the humanistic approach of studying personality and applies Carl R. Rogers' theory of actualizing self. It is qualitative research and adopts a textual analysis method by the technique of close reading of the text. The major findings of the present research are Bhattarai moves to self-actualization after learning the lesson of self-dependency from home. She learns that progress in the profession is the main goal of her life. She travels to various places in the nation and abroad and remembers the events from her childhood and compares her childhood memory with the events and the visited places in her professional life. She shows strength, aspiration to learn new things and fulfill the human potential and optimism in life. The study concludes that Bhattarai has an autonomous self and learns gradually from the very beginning of life how to maintain, actualize and enhance it and she began to learn about society and profession from the family and she began to believe in hard work. She liked to move forward in gaining knowledge, her profession and writing. The text can be explored from other theoretical aspects like feminism in the future.

Keywords: Humanistic approach, memoir, nonfiction, qualitative research, travelogue

Introduction

Self-actualization is the desire to move forward and achieve the goal either in the profession or in special area. Regarding self-actualization, Roger (1995) claimed that it is an intention to move ahead or grow ahead and, “is the mainspring of life” (p. 35). All psychological state depends on it. Bhattarai expressed her motive to move forward in her memoir *Jivankaa Ghumti ra Deuraliharu*. Her parents were teachers and they reared the children with motivation to be hard-working. Because of this, she got motivated to study and developed her career. She completed Degree in Philosophy and became a professor in 2017. To obtain the highest degree of the university and the highest rank in Tribhuvan University proves her nature of moving forward. Her memoir has much evidence of her self-actualization.

Nonfiction, writing about real and factual events, has a rich history in Nepali literature. After the publication of Taranath Sharma’s travelogue “*Belayattir Baralidaa*” in 2026 BS, the popularity of nonfiction has increased more than before. As published news in myRepublica, the history of travel writing has of 225 years as mentioned in the travel writer Chhangchha’s paper “Social Awareness in the Evolution of Nepali Travelogue” (as mentioned in myRepublica, 2019, July 4). The then king Gaganiraj wrote first travelogue in 1550 BS during his travel from Mugu to Mustang (as mentioned in myRepublica, 2019). In 2071, Bijay Kumar’s nonfiction *Khusi* won Madan Puraskaar, Nepal’s most prestigious literary award. After the success and popularity of *Khusi*, several nonfictional writings with autobiographical notes have been published. Anjana Wasti Bhattarai’s *Jivankaa Ghumti ra Deuraliharu: A Collection of Travel Accounts and Memoirs* [The Twists and Turnings of Life] is one of them. This research explores the development of self in Anjana Wasti Bhattarai’s *Jivankaa Ghumti ra Deuraliharu: A Collection of Travel Accounts and Memoirs*. This nonfiction is in the form of travel writing and memoir with twelve different articles.

Bhattarai travelled to different places and wrote about the places, landscape, people, their lifestyle and environment in the collection. Santos (2006) explained that travel writing expressed the experiences of travel writer that they had during travel. They learnt about

culture and people and gave a shape of it through their ways of seeing. “Use of culturally specific ways of interpreting and narrating experiences” would give the writing a particular shape (2006, pp. 638-639). For this reason, Bhattarai also interpreted her culture and lifestyle in this text as she linked the memory and events when she reached in a new place and experienced new feelings. In this text, the writer expresses the feelings and information she found during travel. She expressed the self also by disclosing her inner thoughts and feelings, likes and dislikes.

In travelogue and memoir, the writer answers the wh- questions beginning with when, where, who, how, and why while writing the anecdotes or nonfictional narratives. Travel writing is also defined as “the first-person narrative of travel which claims to be a true record of the author’s own experiences” (Thompson, 2011, p. 27). Travelogue, ‘*niyatra*’ in Nepali as the word coined by Balkrishna Pokhrel, focuses on places while writing whereas memoir means writing about the writer themselves, their past and the present, their thoughts and feelings (Sharma, 2013, p. Na). Byass (2019) believes that travel writers travel themselves and express the self in travel writing (p. 405). In both areas, the writer stands in the center and their self appears everywhere. Zinsser, advising on how to write nonfiction and mainly memoir, suggested that a good writer certainly had some traces of identity in writing (2001, p. 135). In Bhattarai’s *Jivankaa Ghumti ra Deuraliharu: A Collection of Travel Accounts and Memoirs*, she pours her thoughts and feelings from the first chapter to the last and shows how she developed gradually from her childhood. “It is now clear that people tour cultures; and that cultures and objects themselves travel” (Rojek & Urry, 2003, p. 1). This is true in Bhattarai’s writing also. As she writes in ‘*Thalani*’ [Beginning], her interest in writing emerged in her childhood because of her father’s inspiration and his publications in different journals and newspapers. She composed some poems and wrote some essays during school days but never published them.

Bhattarai’s *Jivankaa Ghumti ra Deuraliharu: A Collection of Travel Accounts and Memoirs* is her first published creative writing that informs a lot about the mixed experiences of life and her eagerness to develop her personality from the beginning of life. This research

focuses on the writer's special occasions of life as expressed in the nonfiction and her responses on to events she faces. The researcher finds the area interesting as it provides knowledge about the process in building personality and learning from other's life. Bhattarai's memoir shows how she passed different twists and turns of life and met her goal of becoming a professor in English as well as a writer in Nepali language that she set in the background of her family life.

Literature Review

Bhattarai chose memoir as her first creation because she was the beginner in writing. Zinsser (2001) suggests that beginners to write nonfiction first and learn the art of writing. He suggested that nonfiction could be the best path for the beginners to write because they would easily tell what they had around (p. 99). Coombs (2013) writes, "The study of fiction and nonfiction enhance each other as students draw on both texts to improve their understanding of content" (p. 9). Bhattarai also begins her writing with nonfiction and expresses her past and present experiences. It shows people working in any field can begin their writing career with nonfiction as it makes it easy to write about themselves because of the knowledge and experiences of their working area.

Waldern (2015) discusses the importance of writing nonfiction as it is beneficial to share the experiences of life. She writes nonfiction in story telling method. Her writing is creative journal writing that covers her experiences and activities. She believes, "The process of journal writing can contribute to sharper assessments, purposes and objectives, as well as methods of working, living and relating interpersonally" (p. 467). She explains that journal writing by a teacher helps to increase the goals and mission of the writer. For nonfiction, however, knowledge of subject matter and clarity of expression is very essential. Zinsser (2001) admitted that nonfiction must present clear information with vigor and humanity (p. 97). Bhattarai, a professor of English, has much command of style and language and collection and presentation of information.

Although Bhattarai's *Jivankaa Ghumti ra Deuraliharu: A Collection of Travel Accounts and Memoirs* has not been researched yet, Bina Hangkhim has expressed her

thoughts reading the manuscript as published in the book '*Aatmasambaadko Yatraamaa Dr. Anjana Wasti Bhattarai*' (2019). According to her, the language of it is humble and the book is in the style of monologue. For her, everything comes on time and nothing is possible before or after it. Hangkhim thinks that Bhattarai's interesting description of the travels in the country and abroad fills the book. She appreciates the skills of the writer to transfer her emotions and feelings to the readers and reflect the beautiful landscape of the country in words.

However, Hangkhim has not discussed the issue of Bhattarai's development of the self which is reflected in her nonfiction. This research explores the traces of Bhattarai's development of the personality and the process of actualizing the self in her first published nonfiction. All twelve different memoirs reflect her tendency to learn new things, adjust to difficult situations also, move forward, achieve goals and depend on herself. Her father and mother also had the strong desire to see their children be creative in writing from the very beginning. She has fulfilled their wish by publishing the memoir after many years.

Method

Bhattarai's *Jivankaa Ghumti ra Deuraliharu: A Collection of Travel Accounts and Memoirs*, as nonfiction, expresses the writer's thoughts and emotions invoked by her visit to new places, talk with people and past events. Sigmund Freud considered that unconscious forces are the rulers and shapers of our personality (Schultz & Schultz, 2017, p. 35). Unlike Freud's suggestion, Bhattarai's *Jivankaa Ghumti ra Deuraliharu: A Collection of Travel Accounts and Memoirs* shows her enthusiasm and commitment to progress in life with conscious effort builds her personality. She learns from the place she visits and from the people she meets. This problem invites the research questions as follows:

- What is the goal of Bhattarai's life?
- How does Bhattarai's personality develop?

The major objectives of this research on Bhattarai's nonfiction as travelogue and memoir are:

- to explore the development process of Bhattarai's personality,
- to identify the aim of Bhattarai's life

To fulfill these objectives, this research applied Rogers' humanistic approach to psychology.

The humanistic approach to psychology has given importance to the human aspiration to be successful and optimum growth. "In the 1960s and 70s, the humanistic approach to psychology prospered but it is still very influential and important" (Schultz & Schultz, 2017, p. 245). Schultz and Schultz further claim that "the humanistic approach to psychology criticizes Freud's psychoanalysis for limiting his focus on neuroses and psychoses" (2017, p. 245). According to this approach, Freud's theory does not focus on the techniques to study positive human qualities and characteristics. Humanistic psychologists study "the strengths and virtues of human beings" and "focus on the best of human behavior but not the worst" (Schultz & Schultz, 2017, p. 245). Everyone has the ambition to be a successful person and they work it. Rogers' humanistic approach to personality emphasizes "human strengths and aspirations, conscious free will, and the fulfillment of human potential" (Schultz & Schultz, 2017, p. 245). Rogers believes that human beings are optimistic and aspire for the growth and self-actualization.

By birth, a person has an eagerness to progress in life and develop the self. Schultz and Schultz (2017) claim that "Self-actualization tendency is the basic human motivation to actualize, maintain and enhance the self and it starts from the womb" (p. 275). Although it is genetic, the progress towards the full human growth is not effortless and automatic. The process of self-actualization is full of the struggle and pain (Schultz & Schultz, 2017, p. 276). In the self-actualization, an innate tendency toward growth and development, "Experiences that promote actualization will be sought; experiences that hinder it will be avoided" (Schultz & Schultz, 2017, p. 289). The fully functioning person achieves the goal of life and actualizes the self. Schultz and Schultz believe that "Characteristics of the fully functioning person are an awareness of all experiences, no conditions to defend against, the ability to live fully in each moment, trust in one's self, a sense of freedom and personal power, creativity, and spontaneity" (2017, p. 289). Bhattarai's *Jivankaa Ghumti ra Deuraliharu: A Collection of Travel Accounts and Memoir* shows that she is a fully functioning person and proceeds towards self-actualization.

Results and Discussion

In the process of self-actualization, a person is determined to go forward and get success in interested area. Rogers (1995) clarifies that self-actualization “is the urge which is evident in all organic and human life- to expand, extend, become autonomous, develop, mature- the tendency to express and activate all the capacities of the organism, to the extent that such activation enhances the organism or the self” (p. 35). A person is always in a process of becoming, a person is not a readymade product. He explains “It means that a person is a fluid process, not a fixed and static entity; a flowing river of change, not a block of solid material; a continually changing constellation of potentialities, not a fixed quality of traits” (p. 122). Rogers makes it clear that a person wants to expand the horizon all the time, become autonomous and mature, and to have fluidity.

Expansion of Horizon

Bhattarai travels various places in the nation and abroad meets new people and sees new place and expands her horizon. Bhattraï’s *Jivankaa Ghumti ra Deuraliharu: A Collection of Travel Accounts and Memoirs* has twelve articles and eleven out of twelve are concerned with travelogue and only one is about the memory. However, she embedded her memories and past experiences in each article. Writing about oneself becomes easier than writing about other matters. Zinsser (2001) believes, “Of all the subjects available to you as a writer, the one you know best is yourself: your past and your present, your thoughts and your emotions. Yet it’s probably the subject you try hardest to avoid” (p. 133). Writing memoir means writing about the experiences of the writer and the expression of thoughts and emotions. The writer’s memory also has a link with place and people. For Zinsser (2001), “Every human event happens somewhere, and the reader wants to know what that somewhere was like” (p. 116). Bhattarai recalled her past experiences and pours her thoughts and emotions while she describes the places she had visited and people she had met.

Travel writers began to have the journey of inner self for a long time. Blanton (2002) reported, “By the eighteenth century the entanglement between self and world was one of the central concerns of travel writers” (p. 11). She believed,

A narrative that combined inner and outer voyage was not only possible but even predictable. This shift has two consequences for travel writing: the emotions, thoughts, and personal quirks of the narrator become more accessible and more dominant within the narrative and the world itself, its plants, animals, and people, also become a source of knowledge for their own sake. (Blanton, 2002, pp. 11-12)

Blanton is very clear that travel writing combines self with the world. Sometimes, the writer also mixes up sociopolitical thoughts in travel writing. “Given that the world is constantly in flux, there is still a prominent place for the mixture of personal reportage and socio-political analysis which has been a component of travel writing since its earliest days” (Hulme, 2002, p. 94). Bhattarai (2019) is conscious of this aspect as she is concerned with how essential it is to preserve the nature and environment in the hills of Nepal. She expressed her fear that permission to build hotels and lodges might destroy the beauty of nature in Nagarkot. Bhattarai compares American social life and Nepali. In American cities, people begged to sing songs and entertain them but they begged directly in Nepal (p. 127). Visiting different places, she looked at her surroundings and remembered Nepal. Travel writers carry out the self and culture wherever they go and do not forget to mention it.

Writing nonfiction is an art and it needs to link self with surroundings and readers. Zinsser (2001) suggests the nonfiction writers, “...As a writer you must keep a tight rein on your subjective self—the traveler touched by new sights and sounds and smells—and keep an objective eye on the reader...” (p. 117). The writer must not be free or out of track while writing nonfiction. Readers find much subjective writing boring and a waste of time. Writing about the place, the writer has to care about the style and the substance. In Bhattarai’s writing, there is balance between subjective self and objective outer world.

Autonomy and Maturity

Bhattarai has become a professor of English at Tribhuvan University and is financially independent. She had no culture of flattering people and worshipping power for extra benefit from leaders and political parties (Bhattarai, 2019, p. 43). She had an autonomy of life and maturity in behavior as she has been a professor.

Bhattarai leads her life to a very good condition by developing all facets of self. She proceeds to the goal of a fully functioning life for which she struggles from the very beginning. All these struggles to be the fully functioning person can be traced in her nonfiction *Jivankaa Ghumti ra Deuraliharu*. According to Rogers (1995), 'fully functioning persons are aware of all experiences' (cited in Schultz & Schultz, 2017, p.279). Bhattarai is aware of everything happening in her life and around her. During her childhood, her parents inspired her to write but she is unable to do. She confesses, '*Umer briddhi sangai aaphnaa prathamikta anyatra modidai gayera holaa buwa muwako choraa chorile srijana garun vanne yathesta rahar, prerana rahadaa rahadai pani maile yetatira uti agaadi badhne chesta garinaxu.*' [By diverting own preferences in other direction with the increasing of the age, I have not attempted to move forward in this area in spite of parents' desire and inspiration for children] (p. 5). She realized that her parents had a strong desire for she must begin writing. However, she began creative writing after building her career.

Bhattarai is also aware of the difficulties that come during creative writing not only because she is a writer but also because she is a professor of English. She expresses her experiences, '*Lekhnu! Vanejasto saral kaahaa hunxa ra?*' [Writing! How can it be as simple as saying?] (p. vi). She thought that if writing was not completed in one sitting, it would be disordered and the whole writing would be dislocated and would become difficult to understand. Making the first writing artistic was even more time-consuming and demanded the concentration, art and consciousness.

In travel writing, the writer used to express philosophy and life's learning in the past. However, they also picturized the surroundings and landscape in travel writing. Banerjee (2021) states:

Although some travelogues or essays based on travelogues, like those of Michel de Montaigne, engaged in philosophical speculations, many European travel narratives during the sixteenth and seventeenth centuries sought to present descriptions of exotic lands and people, their customs, dress, food, manners, and religion through empirical observations to readers at home. (p. 15)

Bhattarai describes the landscape and beauty of sunrise and mountains' view in *Prakritiko Anupam samyojan: Nagarkot*. She felt as if she could touch the mountains with her hands.

She became mature by meeting different people and learning the lesson of life from them. Her understanding of the widow became very clear when she met a widow in Taplejung in her relative's home. The widow's husband had died when she was only thirteen years old. She became very emotional after meeting her. She wondered how her feelings and emotions would be by pouring love and affection on brothers and nephews living in her maternal home after the death of her husband. She wrote, '*Purna yauwana vayedekhi jiwanko antya tira sarir kupro vayera hiddul sammamaa manmaa kati tarangaa uthe hun.*' [From a young age to old age walking with a stoop body, how many feelings would have come in her heart] (p. 7). She must have faced the ebb and flow of emotions and feelings in her life. However, she believed these widows living at their father's home used to get respect from not only the home but also all villagers. She compared these widows with 'sati' (a woman burnt after her husband's death) and said, '*Bistaar bistaar iniharu itihaas ko euta kaalkhanda banne xann- satiprathaa kaa sati jastai. Satile ta ekxinko saaririk pidaa sahera mukti paaurthye tara yestaa bidwaa maansik rupmaa kati patak metidai bouuridai gare hunn/ gardaa hunn.*' [Slowly they become the event of history- like sati of satiprathaa (ritual of burning a living wife with a dead husband in the same funeral pyre). Sati used to get salvation after a certain time of physical pain but how many times these widows may have died and got life again mentally] (p. 9). It shows Bhattarai's consciousness regarding the widows.

Rogers (1995) views that "fully functioning persons live fully and richly in every moment" (cited in Schultz & Schultz, 2017, p. 280). Bhattarai also lived fully and richly wherever she was. She took part on every occasion with her full energy and enthusiasm. She got an idea of writing nonfiction from a literary program. She remembered, '*Ekdin haamro sahiyik jamghat maa Thailand yatra ko kehi anshh sunepaxi yaatra lekhan maa sthapit Jay Changchha le yaatraa ko maatrai pustak prakaashan maa protsaahit garnu vayekaa le barhaota yaatra ko yo pustak taiyaar vayo.*' [One day after listening to some extracts of Thailand travel, Jay Changchha inspired me to write on travelling only and this book of

twelve different travels became ready] (p. 7). She listened to the program's discussion fully and also thought about the suggestion of Changchha seriously and the book was possible.

In her second article 'Travelling Ilam in Invitation of Mahendra Ratna Multiple Campus', she expresses her experiences visiting Ilam and the campus also. She writes, '*Yo kyampus ko itihaas le mero mann choyo. Jaatiya bibhidataa laai sakti maa badalera sabaiko eutai lakshya kyampus laaipragyik thalo kaa rupmaa bikasit garna pahile dekhi ailesamma kaa campus pramukh haru eutai taal ra laya maa hidirahekaa rahexann.*' [This campus's history touched my heart. To develop the campus into an academic institution, all the campus chiefs from past to present have been walking in the same line and rhythm by changing the racial differences into strength] (p. 23). She was inquisitive and wanted to learn from new place and people. Therefore, she examined what had been happening in the campus for years in her short visit. She was very impressed by the way the program had been inaugurated by watering the plant.

Rogers (1995) thinks fully functioning persons trust in their organism (cited in Schultz & Schultz, 2017, p. 280). This quality is visible in Bhattarai also as no one in her family believe in cajolement to the political leaders. She claimed, '*Sakti upaasana ko ganesh britti ko abhyaas maa haamra gharma Biswas nahunaale sarkaari britti kaa kaaryakram maa vaag liney diwaaswapna manmaa ubjidainan.*' [There has not been power worshipping nature in our home and has no daydream in heart of travelling and taking part in the government's program] (p. 43). However, she had faith in her forefathers and ancestral blessings. Once she had the chance to go the UN and she thought it had been possible because of her forefather's blessings. She writes, '*Yo pakkai pani pani pitri le juraaidiyeko samyog holaa. Natra phone kina shraddhaa kaa din authyo hola ta?*' [This must have been a coincidence that was organized by ancestors. If not, how would the call be on the day of worshipping ancestors?] (p. 40).

In another article 'Travel of Korea Provided by Friendship,' she was very happy when Govind Raj Bhattarai, her husband, introduced Nepali female writer Jhamak Ghimire and her text-A *Flower in the Midst of Throne*-in South Korea. She had been very proud presenting a

Nepali writer in foreign land. She writes, '*Aaphno desh ko ek pratibhaa laai bideshgi bhumiiu maa tyo pani biswabidhyaalaya staramaa parichitt garaauna paauda haami gaurawaanwit hudai basyauu.*' [We have sat being proud for introducing our country's one talent in foreign land especially at university level] (p. 68).

According to Rogers (1995), fully functioning persons feel free to make choices without constraints or inhibitions (cited in Schultz & Schultz, 2017, p. 280). Bhattarai also listened to her husband saying, "*Timi yas Nepalmma kher gairaheka nadi saraha hau*" [You are like wasted rivers of Nepal] (p. vi). But she waited till the appropriate time came and then started to work. She knew that family came first in the life of women and other things like profession and promotion became secondary. Very few women reached the utmost position in the profession. In a presentation at the University of Nebraska at Omaha, an American lady named Kyandish Byatarn informed the participants including Bhattarai that women were far behind men in their profession at the university level in America also as they could not write and publish in the sufficient numbers required for promotion. The secretary of Nebraska state John Gael also accepted the fact that it was difficult for women to move ahead in America and break the glass ceiling (p. 141).

Rogers (1995) claims that fully functioning persons are creative and live constructively and adaptively as environmental conditions change (cited in Schultz & Schultz, 2017, p. 280). Bhattarai has a quality of creativity and wherever she went she adapted to the situation and became creative. Visiting several hilly areas, she enjoyed nature and informed the readers about the importance of that place and surroundings. While she had been visiting Taplejung, she found the road side very beautiful as she mentioned, "*Baato woripariko manamohak hariyaali ankha vari vardai ilaam ko kanyam bagaan pugera rokiyau; orliyerai praakritik sundartaa maa ekxin ramaayepaxi feri hidyau.*" [Watching the beauty of the greenery around the road in my eyes, I reached Kanyam of Ilam and stopped; enjoyed the beauty of nature for some time coming out and moved ahead] (p. 3). Her love for nature and the power to describe it can be seen in several places.

She learnt the joy of life travelling various places. She described the beauty of sunrise and the change of the color of the sky in the morning after she enjoyed the scene of sunrise from Nagarkot. When she traveled, she watched the beauty of streams and rivers, forests and hills and reflected them in words. She provided information about the history of the place and the importance of it. About Nagarkot, she wrote,

Praachin kaal maa yas chetra lai anya raajya kko gatibidhi nirikshyan garne killa kaa rupmaa prayog garmne garinthyo vane paxii paxi rajpariwarkogarmiyaam ko gantabya sthal (summer resort) kaa rupmaa pani parichit huna laagyo. Nepalmaa paryatan byawasaaya ko isthaapanaa kaal dekhi vane yo chetra le aakarshak hill-station kaa rupmaa desh bideshmaa khyaati kamaayeko xa. Bises garii surya udaya era asta, himshrinkhalaa darshan tatha padyaatra kaa laagi nagarkot laai uttam sthaan maa gadanaa garinx.

[In ancient times, this place was used as a fort to watch other states' activities and later it was recognized as the destination of the summer resort of the Royal family. After the establishment of tourism in Nepal, the place has been popular in the nation and abroad as an attractive hill station. It is counted as the best destination for watching the sunrise, mountain range and trekking.] (p. 28)

Visiting new places, she not only enjoys nature but also learns about the culture and the secret of the development of the place also. Carr (2002) clarified that travel writing had traces of globalization in modern age that mixed up cultures and people with it (p. 73). This is reflected in Bhattarai's writing also. Visiting America, she knew Americans had learnt to respect history and save it for the future from the very beginning. Just opposite to Americans, she wrote Nepali People felt pride in robbing history. Nepali people do not instruct the next generation the present is based on the past and the future is built. She concluded that Nepali people lacked the ideas but not the resources.

Fluidity in Life

Bhattarai adapts the new situation easily and adjusts herself in any environment. She lived at an abandoned hostel with her father and mother. No one dared to live in that hostel

because people called it a ghost house. When they began to live there, few students also dared to live at the hostel. She learnt to be fearless from childhood. She lived at the hostel of Dhankuta Multiple Campus from 2023 BS to 2036 BS (pp. 3-4). Travelling to Ilam, she had some food inside the jeep that she carried from Kathmandu (p. 3). She did not have time to eat anything on the way as she left Kathmandu hurriedly. While she travelled, she could adjust very easily and change according to the situation. While travelling in the nation, she used to be ready to sit on any means of transportation comfortably. In America, she learnt how to travel, use public vehicle and choose dishes at lunch and dinner. She even prepared food herself in New York while she was there to take part in the United Nations General Assembly. Bhattarai has been a vegetarian professor. However, in Korea, a Korean professor took out pieces of meat from non-vegetarian food and changed it into vegetarian food that she ate and handled the awkward situation. She travelled to Taplejung, Ilam, Nagarkot and many other places in Nepal, India, South Korea, Thailand, India and America. She learnt from the people and the environment there by adjusting as per the requirement. She adapted to the environment and got ready to adjust to unfavorable situations also.

Bhattarai can accept the reality which is the identity of getting on the path of self-actualization. Schultz and Schultz (2017) mention that the most important quality of fully functioning persons as described by Rogers is they are in a state of actualizing (p. 280). Bhattarai had also been fully functioning person and she was in a state of actualizing. She appreciated Asta Reif, who emphasized that thoughts must be expressed clearly. Linger on any subject may lead to distraction of meaning. It showed she liked to be very clear on subject matter and thought. Visiting South Korea as invited by Mokpo National University, she had been overwhelmed by the development of the country. She compared Nepal and South Korea and accepted Nepali people lack proper decision and implementation. She got knowledge from each event and incident. She can understand the situation well. She wrote:

Haami byawasthit huna nasaknu ko kaaran garibi nai hola ta? Manle swikaarna maanena. Baastav maa dridh sankalpit nirnaya, tyasko uttikai dridha kaaryanwayan ko abhaav nai haamra kamjori hunn.

[Is poverty the reason for our lack of being organization? My heart could not agree any more. The lack of a proper visionary decisions and their effective implementation is our weakness.] (p. 171)

It proves that Bhattarai has proper self-actualization that clearly defines the source of development.

Conclusion

Bhattarai moved to the journey of self-actualization from the very beginning of her life and her aim in life was to achieve the perfection. Taking birth in a village of Dhankuta, she struggled a lot and achieved the highest rank in the University. She became a professor in English. She has changeability, autonomy, maturity and a broad horizon. She can adapt new situation and environment easily. She travels around the world and meets people of different professions. She learns from them also and broadens her mind. Her maturity is the result of her social and professional life. She becomes successful to become a writer also. Her nonfiction shows that her personality has been the result of many factors like her focused vision, her traveling and trainings and her family members. Her life is autonomous as she earns for her, makes her circle and gets recognition. She was conscious of the development of the nation, the progress in university education of Nepal and women's education. She questions whether poverty is the cause of the country's development. She claims that lack of vision, mission, goals and proper decision and their implementation. She is very interested in the environment and the beauty of nature.

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