

Original Article

My Ways of Attaining, Sustaining and Nurturing Wellbeing: A Phenomenological Inquiry

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Abstract

This study reflects on my personal and professional experiences related to wellbeing. I viewed myself as both a being and a subject of study, focusing on understanding and improving my own sense of wellbeing. This self-inquiry aimed to explore how I can achieve, maintain, and nurture wellbeing in my professional life. Drawing from Eastern Wisdom Traditions, particularly the question "Who am I?", I used a phenomenological approach. I observed and reflected on my thoughts, feelings, emotions, insights, and intuitions. Using the Eastern practice of *shrawana-manana-nidhidhyasana* (listening, reflecting, meditating), I examined my daily experiences of wellbeing and distress. This study explored three key ways or paths (*margas*) toward enhancing wellbeing across various professional settings. It also revealed different ways of understanding and learning about wellbeing, leading to a shift in my perspective. I came to see wellbeing not just as physical, emotional, social, psychological, financial, or mindful health, but also as a spiritual value, a competency, and an ongoing process of growth.

Keywords: phenomenology, professional learning, *shrawana-manana-nidhidhyasana*, wellbeing

Introduction

I am Parbati Dhungana, an Assistant Professor of Kathmandu University School of Education. I completed my Doctoral studies in 2022 on the theme of professional development of teachers (Dhungana, 2022). Currently, I am serving as an Acting Head of the Department of Inclusive Education, Early Childhood Development and Professional Studies. I facilitate philosophy, research, and curriculum courses in PhD, MPhil and Master classes. I am happy to be a facilitator as I enjoy being with students and taking courses. However, at times I sense my 'self' is not so well. For instance, in one of my classes I got irritated without a reason. There might be some physical, environmental, or contextual triggers. However, I could not make out then. Perhaps, I lacked *shakshi bhav*/witness mentality at that moment.



Then I tried to hide my irritation in the class by turning off my camera and giving a short break. In the context of online teaching, I could turn off the camera. However, in everyday face to face work spaces, hiding face would not be possible. At first glance, turning off my camera could be my way out of overcoming irritation; however, I could not hide my irritation or unwellness to myself. I might have sounded as an ok 'being' in the class but I experienced discomfort within. The discomfort of an unwell 'being'. After many days, I realized that, by nature, I was not like that. I was a 'well' being, a harmonious being (Dhungana, 2022). Perhaps my irritation was managed. I was not such an irritated, angry fellow who could not use *bibek* and manage and/or balance my emotions and thoughts. What if my irritation continued? -I contemplated on wellbeing as-

Wellbeing is
neither only wellness
nor only being healthy;
neither only happiness
nor only a sense of harmony.

Was a 'well' being, a balanced, a complete being? If my irritation continued, would I be unwell? Would I be physically, socially, emotionally and spiritually unwell (Halat et al., 2023)? Would I experience sadness, pain and restlessness? Why I could not be mindful? Why did I not show kindness to myself and students? Was I not well before? How could I obtain and sustain wellbeing? Was it sustainable enough? Should I nurture wellbeing? Could it be a process, a continuous process, a journey of becoming a complete being? Or beyond?

Wellbeing?
Well-being?
Well 'being'!

My wellbeing might be my harmonious state. My wellbeing might be beyond my wellbeing, perhaps 'being' is more than social, emotional, psychological rather than spiritual. What can be the state of well 'being'? Will this be a harmonious state? I began to explore Nepali meanings of wellbeing. Google says-*kalyan* (कल्याण, भलाई) a *bhava*/sense, means goodness. Putting wellbeing into action seems an act of doing good. How can one attain wellbeing? Perhaps being aware of the root cause of an unwell state of being. It is believed that wellbeing is possible by doing good deeds for others. Maybe doing good deeds, thinking good, feeling positive and balancing the three may attain wellbeing.

If I attained wellbeing, I would continue thinking, feeling and doing well for self and others. I would be compassionate and kind to self and others. I could embrace diversity. Wellbeing – holistic and relational – seems primary in workplace (Carr, 2023). If so, I would support more to students to explore their own philosophies, paradigms, research approaches and values. I would support more to students to design curriculum, pedagogies, learning materials, activities, programs, strategic plans and assessment tools. I would add more clarity to their content and process. I might not add any possible chaos in their research journey. Being in leadership position in the Department, I would develop an emotional infrastructure in the learning space. I would live 'wellbeing', as the core value of the department, and let my colleagues and faculties and students live 'wellbeing' as a professional value. Colleagues could continuously plan, work, reflect and have professional transformation collaboratively and/or individually. I would contribute to their and students' wellbeing. I would contribute to

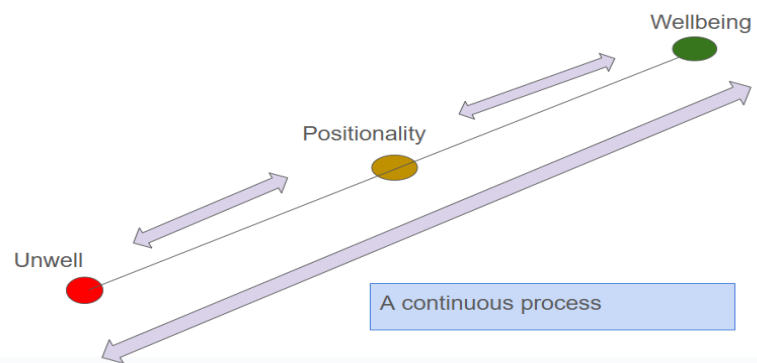
living 'wellbeing' continuously, if I attained, sustained and nurtured my wellbeing. So, I set a purpose of attaining, sustaining and nurturing my wellbeing.

Conceptual Framework

Being a human, by nature, I am a 'well' 'being' and sustaining and nurturing my wellbeing is a way of living. However, at times, I fail to do so. I value wellbeing. What matters the most to me is the wellbeing of my own and of my colleagues, faculties, and students in my professional context.

Wellbeing is not only my living value but also one of the core

values of the department. So, I consider wellbeing to be my professional value. Wellbeing is also a common concern of my professional context as Kathmandu University School of Education has a unit of wellbeing. For me, wellbeing is my personal, professional, institutional, and spiritual value. Not only that it is a competency of knowing self, a un/wellbeing, and to act to attain, sustain and nurture wellbeing which is a continuous process.



Like in above diagram, my conceptual framework of wellbeing, I connected my 'self' and explored my positionality and state of non/well 'being'. Bronfenbrenner's (1994) ecological model of human development (e.g., microsystems, mesosystems, exosystems, macrosystems and chronosystems) reminded me the outer 'self' in outer world and importance of systems, institutional culture in context of my professional wellbeing. Vygotsky's ZPD perspective made me realize my strengths and limitations and need of knowledgeable other (e.g., colleague, mentor) to attain and sustain my personal and professional well 'being'. Further, Buddhist philosophy, *neti-neti*, supported me to think critically on my expectation of knowledgeable others who would come and support me to attain, sustain and nurture my wellbeing. I sensed that state of not having any expectation from anyone else may sustain my wellbeing. Expectations might/might not be the root cause of all sufferings including my inner wellbeing. Then, my review of the eastern wisdom traditional perspective of the three bodies (physical, subtle and causal) and the five sheaths of body (*Annamaya*, *Pranamaya*, *Manomaya*, *Vijnanamaya* and *Anandamaya*) made me realize my inner 'self' and value of wisdom and intuitions that could nurture *Ananda*. Aspiring to *Ananadamaya kosha* and working to wisdom and intuition supported me to attain, sustain and nurture my wellbeing.

In short, reflecting on self was not enough, rather I deeply contemplated or observed *Lila* or playfulness of my three bodies (physical body-the body of five senses, energy body-the body of emotions, thoughts and intellect mind, and the harmonious body-the balanced body).

Witness-consciousness observed all of my bodies and sheaths through *Shakshi bhav* (Dhungana, 2022). For instance, I observed/sensed all the five senses, energy (in the form of rest, passion/energetic, restlessness, thoughtfulness, and calmness) and the consciousness that

knew all these experiences. Observing my wisdom and intuitions and putting them into action for fixing the unwell body supported to attain, sustain and nurture wellbeing.

Methods

To attain, sustain and nurture my wellbeing, I explored my lived experiences of wellbeing adapting phenomenological inquiry from an interpretative paradigm as I, as a researcher, was valued and being researched (e.g., Bacus & Alda, 2022). Here, inspired by the phenomenological studies (Mehling et al., 2011; Qutoshi, 2018), I considered myself as a un/well 'being' or 'self', a phenomenon. I observed and reflected on my senses, thoughts, feelings, emotions, wisdom and intuitions and contemplated. I unfolded and made sense of my everyday experiences of my un/wellbeing adapting an Eastern Wisdom Traditional approach, *shrawana-manana-nidhidhyasana* (listening, reflecting, meditating). *Shrawana* or listen (is not limited to listening only but it includes the knowledge gained by all five senses). *Manana* refers to making sense of knowledge through analytical and intellectual minds. *Nidhidhyasana* refers to internalization through reflection, mindfulness or meditation and realization of wisdom and intuition. My physical bodies contributed more to *shrawan*; the energy bodies contributed more to *manana* and the harmonious body contributed more to *nidhidhyasana*. This study uncovered my three *margas*/designs/ways with their unique patterns of my experiences (connecting, doubting and accepting) for attaining, sustaining and nurturing wellbeing, respectively.

My Lived Experiences of Attaining, Sustaining, and Nurturing Wellbeing

In the following section, I shared my three *margas, designs, paths or ways* with their patterns of attaining, sustaining, and nurturing wellbeing.

***Bhakti Marga*: Connection**

I think *Bhakti marga* is a believer's *marga* or inquiry design in which the inquirer is passionate to their work connecting to self and the rest. It is a believer's way of living, working or conducting research. My passion for teaching continued since my school life. My professional career in the university officially began in August 2022 as a Continuing and Professional Education Program (CPEP) Coordinator of the Continuing and Professional Education Centre (CPEC). The two collaborative partner organizations collaborated with the Kathmandu University School of Education to run credited short courses on School-based Continuous Professional Development through CPEC. Right after completing PhD study in the area of school-based professional development adapting community-based participatory action research (Dhungana, 2022), I connected the CPEPs with my research area and community.

Connection was vital to make the program a success with the development of one Diploma in Inclusive and Special Needs Education Program, 80 short courses, 45 Credited school-based professional development programs, and many other short programs with municipalities along with very short trainings and workshops with national and international institutions. Unlike the study (Pace et al., 2021), workload did not affect my wellbeing. Similarly, unlike

the studies (Nissen & Evikson, 2023), work-related factors could not make me unhappy, burn out, or stressed.

For instance, despite many piled-up tasks, I did not feel tired, irritated and frustrated. Perhaps, my wellbeing was well connected to my workplace. My passion was to promote Continuing Education through CPEPs to diverse learners in collaboration with the colleagues of CPEC and the faculties of the other departments and centers. Dean's office/s played a vital role in the continuation of the programs and quality work. The programs might have benefited teachers teaching from ECD to PhD graduates, teacher leaders, educators, policy developers, parents and other stake holders of the educational institutions. Gradually, CPEC provided job opportunities to more than 100 educators as a part-time and 12 as Full Time. Within two years (in 2024), the center emerged a new department-Department of Inclusive Education, Early Childhood Development and Professional Studies.

If I was not well-connected with the community, colleagues, and the learners, I would not attain, sustain and nurture the quality of the CPEPs and my wellbeing. My wellbeing was well connected to my research theme, community needs and development of the programs and activities and execution of need-based programs. I think wellbeing is communicative, transferable, and transformative.

Besides, my passion did not only contribute to my wellbeing but also it transferred to my colleagues. As my colleagues were passionate of their profession, they supported my wellbeing. For instance, almost a year ago, I lost my mother-in-law. I was in a grief. I had to attain rituals and stay at home for 13 days. My colleagues took initiation, divided the task and accomplished without any major hassle. They created such a comfort environment for me that I did not have to panic.

Perhaps colleagues and my wellbeing was sustained and nurtured because of supporting workspace created by the Dean Office/s. Of course, we had many issues and concerns, however, we could discuss and address collaboratively and strategically. Our sustained and nurtured wellbeing supported us to explore teachers' multiple contextual understandings of Continuous Professional Development (CPD). Accordingly, we interpreted and designed context-responsive CPD programs and courses for the teachers and teacher leaders. We engaged rigorously in the field and explored the challenges and strengths of the teachers and teacher-leaders. Initially, we focused on expert-driven workshops and training sessions valuing collaboration and empowerment which was one of the successful models of CPEP.

I think the success of the programs was possible valuing 'wellbeing' as 'wellbeing' was a core value of CPEC. Gradually wellbeing became a core value and a culture of our workplace. We fostered the culture of wellbeing in CPEC through collaborative and empowering programs. For instance, almost two years ago I was in the fieldwork. I fell down on the footpath while going to meet with a school Principal. I could not walk properly and returned to the hotel. But the task was not undone. It was completed successfully as I had caring colleagues with me.

More than a bandage and ointment
A company of caring colleagues
Heals the wound!

Leaves the unmark!

Reaching here, I realized that I was a well 'being' having a passion of designing CPEPs and implementing them because of my workspace, my seniors, mentors, faculties, thematic expert facilitators, and colleagues who valued collaboration and empowerment. Perhaps, then, my body was an emotional body. Seemingly, my rational and critical mind might not have dominated my thoughts and actions.

In short, how to attain wellbeing was connecting with others, being loving and caring, living common dreams, and at times living other's dreams too with collaborative and empowering intent.

Perhaps,

I was an interpretivist.

I liked to know things, many more things, and beyond...

I wanted to be with teachers and know them more...more...

I wanted to be with colleagues and know them more...more...

I discussed and discussed with them.

My wellbeing was unchallenged.

I/we had a question like-

To what extent I/we can implement CPEPs effectively and further develop? I rarely doubted on my knowledge, skills and values until I began to coordinate the department, Department of Inclusive Education, Early Childhood Development and Professional Studies. My wellbeing might look like the harmonious appearing like of *Bholynath*. Creating a caring scholarly community (Trolan et al., 2013) might have nurtured my interpretive paradigmatic space. I embraced each other's cultural similarities and differences; cared myself and others; offered respect; engaged in mentoring and co-mentoring. At this stage, it seemed that my energy body was dominant as I/we acted immensely without taking rest, without experiencing restlessness. That state passed by as I moved beyond my energy body. Perhaps, an interpretive, passionate, and believing way of living was not enough. Seemingly, I moved beyond. I realized it when I began to listen to the voices of the students and faculties. For instance, one student said to me-

Care गरेको जस्तो गरेर पुगेन, Care गरेको feel नि हुन पर्यो नि हैन र?

(Pretension of caring is not enough, one needs to be cared for, isn't it?)

Yes, it was! Perhaps, students might have felt uncared, excluded when they failed to get continuous care and inclusive spaces. Reaching here, I realized that promoting an inclusive and caring environment was vital to my wellbeing and also of students. Then I began to think. I thought that perhaps teacher-student collaborative programs and projects might help. However, all students may not be included. How could I be well connected with all the colleagues, faculties, students and alumni for the promotion of inclusive and caring environment?

I am an Acting HoD!

or am I acting like a HoD?

or am I acting only like a HoD?

Or am I only acting of caring?

My transition phase, Coordinator to HoD.

Gyan Marga: Doubt/Question

I think *Gyan marga* refers to the way of doubting, questioning and working thoughtfully. My thoughtful engagement developed as I took responsibility as a Coordinator and later the Acting Head of a department, Inclusive Education, Early Childhood Development and Professional Studies. The department formalized in 2024 with 112 students. As the courses, trainings, workshop and activities of CPEPs were mainly expert-driven, whereas the university classes were faculty-driven. In the beginning of the classes, I was busy on managing the classes, working with faculties' curricula and pedagogies. Seemingly I tried to go with the flow.

However, I did not find any space for integrating my new insights which I used to do while working in CPEC. CPEC had a major component, 'continuing'. Perhaps, 'continuing' made me continuously work in collaboration, receive intuitions or new insights within an inclusive space and integrate in everyday practices. Reaching here, I sensed that the department might be more structured than CPEC that began to structure me.

For instance, one day I was irritated by not getting opportunities of implementing my new insights that I was continuously getting from the past engagement of CPEPs. I might have got new ideas from the departmental engagements however they were not prominent then. Perhaps, my disengagement in the program like 'Continuing' and Professional Education was a kind of halt or obstruction of my intuition and wisdom. I could not stop my engagement in CPEPs as it was so difficult not to hold back new insights with colleagues irrelevant to the departmental structure. I was irritated.

Soon I had a shoulder pain. It was my irritation affecting my physical body. Then I realized how negative emotions affect my physical body, and my wellbeing. Perhaps my leadership style was not context-responsive. Perhaps my female leadership in the context of Nepali higher education was underrated (Dhobi, 2025) or misunderstood.

For instance, one day, a faculty asked me- How many hours do you stay at your office? Is it not more than 7? And your salary...extra work...money....why did you not say-No? I was compelled to re/think about my social, emotional and financial wellbeing. The rational mind made me re/think my wellbeing again and again. My emotional heart led me to be overwhelmed. It was a painful experience or learning. The learning was-learning may not be a joyful all the time. I learnt it when I began to write. Dean office asked me to write my story and I wrote.

More than inquiry
Writing was therapeutic;
Writing was a healing process!

Gradually, I began to notice diversity. I sensed faculties had different unique signature approaches of teaching, working and/or leading. Perhaps I could not accept the alternatives easily. For instance, while discussing pedagogical approaches with colleagues and faculties, listening to their approaches, I found them not much empowering. Immediately, I got angry! Perhaps it was perspectival differences which were not realized and accepted then. Perhaps my understanding of empowerment was different than theirs. Soon, I sensed that some of the

faculties and colleagues began to keep their distance with me. It might not be the reality. However, I sensed so. They did not react as they used to do.

No reaction was a great action!

Perhaps, the need of the response,
Thoughtful or logical.
Not any emotional reaction.

Perhaps, the need of
Analytical mind
Intellect mind.

My anger might be transferred to the class. Soon, I began to sense my unwell being in class. According to some of the students I was so strict or critical. They got afraid of me. But, I never meant to be so. Perhaps, my critical pedagogical approach might be the reason. Work-family conflict, academic environment, support from supervisor, job insecurity (Mudrah et al, 2018) might have contributed my uncomfortable life, my unwell 'being'.

I tried to appear well
But I could not.
I neither cared of my self
Nor of others.
I was a closed house without windows!
I was no more receptive!

I began to see more deficiency than assets. I might sound judgmental but it happened to me and disrupting my wellbeing. I might have lost my self-compassion, self-love and self-respect. For stance,

भरिएको बोतलमा के पानी अडथ्यो र !
बोतलको बिको नै लागेपछि के पानी हाल्नु र !

It means, perhaps, I was neither mindful nor receptive. I was neither kind to self nor kind to others. I could not embrace diversity and comforted myself and others fully. Gradually, my negativity developed. Then I began to doubt not only my knowledge, skills and practices but also of faculties'. Perhaps I was more negative than critical and interpretive. Was I burned out? Was I unable to balance work-life and contributing my wellbeing and students' success (Roos et al. 2021)?

I began to get angry at small things. As a result, I avoided communication, mainly with colleagues. I developed negative emotions. I experienced jealousy and manipulation. I experienced accumulated negative emotions in my shoulder and neck. I felt pain. At times, I thought as if besides myself, I was the only one right person in this world. I was less appreciative and more critical. I saw many problems, challenges and doubts and less solutions and best practices.

On a usual office day, I opened my eyes before waking up from the bed listening to the ringtone of my cell phone. Who is that? I got a little irritated. The phone continuously ran that compelled me to receive a call. After responding to the call, I again took a short nap and

woke up. I observed my irritation. I sensed discomfort on my head. I began to react unnecessarily. Why did I get irritated? Was it because of sleeping till late morning? My irritation was not for the call rather it was my critical mind to question the working pattern, culture that I developed. I could have kept the phone in silent mode or simply did not receive the call. Or I could have normalized it.

Slowly, besides valuing collaboration and empowerment, I began to seek critical engagement of students. For instance, I began to look for possible ontological shifts in the PhD class through philosophizing, theorizing that might have demanded my critical engagement in the classes and workspaces. If I was uncritical, I might not feel good. This way, at times, I was not compassionate to myself. Perhaps wellbeing determined by my critical participation with students, colleagues and faculties. Listening to colleagues and doubting them might be a prominent way of *gyan marga*.

Acceptance of the multiple styles of teaching, learning, working, or leadership was yet to happen though. For instance, each faculty had a unique way of facilitating that might have contradicted to mine. Attaining wellbeing was possible by listening to students, faculties and colleagues but that could not sustain longer. I began to see many areas of improvement in curriculum development, materials development, pedagogical practices, and assessment.

Reaching here, I realized that I needed to learn ‘to doubt’.

“Don’t trust all.
Even doubt me
Take my words as reference only.”
You said.
And, I trusted.
And again
I was betrayed!

But, when I doubted myself and others, I was hurt. Doubting was not an easy *Lila* if I valued trust.

आफ्ना भनौदाहरुले यत्ति गरेपछि,
दुश्मन हेरेको हैरै ।

It means I was badly hurt when I sensed that I was devalued, disrespected, betrayed, or distrusted. I was distressed. No doubt, this was my single story of self-respect. I would get other narratives, multiple stories, if I asked or if I had listening ears to the ones who trusted me, but... Reaching here, I realized that my doubts must have badly hurt many others who trusted me. They might/not have experienced the same distress.

Gradually, I began to connect my anger not with the people but with the contexts and the situations. Doing so, the intensity of my anger decreased and gradually settled. Bit by bit, I made sense that contexts, both people and situations, were teaching me great lessons about life. Contexts were like knowledgeable others or gurus. The emotional ups and downs, the waves of thoughts began to come and go away. Then, I almost stopped expecting from others. I sensed something like-

Emotional I got hurt!

Egoist I got angry!

At this stage, perhaps my analytical mind was more dominant than my emotional heart that created a safe space for intuition/wisdom and common sense. The following is evidence of my harmonious/wellbeing state that I experienced after a long restlessness within.

I enjoyed critical discourse.

I got angry with disempowering people.

I preferred making mistakes and experience something never experienced before

I learnt by doing ...improvement...

I asked questions like-

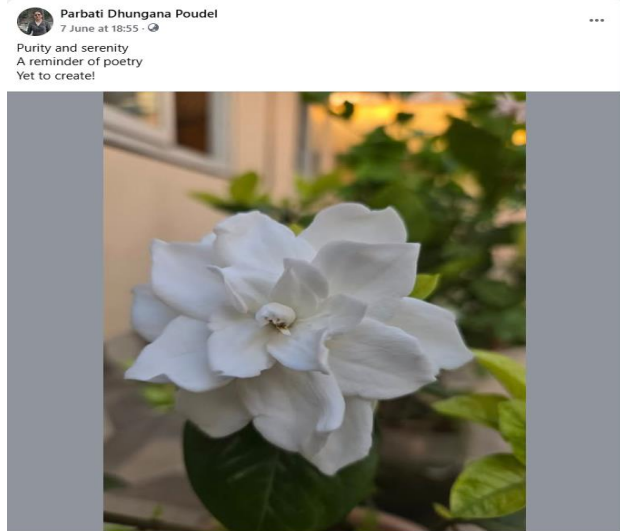
How could I improve what I was doing?

How could we develop inclusive learning materials for early graders?

Perhaps, my wellbeing may look like ferocious looking *Rudra* as I was not interacting much with colleagues, faculties to ensure my and their wellbeing (Trolan et al., 2022) rather, looking angry many a times. In short, to attain, sustain and nurture wellbeing to the critical minds was to be context-responsive by doubting, questioning, making mistakes, experimenting, and experiencing something new. Was I context-responsive? Did I experience duality and thus experienced disharmony?

A/karma Marga: Acceptance

A/karma marga refers to the way of accepting and respecting diversity selflessly for justice and rights with a non-dual mind. My acceptance developed while making journey of becoming context-responsive through the *bhakti marga* and *gyan marga* by connecting and doubting. In the process, I lived passionately and thoughtfully. Reaching here (6/7/2-25) almost after 2 years, the questions almost ended. There remained less questions and almost no expectation of answers and support. The calmness pervaded and energetic body and restless bodies managed.



My wellbeing may look like *Ardhanaishwor*,
The balance state of masculine and feminine energies,
The balance of collaborative and individualized learning.

Here, I reached to the stage of accepting none, single or many. Self-acceptance was a recurrent criterion of wellbeing (Nyarko, 2021). Accepting both or all paradigmatic engagements of students and faculties seemed ok to me as I began to value diversity. Acceptance of any or both or none was ok considering all individuals as a unique being with a unique purpose.

I advocate for student-centered learning
I prefer individualized learning
Both are critical to one another
Both are empowering
And both are in/sufficient.

I might advocate collaboration and empowerment. What if other do not like to change and get empowered? My effort would be in vain. Whose interest was I serving? My own?

One day I was going to canteen. Reaching to an alley I saw my colleagues. They looked at me. I noticed them upset. Perhaps they were angry with me-my immediate thought-may not be! I simply chose to sit at another table. I provided them and to myself a safe space to sustain wellbeing by sitting alone at different table and by not disturbing their wellbeing. I sensed something like this-If I value my wellbeing, they also do! It was not necessary for me to be social all the time, at least if other are not liking to do so.

Privacy matters!
Individuality matters!
Wellbeing matters!

Perhaps I began to work and take decisions from my wisdom/intuition/common sense. I further sensed that all individuals came to this life/class for a unique purpose. They have their philosophy and paradigms. They have their ways of knowing. They value different things in different contexts. For instance, at times, some may collaborate and value 'a common good' which may not last forever. They change so does context or vice versa. That's perfectly fine. I was learning to be more context responsive. Perhaps I developed my integral perspective by not valuing one over others rather valuing diversity and living with contradictions.

Working with what I have
Accepting the way it is
Going with the flow
Letting things happen
Being neutral
Managing selves
Balancing selves.
Non-dual states?

In short, attaining, sustaining and nurturing wellbeing to the integral minds was by observing the world the way it is, letting to unfold naturally and neutrally, neither believing only nor doubting only, rather choosing context-responsive leadership *margas* or ways of managing and balancing selves. Metaphorically speaking, this state may look like Shiva ji's *damaru*, the

metaphor of infinity. The balanced two sides of *damaru* with moving strings creates melodious *dhoni*/music. Two sides appear *bhakti* and *gyan margas* and strings represents continuous reflective actions.



Reaching this stage, I realized that professional actions followed by reflections is connected to *karma yoga*. *Karma yoga* aligns with the physical body. Believing way is more connected to *bhakti yoga* that aligns with the emotional body. Doubting way is more connected to *gyan yoga* that aligns with intellect mind. My journey from *bhakti marga* to *gayn marga* was not linear as I developed a balance *a/karma* state to attain wellbeing. Sustaining and nurturing wellbeing was possible by believing and doubting ways of knowing and balancing them. However, neither *bhakti marga*, nor *gyan* or *karma marga* was enough in the diverse contexts, instead I chose context-responsive *marga/s*.

Perhaps,
I, an integralist.
I preferred holistic development of children,
Read story of 'all about me',
Integrated curriculum, event-based learning.
I worked in nature, class, school, home, training centre.
I developed integration, inter-sectoral collaborative competencies.
I solved real life problems exploring multiple ways/*margas*.
I
Bhakti margi, my believing way of knowing.
Gyan margi, my doubting way of knowing.
Believing/doubting interplayed and created synergy.
I
Bhakti margi lived in others' dreams.
Gyan margi had own purpose of life.
Bhakti margi co-constructed, collaborated, cooperated.
Gyan margi liked to work individually and developed expertise in their domain.
Bhakti margi seemed passionate collaborative manager.
Gyan margi seemed more thoughtful leader.
Bhakti margi adapted PAR for justice, for both researcher and co-researchers.
Gyan margi adapted auto/ethnography and empowered (mainly) self.

My, the balanced *bhav*, *a/karma bhav*,
I, *a/karma margi*
Having qualities of energy and management
Like the *Ardhanarishwor*, Shakti and Shiva
Interplayed pausing, questioning, obstructing and receiving
Thoughtfully and emotionally.

A creative *damaru*!
Harmonious well 'being'!

Final Reflections

Reaching here was only possible by listening to, analyzing and internalizing (*shrawana*, *manana* and *nidhidhyasana*) the professional knowledge gained by all the five senses, emotions, feelings, thoughts, minds, wisdom and intuition. This was a complete one cycle of attaining, sustaining and nurturing wellbeing in my context. I observed my three states of a body- in rest, the *tamasic* body; the energetic/passionate body, *rajasic* body; the body in calm and peace, *satvic body* (Dhungana, 2022). Perhaps the *tamasic* body and *satvic* body may appear the same to others. But when I observed myself, I differentiated whether I was *tamasic* or *satvic*. If I was well 'being' / or in harmonious state, I was in a *satvic* state whereas if I was restless within, I was in a *rajasic* state. When I was unaware of an unknown state, I was in a *tamasic* state.

Contemplating my wellbeing of the three states of body in professional spaces, I got thematic, methodological, theoretical, policy conflicts and insights. Believing one over another discomforted me. Living 'wellbeing' as my living value and accepting diversity in others' perspectives on wellbeing were equally important. My non-dual integral perspective of wellbeing and my ways of attaining, sustaining and nurturing wellbeing were different in different contexts. For instance, I deepened my understanding of wellbeing not only as a healthy, happy socio-emotional-mental state but also a spiritual value. Further, I saw the importance of a social-cultural perspective (Eastern Wisdom Traditional) of body, e.g., three states of a body, which further would give insights of exploring, practicing, and developing culturally responsive pedagogies. Next, I got professional insights that education needs to be integral education in which wellbeing will be a spiritual value and a competency of knowing self as an un/wellbeing (and also competency of attaining, sustaining and nurturing wellbeing). Thus, this professional study may contribute to ontological/perspectival shift of readers on wellbeing as I perceived wellbeing not only physical, social, emotional, psychological, financial, and intellectual balanced state but also a spiritual, competency and iterative process which may be different to different individuals in the diverse context in their unique professional settings. This study may be significant to the ones who value the three minds (thoughtful mind, intellect mind and witness consciousness) that observe the multiple selves/bodies, including three bodies and five sheaths of the body. It can be evidence of witness consciousness, Pure Consciousness or Krishna Consciousness (Dhungana, 2022) that contributes to psychological wellbeing.

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